

Fortieth Anniversary Discourse.

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UNIVERSITY OF PITTSBURGH



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A DISCOURSE

ON

THE FORTIETH ANNIVERSARY

OF THE

AUTHOR'S MINISTRY IN PITTSBURGH AND ALLEGHENY,

DELIVERED IN

The First Presbyterian Church, Allegheny City,

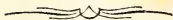
AT THE MORNING AND THE EVENING SERVICES,

SABBATH, NOVEMBER 6, 1859.

BY

REV. ELISHA P. SWIFT, D. D.

PASTOR OF THE CHURCH.



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Allegheny, Nov. 9th, 1859.

REV. E. P. SWIFT, D. D.

Rev and Dear Sir :

The undersigned young men, members of your Congregation, having heard your exceedingly interesting and edifying Historical Sermons on Sabbath morning and evening, November 6th, would respectfully request you to furnish us, at your earliest convenience, a copy of them for publication. Your compliance with this request, will oblige,

Yours, truly,

JOHN D. GLASS,
ROBERT M. BROWN,
ROBERT H. WOODBURN,
HENRY W. GRUBBS,
ROBERT S. MILLER,

JOSEPH A. MATCHETT,
CONRAD SCHEETS,
PHILIP D. MILLER,
WILLIAM W. BROWN,
H. C. M'CORMICK.

REV. E. P. SWIFT D. D.

Dear Sir :

We desire you to furnish us, for publication, a copy of the excellent and appropriate Sermons preached by you on last Sabbath. We make this request on behalf of the public at large, whom you will oblige by a compliance therewith.

Yours, very respectfully,

JOHN IRWIN,
R. S. HAYS,
A. CAMERON,
ROBERT DAVIS,
J. L. CARNAGHAN,
HUGH DAVIS,

THOMAS MACCONNELL,
JAMES BROWN,
R. H. DAVIS,
JAMES PARK, Jr.
H. E. DAVIS,
JOHN G. MACCONNELL,

J. M. BURCHFIELD.

Allegheny, November 10, 1859.

6-30-45 Burying-Spec.

ALLEGHENY, November 25, 1859.

My Respected Friends :

The discrepancy as to date between your respective notes and this reply, will, perhaps, have suggested to you the fact that I have felt great hesitation as to the expediency of assenting to your kind and respectful request, and indeed have been on the point of declining it.

My reasons for this were briefly as follows :

Much of the discourse to which you refer, was necessarily personal as to myself, and the remainder of it of but a local and temporary interest. Reference was made in it to many persons and events, which might appear to some unsuitable.

You are, however, among those whose long friendship and sound judgment I have been accustomed to respect ; and you speak not only for yourselves but “the public at large.”

On this Fortieth Anniversary, and probably the last occasion on which you and “the public,” among whom I have lived so many years, will prefer such a request, it seems improper that my feelings and judgment should not yield in deference to yours.

In handing this discourse to you, I would not however hold you responsible, with myself, for anything which others may deem objectionable in it ; and in doing this, I would express to you and those whom you represent, my thanks for your indulgent appreciation of it.

I am, truly and respectfully, Yours

E. P. SWIFT.

To Messrs. JOHN IRWIN, JAMES BROWN, ALEXANDER CAMERON, and others

FORTIETH ANNIVERSARY DISCOURSE.

"Give an Account of thy Stewardship."—Luke, 16 : 2.

"They Rehearsed all that God had done with them."—Acts, 14 : 27.

Ministers of the gospel are stewards of the Lord. He calls them, in the exercise of his high prerogative, by his providence at certain seasons, to give an account of their stewardship. In responding, on the present occasion, to such a call, it will be natural to "rehearse," after the example of the Apostles, some of those things which "God has done" for the spiritual welfare of this community.

Forty years ago, on the day before yesterday, the speaker was installed pastor of the Second Presbyterian church in Pittsburgh; and some months in the current year will complete twenty-five years since, in like manner, he was invested with the pastoral care of this church. Ordinarily these two relations would have been entirely distinct. But peculiar circumstances, in a manner, joined them together. This congregation, at the time of my installation, was composed chiefly of persons who had been connected with the First and Second Presbyterian churches in Pittsburgh, so that, while some of them had been under my pastoral charge before, the others, owing to the fact that these congregations held for a time two of the three ser-

vices of the Sabbath in conjunction, were almost as intimately known to me as my own people. The two and a half years which intervened, and connected these two pastorates, and in which I sustained a different relation to the church, were spent in the midst of them, and in the frequent performance of ministerial labors. Thus to myself, and I doubt not to the handful of aged and beloved members that remain, the whole period bears a near resemblance to one continued pastorate of forty years.

This is, indeed, comparatively a long period. It comprises, by our common reckoning, an entire generation and one-third of another. He who was, when it began, the youth of ten or fifteen, is now the man of fifty or fifty-five years, and past the meridian of life. It is longer than the entire lifetime of some of its brightest luminaries. It is longer than the powerful ministries of Whitefield and Edwards, and double that of the eminently useful Payson.

In the Bible, forty is a kind of sacred number. Forty days and nights was Jehovah preparing Moses on the holy mount for the dispensation of his law to Israel, and Christ in the wilderness to be tempted of the devil. Forty years was the duration of Israel's journeyings—cf Moses' public life, and of David's reign.

It is a solemn thing to live in the expectation of having to give an account of a stewardship of forty years, even to one in the ordinary duties of a private vocation. How much more solemn a thing is it to one who has sustained for such a long time the functions of the holy ministry, and has held a commission involving the eternal welfare of hun-

dreds of the living, as well as those who have already gone to their final account. Ah, it is a solemn thing to have preached the gospel for a single day—it is an awful thing to have done it for forty years in a world of grace and redemption, where lost sinners possess but a brief probation, and are destined to an eternity of so much happiness or misery ! To-day they may be sitting under the sound of the gospel, with heaven open to receive them, and an inviting spirit within them. To-morrow they may be gone from a vale of mourning and tears, to unite in the anthems of redeeming love with the noblest angels of heaven, or irrecoverably lost—undone—and raving in the endless horrors of remorse. That I stand before you and before Almighty God this day, in the just impression of this dire accountability, I dare not affirm. But, while I hope for mercy from Him through Jesus Christ for innumerable failings and offences, and indulgence from my fellow men, I would not be unmindful of how improper it would be in me to pass so solemn a period of my moral being, without an humble and anxious commemoration.

I am not sure that it is fit and expedient for me to obtrude this upon your attention, and invite you to accompany me in some of those reflections, which the occasion suggests. Of this I have felt much hesitation, and should probably have come to a determination different from that which I now follow, had it not been that the opportunity seemed favorable to the gratification of a desire I have long felt, of complying with an injunction of our Synod, issued some years ago, that all its pastors and sessions make and file away a succinct history of their respective congrega-

tions. The performance of this duty has never, for various reasons, been attempted in this church. As my pastorate commenced shortly after its inception, and thus runs through almost the whole length of its history; and as life must now be to me very uncertain, it seems a duty to recall the principal events of your congregational history, in connection with this more extended review of my own stewardship of forty years.

That there is a seeming self-complacence, and an apparent show of ostentation and vanity, in a personal account of public life, I am very well aware. And I am free to say that I should not have attempted such a thing, if my *relations* were merely personal; or if I had not the deep conviction that this narration all along is and must be only an humbling confession of wrong done to my Divine Master and my fellow men, by manifold short-comings. Thus the statement of my case may be chastening to myself, and of useful admonition and warning to others.

My heart is appalled by the reflection that these short-comings, in their sad and eternal effects, may have already passed into the world of spirits, in many of the hundreds who have looked to me for spiritual guidance, and the thousands of others who in this time may have occasionally received the word of salvation from my lips. When shortly I must be called to meet them all, and the holy scrutiny of their Master and mine, how shall I feel? But, I must stop here and consider, that if the occasion is to be used for your profit and edification, it must be in those reflections in which you also will be interested.

Allow me then to present—

I. *A general outline of the events and changes of this particular locality during the period of forty years.*

A glance at the PHYSICAL ASPECTS of this vicinity forty years ago, will indicate how much they have changed. At that time the main thoroughfare from the East was the lately finished MacAdamised turnpike, winding in its course over the Allegheny mountains, and considered the greatest achievement of the age. Three-fourths of the commodities transported to the whole West, passed over it in large road wagons, of which there were from four to five hundred, making trips at stated intervals between this place and Philadelphia and Baltimore. These, with the numerous emigrant wagons, and other vehicles, horsemen and foot passengers, constantly moving along, gave it the living activity of a city street. Transportation over the mountains was, however, so expensive as to render the staple products of this entire region comparatively valueless. The shortest time in which intelligence could be received from Philadelphia was not as now, five minutes, but as many days—the same as would have been expended in making the journey. I need not tell you how all this was first changed by the construction of a canal, nearly five hundred miles in length, and how this has in turn been mainly superseded by the Pennsylvania Rail Road. Steam boats had been introduced upon the Ohio river a few years before, but the principal dependences for communicating

with the distant regions of the West, were keel-boats, and other rudely constructed craft.

On arriving in the place, the stranger would find at the "Point," near the confluence of the Allegheny and Monongahela rivers, some of the remains of Fort Pitt, and in an enclosure on Penn street, the Old Redoubt, with its plain inscription, "1764, Col. Bouquet." Here and there, on the banks of the Allegheny, stood an old apple-tree, grown from a scion, carefully planted by some British officer who brought it "over the mountains." At the mouth, and near the northern bank of the Allegheny river, would be seen Killbuck or Smoky Island, with its cottage and corn-field. During the revolutionary war, some friendly Indians had their wigwams and planting grounds upon it. Formerly it was much larger, but has now for many years been entirely washed away. North of the Allegheny and Ohio rivers, the observer would see a beautiful tract of land with thirty or forty dwellings interspersed among meadows, fields and orchards, where now are the homes of forty thousand people, thirty churches, two Theological seminaries, a Marine hospital, Penitentiary, House of Refuge and a Poorhouse. Near the site of Dr. Rodgers' church, would be seen a little lake, in summer the sporting place of several flocks of ducks. Skirting the prospect would be seen several noble eminences in their natural and unbroken condition; among them Hogback and Grant's Hill, lifting their green and grassy summits in rural beauty, and in strange contrast with the low frame, dingy tenements which lined both Market and Wood streets. East of Smithfield street, where now spreads out apparently the largest part of the

city, there were but few buildings—the more compactly built parts of the locality lying to the west of it. On Fifth street would be seen the “Mansion House,” with its wagon yard, where now are ranges of lofty and imposing edifices, and a natural pond of water near the place where now stands the Custom House. Instead of the numerous spires and cupolas everywhere conspicuous, would be seen two of humble pretensions—one on the old Court House—the other on the Round Church. Instead of scores of towering chimneys, there appeared only those attached to the Foundry, Ironworks and two Glass houses. In place of these seven bridges which span our rivers, there were but two not yet completed, and then deemed sufficient for a half a century to come.

This statement will appear the more obvious, when it is mentioned that Pittsburgh, although at that time an incorporated city, and, next to New-Orleans, the greatest emporium of trade and manufactures in the West, had a population of only about seven thousand, and but about twelve thousand including the suburban villages, covering a space now occupied by not less than *one hundred and thirty thousand people*.

A profitable consideration suggested by this subject, may be adverted to before leaving it. What an amount of human care and toil has been expended in making these changes—in the erection of these bridges and edifices, and in the construction of these canals and rail roads? How many weary laborers are sleeping in its soil. How many anxious minds that consumed their energies upon these

works, have broken all connection with earthly things? What a fleeting dream is the life of man? Transient as is the work of his hands, it often remains like a tombstone, to tell when he is gone that he was once here.

Several noticeable variations have taken place in the social MORALITY of the community, during the period under review. At its commencement, intemperance prevailed extensively. Its victims in the United States numbered twenty-five or thirty thousand annually. Nothing was being done to arrest its rapid progress. When an attempt was made some six years afterward to form a temperance association, but twenty-five members could be mustered in the whole neighborhood. In our community, however, as elsewhere, there arose, in after years, a great excitement, which extended over the land so powerfully that almost all the States of the Union would have obtained effective prohibitory laws, had not the popular will been counteracted by judicial decisions and hurtful legislation. While it is a source of gratification that great improvements have been made during this period in municipal and police regulations, it is also to be regretted that new forms of transgression have arisen, especially the wearing of concealed weapons, and the outbreak of murderous passions. Formerly, the few convicts in this vicinity were sent to Philadelphia to be imprisoned. If those committed from these cities be taken from the whole number in the Western Penitentiary, the actual progress of crime in the community will be perceived. In some forms, the public morals have doubtless greatly improved, but as a whole, their progress has been by no means such as might have been fondly

expected. It is not so with our EDUCATIONAL interests, as our numerous, well accommodated and well conducted public schools, and their commodious buildings, will testify. Under the auspices of JUDGE WALKER, the first who occupied by appointment, the bench of the United States District Court of Western Pennsylvania, the plan of a University in Pittsburgh was first devised. It was a novel one, and grew out of the necessity of the case. A small dwelling-house given by bequest to the Pittsburgh Academy, was all the endowment that could in any feasible way be obtained. In this exigency the expedient was determined on of choosing the professors from among the pastors of the city. This scheme was carried out in the inauguration of the WESTERN UNIVERSITY of Pennsylvania. DRS. BRUCE and BLACK devoted the usual hours daily to instruction in the ordinary branches of study. The speaker, associated with DR. McELROY and the present BISHOP HOPKINS, of Vermont, gave several hours each week to the demands of particular departments. This arrangement continued for a number of years. Although the enterprise failed fully to realize the sanguine expectations of some of its patrons, yet it superintended the academic education of such men as HON. W. W. IRWIN, ATTORNEY GENERAL DARRAGH, CHIEF JUSTICE LOWRIE, GOVERNOR BLACK, JUDGE McCANDLESS, REV. DRS. ROGERS, GUTHRIE, A. W. BLACK and SPROUL, men who would be an honor to any institution. A tastely and ornamental edifice afterward erected on Third street for its accommodation, was destroyed in the Great Fire of 1845. A less imposing one on the bank of the Allegheny river, met with a fate similar to that of its predecessor. A

building, probably not inferior to either of these, has, as you know, been more recently put up on Diamond street.

At the time of my settlement in Pittsburgh, the regret was frequently expressed that there was no Seminary for young ladies in the city or its vicinity, of any denomination. It is unnecessary to enumerate the many institutions of this kind which have arisen both in these cities and adjacent towns.

Instead of those daily and religious, as well as secular weekly journals, which are now conducted with so much ability and success, there were then but three feebly supported weekly newspapers. The *Mercury* was edited by JUDGE SNOWDEN, and the *Gazette* by MR. SCULL, the pioneer journalist, who was succeeded by NEVILLE B. CRAIG, Esq.

In the component parts of our community, DEATH has made the most IMPRESSIVE CHANGES in the lapse of forty years. The people who walked these streets when this period began, are now with a few exceptions, seen no more. Of the municipal officers of Pittsburgh—the mayor, with four of his immediate successors, and all the members of the Select and Common Councils, with the exception of our friend MR. JAMES BROWN, and perhaps one other gentleman, have long since passed from the stage of action.

Of the prominent business men of those days, MESSRS. HUGH DAVIS, JAMES BROWN, JOHN IRWIN and ISAAC HARRIS, of this congregation, still survive. MESSRS. GEORGE SUTTON, BENJAMIN BAKEWELL, OLIVER ORMSBY, EBENEZER DENNY, GEORGE ANSHUTZ, ANTHONY BEELEN, WILLIAM

HAYS, SAMUEL THOMPSON, WILLIAM MCKNIGHT, JAMES PARK, WILLIAM SEMPLE, GEORGE MILTENBERGER, GENERAL O'HARA, and others, with REV. ROBERT PATTERSON, REV. CHARLES AVERY, and REV. JOHN TASSEY, who united secular avocations with occasional or stated Christian ministrations, have all in succession passed away.

I believe, but two of the present one hundred and thirty enrolled members of the bar, were then found engaged in the active duties of their profession; namely, the HON. JUDGES WILKINS and SHALER. To mention the names of ROSS, BALDWIN, DENNY, BIDDLE, FORWARD, DARRAGH and IRWIN, is but to say that some of them afterward rose to distinction in this commonwealth and in the nation, but to go from this stage of mortal action.

It is said that in these cities there are one hundred and twenty-five names associated with the medical profession. Then there were only those of DRs. MOWRY, STEVENSON, AGNEW, HOLMES, BRUNOT, CHURCH, W. F. IRWIN and GAZZAM. The last two were young men just entering upon public life, and still survive.

Of the regular pastors that I found here forty years ago, not one remains at his post, and but two are on this side of the grave. The REV. DR. McELROY, pastor of the First Associate Reformed church, has long sustained the same office in the city of New York. The REV. MR. DAVIS, pastor of the Methodist church, and the REV. MR. NEWCOMB, pastor of the Baptist church, are numbered with the dead. This leaves three distinguished men, whose long services in this place demand a special notice.

THE REV. DR. BLACK, pastor of the Reformed Presbyterian church, was ordained in the Old Court House in 1800, and deceased October, 1849, in the eighty-first year of his age, after a ministry of about fifty years. He was a sound discriminating theologian, an excellent linguist, a kind and affable associate, a man of great physical strength and endurance, of firm and determined purpose, and of decided active piety. His influence and labors were a rich blessing to this community.

THE REV. DR. BRUCE, pastor of the First Associate church, was installed in 1807, and removed by death in 1846, in the seventy-first year of his age, after a ministry of thirty-nine years. This eminent man received his education in Scotland. The pursuits of science occupied much of his time; and the communication of knowledge so absorbed his mind, as almost to unfit him for the discipline connected with his office of Principal of the WESTERN UNIVERSITY. In the midst of these engagements, however, he found time to attend to the duties of his charge, and was long honored and beloved by his people as a true servant of Christ.

The venerable DR. HERRON, who still survives at the advanced age of eighty-five, has stood as a bright example of ministerial faithfulness for nearly forty years. Delicacy forbids me to speak of him what is in my heart.

In subsequent years, many able and useful ministers entered the Saviour's service here. Some of them still stand in the clerical ranks of the community. Others have fin-

nished their course, and entered into their rest. Among these may be mentioned DR. KERR and two sons, one of whom succeeded him in the pastoral charge of the First Associate Reformed church, who were ornaments to the christian ministry. MESSRS. ANDERSON and LEE, successively the highly esteemed pastors of the First Associate church. The late excellent DR. A. W. BLACK and MR. EWING, of the Reformed church ; MR. SHINN, an ardent student and able preacher, and MR. WATERMAN, a self-taught, gifted minister of Christ, both of the Methodist church ; MR. ANDREWS, the humble and faithful rector of St. Andrew's Episcopal church ; MR. DUNLAP, the beloved pastor of the Second Presbyterian church ; and MR. MURRAY, the lamented pastor of the Presbyterian church of Sharpsburgh.

It is gratifying to observe, that our christian community has never been disturbed by bitter denominational controversies. We have all followed our respective preferences and duties, and on fit occasions blended our christian influence.

But to return : there is not, in any of our churches, a single Ruling Elder who was in office when I came to Pittsburgh. Of the Session who then received me, all have been for many years, I trust, with Christ. One, REV. THOMAS DAVIS, a middle aged man, was afterward ordained to the ministry, and ably and faithfully served as pastor of a church for more than twenty-five years. Most of the officers who are now my counsellors and coadjutors in this.

church, have probably been born since that time, and one was certainly baptised in his infancy by my own hands.

There is another consideration, to myself the most solemn of all. Of the eighty-nine ministers who then composed the Synod which I entered, but six remain in the church on earth, and but two of these, I believe, are in the active duties of a pastorate. To the intercourse and fellowship of many years with these beloved men, not a few of them eminent for the rarest piety, talents and faithfulness, I look back with the mournfulness of a continued bereavement. I seem to myself like a stray soldier who, by dilatory steps, finds himself left behind the detachment in whose ranks he was marshaled. The Lord grant, that by the example of these early acquaintances and dear companions in the kingdom and patience of Jesus Christ, as well as that of many among my beloved flock, who from time to time have fallen at my side, I may be incited to press forward toward the mark.

There is only one feature of our RELIGIOUS PROGRESS in these forty years, to which reference can at this time be made. It is the external growth and numerical increase of our churches, with which a passing allusion may be made in this connection to kindred institutions. Shortly after coming here, I addressed the Sabbath schools and teachers of the city ; and a part of one of our churches was sufficient to contain them all. Comment upon their present prosperous condition is unnecessary. Bible, Tract and Charitable societies, now so common and so efficient, had then scarcely realized their infancy; and it was said that

only a few years before, a stated weekly prayer-meeting was an anomaly.

There are now, within a radius of five miles, not less than one hundred churches, of all denominations ; whereas, there were at the beginning of this period but eleven, and some of these small. There were but two organized Presbyterian churches within that compass, having a membership in the First church of one hundred and sixty, and in the Second church of eighty-eight. From these have grown, besides three in the New School connection, fourteen churches, containing in all two thousand four hundred and sixty-five members. To say nothing of the others, the First, Second and Third Presbyterian churches have erected edifices which would adorn any city of the globe.

The Associate and Associate Reformed Presbyterians, who then had but one each, have now as the United Presbyterians, nine flourishing churches. The Reformed Presbyterians, who then had but one, have now four churches, each of them probably larger than was then the one from which they sprung.

The Cumberland Presbyterians, who were then without a representation, now consist of three churches.

Our Protestant Episcopal brethren, who had then only the small Round Church, standing on the triangle formed by the intersection of Liberty, Wood and Sixth streets, and since demolished, now number eight commodious houses of worship.

Our Baptist brethren, who, forty years ago, had but one small frame building on Grant street, have now at least, including the Disciples', six churches.

The growth of our Methodist brethren has surpassed that of most of the others, having from two or three places of worship, including the Protestant and colored churches, increased to twenty-nine, some of them edifices of great taste and beauty.

The Evangelical Germans, who then possessed but one low brick building on the corner of Sixth and Smithfield streets, now have six, and the Lutherans the same number of churches.

The Roman Catholic denomination, which then had only the small church on Liberty street near the canal, has increased to thirteen or fourteen, including two or three of the largest and most imposing structures in the city.

The German Reformed and United Brethren have each their respective places of worship.

The Universalists, Swedenborgians and Jews have each a regular organization.

It will be perceived that our own and some other denominations, have not realized a ratio of increase proportionate to the increase of population. This is in part owing to the fact, that the growth of our city has been promoted, probably, by foreign emigration, more than that of any other city of the United States. Some of the large

German Catholic churches, not to mention those of some other sects, have likely been constituted by this means.

That these interesting facts indicate a corresponding increase of religion, it would not be right to affirm. Indeed, it would seem to be otherwise. For, if twelve thousand people then had twelve churches, one hundred and thirty thousand ought now, in the same ratio, to have not one hundred, but *one hundred and thirty* churches.

It is equally plain, that these outward accommodations do not certainly determine the real measure of Evangelical piety.

It were impossible, my brethren, in so brief a survey, even to indicate all the changes which recur. Many of them have consequently been passed over. If reference has been made to the great increase of population, the corresponding increase of talent, wealth and social accommodation, has not been alluded to. If the astonishing growth of manufacturing establishments has been adverted to, there has been no attempt made to develop the vast improvements in the mechanic arts. If mention has been made of the many useful lives which have been terminated, they have not been contrasted with those growing numbers who now occupy the spheres of duty and influence. If the great augmentation in the number of houses of worship has been spoken of, the internal history of religion and its manifold appliances, has been necessarily omitted.

Leaving these general details, I proceed to give—

II.—*A definite account of my official labors in these cities, in connection with an historical sketch of this Congregation.*

It was with many misgivings that two years after my ordination, I came, in the buoyancy of youth, to assume the duties and responsibilities of my allotted post with the congregation of the Second Presbyterian church. The earnest but feeble flock that awaited me, had just finished a spacious but ill constructed church edifice, in an ineligible location, on Diamond alley. On this building there was a debt of ten thousand dollars. And as it was at that juncture when the Western cities were beginning to feel, in common with the whole country, that extraordinary monetary pressure which followed the close of our own and the Continental wars of Europe. This, with the utter failure in business of some on whose aid the congregation relied, made it not only impossible then to liquidate the debt, but also difficult to meet its gradual Bank reductions. Under the heavy stagnation of business, the population of the city decreased. But slowly and amidst many discouragements, these and other difficulties were, so far as practicable, surmounted. If there was little wealth, there were a few men of untiring purpose and resolution, and others who supplied the lack of means by constancy, faith and prayer. Soon the people evinced their willingness to help even beyond their ability, and the Lord crowned their efforts with his blessing. The congregation became numer-

ous, and, what was then rare, experienced some gracious seasons of refreshing from the presence of the Lord. Among the families connected with it, two resided at considerable distances in the country, and they were, for many years accustomed, to invite their pastor to go out and preach at their respective places of residence to their assembled neighbors. From such beginnings these gatherings became large and interesting, and the result was that from them sprang up, in after years, the churches of Concord and Pisgah.

It would be delightful for me to go on and notice the persons and events associated with, and the common blessings and trials incident to a ministry of more than thirteen years in that congregation, but I forbear, as that belongs more properly to DR. HOWARD, its present able and excellent pastor.

And yet I would linger on this former station of labor and solicitude, long enough to present a monitory thought. Not a vestige remains either of the church on Diamond alley, or of its little surrounding graveyard; and soon it will be unknown on earth that any christian assembly ever worshipped there. As with the sanctuary, so will it be with the places of our sepulchre. What a comment on the truth, that the fashion of this world passeth away. The people who passed with me through many a scene of joy and of grief—of light and of darkness—of mercy and of trial, who dropped tears of condolence when three of my beloved sons were in their infancy borne to the grave, and in whose bereavements I also mingled—they too have, for the

most part, gone. But I hope to see their faces again on the morning of the resurrection. Let me exhort those dear friends present to-day, who once worshipped with me on that spot, to seek, as have those who have gone before, a memorial on high.

Associated with the period of my pastoral charge, but not strictly with the history of the Second Presbyterian church, are the names of two or three venerable ministers, who, by their families, were connected with it, and some events important in their general bearings.

It would have been difficult to have found among his contemporaries, a man of three score and ten years who did more for the cause of Christ than the REV. JOSEPH PATTERSON. His labors as a voluntary city missionary, in distributing Bibles and in disseminating religious truth, were assiduous. That he was a noble example of christian usefulness, and a faithful servant of Christ, was the concurrent testimony of all classes in the community. He was eminently a man of prayer, and constant and uniform in his attendance upon all the religious services of the house of God, with his consort, who yet lives, although with physical and mental faculties greatly impaired.

The Synod of Pittsburgh at its meeting in 1821, resolved, by the adoption of a report, (prepared by myself,) to establish a religious journal as its organ. The editorship of this paper was delegated to the REV. JOHN ANDREWS, then conducting the *Weekly Recorder*, published at Chilliscothe, and said to have been the first print of the kind in

the United States. MR. ANDREWS merged his own paper in the *Pittsburgh Recorder*, removed to this city, and continued for a number of years to edit it, occupying a part of his time however in ministering to feeble congregations in the neighborhood. He was universally esteemed as a man of great simplicity, conscientiousness, and purity of life, and as a careful and judicious editor. He subsequently withdrew from all public duties, and worshipped in the First Presbyterian church, (DR. HERRON'S,) until the close of his life, which was soothed by kind attentions from the members of that congregation. He died at the residence of his son, in the ninety-second year of his age.

MR. ANDREWS was succeeded in the editorial and proprietary management of the paper, by the REV. SAMUEL C. JENNINGS, who disposed of it in 1831, to the REV. THOMAS D. BAIRD, at that time pastor of the church of Lebanon. MR. BAIRD removed to the city, and became connected with the Second Presbyterian church. He continued to have charge of the paper until 1838, when he relinquished it, and shortly after died in the sixty-sixth year of his age, while on a journey to North Carolina. He took an active part in the general concerns of the church, and was extensively known and respected as a man of sound judgment, and as an able and discriminating writer. All of his sons were afterward educated, and three of them are highly approved ministers of the Presbyterian church.

Among the young men who made a profession of religion in the Second Presbyterian church, there were five who obtained a classical and theological education, and entered

the holy ministry. One of these, Mr. ALEX. LOGAN, a promising young man, died early. Another was Rev. J. REASONER, now in Oregon, and another, the Rev. WILLIAM M'COMBS, an humble, amiable and devoted man, who, after laboring in the service of Christ for some years, under the discouragement of feeble health, died near this city in 1853. The other two are the REV. DR. ALFRED HAMILTON, and the REV. BENJAMIN CRITCHLOW, now well known as able Ministers of the New Testament.

When I became a member of the Synod of Pittsburgh, it was a corporate body called the WESTERN MISSIONARY SOCIETY. The object of this society was two-fold, namely, to supply with religious instruction the many thinly settled and destitute districts within its bounds, and to establish schools among the Indian tribes which still inhabited the Northern parts of the States of Pennsylvania and Ohio. Having been chosen to the Secretaryship of this society, I expended for many years a large amount of time in discharging its functions; for, while there was no pecuniary compensation, there was an extensive correspondence and much active labor connected with it. While serving in this official capacity, I traveled with a ministerial associate, REV. MR. LAW, on horseback, through a wilderness of nearly forty miles, to hold a council with the Indians respecting the founding of a school and missionary station among them. They were met and conferred with upon the then insalubrious banks of the Maumee river. The way was prepared for the accomplishment of the object contemplated; but my associate took the prevailing fever and died on

his way home, much and deservedly lamented by his family and connexions. Why he was taken and I left, I never knew.

The Western Missionary Society continued to be sustained and to perform an important work. Many of the most useful Presbyterian churches in Western Pennsylvania and Ohio, owe their existence to its early exertions. Eventually and about the time when its charter expired, the entire Domestic Missionary operations of the church, were merged in the Assembly's Board.

The church in this region early felt the want of adequate facilities for the preparation of pious young men for the work of the ministry. But it was not until after two or three years of mutual consultation with fathers and brethren, that in 1825, the WESTERN THEOLOGICAL SEMINARY was established. Having been appointed an instructor until the professors should be chosen, I conducted for two sessions the studies of the students, and at the same time served both as Secretary and Agent of the Institution.

In efficient measures to carry the enterprise through a multitude of difficulties, DR. HERRON and some other brethren were prominent and unfailing. It belongs not to this occasion to give a detailed account of the many discouragements through which, for a time, it traced its weary way, or to show how signally the Lord has led it on, to hold an important place among the Institutions of our church. With an able faculty, commodious buildings, and an endowment far advanced toward completion, it bids fair to

extend its benign influence, not only to the utmost limits of our country, but also to the most distant portions of the globe.

In the General Assembly of 1831, a proposition was introduced having for its object the permanent connection of our church with the American Board of Commissioners for Foreign Missions. It then became apparent that if something was not immediately done in some part of our church to initiate an exclusive organization, its whole Foreign Missionary operations would be merged in an irresponsible association. As no such movement seemed to be contemplated in any quarter, with the concurrence of a number of my brethren, I brought forward in the Synod of Pittsburgh, at its meeting in the same year, an overture which resulted in the institution of the WESTERN FOREIGN MISSIONARY SOCIETY. This society has since become, as was intended at its very outset it should, THE BOARD OF FOREIGN MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

It was with fear and trembling that this undertaking was engaged in; the strong and growing prejudice against denominational boards rendering its success very uncertain. But the Lord removed every hinderance, for He had a great work for it to accomplish. Soon a number of the remoter Presbyteries and Synods began to lend it their co-operation; and before the celebration of its second anniversary, it had Missions in India, Africa, and among the Indians on our Western frontier. For nearly two years after its inception, I labored gratuitously to promote its interests, in the double capacity of Corresponding Secretary and General

Agent, visiting Presbyteries and Synods, and making frequent journeys to the sea-board to assist in the embarkation of Missionaries. At the expiration of that time, it became manifest to all that the institution, which was beginning to combine the Missionary operations of a large portion of our church, required an officer who could devote his time and energies exclusively to the management of its affairs. I accordingly presented my resignation, and earnestly requested my brethren to appoint, in consideration of my pastoral relation, young family, and insufficiency for the trust, another and abler man. This, however, they did not do; nor did they accept my resignation, but on the contrary, unanimously expressed a desire for my continuance in office, and prepared the way for it by applying to Presbytery for a dissolution of my pastoral relation to the Second Presbyterian church. I was constrained to yield to the urgent and kind solicitations of my brethren, and to to sunder the ties which bound me to a people among whom, in love and unbroken harmony, I had lived and labored for nearly fourteen years.

On the morning after this had been done, I found myself committed to a feeble institution without a dollar in its treasury. But mark the loving kindness of God! In less than three weeks, there came from a distant and then unknown individual, a draft for one thousand dollars, expressly to pay my salary for the first year.

After having had charge of this most interesting cause for nearly three years, I consigned it to the hands of the

truly estimable man* who has, with his excellent associates, conducted it ever since.

The Western Foreign Missionary Society steadily advanced in usefulness and influence, until 1835, when the General Assembly appointed a committee with full power to close a contract for its transference to the jurisdiction of that body. This was accordingly done, but the General Assembly of 1836, having a majority of New-School members, refused to ratify the contract. While this refusal became one of the leading causes of the rupture, it brought the main body to the support of the Society, as an adopted institution of the Church. I need not tell you how greatly it has flourished, and how high and solemn is its present position, not only before our whole church, but also before Christ, and those many and distant portions of the world where millions are calling for the Word of Life.

In the summer of 1835, I received a unanimous call to become pastor of this church. It had been my purpose to return, in some place, to the walks of pastoral life, whenever the interests of the Missionary Society could be better secured. Having therefore reserved the right to serve it officially until such a provision could be fully made, which in the issue proved to be about a twelve-month, I deemed it my duty, with the approbation of my brethren, to accept this invitation.

THE FIRST PRESBYTERIAN CHURCH, ALLEGHENY, was organized on the 26th day of February, A. D., 1830, in the

old "Allegheny Meeting House," by the REV. JOHN JOYCE and the REV. JOSEPH STOCKTON, MESSRS. JOHN HANNEN, ALEXANDER SEMPLE and JOHN CAMERON were elected Ruling Elders; and MESSRS. JOHN IRWIN, JAMES BROWN, HUGH DAVIS, ROBERT STEWART, ROBERT BOWMAN, RICHARD GRAY, JOHN PATTERSON, THOMAS SEMPLE, FOSTER GRAHAM, SYLVANUS LOTHROP, WILLIAM ROBINSON, SEN., and BENJAMIN PAGE,* Trustees. On the 21st of March, Mr. CAMERON was ordained; after which MESSRS. HANNEN and SEMPLE were, with him, duly installed Ruling Elders of the Church.

In order the better to secure method in the historical statements to be made, they will be taken up under distinct topics. One of these is, our EXTERNAL ACCOMMODATIONS.

This congregation first worshipped, as some of you will recollect, in that small white frame building, which stood on the corner of the old burying-ground on the West Common. That house was not of sufficient dimensions to accommodate very long its growing numbers, and the erection of a new one became necessary. On the supposition that common consent and long continued, undisturbed possession had given it an exclusive right to the ground, which had been originally a part of the Common, the congregation proceeded to lay, on the spot previously occupied, the foundation of a large and commodious building. A number of the citizens were not, however, so well satisfied as to the validity of such a claim, and resolved to give it a legal test.—Conceiving that they and others had an equal right to the

*This gentleman was the father of the REV. DR. PAGE, the present Rector of Christ's church in this city.

Common ground, they determined to resist what they considered an encroachment on the public. Accordingly, the walls of the rising structure had not attained a height of more than a few feet above the surface, when process was served upon the workmen, and continued to be served from day to day, until, in the prospect of an extended litigation, the congregation concluded to abandon the spot, and soon after obtained the present location.

By the spirited liberality and strenuous efforts of comparatively a small number, a substantial and tasteful edifice was erected. It was eighty-five feet in length, and fifty-five feet in width, and was constructed of brick. It had a hewn stone front, ornamented by Doric columns, supporting an elegant entablature, and circular topped windows. Its audience-chamber was approached by a flight of steps extending the whole length of the vestibule. It had two entrances, between which stood the pulpit, and two principal aisles to correspond. It had side and end galleries, and an ornamental ceiling. Its plainly finished but convenient basement, was entered at the side of the building which, by the way, was completed in 1832.

The congregation comfortably worshipped in it until 1843, and then resolved to alter its interior arrangements. The position of the pews was reversed, and the pulpit and end gallery transferred to opposite ends, by which is simply meant that they were made to exchange places respectively. In 1848, it was again remodeled. The side galleries were removed, and the walls beautifully painted in fresco. The pews were lined and cushioned in a uniform manner. The

pulpit was removed, and a new one built; the floor re-carpeted, and the stairs in the vestibule constructed after a more modern style. The whole building was renewedly painted, and surmounted by a magnificent tower, in which was hung a fine bell, the gift of a dear young sister* of the church upon her death bed. These improvements cost about two thousand five hundred dollars. Scarcely a year after their completion, however, at a little past noon-day, on the Monday following our July sacrament, where we had held fellowship with Christ and each other, in the presumption that our sanctuary would most likely outlive ourselves, it was suddenly laid in ruins. It was consumed with nearly two squares of our city, by a fire that broke out in an adjacent tenement. This calamity happened just at that juncture when the fire companies were at variance with the Councils of the city, and had rashly resolved that no engines should be used to arrest such a conflagration. The consequence was that the citizens were compelled to stand still, and witness the progress of the devastating element, and its destruction of property, without any adequate means to stop it. The burning of the church brought before the people the question of a new location, and the determination of the majority to retain the former one, being adverse to the wishes of some, they left and united with the Second Presbyterian church, Allegheny.

The congregation which worshipped meanwhile in an apartment of the Fourth Ward School House, went forward in re-building with such expedition that the lecture

*MISS ELIZA PARK.

room was ready for occupancy on the 9th of December, and the edifice was completed and dedicated on the 19th of May following. The bell was re-cast, and again, as was its wont, rung forth its summons to the House of the Lord.

With the aid of about five thousand dollars of insurance on the old structure, the loss by the fire was fully repaired, without incurring any considerable debt.

By the commendable generosity of some private individuals, our house of worship has more recently undergone some desirable changes, and we have found it, like its predecessor if not a splendid, yet a tasteful, convenient, comfortable, and commodious sanctuary.

From the habitation of God, it is natural to turn to its stated OCCUPANTS. This church consisted, at its origin, of fifty-four members, and enjoyed the ministerial labors of the REV. JOSEPH STOCKTON and the REV. JOHN JOYCE. This arrangement appears to have continued until the Winter of 1831, during which time twenty persons were added to the church.

Mr. Stockton after this continued his ministerial labors in the congregation of Pine Creek, of which he had been the acceptable and successful supply for many years. He died suddenly in the city of Baltimore, of Asiatic Cholera, in the fall of 1832, whence he had hastened to stand at the bed-side of a dear son, then suffering of the same disease. Mr. Stockton sustained the character of an upright, amiable, kind hearted and industrious man. Although for many years he constantly preached the gospel in different

places adjacent to the city, his main forte consisted in being a diligent, approved and successful classical teacher, and he was the author of several elementary books, which were extremely popular, and had an extensive circulation. His sudden but tranquil departure, at the age of fifty-two, was deeply lamented by many warm friends. His surviving consort still remains, to meet with us in the courts of the Lord.

Mr. Joyce, who was an interesting and popular preacher, and who was never married, after leaving this, labored in different places for a time, and then sailed for Europe, and soon after died in the city of London, in the fiftieth year of his age. His memory was fondly cherished, especially in the state of South Carolina, where most of his ministerial career was passed.

The Rev. Job F. Halsey took charge of this congregation in the Spring of 1831, and continued its pastor until July, 1835. During his ministry, two hundred and twelve members were received into the church: one hundred on certificate and one hundred and twelve on examination. He was a zealous and devoted pastor, and until disabled by impaired health, was untiring in his labors. Of the persons admitted by him, sixty-three had died or been dismissed, and twenty-four had left without dismission anterior to 1835; thus leaving one hundred and twenty-five of that number, and thirty-six who had been members before his installation, to constitute the membership of one hundred and sixty-one on my settlement. Since that period of nearly twenty-five years, one thousand one hundred and two members, viz: four hundred and four on

examination, and six hundred and eighty-eight on certificate, have been received into the communion of this church; sixty-two of them by the ordinance of baptism. Of these members, eighty-seven have been removed by death; four hundred and sixty-three have at various times been regularly dismissed to connect themselves with other churches; thirty-five have been licensed to preach the gospel; about twenty have, at various periods, been suspended for neglect of covenant engagements and other offences; some few have united with other denominations, and numbers have, through a course of years, left the city without asking regular dismissions.

The sacrament of baptism has also been administered in the cases of six hundred and nine children; and if I unite the two periods and pastorates in one, the baptism of adults will be ninety-two, and of children nine hundred and fifty; of admissions, one thousand six hundred and thirty-four, six hundred and ninety-eight on examination, and nine hundred and twenty-eight on certificate. With the exception of some occasional services elsewhere, and our stated weekly lecture, I have preached principally in my own charges two thousand seven hundred and fifty times; and have quarterly dispensed the Lord's Supper, at which I have almost uniformly preached the introductory sermon, one hundred and forty-seven times, of which ninety-six have been in this church. He who feels unskillful, and is perhaps indolent, is apt to withhold; and I have not preached as often as I should have done, and certainly not as faithfully as I ought. In cities like our own, a pastor often usefully avails himself of the services of his brethren. I

feel reproved when I compare these numbers with those of many of my brethren, both dead and living ; and have still more occasion to confess delinquency in the important duty of pastoral visitation. It would be impossible, in a city like this, where a pastor is called, often in a majority of cases, to fulfill this service outside his own congregation, to say at how many funerals he has officiated in a period of forty years. So far as I have been able to determine, there have been in my own congregations, six hundred and six, of which three hundred and forty-six have been in the families of this church. If all these were convened here to-day, they would make a large assembly ; and if I could for an hour reproduce and combine all the griefs and the tears which I witnessed in their successive cases, what a comment should we have upon the sadnesses of human life.

This congregation now contains comparatively but few who helped to lay its foundations, and in ours, like other cities, the bulk of the membership of all churches is extremely variable, sometimes more and sometimes less. This remark is illustrated in the fact, that we are not only represented in the other churches of these cities and their vicinity, but in remote places in the West. In Iowa and Kansas, in Oregon and California, as well as in India and China.

At the close of 1838 and '39, when the popular feeling on the subject of Anti-slavery was at its height, the plan was cherished among a number of our members, in conjunction with some other persons, to form a church on the Congre-

gational basis, which, while it comprised those whose opinions more perfectly harmonized on that subject, might at the same time be instrumental in bringing destitute families under the influence of the gospel. One of our elders and some other members, united in this enterprise ; a small church was erected in the Fourth ward; and after a time, those persons who still remained in the connection, became, with some additions from us, and other churches, the Second Presbyterian church of this city. After continuing for a time under the successive ministries of the REV. MR. ADAIR, the REV. DR. CAMPBELL, and the REV. E. E. SWIFT, it was, owing to its pecuniary embarrassments, dissolved in the autumn of 1853, and its members united with other churches, some with this, but mostly with the organization at Excelsior Hall.

Early in 1843, a number of our members, including two Ruling Elders who had removed their residences to MANCHESTER, and several citizens of that place, mostly connected with the First Presbyterian Church in Pittsburgh, became impressed with the importance of forming a Presbyterian church in that borough ; a congregation was soon after organized, with three Ruling Elders who had been of this church. This enterprise went on well, and under the pastorates of the Rev. Dr. GORDON, Rev. Dr. LUTHER HALSEY, and now the Rev. Mr. CONRAD, has continued to maintain the stated ministrations of the gospel.

In 1854, a number of gentlemen, mainly members of this church, conceived the design of replacing the Second Presbyterian Church, just dissolved, by the formation of a

congregation to be called the *Central Presbyterian church*; and this enterprise went into successful operation soon after. It secured the services of the Rev. Dr. PLUMER, Professor of Theology in the Western Theological Seminary, as its first pastor; and under his acceptable administration, it has grown and prospered.

I refer to these different organizations for the connexion they bear to your own history, and for showing that this congregation may consider each of these as offshoots of itself, while it has largely contributed of its membership to the stability and growth of the church at Sewickleyville. Its own stated membership has probably never been larger than at the present time.

As to the OFFICERS of this congregation and church, I have already announced the names of the original BOARD OF TRUSTEES; and as this is a body a part of whose members are annually chosen, it is not expedient that I should here mention, from year to year, the members who have been elected to that office. The judicious administration of the secular affairs of the congregation, is a sufficient testimony to the wisdom of its counsels.

The original SESSION of this church consisted of three members, already named; and this continued to be its number until October, 1838, when MR. DAVID M'CLAIN, MR. JAMES M'KAIN and MR. JOSEPH TURNER, were chosen and ordained to that office. MR. M'CLAIN shortly afterward removed to Tarentum, and MR. TURNER in 1838, united with others in constituting a Congregational church; and in 1843, MR. HANNEN and MR. M'KAIN became Ruling Elders

in the church in Manchester, and MR. CAMERON moved from the city in 1839.

In June, 1836, the HON. R. C. GRIER, having previously sustained that office in another church, was chosen and installed as one of the Ruling Elders of this congregation; and continued to fill that office among us, much to the satisfaction of his brethren, for a period of thirteen years, and until on his appointment to the bench of the Supreme Court of the United States, he deemed it his duty to resign it.

In 1841, the congregation judged it best, in accordance with its own convictions, as well as a general injunction both of the Synod and the General Assembly, to revive the office of Deacon; and accordingly, while MESSRS. JOHN IRWIN, WILLIAM L. COOPER, ROBERT DAVIS and JOHN GRUBBS were elected additional Elders, MESSRS. R. H. DAVIS, ALEXANDER CAMERON, THOMAS H. STEWART, WILLIAM STOCKTON and JESSE CAROTHERS were chosen Deacons. MESSRS. IRWIN, DAVIS, STOCKTON and CAROTHERS having declined, the remainder were duly ordained. MESSRS. COOPER, GRUBBS and STEWART, in the course of three or four years, removed from the city, so that in 1848, the congregation again went into an election, and MESSRS. ALEXANDER CAMERON, THEODORE H. NEVIN and JAMES SCHOONMAKER were elected and ordained to the Eldership, and MESSRS. W. T. MORRISON and JOHN IRWIN, JR. were appointed Deacons.

In 1851, another election was held, and MESSRS. JAMES M. BURCHFIELD and RICHARD BARD were chosen Ruling Elders, and MESSRS. R. H. DAVIS, JOHN PATTERSON, THOMAS M. DAY and DAVID C. STOCKTON were elected and ordained.

Déacons. In the course of six or seven years, MESSRS. MORRISON, NEVIN, SCHOONMAKER, IRWIN and DAY had removed from the city, and MESSRS. BARD, PATTERSON and STOCKTON had united with a sister church, making another inconvenient reduction of our officers. Accordingly, in the Autumn of last year the congregation made choice of MESSRS. J. L. CARNAGHAN, ROBERT H. DAVIS and JAMES PARK, JR. as Ruling Elders; and MESSRS. HENDERSON E. DAVIS, W. G. JOHNSTON, A. SIMPSON, JOHN A. WHITE and WILLIAM MACKEOWN, as Deacons; and all were duly inducted into their respective offices. It is a fact worthy of notice, in this connection, that although four in the preceding list have departed this life since their connection with us ceased, not a single officer of the church has *deceased* since its commencement, now nearly thirty years ago; one of the original members of session, our aged and venerated friend MR. SEMPLE, after having been an Elder in the church of Christ more than fifty years, still lingers with us about the Courts of Zion.

Among those families which have at different periods been enrolled in its fellowship, there are eighteen of the ministers of the Presbyterian church; some connected with our Theological Seminary, others appointed as stated agents of the Assembly's Boards, and others otherwise usefully employed. Three of these fathers and brethren closed their earthly career in the midst of us, or in the vicinity. The REV. TIMOTHY ALDEN, one of them, I found shortly before he expired, departing in great heavenly tranquillity. The venerable M'CURDY, most of you remember, and others of you have read of him in his excellent memoir by DR

ELLIOTT, and I need not tell you how he lived and how he died.

The REV. MR. QUAY, the other (whose eldest daughter here professed her faith in Christ, and was a very useful teacher in our Sabbath School,) was an acceptable and popular minister of Christ, and closed his life at Rochester, by a long and weary illness in the midst of his manhood, and in the spirit of christian resignation.

But let me pass on from our membership to our CHRISTIAN LIBERALITY and evangelical activity. Here I must speak with considerable qualification, and yet there are some things which it is but just to say. I doubt whether there is a congregation in our body which has, for twenty-five years, more promptly fulfilled its stipulated pecuniary engagements to its pastor, or in which, through all times and changes, has better fostered and maintained its *Sabbath Schools*, and which has more uniformly provided for its indigent members. The ladies of this church, also, besides various organizations of their own, have from year to year taken a leading part in the Bible, Tract, Humane and Charitable Associations of this city; and two of its christian ladies, the one a mother, and the other a daughter in the bloom of her youth, left by bequest, the one *six* and the other *five* thousand dollars to the cause of Christ. If our contributions to the Boards of our church, have not been as large as they should have been, they have been steady; and on two occasions for Foreign Missions, they rose one year, to seven hundred and forty-six dollars, and the other to five hundred and eighty. Even a generous liberality distributed in those days,

amidst the almost endless variety of objects presented, will show but little in behalf of any one. If our wealth does not compete with some more highly favored congregations, we should remember that we can, in the *fullness and freedom of our hearts* and benefactions, keep pace with them all. And why should we not, since our obligations may be as great as any.

This thought leads me to another topic, viz: the DISPENSATION OF GOD'S GRACE TOWARD US. Soon after the organization of this church, and about the commencement of Mr. HALSEY'S pastorate, who, after some years of feeble health, is now very acceptably exercising the pastoral service in an important position, there was a lively and vigorous state of religious feeling, and numbers were brought into the communion of the church under his ardent and faithful labors.

Neither this nor the Second church in Pittsburgh, then under the ministry of the REV. MR. BLYTHE, shared much in those strong excitements and large accessions which were experienced by DR. HERRON'S, but especially the REV. DR. RIDDLE'S, (Third church,) under the protracted labors of the REV. MR. GALLIHER, in the Autumn of 1834 ; but in the Winter of 1839, a deep, though limited work of the Holy Spirit, was experienced.

The Winter of 1842 and '43, was to us a very precious season of refreshing from the presence of the Lord. The minds of our children and youth were on the Monday following our Winter communion, moved in an extraordinary manner, and from them the effusion seemed to pass to the

young ladies of the church, many of whom were deeply impressed and hopefully converted. For weeks, the stranger could not have mingled in our Sabbath and weekly meetings, without being constrained to say, "the Lord is in this place." At the following communion, about thirty, including the flower of our youth, and six influential heads of families, were brought into the fellowship of the church.

The Winter of 1845 and '46, was, to a considerable extent, a season of divine grace and power, and about twenty were hopefully brought into the fold of God.

In 1854, the Spirit of the Lord was pleased once more to appear among us in the glory of his grace, and at the first communion of that year, thirty-six, principally of our young people, came out from the world, and owned Christ, and avouched the Lord to be their God. To a very considerable extent, the hearts of the followers of Christ were revived and refreshed, and backsliders reclaimed, and at the next communion an unusually large accession was experienced.

The beginning of 1856, was also a time of blessing to many of our young people, and of fervent importunity to a small circle of christians, who first began to meet for special conference and prayer, and then by degrees invited the impenitent to meet with them, whose hearts became impressed. At the next stated opportunity, about thirty were added to the Lord. I need hardly speak of the early Spring of the last year, since it is fresh in the remembrance of many of you, my dear young friends, who were of the twenty-one who here stood up to enter into covenant with the Lord.

Thus it appears, that the gracious Lord has, from time to time, laid us under fresh obligations to labor and give, for the glory of his cause ; to trust in him, and seek from him “greater things than these.” Some of these hopeful converts, though young, have already passed the Jordan of death, and it gives me gratification to say, that they seemed to have died in the Lord.

I have necessarily left myself but little time to speak of what is, to my thoughts, one of the most affecting branches of these reminiscences. I allude to those who, in these many by-gone years, HAVE PASSED FROM THESE EARTHLY COURTS OF THE LORD, I fondly trust, to the rewards of the blessed. There are very few of us from whom a *father* or a *mother*, a *wife* or a *husband*, a *brother* or a *sister*, a *son* or a *daughter*, has not been sundered in these more than twenty-four years. *There* is perhaps *one* whose thoughts revert to the scene when from the domestic circle, the *companion* of his *youth*, and five dear children, most of them in the early bloom of their days, were taken. If I miss here to-day a dear son, whom it was my privilege to admit in the bosom of this church, into the fold of God, my eye may rest upon those who were bereft of *two* beloved sons of like age, and those from whom the grave has swallowed up two interesting *daughters*. I behold some others, also bosom friends, who have followed both father and mother to the grave ; and others, from whom a much loved mother, once and again devoted partner, has been called away. But I will stop ; for why should I recall those sad but now faded remembrances. Thanks be unto the Lord our God, that of our departed ones we have so much hope, that if they are no

more with us, they are present with Christ, where we would shortly be.

Perhaps our reflections should for a moment dwell upon some of these our christian associates. MR. HANNEN, as you have heard, was one of the active founders of this church, and, although his connection with us ceased some ten or twelve years before his death, the largest and most useful part of his official christian life was spent in this community. He was, as you know, in some respects, an extraordinary man. For years, he stood among the entire Eldership of these cities, and I may say of this Synod, as pre-eminent for the depth and vigor of his piety, the consistency of his christian life, and the abundance of his evangelical efforts to do good. His was peculiarly a career of steady aim, of practical usefulness, exemplary liberality, upright deportment and fraternal sympathy. The lineaments of his countenance bore the impress of the tranquillity of his mind, and the kindness of his heart. To our Sabbath schools and prayer-meetings, and all the reformatory and useful institutions of our city, as well as to the homes of want, and to the habitations of sorrow, he gave his free and untiring attention.

His official associate, MR. CAMERON, was diffident, retiring and humble, but a man of solid piety and scrupulous integrity, accurate discrimination, and of determined firmness of principle. Both enjoyed among us, like their aged survivor, MR. SEMPLE, the confidence and veneration of our christian community.

If the great apostle could tell his son Timothy that, with

all his miraculous and spiritual gifts, the greatest of divine mercies to him was, that his youthful days were passed with such persons as "his grand-mother Lois, and his mother Eunice,"—then may I not refer to such among us, as the late Mrs. ELIZABETH DAVIS, Mrs. HANNAH IRWIN, Mrs. MARTHA NEVIN, Mrs. MARGARET PARK, and I might add others, less generally known, and say of them, great to their families was the gift of mothers so intelligent, affectionate, and judicious in all the duties and counsels of the maternal relation. I might also recall to your thoughts Miss HARRIET PEEBLE, that gifted, accomplished, and amiable, yet meek, humble, trustful christian lady; Mrs. MARGARET DALE, the gentle, refined and devoted follower of Christ; and Mrs. MARY DAVIS, whose sweet poetical effusions often adorned our public journals, so diffident and trustful.

The older members of this congregation will recollect Mr. RICHARD GRAY, one of the founders of this city, as well as of this congregation, who died in 1849. In our social assembly, whose thoughts do not recall Mrs. MARGARET GEORGE, and in our Sabbath schools, Mrs. ANNIE COCHRAN. These endeared names I pronounce, not because there are not others whom it would be a pleasure to mention, but because they are known to you all. Indeed, fresh in my thoughts, are some ten or a dozen young ladies, who, called away in the bloom and loveliness of their youth, gave us the most satisfactory evidence of their meetness for a happier world. While we cherish a tender and abiding remembrance of those who have thus "fallen asleep in Jesus," shall we not derive, my dear brethren, from these contemplations, a fresh incitement to fix our affections upon those mansions where Jesus is, and

to which we hope they are gone. I have spoken of near one hundred of our former members who have departed this life. Perhaps it is too much to hope, that all of them are now with Christ, far beyond the sins and sorrows of this vale of tears. Who knows if the pure and happy spirits of some of them may not be here, on this commemoration day, to linger a little around these courts, where with us they once wept and worshipped. If, indeed, this were so, and we could speak to them, would it not be to say, we will now afresh, "through Christ," put on our armor, and press forward to meet you at the feet of that Saviour, whom, like you, we long perfectly to adore.

And now, *beloved in the Lord*, these forty by-gone years assure us both, that these feeble services of mine cannot be long, "by reason of death," if nothing else.

To say that we have dwelt together in much love and unity during this period; that I have enjoyed many tokens of your kindness, and that we have realized many happy seasons of mutual fellowship, seems to me to say but little. Let us all remember, however, that these mutual ties and kind feelings and expressions, are not the chief objects of our halloved association. To serve Christ in our brief career; to walk with God; as parents, to train up our households "in the fear of the Lord;" as christians, to let our light shine, and as followers of the Lamb, "to go about doing good,"—*these* constitute our mission as a church of Christ. Let us more and more try, "being joined together in the same mind and the same judgment," to put on the loveliness of Christ Jesus, and in the duties, and trials, and bereavements, which

await us in the future, as in the past, let our mutual love and sympathy be fervent and untiring. Let us strive together, not only for the "unity of the faith," but for the gathering of our fellow-worshippers to Christ.

There are some useful suggestions which our congregational history would offer, but having thus imperfectly and cursorily sketched the historical narrative intended, permit me to pass on and call your attention—

III.—*To the reflections which are suggested by this general review of forty years.*

The prescribed limits of this review, confining it to this locality, do not allow me to recur to those changes which, in these forty years, have taken place in the great theatre of the world. The large advancements which have been made by the human race in civilization, in education, in mental and industrial exertion, and the social comfort and improvements of mankind, you can appreciate; and also recall the many illustrious names which this period has stricken from the roll of living men.

What an impulse has it given to the cause of Missions—the dissemination of the Word of God—the works of christian benevolence, and the union and harmony of the disciples of Christ generally, in the growing enterprises of these latter times. It falls not in my path to take even a general survey of the career of our own beloved church in this period. It had then properly no Boards of Missions, of Education,

and Publication, and but one Theological Seminary, with indeed, two or three of the wisest and best of men for its professors ; but without a building, without an endowment and itself gradually approaching a disruption which threatened to be on all sides disastrous. Look at it now, with its six well endowed seminaries, its ample and expanded Boards, its many academies and colleges, and the numerous and blessed revivals of religion which it has enjoyed, and see what the Lord has wrought ! Leaving these interesting themes, I remark—

1. That the peculiar ADAPTEDNESS OF CHRISTIANITY OF THE GOSPEL, to the social wants of mankind, is impressed upon my mind in this review. I refer not chiefly to its blessed effects upon the general welfare; but its benign influence particularly upon the constituent elements of our American population, especially in our commercial and manufacturing cities. In many parts of the old world, the son dwells in the homestead, and worships in the sanctuary, of his fathers before him; and the social circle of the neighborhood and congregation, is composed chiefly of the descendants of the preceding generation. But how different is it with us. Among those whom I have seen united in one christian fellowship, and to whom I have been called to dispense the memorials of a Saviour's love, there were the natives of England, Scotland, Ireland, Germany, Switzerland, and the isles of the Mediterranean, and the lineal sons and daughters of Africa.— And I have been led, with wonder and gratitude, to perceive how the superior and hallowed bond of christian love could melt away all natal prejudices and diversities ; and almost before they had come to one spoken dialect, blend them to-

gether in one harmonious and happy brother and sisterhood. Yes, truly, christianity, in its social transforming power, is the hope of our country; the only thing which can make us one people. Its presiding agency was felt in the stirring scenes of the Revolution, and its continuance and growth may be the salvation of our land.

2. He who looks back over the events of forty years, the alternate ebbings and flowings of popular feeling and emotion, must be impressed with a sense of the EVANESCENT CHARACTER of all mortal interests. *Then* we, in common with the people of all civilized nations, read and thought much of some of the reigning monarchs of Europe, their diplomatic ministers, and renowned generals, and the great events of their reigns, and their probable influence upon the destinies of the world ; but now all of them, with all their pomp, and fame, and gaudy show, are silent in the dust.

Great was the popular emotion excited in these cities by the visit of Mr. MONROE, when President of the United States ; and the reception of LA FAYETTE, in 1824, to whom the nation presented \$200,000 and a township of land ; and yet how few of those great crowds of our citizens even remember the occurrence.

More of you live to recall the passages of GENERAL JACKSON, in 1829, and of GENERAL HARRISON, in 1841, (who for one Sabbath service, occupied one of your seats,) on their way to their Presidential inauguration ; and you remember the fervors of social feeling connected with their receptions and their respective elections. What immense crowds were then

convened ; what processions and speeches, and public demonstrations were then made. Perhaps it seems to you but last year; yet where now are those greatly honored men and their associates, and perhaps a majority of those among us, who felt such a thrilling emotion? Time goes on exactly as it did, but its occupants and throbbing interests, how fast they change !

In the close of April, 1845, what an unparalleled picture of desolation did Pittsburgh present ! Dejection was depicted on almost every countenance ; and many supposed the city had received a shock from which it could never recover. But now, in less than fifteen years, scarcely a vestige of the conflagration remains, and few seem to remember whether any and how much they lost. In the Great Flood of 1832, which laid all that part of this city below the second bank many feet under water, and for a time spread great consternation, there would be, as many supposed, an effectual impediment interposed to the growth of the city in that direction. But these fears gradually subsided, and in a short period the population extended over that ground with unprecedented rapidity. In a life so brief, and amidst vicissitudes often so unexpected, it is well, perhaps, for man, socially as well as individually, that his earthly joys, and his deep sorrows—his strong excitements, and his heavy depressions, the higher they rise, and the more intense they become, the sooner they subside. Adversity to a staid and industrial population like ours, often gives a tone and energy to useful determinations ; and energetic men, when stricken down by unexpected and sudden bankruptcy, renew their efforts with unflinching resolution, and in the

Hopes of the future, forget the misfortunes of the past. Thus the sources of social unhappiness and vexation, like those of its ardent aspirations, are fleeting shadows; and it is sad to perceive that by the momentary power of each exciting and engrossing scene, and the constant succession of them, they lead us to neglect the permanent realities of the world to come. In the midst of the *cholera visitation* of 1854, the current of vice and religious thoughtlessness seemed to be stayed—but how soon did the inconstant hearts of many revert to folly, frivolity, worldliness and dissipation. Our pecuniary and commercial pressures, as they in succession, passed along, enstamped upon society a character of soberness and economy, which disappeared as the times grew better. How often have you seen, on some sudden and striking dispensation, every countenance in its vicinity, or in the funeral assembly, apparently mantled in profound and solemn thought, and yet all, like the little summer cloud, has proved but a momentary and forgotten emotion. The politician wonders how he should have been borne away by the excitement of a passing election; and the man of business, at the close of life, is astonished that the world had ever gained such dominion over him; and the children of gaiety and pleasure awake as from a dream, in life's last hour, to realize the fatal illusion.

How have I seen, in these departed years, immortal minds plunge into the stream of earthly thought, and business, and pleasure, and crowd their fleeting lives so full of mortal things, that to them there was no time left to bend the eye and the ear upward to the counsels of God, or the thoughts to the impending allotments of eternity. It rolled on

from point to point, more rapid and resistless, till they were swept away into the darkness of the grave.

3. He who has stood for so many years as a spiritual watchman, as well as an attentive observer, must, if not utterly reckless of passing scenes and duties, have gathered many ILLUSTRATIONS and VERIFICATIONS of the PRACTICAL TEACHINGS of DIVINE TRUTH ; and been called to sympathize in many of the sorrows and joys of human life. Adversity and grief can wear but few forms which he has not seen ; and prosperity and goodness but few manifestations which he has not witnessed. To him the transition from the notes of festive pleasure, to the groans of deepest suffering ; from the saloons of bridal hilarity and gladness, to the chambers of silence and death ; and from the mansions of taste and opulence, to the cellars of neglect and indigence, is often but a step. He may be called, in one and the same hour, to rejoice with the happy and the joyful, and to weep with the bereaved and disconsolate ; to warn the wicked and the froward, and to soothe the contrite and disturbed ; to bend over the saddening bed-side of the dying sinner ; and to join in the last triumphant song of the expiring saint.

The tendencies of human action in particular cases, do not vividly strike us, but as we follow them in their gradual developments. Industry, integrity and virtue, we may trace in their effects, as they begin with the modest, youthful aspirant, and grow and mature into the intelligent, and wealthy and useful citizen ; and with what unfailing certainty do opposite characteristics conduct to their mournful results. But it is infinitely more important to look at these things in their relation to man's invisible futurity.

“The way of transgressors is hard,” says the unerring Word; and how many illustrations of this have fallen under my observation. In his closing moments, I have prayed at the bed-side of the infidel young man, who at first abjured the counsels and supplications of a christian minister, when every groan seemed to be a deprecation of anticipated woe, and every exclamation a renewed request to pray for mercy upon his agonizing soul.

I have known the christian professor, whose supplications in the prayer-meeting would take on a tenderness, and fervor, and pathos, which made the very place as silent as the tomb, go away, apostatize, plunge into crime, and die without hope, as though by such cases Heaven would warn us that there is no safety short of a saving interest in Christ.

There was one incident in my congregation, many years ago, which, as it can wound the sensibility of no living relative, I will mention, as illustrative of the danger of scoffing at religion. There was a man, formerly of considerable property and respectability, who gradually acquired habits of intemperance, and in consequence neglected his business, lost his property and his temper, and at times became cruel and ferocious. The amiable wife of his youth and his affections, whose life he had threatened, and who had on one occasion, on awakening in the morning, found him in profound slumber at her side, with a sharp butcher’s knife firmly grasped in his hand, became the subject of gracious impressions, and offered herself as a candidate for communion in the church. Well do I remember, that there was on that Sabbath morn, when she stood up with others, publicly to

own her Redeemer's name, an air of pensive sadness upon her countenance, which seemed unmeant for so placid and joyful an occasion. I did not know then that it arose from the fact that her unkind husband, aware of her intended consecration, had that morning at the breakfast table, spoken of her Saviour in the most irreverent and blasphemous terms. The Sabbath closed in peace, but on Monday before noon, the body of that husband was taken up in the street, where it had fallen lifeless, and borne to his dwelling. I have seen the unrenewed sinner, in the close of a sermon, listen with an intensity which appeared to declare that it was hard for him again to say, "go thy way for this time," and when the Sabbath returned, it was to remind me that he slept in the silence of the grave.

I have seen the once respected and gifted young man, the only son of a most devoted mother, "and she a widow," when approaching death in the form of delirium tremens, rendered it impossible to counsel and pray with him; and how have I then longed to alleviate the heart-broken griefs of such a christian mother. In his cell, under sentence of death, I have knelt in prayer beside the young man on whose infant face I had sprinkled the baptismal water. Among the orphan children who statedly worship with you, and whose demeanor here is always a model of youthful propriety, there are four promising children, of whom I may say you all know why they have no mother, and *why* they have no—*father*.

But let me turn from these dark and mournful remembrances, to brighter forms of pastoral life. I have seen the en-

feebled widow in her penury and loneliness, with her group of fatherless children, trusting in her Shepherd and her Saviour. I have marked how mysteriously and faithfully an invisible eye has watched over her and hers. I have beheld the children of God's covenant, in their tender years left parentless. I have sometimes witnessed the dying prayers of these parents answered so plainly, that it seemed like an unforgotten response from the invisible world. Beside the death-bed of the Revolutionary soldier, who had often stood in the hottest of his country's battles, and faced the whistling bullets, I have marked the meek and fearful reverence and trustful humility with which the soul of the hardy warrior met his final conflict, under the holy guidance of the Captain of salvation.

Drawing his watch from under his pillow, and looking at it in the calm serenity and peace of christian hope, said a beloved physician to me, as I sat by his bedside, "I think I understand my disease and present condition, and I shall most likely expire about the hour of the coming midnight;" and so he did.

An aged widow, who had followed to the tomb a christian husband and ten children, mostly grown up, and with whom I had just knelt at the bed-side of a beloved and only remaining son, himself fondly looking forward to the ministry, when taken ill of a fatal malady, and whose speedy departure she anticipated, when she said to me, with a cheerful countenance and resigned spirit, "It is the Lord:" "Though he slay me, yet will I trust in him." I have met the before gay and giddy, and pleasure-loving young lady, in the sol-

emn inquiry meeting, when deep conviction was followed by christian hope. As time advanced, I have seen her sicken and die in the bloom of her youth and attractiveness; never more cheerful and happy, and gentle and lovely, than when about to resign her spirit into the hands of Christ. I have seen the delicate and affectionate wife, so shocked by the death of a beloved husband, as to lay for hours in a state of unconsciousness near his cold remains; and yet by the grace of Christ, I have seen that bereaved woman in after years, bid adieu to her little orphan children, and expire with a calmness and peace which it was blessed to witness. But without multiplying examples, I can testify that the gospel has power to supersede the frivolity of youth, and the querulous infirmities of age; to sustain the trustful heart amidst life's heaviest afflictions; and convert the most vicious often into the brightest examples of virtue, piety and usefulness. It is thus that revolving years give to the christian pastor fresh and varied attestations of the verity and excellence of the gospel he proclaims.

4. A pastor's life extending through so many years, offers to him many illustrations of the INSCRUTABILITY of the works and ways of God, both in his providence and his grace. I refer to the unexpectedness, and surprise which often attend the dispensations of Providence as viewed by men; and their utter inability to penetrate and comprehend his deep and unfathomable reasons and designs. In numberless forms and instances, I have seen the course of human events disappointing the firmest expectations of men and their wisest calculations. How often has this proved

true as to success in business, and the pursuit of happiness, as well as the time and manner of adversity, and the termination of human life. As the departure of mortals from time to eternity, has often been “at an hour when they and their friends thought not,” so has it been mysterious in the circumstances of it. Of those to whom I have ministered at the communion table, I recall *three* who fell and almost instantly expired; one who fell from his horse and never regained his consciousness; one who expired in the loneliness of her bed-chamber; one who departed this life in the Indian Ocean; another far up the banks of the Ganges; another excellent christian lady, at a military post, far on toward the Rocky Mountains, and hundreds of miles from any christian sanctuary; and another on the shores of the Pacific. Some have left the church on earth almost immediately after the profession of the Saviour’s name; while others have lingered through a pilgrimage of sixty or seventy years. I have seen the young and vigorous disciple die, when all supposed he would live; and the aged and the feeble live, when to human calculation it seemed certain he would die.

As the angel of death has come and taken the mother from the little infant that clung to her bosom, and spared another whose work of life seemed already done; or removed the eminent and useful, and left the profligate; or as once and again, and again, he has entered one dwelling and passed by another, I have been ready to exclaim, “How unsearchable are his judgments, and his ways past finding out.” In like manner, the means and forms of the saving operations of the divine spirit, are often to us surprising. It would fill a volume to narrate the varied means which the Saviour em-

ployed, to call into his kingdom the persons with whom I have been conversant. In one case, it had been the terrors of a storm upon the ocean; in another, the reflections awakened by the proposed acceptance of a challenge to fight a duel; in another, a seemingly accidental word of seasonable admonition; another, by the shock occasioned by some appalling act of sin; another, by some heavy worldly adversity; and another, by the accidental overhearing of the private intercessions of a dear wife or a beloved mother. So also has the Lord varied the earthly pathway of his pilgrim followers; and in the journey of their lives and allotments, shown how seemingly trivial and fortuitous causes have led to the most important issues. Let all remember that the Lord reigns, and let the conviction fill our minds with trust and reverence.

5. Let one who recalls the opportunities and duties of so many departed, anxious years, remind all, and especially the young, of the RESPONSIBILITIES OF LIFE and the VALUE OF TIME. Among the many thousands of my fellow-citizens, whose mortal career began and ended in this period, I have seen the young lady and the young man, who found time to enter upon the christian life, to assume and fill honorably the conjugal and parental and social duties, accomplish a beneficent and useful part on earth, and then descend to a lamented grave. I have also learned by painful observation, that the entire race of the young man, of gifted mind and fair prospects, did not require forty years, ere it illustrated in its character and its end, all that is distressing in human folly, depravity and woe. If here and there I have stood amazed to see what some men of industry, and business

and beneficence, and social activity, have been able to do in so short a time, I have also seen how the precious years and opportunities of life could be thrown away.

My respected young friends, to whom, according to human calculation, the drift of your years is still before you, let me earnestly impress upon you the worth of your time, the responsibility of your actions, and the good you should endeavor to achieve; and let me enforce this by the solemn and searching aspect of by-gone years, when you shall look upon them as past, and yourself as near the inevitable hour of your last account. There you may expect to realize, as the result of both observation and experience, the paucity and insufficiency of all earthly good, and feel that the real responsibilities of life, and the true worth of time, are found in their relation to eternity. Think of the thousands who have left us, and sleep in our adjacent cemeteries. The great question which you feel to be appropriate when standing by the tombstone, is not whether this one acquired and enjoyed much or little of earthly good; whether the ardent minds which presided over these commercial interests, and projected these structures, were wise and skillful; whether the men who here, through long and weary days, toiled in their construction, were compensated for their labors; whether the sleepless mother who in yonder temporary dwelling, hung over the cradle of her dying infant, was kind in her life-time or not; oh, no! The great inquiry is, what bearing had their actions here upon their unchangeable conditions in that vast unseen eternity into which they have entered?

Finally, should not one whom the long suffering of God

has spared to preach the Gospel, and enjoy the kindness and fellowship of Christ's disciples, for forty years, be able to testify something of the GOODNESS OF THE LORD and the ABUNDANT GRACE OF JESUS CHRIST. While younger and better men have fallen, has he, amidst diseases, dangers and casualties been suffered to stand, as a monument of divine mercy, and should he not be a willing witness of the exceeding riches of God's goodness? Has he not beheld in many noticeable instances, in many persons and in many refreshing seasons, the rich, free and abundant grace of God to sinners? Has he not observed the patience of our Heavenly Father toward the unreturning prodigals of fifty or sixty years? Has he noticed no striking cases of divine forgiveness? no proofs of the unutterable tenderness of our high priest toward his wounded and weeping disciples, and "the little ones" who were left in his arms? Has he no reason to assure his fellow men of all classes, that the Lord is good, that grace reigns, and mercy is triumphant?

As a watchman of Zion, observant of "the signs of the times," the confluence of events, for so many years, is it not meet for him to say, "the morning cometh?" Salvation's golden tints adorn the mountain tops of distant lands, "*let the children of Zion be joyful in their king.*" Should not the last words of her departing servants be those of congratulation to her rising ministry, and her augmenting churches, —BEHOLD, YOUR REDEMPTION DRAWETH NIGH!

