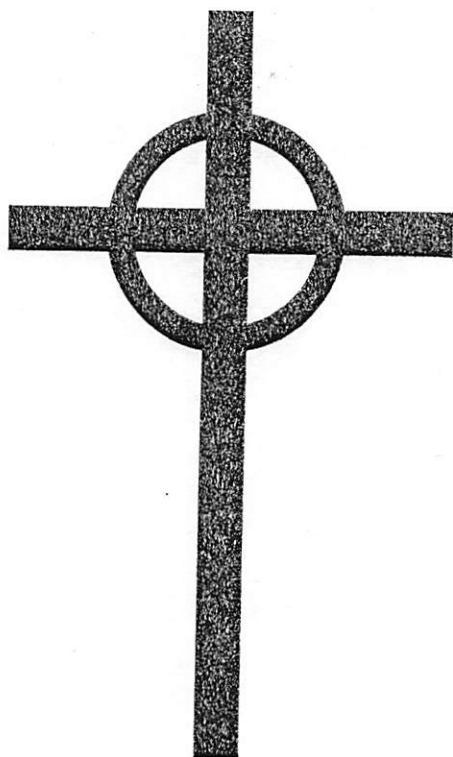


## THE WOODEN CROSSES

The Hugo Cross- In the entry of the fellowship hall is a rough wooden cross which was found amongst debris following hurricane Hugo.

The wooden cross mounted on the wall of the narthex was made from materials salvaged during the restoration of the sanctuary following Hurricane Hugo. It was a gift of the men who worked here. The current members of the congregation are aware that this beautiful sanctuary is a gift of God and a testament to the dedication and perseverance of generations of Presbyterians.

As the sanctuary has survived hurricanes and an earthquake so the congregation has endured, ready to work and worship into the new millennium and confident that God's kingdom will be TRIUMPHANT.



# THE SEAL OF THE CITY OF CHARLESTON

The pattern of the seal was adopted soon after the City of Charleston (formerly Charlestown) was incorporated in 1783, and has changed only in detail. A view of the Cooper River waterfront with a vessel in full sail suggests the importance of maritime life to the city. The seated figure is not a religious figure but is The Warrior Queen of the Ocean, an American adaptation of England's Britannia. She holds a scepter and extends a protective hand toward the city.

"Oh glorious is thy noble face,  
Lit up by proud emotion,  
And unsurpassed thy stately grace,  
Our warrior queen of the ocean"

--Paul Hamilton Hayne 1865

The Latin inscriptions, top to bottom, mean:  
Ades Mores Juraque Curat-She cares for her temples, customs, and rights  
Carolopolis-City of Charleston Condita AD 1670 Founded in the year of  
Our Lord 1670

Caritatis Regimine Donata-Incorporated in the year of Our Lord 1783



*City of Charleston*

herald Jesus' birth (Luke 2:8-15). They warn Joseph to flee with Mary and the Baby Jesus to Egypt (Matthew 2:13-15). Angels ministered to Jesus in the wilderness (Matthew 4:11) and in the ordeal before the Crucifixion (Luke 22:43). An angel rolled away the stone from Jesus' tomb (Matthew 28:2). Angels surround the throne of God and respond to those who acknowledge Jesus before men. **The Cherubim** in Mesopotamian or Egyptian mythology and in the Old Testament were winged bulls or lions with human faces, usually found guarding holy sites. Roman and Renaissance art remythologized them and placed them among the angels. They are generally shown as winged infants hovering above heavenly scenes.

## THE SEAL OF THE PRESBYTERIAN CHURCH

The modern seal of the Presbyterian Church was not in the original bas-relief but was included as a symbol of the present congregation's stewardship of this important building. The basic symbols in the seal are the cross, scripture, the dove, and flames. The Cross, the universal and most ecumenical symbol of the Christian Church, represents the incarnate love of God in Jesus Christ, Jesus' passion, and his resurrection. Scripture is represented by the two uppermost lines of the horizontal section, which form an open book. Supporting the book is a lectern or pulpit. The book motif highlights the emphasis which the reformed tradition has placed on the role of scripture as a means of knowing God's word. The lectern shows the important role of preaching in Presbyterian worship. The Dove, a symbol of the Holy Spirit, is intimately tied to the symbol of the Bible, affirming the role of the Spirit in inspiring and interpreting scripture. The dove also symbolizes Christ's baptism by John, and the peace and wholeness which his death and resurrection bring to a broken world. The Flames form an implied triangle, a symbol of the Trinity. The flames themselves convey a double meaning: of revelation in the Old Testament when God spoke to Moses from the burning bush and of revelation in the New Testament when at Pentecost the Holy Spirit appeared to the Apostles as tongues of fire.



be light." (Genesis 1:3). The sun is a symbol of Jesus Christ. Malachi (4:2) spoke of the time when the "... Sun of righteousness shall rise with healing on its wings." On the first day of the week the "son of righteousness" arose from the dead. The sun represents permanence and life. Christians dwell perpetually in the light of the Son of God. The chrysanthemum figures along the eaves of the balcony also reveal the importance of the sun, and light, to our church. The golden flower is a symbol of light.

**The Burning Bush** is a symbol of the Church of Scotland. Yahweh chose to be manifest to Moses through the burning bush at Mount Horeb (Exodus 3:2-4). The bush which burned without being consumed is a symbol of God's eternal presence. "Nec tamen consumabatur" - "and yet it was not consumed" is the motto of the Church of Scotland.

**The Trumpet blown by the angel Gabriel** calls the people of God to assembly. Moses made two of beaten silver and these were blown by priests to call the people to worship (Numbers 10:2). The angel blows the trumpet at God's behest and we gather in response. A child in our congregation was the model for this angel.



**The Garland** symbolizes victory, worth, joy, and gladness. The one in whom the trumpet call originated could rightly wear the royal garland.

**The lily** is mentioned by Jesus in Matthew 6:28. Generally flowers in scripture point to man's ephemeral life. Flowers bloom for a few glorious weeks, then fade and wither. The Lily of the Valley of the bas-relief forms a garland of permanent blossoms.

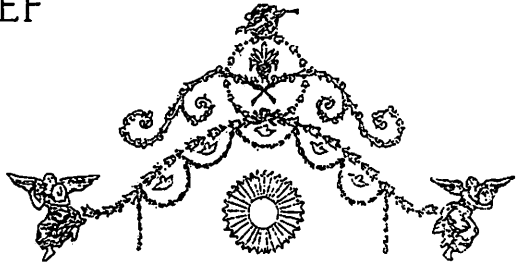


In Scottish churches the bas-relief was used to show the allegiance of the congregation to the trinity of clan, country, and Church of Scotland. Likewise, figures in our bas-relief indicate our devotion to our city, our state, and our denomination. **The Palmetto Branch** honors the State of South Carolina. This portion of the original bas-relief was occupied by a replica of the pineapple, a symbol of hospitality. **The Angel** on the congregation's left holds the seal of the Presbyterian Church, USA. In the original, the angel held the seal of the State of South Carolina. The angel on the right holds the seal of the City of Charleston. Angels figure prominently throughout the Bible. In the New Testament, angels as messengers foretell the births of John the Baptist and Jesus (Luke 1:11-20; Matthew 1:18-25) and

pouring from it refers to the baptism of Jesus by John (Matthew 3:13-17). On the right a chalice and a wafer plus grapes and wheat represent Holy Communion.

## THE BAS-RELIEF

**B**as-relief is sculpture in which the projection above the surrounding surface is slight and no part is undercut. The bas-relief in the sanctuary of Second Presbyterian Church was



made in casts and bonded to the wall. Bas-relief was an original feature of the sanctuary. When the ceiling was lowered in 1833 the bas-relief below the ceiling was removed. The portion remaining in the attic was undisturbed but partly deteriorated with the passage of time. Few church members were aware of its presence.

Hurricane Hugo of September 1989 gave the members of Second Presbyterian Church the opportunity to return the ceiling to its original configuration. Interest in the restoration grew and the congregation voted to raise \$55,000 to cover the expense not paid for by insurance. A generous contribution of \$5,000 by a member started the effort and three ladies raised the money in less than a week. With funds available the restoration committee decided to replace the bas-relief as well. Architects from Pennsylvania, Virginia, England, and Charleston worked on the project along with members who recalled seeing the bas-relief in the attic years earlier. Some pieces of the original bas-relief were still on the wall and lines marked places of some missing parts. Broken pieces found in the attic were studied. A plaster restoration expert planned the new bas-relief and cast most of the pieces. A local sculptor cast the angel and trumpet, the two large angels, and the burning bush.

**The Sunburst** is rich in meaning for the Christian as it represents the biblical teachings about the sun. The sun was fashioned on the fourth day of creation to light the earth and regulate the seasons. "God said, 'Let there





The beginning of Jesus' life is depicted in the panel on the congregation's left. He is shown, as a baby in the manger, with Mary and Joseph.

On the right is the first Easter morning scene. The three women at the empty tomb hear the angel say: "He is not there; He is risen, as He said." (Matthew 28:6). The light surrounding the head of Christ, the baby Jesus, the lamb, the dove, and the angel is the nimbus, a cloud or atmosphere indicating that one is sacred.

At the top of the panels are symbols of the trinity. On the congregation's left, the eye of God the Father is enclosed in a triangle which emits rays, signifying omniscience. "The eye of the Lord is on those who fear Him." (Psalm 33:18). "Lord, thou hast searched me and known me." (Psalm 139:1). "...even the darkness is not dark to thee, the night is bright as day, for darkness is as light with thee." (Psalm 139:12). This is the eye of love imparting assurance to His children.

The Lamb of God above the head of Christ in the center panel is identified in John 1:29. "Behold the Lamb of God, who takes away the sin of the world." The white pennant representing the body of Christ is attached to a cruciform staff, representing the cross on which the Lamb of God died and through which the risen Christ saves the world. The lying down lamb is the suffering and burden-bearing Christ on whom the Lord laid "the iniquity of us all." (Isaiah 53:6). It is lying on the Book of Seals, showing that it is worthy to open the Book of Seven Seals (Revelation 5:9) and receive power, wealth, wisdom, might, honor, glory, and blessing (Revelation 5:12).

The dove at the top of the right panel is a symbol of the Holy Spirit.

At the bottom of the side panels are symbols of the two sacraments we observe. On the left the anchor and the scallop shell represent baptism. The symbol of the anchor is drawn from Hebrews 6:19 which refers to "... a sure and steadfast anchor of the soul." The scallop with water



## THE STAINED GLASS WINDOW

The stained glass window is Palladian in form. The term Palladian taken from the name of the renaissance architect Andrea Palladio whose writings greatly influenced the classical revival under which our church was built. The Palladian motif is defined as an arched opening flanked by two square-headed openings.

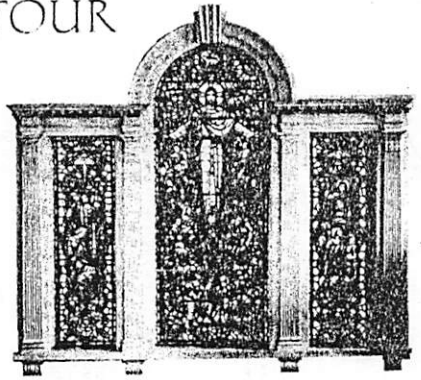
**Jesus Christ** is the central figure in the entire window. He is superimposed on the cross, not hanging on it. This is the resurrected Christ with outstretched arms saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest....for my yoke is easy and my burden is light."(Matthew 12:28-30). The yoke is displayed below him. The people Christ welcomes are of all ages, genders, and races. Some represent different professions and carry their tools. Some are scholars and laborers. Some are sick, blind, or crippled. At the bottom is a family group. Jesus says: "I am the vine, ye are the branches."(John 15:5). A vine ties all the people and all symbols of the outer panels to Jesus. At the ends of the cross are an Alpha and an Omega, indicating that Jesus is at the beginning and the end of our faith.



## A THEOLOGICAL TOUR

The Second Presbyterian Church of Charleston and its suburbs is an architectural symbol of the Reformed Faith and a witness to the glory of God.

The large and substantial sanctuary is a successor to the Presbyterian meeting houses of colonial days. In that era congregations built small, usually square, places of worship which exhibited certain standard features in the interior: a central and prominent pulpit, a bare communion table and a baptismal font located in front of the pulpit, clear windows, and little ornamentation.



The Second Presbyterian Church, larger, of rectangular shape, and more ornate than the Meeting Houses, retains simplicity. The simplicity is in keeping with the Presbyterian emphasis on discipline of mind and will in the service of God. It encourages quiet reverence with little mysticism. The pulpit is prominent, emphasizing the proclamation and the hearing of the word of God as the central act of worship. This concentration on the sermon is a return to the exhibition and adoration of the Torah as the word of God in Jewish worship. The location of the communion table in front of the pulpit, in space occupied by the congregation, is in keeping with a basic belief of the Reformed Churches - the priesthood of all believers. This is not an altar on which a priest enacts the sacrifice of Jesus on behalf of the congregation. We have no altar. The bare table means that Jesus sacrificed himself once, and that his one sacrifice was effective for all time. For the same reason we invite all believers in Christ as savior to take communion with us. Our minister may say: "This is not an exclusive communion. It is open to all believers." The baptismal font is provided for the sacrament of Baptism. Infants or adults may be baptized by sprinkling. The font is located in the congregation because the members will vow to support the baptized person in his or her growth as a Christian.



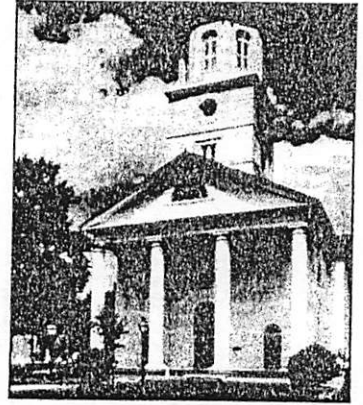
spire was never completed. This was due in part to the need to alter the original building. The immensity of the sanctuary strained the voices of the ministers. In 1833 the floor was raised three feet, the ceiling lowered sixteen feet, and the rear wall of the nave moved to enlarge the vestibule. The north and south entrances were closed and pews were added. In 1849 the original box pews were replaced by the ones still in use. As was the custom in Charleston, church pews were rented with the rental fee also purchasing a space in the cemetery plot. This custom was discontinued in 1924 but the numbers remain on the pew arms.

A number of natural disasters have damaged the sanctuary. The hurricane of 1813 inflicted great damage to the roof. The earthquake of 1886 damaged the building to the extent of about \$6,000. Cracks in the stucco are still evident in the bell tower. During the first century of the church's existence, the greatest damage to it came with the hurricane of August 27, 1893. The building was unroofed on its north side; the ceiling was so damaged as to necessitate its replacement, and the pews and organ were deluged. In September 1989 Hurricane Hugo wrought similar damage to the sanctuary and set the stage for two further damaging events. In an unusual December freeze water pipes ruptured and the sprinkler system flooded the vacated sanctuary. Soon after, the heating system, in operation to prevent freezing, ignited debris which the storm had deposited in the chimney. The resulting fire damaged one panel of the stained glass window. In a way the 1989 disasters proved to be beneficial. They forced a complete refurbishing of the sanctuary and permitted restoration of the original elliptical ceiling. The lighting and the public address systems were modernized and the fire sprinkler and heating systems were secured. The Education Building accommodated worship services during the year the sanctuary was out of service. In turn, the Education building was improved through the repair and upgrading of Fellowship Hall, the kitchen, classrooms, offices, and storage areas.

The tablets similar to tombstones on the interior walls of the sanctuary are memorials to various pastors and members. The memorial to Rev. T. Charlton Henry ends with the word TRIUMPHANT. Generations of worshippers have at times played "the TRIUMPHANT Game" - seeing how many words can be formed from the letters in the word. The Reverend Andrew Flinn, the first pastor of Second Presbyterian Church, and the Reverend Henry are interred beneath marble stones in the center aisle. In the peaceful old cemetery lie many of the founders and early members of this church. Family names recorded on gravestones are found on today's church roll.

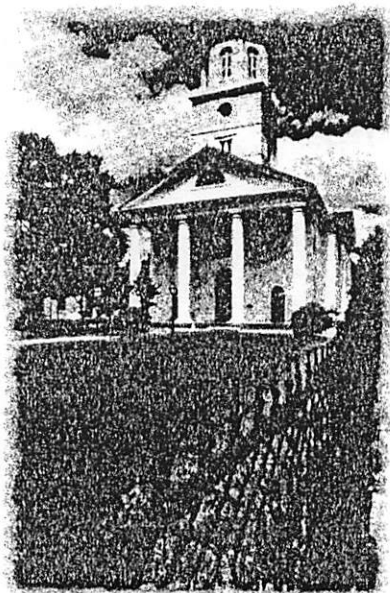
## A BRIEF HISTORY

Soon after the founding of Charleston the community of Presbyterians, dissenters to the Church of England, worshiped together in the White Meeting House, a wooden edifice on Meeting Street. The congregation included English, Irish, Scottish, and Independent Presbyterians. In 1731 twelve families withdrew from the White Meeting House and established what is now the First (Scots) Presbyterian Church, modeled strictly on the Church of Scotland. This church grew rapidly. By the end of the century the building was inadequate to accommodate the worshippers attending, and the necessity of a second Presbyterian church was realized. In 1809 fifteen men met and began planning for Second Presbyterian Church. The Reverend Andrew Flinn was called to organize the congregation. The church was built at the then substantial cost of \$100,000, and on April 3, 1811, was dedicated with the corporate name of "The Second Presbyterian Church of Charleston and Its Suburbs." Property for the church was obtained from the Wragg family, whose name was given to the area still known as Wraggborough. The impressive deed and documents of transfer of the property are displayed in the church narthex.



Today the Second Presbyterian Church is the oldest edifice of this denomination in Charleston, and is on the National Register of Historic Places. In 1852 the General Assembly of the Presbyterian Church of the United States met in this building. Second Presbyterian Church's minister, Reverend Thomas Smyth, proposed that the Presbyterian Church have an historical association to care for its artifacts and statements of faith. His resolution was passed, forming the Presbyterian Historical Society. The Presbyterian Church of the United States designated Second Presbyterian Church its "Historical Site Number One." Plaques noting this are mounted in the entranceway.

The Classic Revival sanctuary is brick with stucco applied. The building features two tiers of windows, a square tower with an octagonal belfry, pilastered walls, and a tetra Tuscan portico. Architect's plans called for a church spire, and though building costs were redeemed within a decade, the



### Dedication

This pamphlet is dedicated to all who contributed to the restoration of the sanctuary, and especially to the members of the Restoration Committee:

Reverend Walter Cook

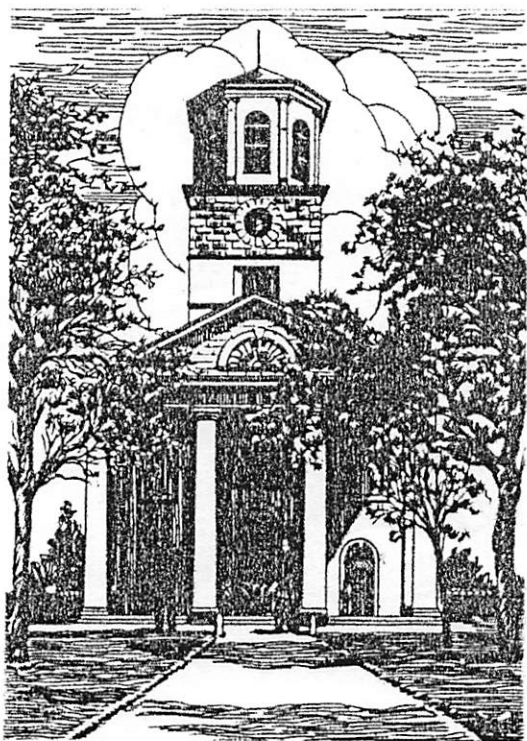
Daniel L McKnight, Chairman

Lanneau Siegling	Mark McKnight	Margaret P. Crotts
William McCullough	Erin Mellen	James Ruddock
Christopher Staubes, Jr.	Robena Medbery	T. Allen Legare
Henry B Smythe	Ruby Lee. McKnight	Patterson Smith
Elizabeth Zeigler		Sue Henderson

The Second Presbyterian Church  
 342 Meeting Street  
 Charleston, South Carolina

2 9 4 0 2

A THEOLOGICAL TOUR  
OF THE SANCTUARY



SECOND PRESBYTERIAN CHURCH  
CHARLESTON, SOUTH CAROLINA

