

A

S E R M O N ,

PREACHED IN THE

FIRST PRESBYTERIAN CHURCH

OF SAINT LOUIS, MISSOURI,

ON

THE FIRST SABBATH OF 1839.

BY REV. ARTEMAS BULLARD.

St. Louis:

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June 30, 1915

BOARD OF TRUSTEES OF THE FIRST PRESBYTERIAN CHURCH, }
St. Louis, 9th January, 1839. }

Rev. Sir: I beg to submit for your consideration, the annexed Preamble and Resolution, adopted by the Board of Trustees, at a meeting the 8th instant. If it be your pleasure to grant the request contained in the resolution, it is desired that the board receive the Sermon referred to for the purposes set forth, at your early convenience.

Very respectfully,

JOS. POWELL, *Pres't pro tem.*

Rev. A. BULLARD.

Whereas, a Sermon, purporting to be a Historical Account of the Temporal and Spiritual Interests of the First Presbyterian Church of St. Louis, from its organization to the present period, was delivered by the Rev. Mr. BULLARD, its Pastor, on Sabbath, the 6th day of January, 1839: And whereas, the publication of the discourse in question is calculated, in the opinion of this Board, to do good—therefore,

Resolved, That the Rev. Mr. Bullard be, and he is hereby respectfully requested to furnish this Board for publication the Sermon in question, and that the President be instructed to communicate with him to the attainment of this desirable end.

St. Louis, January 26, 1839.

Dear Sir: Agreeably to the request of the Board of Trustees, I herewith submit a copy of the Sermon to your disposal. I do this simply to preserve some historical facts that may hereafter be valuable.

Very affectionately and respectfully, yours,

A. BULLARD.

JOSEPH POWELL, Esq.,

President pro tem. of the Board of Trustees.

A S E R M O N .

PSALM XC. 12.—“So teach us to number our days, that we may apply our hearts unto wisdom.”

THIS Psalm is a prayer of Moses. It was probably indited immediately after his sympathies had been strongly excited by the events recorded in the thirteenth and fourteenth chapters of Numbers. By God's command, he had sent twelve men from the wilderness of Paran, to spy out the land of Canaan. With the exception of Joshua and Caleb, they were agreed in saying—“All the people we saw in the land were men of great stature. And there we saw the giants, the sons of Anak, which come of the giants : and we were in our own sight as grasshoppers, and so we were in their sight.”

Influenced by this evil report, the whole congregation of Israel lifted up their voice and wept, and murmured against Moses and Aaron, “saying, why hath the Lord brought us into this land to fall by the sword, that our wives and children should be a prey ? Let us make a captain, and let us return into Egypt.”

With this rebellious, unbelieving spirit, God was greatly offended, and bid Moses say unto them, “As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you ; your carcasses *shall* fall in the wilderness, and all that were numbered of you, from twenty years old and upwards, which have murmured against me, doubtless, ye shall not come into the land concerning which I swear to make you dwell therein.”

In view of the sore judgments, by which adult Israel was doomed in forty years to waste away from the earth, Moses offers this Psalm as a prayer to God.

In it, he contrasts the brevity of man's life with the eternity of Jehovah.

He considers their days, as a people, shortened in consequence of the Lord's displeasure with their sins.

“For,” says he, “We are consumed by thine anger :
 And by thy wrath are we troubled.
 Thou hast set our iniquities before thee,
 Our secret sins in the light of thy countenance.
 Who knoweth the power of thine anger ?
 Even according to thy fear, so is thy wrath.”

Under the influence of these circumstances and reflections, Moses is supposed to have offered the petition of my text.

It was then, past controversy, a seasonable, important prayer. It is appropriate for all men, in every conceivable circumstance in which they *can* be placed. It is peculiarly so for *us*, and at *this* time.

For by the anger of the Almighty, *we*, as a community, are rapidly passing from off the earth. By his wrath we are troubled. He has evidently set our iniquities before him : our secret sins in the light of his countenance.

For proof of this, look at our burial places, covered with newly dug graves, and at the numerous families in our midst, who are clothed with the habiliments of mourning and sorrow.

Although our city has been more healthy during the past summer than almost any other in the West, and decidedly more so than the villages and settlements in the country, still we may well inquire where is the family or individual that has not been bereaved ?

Yet, through the distinguishing mercy of God, *we* have been preserved, to assemble in his sanctuary on the first Sabbath of this new year.

Certainly no time can be more suitable than the present, to review the past, in relation to the preparation we have made for eternity, and, guided by the instruction derived from experience, to mark out our course and form our resolutions for the brief probationary period that may still await us.

Upon the importance of such a course, I need not dwell. All appreciate the advantage of a periodical examination and settlement of their pecuniary transactions. Who in this house, does not know how the balance in this respect now stands, for or against him, compared with what it did twelve months since ? Who has not already derived lessons of wisdom from a review of his business operations during the past year, which will direct all his future plans and operations ?

Probably *no* one before me, who has not been doing so ruinous

a business that he is afraid to know the worst of his case. Every one will acknowledge, though few act upon the admission, that it is vastly more important periodically to ascertain how stands our soul's account; what we have to do to make a suitable provision for our eternal existence; how long a period we can employ in making it; what progress we have made in the work; and what will be the consequence if it is not completed before we fall into the grave and appear at the bar of judgment.

If we have made little or no advance in the great work for which we have our being here; if time with us has nearly sped his flight; if it is basely ungrateful and infinitely disastrous to waste our few remaining moments in the pursuit of perishing, unsatisfying pleasure—should we not know it?

If our feeble, inconstant efforts to grow in grace have been crowned with success; if we find it more and more easy to resist temptation and hold communion with God; if our faith in Christ and love for his cause wax stronger and stronger; if his yoke becomes easier and easier; and if the day of our complete deliverance and salvation draweth nigh, will it not fire us with new and stronger zeal and love to see it?

Yes, my dear hearers, it is of the first importance frequently to note the shortness, uncertainty, and progress of our lives; to ascertain distinctly for what purpose they have been given and continued to us, and how we have conformed to this design. But we are strongly prone to neglect all this, and to live as if earth was to be our everlasting abode.

Few, in this house, can now make as full and clear an exhibit of their accounts, which *must* be settled at the judgment of the Great Day, as they make of their pecuniary affairs every year.

The darker our prospects for a happy eternity, the more we are foolishly disinclined to enter upon a close review of our lives, and thus become able to know and provide for the worst.

This being the fact, let us unitedly pray that *God will so teach us to number our days that we may apply our hearts unto wisdom.*

At the same time, let each of us remember, that for what we offer acceptable prayer, we must employ all suitable means to attain. To aid you in the efforts with which you should accompany the petition of my text, allow me to direct your attention mainly to the lessons of wisdom to be derived from the history of

this church and congregation for the last year. Such a review, only more full, I intend to take every year while I remain your pastor. As a basis for such an annual historical sermon, it is now necessary to go farther back than the commencement of the last year. I will begin with the first settlement of our city by civilized men.

This was effected by a company of French merchants or traders in 1764, seventy-five years ago. In 1770 the whole Louisiana Territory, embracing all west of the Mississippi, now organized into states, was taken possession of by Spain, to whom France had ceded it a few years previously.

In 1800 it was retroceded to France, and by her sold to the U. States in 1803. Up to this period, thirty-nine years, St. Louis, and the whole territory, remained under the control of Roman Catholic nations, and very little was done for the intellectual or spiritual interests of the inhabitants.* Very few of the earliest emigrants from the states belonged to any Christian church.

On the 12th of June, 1811, Mr. Stephen Hempstead, the spiritual father of this church, landed in St. Louis.

Just seven months after this, he heard a Baptist minister preach a funeral sermon of a neighbor's child, which was the first Protestant religious meeting he had an opportunity of attending in the Territory.

For four years after his arrival in this city, there was no Protestant church in St. Louis, and no male member besides himself, that he could find in the vicinity. Sabbath, 4th of July, 1813, he writes in his journal,† was spent in feasting and mirth, as usual on week days, without a religious meeting in St. Louis.

In a letter to a minister at the East, who had made inquiries respecting the West, Mr. Hempstead writes, in 1813, that "there are in St. Louis from 180 to 200 houses, and 40 American families, containing 300 persons, and no stated religious worship of any kind in the place. There is an old Roman Catholic Church, where they have service at times; but they have no priest steadily.

"I find, on inquiry, there are more than one hundred families

* Not a few now living, who came to St. Louis between 1803 and 1820, will testify to the truth of these statements. A general want of churches, priests, schools, observance of the Sabbath, and the morality of the Gospel, afforded clear evidence of the fact,

† Mr. Hempstead's family have kindly furnished me with his journal, from which many of the following facts have been taken.

in a circuit of fifteen or twenty miles around St. Louis, that have been educated Presbyterians or Congregationalists. But there is no Presbyterian society in this or the Illinois Territory.

“There are in Missouri 6 itinerating Methodist preachers. They preach in our court-house, perhaps once a month. They are uneducated men, and have gathered but few members.

“The Baptists have 10 churches and 270 members in the Territory. Their preachers have little influence with the inhabitants.”

On the 6th of November, 1814, twenty-four years since, Rev. Messrs. Samuel J. Mills and Daniel Smith preached in this city. They were sent on an exploring tour through the West and South by missionary societies at the East. They preached the first Presbyterian sermons that were ever heard in Missouri.

Those brethren were gratefully received by the inhabitants of all ranks. They had crowded audiences wherever they preached. During their short visit in St. Louis, they made arrangements for the organization of a Bible Society, and procured a subscription for the object of \$300.

Could either of these brethren have remained in this city, he would have been supported by the people. They were, however, obliged to complete their tour of the West, which resulted in arousing all New England to a simultaneous effort to supply the spiritual wants of this great valley.

In June, 1815, in a letter to Rev. William Channing, of Boston, Mr. Hempstead says: “I have been desired by leading men in St. Louis, (among them Gov. Clark and the Judges of the Supreme Court,) to write the society and solicit the return of Mr. Smith, whom they would gladly receive and support.” In this letter he inquires “if two men could not be sent, one of whom should open a school in St. Louis, and thus lay the foundation for an academy.” He says it was often mentioned with regret, that there was no school in the Territory, and that they were obliged to send their children to Kentucky for an education.

He continues: “I well know the destitute portion of the U. States is very great, and to supply it *all* with preachers is more than can be expected. But I do believe no place stands in *more* need of missionary aid than the Territory of Missouri. I do not think I exaggerate, when I say, there are 1000 families who have removed from the States to this Territory, that were born and educated in the Presbyterian order, and many of them were mem-

bers of the church, and yet there is not a Presbyterian minister in the country, nor has one church or society been formed in Missouri. "Tell it not in Gath—publish it not in the streets of Askelon." A territory in the United States, with more than 25,000 inhabitants, has not a Presbyterian minister or society in it!

"I must entreat you for myself, for my family, and for my brethren in this country—far separated from our native land and the church of Christ, and living from year to year without enjoying the ordinances of the Gospel—that, with us, you will continually pray unto the Lord of the harvest, that he would speedily send faithful laborers into this portion of his vineyard, who may break to his people here the bread of life!

"You have the means. God hath put it into the hearts of the people of New England to give bountifully for the supply of the spiritual wants of thousands ready to perish. You have sent your ministers to preach to the destitute in our own land. You have sent the Gospel to the isles of the sea; and the blessings of thousands ready to perish will be your reward. Tell Messrs. Mills and Smith we have not heard a sermon since they were in St. Louis, more than seven months, and we do not know that we shall ever have another opportunity to hear one. But we wait with patience; *hoping* and *trusting* the time is not far distant, when there will be preachers and preaching in St. Louis, whether we are living or not."

Good man! he did not trust in God for naught. He lived to hear preaching, and to rejoice in its fruits.

In February, 1816, eight months after the date of the letter from which the foregoing extracts were taken, and fifteen months after the departure of Messrs. Mills and Smith, Rev. Gideon Blackburn, then of Nashville, Tenn., visited St. Louis, and preached several times with great acceptance. During the *fifteen months* previous, there probably was not a single Presbyterian sermon preached in Missouri.

On the 7th of April, 1816, Rev. Mr. Giddings, the first Presbyterian minister who settled in this State, commenced his labors in St. Louis. He preached four or five Sabbaths in the city, and then spent four months exploring the State, and establishing churches where it could be done with a prospect of usefulness. He was sent out and supported by the Connecticut Missionary Society.

During this absence of Mr. Giddings, the Rev. T. Flint, from the same Missionary Society, supplied his place.

On Sabbath the 21st of July, he administered the sacrament of the Lord's Supper to the communicants present, although no Presbyterian church had as yet been formed in the Territory. This was the first time Presbyterians in Missouri ever enjoyed the privilege of sitting together at the Lord's table.

The *first* Presbyterian church formed in this State was organized by Mr. Giddings, at Bellevue, on the 3d of August, 1816. It bore the name of Concord Church, and contained, at its formation, thirty members.

During the next month, Mr. Giddings formed the 2d Presbyterian Church in the State, at the Bonhomme settlement, with which Mr. Hempstead and wife and daughter united. The following extracts from a letter to Mr. Hempstead, written by a gentleman in Bellevue, will show how gratefully Mr. Giddings' labors were received in the country. It was dated June, 1816, and sent in answer to one introducing Mr. Giddings to the writer.

"I rejoice greatly in having it once more in my power to hear the Gospel preached by a minister of our order. Mr. G. is well received by all the people here. I hope, with the favor of God, he will prove a blessing to many among us. * * * * *

"My dear friend, I cannot express the gratitude I feel to the Great Head of the Church for sending the blessed Gospel among us in this wilderness. I had regretted much the opportunities I had left behind me; and had almost despaired of ever being again so happy. But, though sorrow may continue for a night, yet joy cometh in the morning.

"I look forward to the approaching communion season with uncommon sensations of joy and gratitude. The very spot, on which we shall have set forth in lively emblems, the greatest exhibition of love and mercy ever made to a fallen world, was less than fifty years ago, the haunt of savage beasts, or more savage men. What a change! This is the Lord's doings, and marvellous in our eyes.

"I thank you for the interest you take in our welfare, and hope that God, whose favor you have implored in our behalf, will give you the desire of your heart, and the satisfaction of seeing a church organized in Bellevue."

Mr. Giddings, from his first arrival in Missouri, wisely deemed it of the greatest importance to secure a good religious influence in this city. He had large congregations in the country, and as we

have seen, his labors there were appreciated and greatly blessed, resulting, the first four months, in the establishment of at least two new churches, while in St. Louis his auditory was small, frequently very small. Sometimes he had only four or five hearers.

Although he was often almost ready to despond, and deem his undertaking here a hopeless task, yet his abiding impressions of the importance of the work before him, and his confidence in the faithfulness of God, sustained him in the resolution to persevere. On the 23d of November, 1817, a little more than a year and seven months from his landing in the Territory, he enjoyed the privilege of forming a Presbyterian Church in St. Louis. It was the first of any Protestant denomination formed in this city. The records of the St. Louis Presbytery show that it was constituted with nine members. Mr. Hempstead's journal twice mentions the same number. Our printed church manual informs us that it consisted of ten members, eight of whom were females. The written list of the names of members, made out by Mr. Potts, shows but seven at the organization. That omits Mrs. Hempstead and a Mrs. Brown. Messrs. Hempstead and Osborn, as all agree, were the only male members, and both were elected elders.

On the 30th of August, 1818, Rev. Messrs. Giddings and Matthews formed a Presbyterian church at St. Charles. The congregation present on the occasion was very large, it being the first time the Lord's Supper was ever administered in the place by Presbyterians. For seven years and a half from the organization of this church, the congregation continued to worship in the school room of Mr. Giddings.

The first public effort to erect a house of worship for this church, was made at a meeting of a number of citizens of St. Louis, at the house of Mr. Giddings, on the 11th of January, 1819. Mr. S. Hempstead was chairman and Thomas H. Benton clerk. At this meeting a subscription paper was put into the hands of a committee, who were instructed to procure subscriptions sufficient, if possible, to erect a Protestant house of worship in St. Louis. A constitution was adopted for the government of the subscribers, and a Board of Trustees elected.

In the spring of 1820, Mr. Giddings went to Philadelphia as delegate to the General Assembly, and visited New England for the purpose of obtaining donations to aid in building the proposed church. On the 24th of July, he writes Mr. Hempstead from Con-

necticut, "I have not collected any money towards erecting a meeting house, and I think it will not be expedient to attempt it. * *

"There is a general impression that the people of St. Louis are able to build meeting houses for themselves. It would be necessary for me to state that the people are very poor, and full as degraded as the heathen, in order to succeed in making collections. As I could not, and would not do this, I found it would be useless to make the attempt to collect money."

In November, 1822, the Trustees resolved to take a deed of the ground on which this house stands. On the 25th of March, 1823, they resolved to commence building, and appointed Rev. Mr. Giddings their agent to contract for erecting a house of such size and plan as he should think best.

In March, 1824, they gave Mr. Giddings power of attorney to mortgage the lot and house, which had been commenced, for the loan of fifteen hundred or two thousand dollars, to be employed in finishing the church. He effected the loan by pledging his own credit and property, and taking the mortgage to secure himself. The house was dedicated on the 26th of June, 1825. The whole expense of the house and lot and interest of money employed while building, was over \$8,000. The contributions of the citizens and sale of the pews had, on the 7th of July, 1826, reduced the debt of the congregation to about \$5,000.

Mr. Hempstead writes in his journal, on the day the congregation first worshipped in this church—"I have to-day attended the dedication of the new brick Presbyterian meeting house, which is said by those acquainted with our western country, to be the finest and best built church in the West. Thus, by the blessing of God, I have been permitted to live to see what I have so much desired: and for which Mr. Giddings and I have exerted ourselves to the utmost of our abilities. Blessed be God! he has crowned our efforts with success, to build a house to his name."

They both manifested a self-sacrificing, persevering spirit, while toiling to secure the completion of this sanctuary, and the spiritual interests of this church and community, which should embalm them in the affectionate remembrance of this whole people.

Mr. Giddings continued the stated supply of this church nine years, until the 19th of November, 1826, when he was installed pastor by the Presbytery of Missouri, then embracing all this State and Illinois.

In less than fifteen months from the consummation of this relation, on the 1st of February, 1828, he finished his laborious life on earth, esteemed and beloved by all his acquaintance.

As a token of respect and affection, the Trustees had his remains buried in a vault constructed for the purpose under the pulpit in which he had so earnestly endeavored to lead his people to be reconciled to God.

Mr. Hempstead writes in his journal, on the occasion, that at least 2,000 people attended the funeral, and that he had never seen so much sympathy manifested among all classes of people in St. Louis as on the death of this good man.

Five weeks after the death of Mr. Giddings, Rev. Wm. P. Cochran, now pastor in Palmyra, Mo., was employed to supply the pulpit for three months. During his ministry, on the 27th of April, 1828, the choir first took their seats in the gallery.

On the 20th of May following, Rev. Wm. S. Potts commenced his labors as a temporary supply. He continued his work in this capacity five months, until the 26th of October, 1828; when he was ordained and installed pastor of the church, by the Presbytery of Missouri, which still embraced the States of Illinois and Missouri.* He laboriously and faithfully discharged the duties of his office for six years and eight months, and was then, on the 26th of June, 1835, dismissed by Presbytery, at his own request, in order to accept the presidency of Marion College.

On the 23d of July following, Rev. Wm. Wisner was called to the pastoral charge of this church. He entered upon his appropriate labors on the 1st Sabbath of November, 1835, and, without being installed, remained in the service of the church, as far as his feeble health would allow, until May, 1837. The present pastor was called to take charge of the church on the 2d of April, 1838, and was installed on the 27th of June following, the church having been without an installed pastor three years.

The whole number admitted to this church during the life of Mr. Giddings, a period of more than ten years, was 69. Our records do not show that a single member died, or that but one was dismissed during this time. According to these records, the whole number received to this church from its formation to the present

*The Presbytery could not then have numbered more than ten or twelve ordained ministers. But seven were at its regular meeting.

A subscription was opened for the purchase of a bell in Aug., 1828. The bell was procured, weighing 878 pounds, and was rung for the first time on the last day of May, 1829. It at once made the congregation larger and more punctual.

time, is 706: on examination, 363, and on certificate, 343. Of this number, 67 have died, while members. No one before 1829, and in that year only one.

In 1832, the number of deaths in this church was *eleven*; in 1833, *twelve*; in 1834, *seven*; and in 1838, *ten*.

Of the original nine members, three have died while connected with the church, three have been dismissed, and three remain with us to-day. Ten members have been excommunicated and never restored. None of these were received during the first nine years of the church's existence. Four united by letter and six on examination. Five in 1832. Thirty-two members have been indefinitely suspended from the privileges of the church. Of these, twenty were received on profession of their faith, and twelve on certificate. Eight, (7 of them by profession,) were received in 1832.

Two of our members have entered the ministry while connected with us.

There are now 245 members of this church whose residence is known to the session, and 79 whom we cannot yet find.

In 1832, 128 persons, (108 by profession and 20 by letter,) were received into this church. This is more than one-sixth of the whole number admitted. Of this 128, 58 have been dismissed—two to the 2d Church in this city; one has been ordained as a minister of the Gospel; five have been excommunicated, eight suspended; ten have died, and forty-six still remain on the list of members, the residence of only twenty being known to the elders or pastor. Out of little more than one-sixth of our whole number, we find one-half of our excommunications, one-fourth of our suspensions, one-third of our unknown members, and less than one-twelfth of those who are known.

A colony of twenty-nine persons, dismissed from this church, was organized into the 2d Presbyterian Church of St. Louis, in November, 1832; and another of eight persons, in connexion with others, was formed into the Des Peres Church.

In February, 1837, after the 2d Church had been in existence about four years, it was re-united to this church, with the intention of building a very large house, and having two co-ordinate pastors. When the 2d Church was dissolved, it brought back to this church 54 members, instead of the 29 who colonized.

During the past year, 74 have been received into this church, 42 by letter and 32 on examination. Ten have died.

Twenty-two have been suspended under the operation of a rule

adopted by the General Assembly in 1825, as recorded on the 256th page of their minutes. Ninety have been dismissed. The deaths, suspensions and dismissions make our number forty-eight smaller than it was at the beginning of the year.

At the commencement of the year there were 150 members of this church whose place of abode was unknown to the session. The pastor has written to all the members who have left the city, whose residence he could ascertain, and requested them, if practicable, to take dismissions. This accounts, in part, for having ninety dismissed during the year. This part of the decrease has not weakened our actual strength. But sixty-four of this ninety were dismissed to be formed into a new 2d Church. The organization was consummated by the St. Louis Presbytery on the 10th of October, 1838. It to-day numbers eighty-two, all of whom would have been united with us, if we had not approved of their undertaking and cordially aided in the enterprize. If this colony had not left us, the additions to this church would have been greater the last year than in any that has passed except 1832.

Thirty-three children belonging to members of the church have been baptized during the last twelve months. Seventy-five baptized children and youth meet the pastor once in two months, to receive instruction in the Assembly's Shorter Catechism, and to be reminded that the vows of God are upon them. In this meeting the church should feel deeply interested, and expect much.

A Maternal Association has been formed during the year, mainly from the members of the Presbyterian churches, which numbers seventy-two members, and promises to be greatly useful, and soon to embrace most of our pious or serious mothers and female teachers.

During the year now closed, our Female Sabbath School has contained from 16 to 20 teachers, and a list of 130 or 140 scholars. The average attendance of the children has been about 80. None of the scholars have united with the church, and only one of the teachers on profession.

The Male School has been about the same in number with the female. None of the teachers have united with the church the last year, and only one scholar.

The German Sabbath School held in this house, and conducted by our denomination, numbers 27 teachers and 150 scholars. One teacher and one scholar have united with this church during the year.

There is also a Colored Sabbath School conducted by the members of this church, which numbers 10 or 12 teachers, and from 75 to 150 scholars.

Exclusive of the Sabbath School in the 2d Church, there are in connection with our denomination in the city, from 70 to 80 teachers, and between 500 and 600 scholars.

Last spring, the following plan for the benevolent action of this church was adopted, by which some one of the great benevolent objects is to receive the pecuniary aid of the congregation every two months, viz :

In Jan. or February, an effort is to be made for the Bible Society.

In March or April, for the Education Society.

In May or June, for Foreign Missions.

In July or August, for Sabbath Schools.

In September or October, for the Tract Society.

In November or December, for Domestic Missions.

If an agent of either of these societies come among us at the time allotted his object, his labors will be gratefully received. Otherwise, the pastor is to call upon his people to contribute according as the Lord has prospered them.

In unison with this plan, we began in April with the cause of Education, to which we have given during the year, \$676 69; to Foreign Missions, we have given \$580 28; to Sabbath Schools, including the expenditures for libraries, \$594 14; to the Tract Society, exclusive of what individuals have paid for the bound volumes, \$200 75;* to the Missouri Presbyterian Domestic Mission Society, \$820;† to a travelling agent engaged in the sale of Tracts, Sabbath School books and Bibles, \$175.

For sacred music, in addition to what has been paid by the adult classes, we have expended \$250; in the purchase of lamps for the church and session house, over \$200; for the parsonage, about \$4,500. Of this sum, \$2,800 has been subscribed and mostly paid as a donation. The balance, if not otherwise provided for, will soon be paid by the rent of the house. For building the house which has the last year been erected for the 2d Church, and for the support of their minister, about \$2,700 will be required. This was mostly subscribed before we colonized, and will all soon be paid.

* \$95 75 of this was given by the 1st Church, and \$105 by the 2d Church.

† \$470 given by the 2d Church, and \$350 by the 1st Church. Both churches will yet give more to this object.

Over \$10,000 has been subscribed by the joint effort of the two congregations for the purpose, this year, of erecting a permanent, large house of worship for the 2d Church.

You have paid, the last year, for paving around this church, \$259; for expenses of synodical meeting, \$50; for pastor's salary, 2000; for sexton and incidental expenses, \$200.

Exclusive of the subscription for the new church, none of which has been paid, the whole account will stand thus: For Education, Sabbath Schools, Tract, Foreign and Domestic Mission Societies, \$3,046 86: For sacred music, lamps, parsonage, Missionary Church, paving, pastor's salary, synod, sexton, &c., \$10,159. Making an aggregate of the expenditures of this church and congregation, during the year, (including most the of contributions of the 2d Church for the two months and a half it has been in existence,) of \$13,205 86.

Aside from the debt contracted for the parsonage, we have not increased our liabilities during the year. With the exception just named, our whole debt is only about \$3,000.

In 1831, the debt of the church had been reduced to less than \$1500. In 1832 and '33, over \$1600 were expended for the session house, which swelled the debt to its present amount. The repairs and alterations made upon the church, with the purchase of stoves, &c., have kept the debt about the same up to this time. The prospect now is, that it will be annually diminished \$500 or \$600, till paid up.

During the year just closed, we have established a strong sister church, in some respects stronger than ourselves, and still our pews below are all rented which we do not expect to be free. The 2d Church will not commence building before both houses will be full. We shall in every respect be benefited by the sacrifice we made in encouraging our brethren to leave us. Our contributions to religious objects will not be diminished by their departure. By their benevolent deeds, we shall probably learn that we too may abound still more in our liberality. By this division, many in our church will be obliged to sustain responsibilities which will make them more active, useful and holy. By this division, our influence in this city, and our ability to do good, has been more than doubled.

Such is a brief history of our origin and growth, and of our labors as a church and congregation during the past year.

Abroad in our city and state, there are a few things claiming a passing notice here. Unusual and successful efforts have been made to promote the cause of Temperance in our city and state the last year. Over 100 additions have been made to our Total Abstinence Society.* Through the efforts of this society, the grog shop system has been closely and faithfully investigated throughout the city. By this examination the community has been aroused. Our Grand Jury have presented the system as an evil calling for an efficient remedy. Over 1000 signatures, mostly of legal voters in St. Louis, have been attached to a petition, praying our Legislature to enact laws, which will aid *at least* in *diminishing* the evils of this abominable system.

A like petition, with about the same number of signatures, is now to be laid before our City Council. Several of our daily papers have heartily enlisted in this good cause, and done much to create a correct public sentiment. It becomes every friend of Temperance to see to it that these papers lose nothing by the stand they have taken, and that those do not relatively gain who have cowardly, or from opposition, remained silent on the subject. An agent for the state, will be employed as soon as a suitable man can be obtained. The friends of Temperance never had such bright prospects to cheer them in their labors as at this moment.

During the past year, the Missouri Sabbath School Union, Tract, and Bible Societies, have each engaged to employ an agent for the state the coming year. The Bible and Tract Societies have each appointed a gentleman that will soon commence operations. The S. S. Union will not rest till they have an agent in the field. In October last, a Missouri Presbyterian Domestic Mission Society was formed for the purpose of doing more, if possible, to supply the state with ministers of the Gospel. The society resolved to *try* and raise \$3000 for that object this year. One gentleman pledged \$150. This city *will* raise over \$1000. We *ought* to raise \$1500 of the sum. We have about 25 Presbyterian ministers engaged in their appropriate work in this state. They are in 16 different counties. Forty-two counties are entirely destitute. If suitable men can be obtained, we will see that at least twelve more ministers are this year sustained in the work of *preaching* the Gospel in this State.

As a church, in this state, we are at peace among ourselves, and

* Out of 280 members, 152 belong to our denomination.

in the exercise of mutual confidence and Christian love. Probably in no portion of the land, can as many Presbyterian churches and ministers be found who are so perfectly united as in Missouri. This fact should encourage us to hope for a greater supply of ministers and those from among the most pious and laborious men in the land. Some, tired of the agitations and strifes of other sections of the country, will most certainly be ready to seek an asylum among us, where they may be allowed to devote their whole time and strength to the work of winning souls to Christ.

The short review of the past we have taken, suggests many interesting and profitable reflections. Most of them must be reserved for another occasion.* Time will now allow me to make only a few :

1. The friends of missions should not be discouraged by a small beginning or slow progress at the commencement of their labors. Our days are so few, and we pass so rapidly to eternity, we should not despond if no fruits of our labors appear to us on earth. Our labors in the Lord will not be lost. While time shall last, we may be in the eternal world, rejoicing in what the Lord enabled us to do here on earth.

Twenty-three years ago, we see a solitary Christian pleading with the friends of Christ in New England to send the bread of life to the 25,000 famishing souls in this state ; or, if this could not be done, at least to unite in pleading with the Lord of the harvest to send supplies. Soon one missionary came. After nearly twelve years toil, discouragement, and frequent despondency, he sank into the grave, worn out in his Master's service ; leaving, in this state and Illinois, not more than ten or twelve ordained Presbyterian ministers. Ten years more have passed, and we see over *one hundred* ordained Presbyterian ministers in these two states, who have led multitudes, instrumentally, to the Lamb of God. Who, that looks at these results, will ever say that praying breath is spent in vain ? What richer reward can the patrons of the Connecticut Mission Society desire, than to stand where we do now, or around the throne above, and contemplate the fruit of their benefactions ? Who will doubt but that Giddings and Hempstead, and Shackford and Oakley and Kerr, fill heaven's arches with louder and sweeter notes of praise, as they behold the current of

* They were made in the afternoon of the same day, in a sermon preached from Isaiah v. 4 : "What could have been done more to my vineyard that I have not done in it ?"

their good influence growing broader, deeper, and stronger, while it bears on its bosom redeemed souls home to glory ?

Amid such circumstances and reflections, what Christian will wish to forget that multitudes in our state, still destitute and in like condition with the father of this church, are now pleading for the aid we can give, or for an interest in our prayers ?

Who will not rejoice that the Lord is now opening to us, as a church and people, an opportunity to aid in furnishing the means of grace to those as needy as were the inhabitants of this city twenty-three years ago ? None, I am sure, who can claim kindred with the Christian or philanthropist.

2. The results of the revival of 1832, should afford practical instruction to all of us.

The session should learn to use great caution in the reception of members during a general excitement. A longer time should be allowed to elapse after a person professes to have been born again, before he is received into the church in time of what is here called a revival, than at other seasons. We should not be hasty in forming an opinion of any set of religious measures, from the immediate apparent results.

If the impenitent would make their calling and election *sure*, they should not wait until they are brought under the influence of extraordinary means or excitements. So far as this church is concerned, the history of 1832 shows that there is great danger, at such times, of being self-deceived. Only 20 out of 128 remain with us whose residence we know. Time will probably show that not all of these 20 *even*, will die in the bosom of the church. Let, then, the pastor and church earnestly pray for, and confidently expect, the converting and sanctifying influences of the Holy Spirit to accompany the *ordinary* means of grace. Let us strive together for that personal holiness of heart and life, and that living, abiding faith, which, with the blessing of our God and Saviour, shall every week add to our graces and numbers. Let us not idly wait for a revival, and feel that nothing can be done for the conversion of souls except at periodical seasons.

Individuals can be named, who have hardly seen two months pass at one time, since they united with the church, in which they have not found themselves the acknowledged instruments of leading a soul to Christ.

Churches can be referred to, in which it would, for years, have

But, as a *body*, we have come far short. This is evident from the fact, that only thirty-two have been led by our influence to unite with the church on profession the last year. And, that only four, from six or seven hundred S. S. teachers and scholars, have professed attachment to the Saviour, in the last twelve months. Oh! how unworthy and unfaithful we, as a church, must appear in the sight of a holy God! Let us repent, and turn to the Lord with full purpose of heart for new obedience.

To those without God and hope in the world, this review *must* be peculiarly humiliating. See what have been the results of the labors, tears and prayers of Hempstead, Shackford and Kerr, and then estimate what you might have done for the salvation of men ere this, if you had lived for Christ as they did. Think of those now among the lost, who would have been in heaven, but for your silent influence. Call to mind the sermons you have heard, the prayers that have been offered in your behalf, and the tears and sighs which your impenitence has extorted from your minister and Christian friends and the expiring agonies a compassionate Saviour endured for your salvation, and tell me if it is not ungrateful to live another moment a stranger from God? Should not this be the day and the hour, in which you should consecrate your body, soul and spirit to the Lord Jesus Christ, by whose merits and intercessions you have been spared to see this first Sabbath of a new year?

In conclusion, allow me, my dear hearers, affectionately to entreat you all to think of the rapidity with which your past years have sped their flight; of the few that *can remain* to you on earth; of the work you have here to do to answer the end for which you were created; of what you *must* do to receive a welcome to the joys of heaven; of the small amount already done; and of what must be the consequences if the remainder of your days are spent as have been your past. Think of these things, and immediately act as your reason and conscience, and the dying love of Christ demand. May God in infinite mercy "*so teach you all to number your days, that you may apply your hearts unto wisdom.*" Amen.