

SERMONS,

Addresses and Proceedings

CONNECTED WITH THE COMPLETION OF

THE TWENTY-FIFTH YEAR

OF THE

Pastorate of Rev. James I. Brownson, D. D.,

IN THE

First Presbyterian Church

OF

WASHINGTON, PA.

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WASHINGTON, PA.:

PRINTED AT THE REVIEW AND EXAMINER OFFICE.

# PRESENT OFFICERS OF THE CHURCH.

## PASTOR.

JAMES I. BROWNSON, D. D., installed 1849.

## RULING ELDERS.

SAMUEL VANCE,*	- - - -	ordained	1834
THOMAS MCKENNAN, M. D.,	- - - -	"	1859
JOHN WILEY,	- - - -	"	1859
JAMES C. ACHESON,	- - - -	"	1864
THOMAS MCKEAN,	- - - -	"	1864
JOHN HOON,	- - - -	installed	1864
WILLIAM DAVIS,	- - - -	ordained	1869
WILLIAM PAUL,	- - - -	"	1869
M. WILSON McCLAIN,	- - - -	"	1869

## DEACONS.

JOHN B. MILLER,	- - - -	ordained	1868
GEORGE DAVIS,	- - - -	"	1869
GEORGE F. McCOMBS,	- - - -	"	1869
SAMUEL M. CHARLTON,	- - - -	"	1871
JOHN AIKEN,	- - - -	"	1871

## TRUSTEES.

JOHN H. EWING,	- - - -	elected	1852
A. TODD BAIRD,	- - - -	"	1865
ALEX. WILSON,	- - - -	"	1867
C. M. REED,	- - - -	"	1869
W. J. MATHEWS,	- - - -	"	1870

## TREASURER.

A. TODD BAIRD,

\*Deceased February 25th, 1874.

# Introductory Statement.

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The undersigned fulfill their last duty as a committee in this publication. Their labors in making arrangements for the delightful occasion, the interest of which these pages are designed to preserve and extend, were made both pleasant and easy by the co-operation of the various committees and the cordial action of the people of the congregation, especially the ladies. In common with the whole church which we have thus represented, we rejoice in the success of a celebration which united all hearts, and has not left behind it one unpleasant recollection. The goodness of God to the Pastor and his flock for a quarter of a century has been fittingly commemorated, whilst in the social and spiritual fellowship of re-union the mutual ties of affection have been strengthened. The record now made will transmit this joy to the children of the church in future years. Nor is it less grateful to anticipate that many who have had their natural or spiritual birth and training, if not indeed both, among us, will in their distant homes read this pamphlet, not with the indifference of strangers, but in liveliest sympathy with scenes and associations, events and persons, ever dear to memory.

The celebration itself had its origin in a resolution to this effect adopted by the Elders and Deacons, which was also confirmed by the unanimous vote of the congregation at its annual meeting in October last. The Pastor, by request, preached a *Quarter-Century Sermon* on Sabbath morning, December 28th, 1873. In the evening a discourse on the "Corporate Life of the Church" was delivered by the Rev. George P. Hays, D. D., President of Washington and Jefferson College. In both of these services the Second Presbyterian church, by invitation, cordially united with the mother church.

A large assembly, composed of persons of all denomina-

tions as well as the congregation itself, convened on Monday evening to hear the Memorial Addresses. C. M. Reed, Esq., presided. After appropriate introductory remarks, he called upon the Rev. John Gillespie, of Pittsburg, who led the audience in the opening prayer. The Rev. David Elliott, D. D., LL. D., Professor in the Theological Seminary at Allegheny City, formerly the third Pastor of the church, was expected to deliver an address, but was hindered by the weather and the infirmities of advanced age. Instead of this, a letter of reminiscence from this venerable father to the session was read by Professor Henry Woods. Then followed a commemorative address, covering the period of Dr. Brownson's pastorate, by the Rev. Samuel J. Wilson, D. D., LL. D., Professor in the Western Theological Seminary, who spoke as a son, both of the Pastor and the church. Congratulatory addresses were delivered by Thomas McKennan, M. D., representing the Elders and Deacons, the Hon. John H. Ewing in behalf of the Trustees, and the Hon. Alexander W. Acheson for the congregation at large. Some of these addresses are here given in fullness, and others in substances, as the reader will see. Appropriate remarks were added by Dr. Alexander McCarrell and the Rev. William H. Lester, members of the Presbytery of Washington, and by John S. Slagle, Esq., of Pittsburg. The benediction was pronounced by the Rev. J. R. Johnston, Pastor of the U. P. church. Letters had been received by the Pastor from Ministerial Brethren and others expressing regret that they were unable to be present. Several ministers from abroad, besides those mentioned, brought their congratulations in person.

A *social reunion* of the congregation in the basement rooms of the church, on Tuesday evening, brought the happy occasion to a close. It was not more remarkable for the large attendance than also for the abundant and handsome entertainment, and the cordial intercourse and good feeling of all present. The Pastor was surprised amidst the flow of social fellowship with a gift in money of \$700, by the members of the congregation, and also with an ele-

gant study table, the offering of the Sabbath School. The former was presented through Alexander Wilson, Esq., and the latter through C. M. Reed, Esq., with an appropriate address from each. To these gentlemen and those whom they represented, the astonished Pastor replied under much conflict of feeling in words of affectionate gratitude.

The music of the occasion, on the part alike of the choir and the organist, Professor Porter, of the Washington Ladies' Seminary, was of the finest order. The church was also decorated in a manner reflecting the highest credit upon the taste of the ladies. Arches and festoons of evergreen surrounded the pulpit, and upon it were vases of beautiful flowers. Upon the wall in its rear, in large gilt letters, appeared on either side the significant dates, 1849 and 1874. Above it was a large star of autumn leaves, surrounded with the mottoes, "*God hath blessed us,*" and "*With joy we greet you.*"

Among the most gratifying features of the occasion were the calls of affectionate recognition upon the Pastor and his family at their home, on the afternoons of Monday and Tuesday. The members of the congregation at large, including the old and young alike, and many other friends, thus tendered their regards, receiving in return the warmest tokens of gratification and good wishes. Besides many personal tokens, delicately given during these calls, the Pastor was the recipient of a very handsome and valuable easy chair, presented by the survivors representing the first fruits of his ministry in the revival of 1849. His wife also received a similar pledge of affection from a number of the ladies of the church. The result of all, we are sure, was a closer blending for the future of ties, which, under the blessing of God, have been so marked with benefit and good will, through these years of the past.

GEORGE DAVIS,

THOMAS MCKENNAN,

JAMES C. ACHESON,

SAMUEL M. CHARLTON,

THOMAS MCKEAN,

JOHN AIKEN,

Committee.

# Quarter-Century Sermon,

BY JAMES I. BROWNSON, D. D., PASTOR.

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PSALM 77:10, 11. "I will remember the years of the right hand of the Most High. I will remember the works of the Lord: surely I will remember thy wonders of old."

Sanctified memory has as clear an office as faith or hope. Our present trust and our expectation for the future rest primarily, indeed, upon the promises of God. But they also derive much of their light and confidence from his providential and gracious dealings. Thus the path before us which we have not seen answers to that which has its record in our experience, and we become witnesses unto ourselves that the Lord is true and faithful. He who in sovereign mercy has both called and kept us, and has brought his redeemed church through every desolate wilderness and every crisis of peril up to its present glorious estate, must deny himself and the work of his hands before the great interests of the kingdom of heaven shall be left to destruction.

By just such reflection, as we find in our text, the Psalmist was aroused to hope founded on joyful remembrance, and thus was lifted out of gloomy fears, the sure tokens of spiritual, not to say outward, captivity. We discover the intensity of solicitude alike for himself and the cause of God in the plaintive cries: "Will the Lord cast off for ever, and will He be favorable no more? Is His mercy clear gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up his tender mercies?" But distrust finds both answer and rebuke in the thought of that sovereignty which sends affliction and deliverance for the same end, and, by the Lord's own past works and won-

ders, teaches us ever to cast ourselves and his own cause upon his almighty care. It is enough that always, even in extremity, our faith may offer the prayer: "Let thy hand be upon *the man of thy right hand*, upon the son of man, whom thou madest strong for thyself." *Psalm 80:17.*

In such light, we feel called to-day to review the Lord's dealings with us as a church during the quarter-century of our union as pastor and people, which now comes to completion. My duty, in these circumstances, is both difficult and delicate. Gladly would I, as heretofore, avoid references to myself, if the demands of the occasion would permit. Since, however, this habitual reserve must be broken, it is a comfort to reflect that this recital of events is not before strangers, but for the most part in the ears of those who have been joined with me in the most sacred and tender of all the relations of the church of God. Jointly for you and me are the mercies and lessons of this whole cycle of years a divine heritage. Both in gladness and improvement we may well strive to be worthy recipients. And in this fellowship of confidence, therefore, I shall indulge, without restriction, in the reminiscences of our happy "household of faith." Let it only be, however, with the distinct purpose of thanksgiving wherein we may trace the blessings of the Lord's hand, and of humiliation wherein our own failures shall appear. Avoiding, as far as possible, repetition of what I have uttered and published on former occasions, a very brief *resume* of the history of the church seems necessary in the way of introduction. It has had organic existence for just fourscore years, having been formed in 1793. The Stone Academy, which is still the venerable center of the old college building, was erected the same year. The town of Washington itself is only twelve years older, and was laid out only six months after the organization of Washington county. The original Elders were Andrew Swearingen, Joseph Wherry, Robert Stockton, and William McCombs. It was not, however, until 1805 that a pastor was regularly settled. For one year after the organization the Rev. Mr.

Welsh had acted as stated supply. Then occasional preaching by members of the Presbytery and services of traveling ministers were all the instrumentalities enjoyed, except an interval of service by the Rev. Thomas Ledlie Birch, which ended in rupture and bitterness. The first communion of which there is any proof was held in the campus of the academy, by the Rev. Matthew Brown, assisted by several ministers, in the summer of 1805, in advance of his installation as the first pastor in October of the same year. One pleasing association of that service is the fact that the only person then admitted to membership, Miss Jane Wherry, a daughter of one of the Elders, then in her seventeenth year—afterwards Mrs. Harvey—remained among us, to carry down in her person the memories of the work of God in the church, illustrated by her own exemplary piety, until April 15th, 1863, when, in her seventy-fifth year, the Lord called her home. It is another pleasing association of the same communion that our venerable friend, Dr. David Elliott, then a youth and undergratuate, was present, having come to assist Dr. Brown as a teacher in the academy. And still another we have in the presence here to-day of Mrs. Susan Eckert, a venerable mother of our Israel, who resided here at the time and witnessed that service, though not as yet herself a professor of religion. Such are heart ties, better far than monuments or history, that bind us to the sacred past!

The pastorate of Dr. Brown was eminently blessed and efficient, and terminated in 1822, after a service of seventeen years, by his acceptance of the Presidency of Jefferson College, at Canonsburg. He had been largely instrumental in securing the charter of Washington College in 1806, and for ten years had acted as its first President. Leaving the church in vigorous organization, he was succeeded by Dr. Obadiah Jennings, whose labors, so marked with mutual love and profit, began in 1823 and terminated in 1828, by his transfer to Nashville, Tennessee, as pastor of the church there. The fruits of his ministry of five years



in this church were gathered, during the precious months of revival which followed his removal, by his nephew, the still surviving Dr. Samuel C. Jennings. The third Pastor was the talented, wise, and good Dr. David Elliott, who sustained this relation, with the utmost confidence of the people as well as success, from 1829 until the General Assembly of 1836 called him to the Chair of Theology in the Seminary at Allegheny City. Then came the briefer pastorates of earnest and faithful men, whose ministrations were blessed to the salvation of many, viz: Rev. Daniel Deruelle for three years, ending in 1840; Rev. James Smith, D. D., for a like period, ending in 1844, and the Rev. Drs. William C. Anderson and John B. Pinney, each for one year, the former terminating in 1846 and the latter in 1848. The repeated intervals were largely supplied by the labors of the venerable David McConaughy, D. D., the distinguished President of Washington College for a period of eighteen years, commencing in 1832. These all were men of high, though various, qualities. The names of some of them will go down with the fame of the Presbyterian Church to other generations. The third and seventh of the list alone survive.

During all of this period antecedent to the quarter-century under review the congregation passed through the usual changes of prosperity and trial, revival and declension. Like the community of its location, it held a high place in the public view, by reason of the character of its Pastors and the general culture of its people, as well as the educational, social, and religious influences emanating from it. At the commencement of the present relation the congregation contained one hundred and twenty-five families, and the church two hundred and seventy-seven communicants. This had been about the average of many previous years, though at times the membership of the church had been greater. The state of vital religion was low, but the Lord was preparing his own way.

I have ever felt that, in becoming the Pastor of this church, my steps were divinely chosen. Reviewing my

life from this point, I can see the pointing of the Lord's finger in some of the earliest events of my life towards this end. I was born at Mercersburg, Pennsylvania, March 14th, 1817. My honored and pious parents jointly represented an ancestry which had shared in the settlement of the beautiful and historic Cumberland Valley. Their beloved Pastor and confidential friend was the Rev. David Elliott, D. D., who was also subsequently, as we have seen, one of my distinguished predecessors in this place, and to whose patriarchal words as such, at the venerable age of fourscore and seven years, we hope to listen on this occasion. He baptized me in infancy, extended over my boyhood his loving ministerial care, and has ever until now in wise counsel and affectionate fidelity been to me as a father. In my second summer I was reduced by sickness to the borders of the grave, and for three months the question of my life was daily in doubt. Then my father, an Elder in the church and a man of prayer, dedicated me upon his knees to God for the ministry, binding himself in a covenant, which he ever afterwards held sacred. Its only two conditions were my preservation and the Master's call. The parental heart which made that vow ceased to beat whilst I was here in the Senior class of college, but was unspeakably gladdened in death with the promise and process of its fulfillment. My union with the church by a profession of faith had preceded this bereavement by a few years, during a powerful work of grace which had sealed the early ministry of my Pastor, the Rev. Dr. Thomas Creigh. Having completed my academical preparation at home, chiefly under the instruction of the Rev. Robert Kennedy, I was sent to the care of the friend of my parents already named, then Pastor of this church, and in my sixteenth year entered the Freshman class of Washington College, from which in 1836 I was regularly graduated. After a year spent in the Bucks County Academy, at Newtown, Pa., as a teacher of the Ancient Languages and Mathematics, I again followed my lifelong friend to the Western Theological Seminary as a

student for the ministry. My licensure to preach, in 1840, by the Presbytery of Carlisle, was followed the next year by my ordination as the Pastor of the united congregations of Greensburg and Mount Pleasant, Pa., in the Presbytery of Redstone. And there I was, in the eighth year of my ministry, the happy Pastor of a loving and united people, when on the first Monday of December, 1848, a call was made out by the Presbyterian church of Washington for my services as its Pastor.

Here again there were links in the chain of providence securing this result, seen only by a few persons. Whilst a student at college, I had in my class in the Sabbath school of this church a bright lad, well known since as the organizer of our public schools, and now the honored head of the schools of Evansville, Indiana. He cherishes to this day a juvenile reward of excellence as a member of that class, received from my hand. In the month of January, 1848, while assisting the Pastor at Connellsville, Pa., in a protracted religious service of some interest, I was very agreeably surprised when that same lad, then advanced into a graduate of college, and also a teacher in that neighborhood, presented himself to me and opened confidentially not only the warmth of his abiding friendship, but also his deep struggles of heart as a seeker of his soul's salvation. Thankful for the privilege of helping my former pupil to the cross, I at once apprised his parents by letter of his conversion. Their emotions soon found vent, in turn, in communicating the joyful news to their earnest Pastor, the Rev. John B. Pinney. And following this, the next mail conveyed a letter from him to me, asking my help at a special meeting here, like that at Connellsville, with the promise of similar service in return. It was a pleasant recollection of that meeting, as I have been told, followed, as it soon was, by the unexpected resignation of Mr. Pinney, that suggested to the congregation the thought of my call as his successor. My first notice of such a suggestion reached me in a private letter from my venerable friend of the

Allegheny Seminary. The same letter revealed the further fact that my friend's too partial opinion of my fitness for the position had been asked, and of course given.

Important and inviting as I knew the proffered field of labor to be, I only reached a favorable decision after three weeks of prayerful solicitude. I had not been seeking a change for myself when that call came. It required me to rupture tender ties which bound me to a confiding people, whose desire to retain me was unanimous. My labors had been in a measure blessed: would a like or larger blessing follow and attend me in another place? Besides, I must assume the responsibility of a Pastor to many persons for whom I had, in my collegiate life, acquired the profoundest respect as my superiors in age and wisdom. Among these were my former Professors, and especially the venerable President of the college, Dr. McConaughy. I must walk, too, in the footsteps of predecessors whose praise was in all the churches. The hesitation of fear, joined with the doubt of success, made me tremble lest I might go beyond the will of the Lord. Courage came through the counsel of friends and in answer to prayer. But best of all was the seal of confirmation put upon my decision in the baptism of a blessed revival of religion, which met me at the threshold of my labors. Then all my clouds were scattered. By a vote of the congregation, my call took effect in the way of salary from and after January 1st, 1849. Various hindrances prevented my arrival until later in that month, but then I entered at once upon vigorous work under the Spirit's evident presence. Led on without a plan of our own, we held services every night, and often in the day-time, for about a month. A harvest of *fifty-nine* additions to the church from the ranks of the world was the divine reward. Into the faces of some of these persons I look to-day. I preached my Introductory Sermon as Pastor on the 6th day of May following, from the well-known text: "*For I determined not to know anything among you, save Jesus Christ and Him crucified.*" 1 COR. 2:2. This sermon was published in

pamphlet form by request. I had been formally installed the previous week by a committee of Presbytery.

We have now come to a point when the distribution of our thoughts and memories is requisite, in order to clearness. First of all does *the Lord's goodness in our preservation and progress* claim our recognition in the review of these twenty-five years. Divine grace has overruled and quickened human weakness for the advancement of the cause of God.

The church came into my hands well organized, and embracing in its membership some of the best people I have ever known. The Session also was a body of wise and prayerful men. For two and a half years we worshipped in the house whose foundations were laid simultaneously with the settlement of the first Pastor. During these years, however, the congregation erected upon the present site the commodious house which served the purposes of a sanctuary from its dedication, September 11th, 1851, until it was taken down, in 1868, to give place to our present handsome structure. During the year of reconstruction we were kindly allowed to worship in the Court House. This building, capable of seating a promiscuous assembly of a thousand persons in its audience chamber, was dedicated March 27th, 1869.

These outward improvements give evidence of the same co-operation which appears in many other ways. The work of the church has been steady rather than impulsive. Its ecclesiastical business, its schemes of beneficence, and its temporal affairs have been managed with discretion by the men whom a free suffrage has chosen from time to time as Elders, Deacons, and Trustees. The confidence thus inspired has borne its fruit in a greater harmony with less strife than I have ever known in any other church. I have longed, indeed, to see our christian brotherhood a little more *demonstrative* in some ways. But its reality strikingly appears in a remarkable absence of collision and bitterness, as well as in a kindly "striving together for the faith of the gospel." One among many

reasons for this church unity is surely to be found in the monthly meetings of the Pastor, Elders, and Deacons for prayer and consultation, which have been continued since 1859. The direct result has shown itself in matured plans, a good understanding, and regulated work; whilst the indirect benefits, personal and general, have been countless. The decisions of the Session have with the rarest exceptions been unanimous, and they have been uniformly reached without one wrathful word. To myself also it is an unspeakable pleasure that, in all these years, my relations to the officers of the church have been without a word or act of discourtesy to leave a pang, nor have I been conscious of any hostile feeling towards any of my flock. Both myself and my family have received the continual respect due to our position. Even my shortcomings and faults have had your forbearance. I know, too, that I have had a place in the prayers of many in behalf of myself and my work. Mutual kindness and cordiality have also marked my intercourse with the other Pastors and churches of our town and community.

Without knowing what a day of the future may bring forth, and ever feeling my subjection to the Master's will, I cannot be too thankful for the vigorous health which the Lord has given me for my work. I have not been in the hands of a physician for any serious sickness since I came among you. Nor have I been out of my pulpit a Sabbath morning, save one, for any reason of health. Only in a few instances has prudence dictated the suspension of the evening service on this account. I have shared the usual alternations of hope and discouragement in the ministry. The gladness of revival has sometimes been followed with the grief of relapse in the church and its sure reflection in the hardened hearts of the world. Nor has it been seldom that I have convicted myself, by reason of failure in duty, as a stumbling block in the way of souls. And yet over all my remissness and yours the Lord has carried onward his cause. A merciful Providence has brought us without dissension through times of political

calm and of strife; through the tumults of civil war as well as of peace in the land. The church, in every element of strength and progress—save only the great want of these times, the baptism of the Holy Ghost and of fire—is in advance of any previous time. If, indeed, before the formation of our Second Presbyterian church, in 1864, and chiefly as the result of several precious revivals, we had reached a higher membership than we had before or since, and also a slightly larger number of families in the congregation, though some of them had only a partial connection with it—yet now our assemblies are as large as ever, and all the operations of the church as vigorous. Notwithstanding the large subtractions by means of death and removal, my pastoral record for the past year shows visits to one hundred and seventy-eight families, an excess of fifty-three over those which greeted me at the outset. Our present membership of communicants also, after a severe purgation of the roll, is three hundred and forty, or sixty-three more than at my settlement. An account of the changes of this period presently will show what was required to maintain our growth even at this rate. And these results are all the more pleasing in view of the fact that we have been permitted to witness with gratitude the growth of the Second church from the nucleus of officers and members which went out from us, nearly ten years ago, up to a present membership of nearly two hundred, dividing, as it rightfully does, with us, according to preference, the incoming population of like religious sympathies. Their hearty union with us in this memorial service, in acceptance of our cordial invitation—on the eve, too, of their entrance into a newly-fitted and permanent house of worship—is a joint pledge that the only provocation between us is to be that of “love and good works.” Why should not the pleasant tokens of such a crisis be taken by us both as a divine call to awake from spiritual slumber, that we may all seek with one mind and one heart the blessing of the Holy Ghost, until converts shall be multiplied in righteousness as the dew of the morning?

From this glance let us now pass to *some of the changes of the period under review*. I am amazed as I trace the revolution in the membership of the Presbytery of Washington, to which we belong. When I became your Pastor, my name, according to custom, was placed at the foot of a roll of twenty-five ministers. Now, by historical succession, it is the fourth in a list of thirty, all below me being my juniors in membership, though several are in advance of me in age. Messrs. Stockton, David Hervey, and McCarrell are the only exceptions to a total change of that roll! Death has taken from it the names of Dodd, McConaughy, James Hervey, Weed, McKennan, Alrich, Murray, Eagleson, Sloan, Gordon, Newell, and Robinson. Those of McCluskey, Shotwell, Fleming, Scott, Stoneroad, Bonar, Dickson, Braddock, and Pinney are still found among the living, but in other connections. Paull, Campbell, and some others followed me into the Presbytery, but have gone before me to their reward. Thus the servants die, but the Master and his church, as well as his word, abide for ever. Of all the churches of this town, there is not one which has not changed its Pastor several times within the same period. The college, too, with which we have been so intimately connected, has undergone two general reconstructions and two or more entire changes of its Faculty. Professor Milligan, now of Kentucky, is the only surviving member of 1849.

But there have been not less startling changes in the church itself. None of those who signed my call in the double capacity of Deacons and Trustees are now of our number. John Wilson went to his crown of glory in 1852, whilst John K. Wilson, Isaac Hewit, and John Grayson, Jr., are serving in other parts of the vineyard. But where are the venerable Elders whose names are, by instruction of the congregation, affixed to the same document, and who took me so warmly to their hearts? I call the roll of eleven names, and there is but one on earth to answer! The venerable Thomas Stockton, father of my honored co-Presbyter, the only one not present at our first meeting,



departed this life July 19th, 1849, in his eighty-seventh year, enfeebled with age, but bright in the hope of the gospel. James Orr, after an official service of forty-three years, went to his rest January 31st, 1858, in the eighty-third year of his age, committing his spirit to Jesus. Robert Colmerry remained with us several years, and then removed to Ohio, where he died in 1856, in the like precious faith, twenty-nine years after his ordination to this office. Charles Hawkins, an humble disciple, but mighty in the word of God and in prayer, served the church and his Master, in this capacity, from 1827 until he had rounded out ninety years, when he was called to his heavenly home, on the 25th day of February, 1864. Jacob Slagle, also set apart to the ruling office in 1827, exchanged the cross for the crown June 7th, 1872, having, as an officer in the house of God, been a great blessing to his successive Pastors for forty-five years. Robert Officer, having been inducted along with the three last named, left us in 1852 for a residence in Springfield, Illinois, but spent the last few years of his life in Council Bluffs, Iowa, where he died a few months ago, at an advanced age, in the peace of Christ. George Baird was ordained in 1847, succeeded Mr. Officer as Clerk of the Session, and, after a faithful service, died at seventy-five years, November 3d, 1860, an influential citizen and a christian of ripe experience. Dr. Robert R. Reed, of blessed memory, was suddenly called away December 14th, 1864, in his fifty-eighth year, and in the midst of his usefulness. Besides occupying high civil positions, he had most faithfully served his generation for seventeen years as a ruler in the church, and for twenty-six years as the beloved and efficient Superintendent of our Sabbath school. James Boon, having reached his fourscore years, yielded his spirit to God in joyful faith August 29th, 1870, after sharing spiritual authority with his brethren for the space of twenty-three years. Joseph Henderson was invested with the office simultaneously with the last three brethren, and discharged these, like all other duties, with stainless integrity un-

til September 19th, 1872, when without a cloud in his skies, as he neared the close of his seventy-fifth year, he ascended to the house not made with hands. Samuel Vance,\* the only surviving member of the Session as it was twenty-five years ago, lingers yet among us, as the one living bond joining the present with the past. Having gone beyond life's boundary of "fourscore years," the same infirmities which keep him from the memorial worship of to-day also hold him in believing expectation of the Lord's coming. With only this exception, the entire number of our nine Elders and five Deacons have been chosen and inducted under my administration. A majority of them are my sons in the Lord. Five other Elders, not now with us, were set apart in like manner during my pastorate, of whom James Ewing died in 1858; whilst Isaac Hewit now resides in Illinois; Edward G. Cundall has transferred his residence and membership to the church of Upper Buffalo; John Wilson Wishart, M. D., exercises the same office in the First church of Pittsburg; and Hervey H. Clark is a member of the Session of the Second church of this place, having been such from its organization. Two of our former Deacons, who were also inducted within these years, died during the current year, viz: Jackson Spriggs and David P. Lowary. The latter, having entered the ministry, had for some years been the popular and successful Pastor of the church of Beaver, Pa.

Time would fail us to give personal reminiscences from among the private membership, both male and female, and also of other supporters of the church who have passed away. Many worthy and beloved names leap before memory, as I pass dwellings, associated with the sweetest fellowship, and as I look down into pews where faces, no longer seen, brightened in response to the messages of the gospel. What literary culture, what social refinement, what wisdom and goodness, what consistent piety, and

\*After these proceedings had been placed in the hands of the printer, Mr. Vance passed from earth in holy peace February 25th, 1874, in his eighty-third year.

what wrestling prayer were variously represented by them! Many gave beautiful witness for Christ in the humble walks of society. Many laid upon God's altar the glory of eminence in business or professional life. Some carried unsurpassed moral excellence into the high places of the state and nation. Alas! that we could not have retained many of them in the church and community. Their engaging conversation, their confidential communications of joy and sorrow, their sympathy and support in my work, their tender prayers in my behalf, and the pangs of our parting are as fresh in my soul as if it were but yesterday. But if time and prudence restrain me from specific mention—with the possibility, as some might suppose, of invidious distinction—your own recollections will supply the lack, whilst I give you some general facts indicative of these changes.

Of the one hundred and twenty-five *families* in the church at my settlement, less than one-half are even represented among us by their descendants. The headship of only twelve of these remains unchanged. From each of sixteen more one parent has been removed by death. In most of the rest the changes amount to total revolution. More than fourscore of our present families have since come into our connection from other places and relations, or are composed of the descendants of such. *Forty-five* communicants are all that remain of the two hundred and seventy-seven then upon our roll. Five others, previously members, have since returned, after temporary membership in other churches. One hundred and ninety of our present number have been admitted during my pastorate. The whole number received in this quarter-century is nine hundred and thirty, or an average of *thirty-seven* per annum. Of these, five hundred and five have come in by original profession of faith, which is equal to a little more than *twenty* for each year. Four hundred and twenty-five have been received by certificate from other churches—an annual average of *seventeen*. Adding now the number with which we commenced, it ap-

appears that twelve hundred and seven communicants have, from time to time, been under my charge in this church, or three and a half times our present number. Then subtracting the present membership, it follows that in various ways eight hundred and sixty-seven have passed from our roll within the period under review. Death and removal combined will account for the loss of two hundred and thirty-two of our list as it was twenty-five years ago. Thirty-six of those who first found the Saviour among us have passed from our membership into the ministry, of whom twelve were sons of families in the church. Five or more, so received, were cut off by death before reaching the sacred office. About as many more of the students of the college, who had joined us by letter during their collegiate course, passed out in the same pleasing way. A number larger by far than both of these were practically identified with us in all the work and influences of the church, while at college, though their formal connection remained with their churches at home. Another subtraction of one hundred and forty, received within this period, embraces those known to be dead. This leaves about four hundred and thirty to be set to the account of removal to other places and churches. A portion of these, being students of our college and seminary, of course held only a transient membership with us. We have no certain means of deciding what proportion of the dismissed have been called home from the church on earth. An instructive fact is revealed by examination of the roll of members published in our Directory of 1861, viz: that in the latter half of this quarter-century eighty-nine of *these* have gone to be enrolled in the heavenly communion, to say nothing of many who have been received since and have followed them to seats of glory. And thus the wheels of change have been continually turning all these years! The Pastor is the same, and the church itself is the same, but a large majority of its component membership are different. How solemnly do these rapidly succeeding changes proclaim our forward progress to the great account!

A brief review of *the work of the period under consideration*, including its *instrumentalities and agencies*, may not be amiss at this point. The Pastor and people of this church are alike in the preference of "the old paths" over sensational novelties. Against all the temptations of these times to a modified, if not contrary, belief and practice, we have steadfastly adhered to the system of evangelical truth, which, taken fresh from the word of God, has been adorned by the confession of our sainted fathers. Weak indeed has been the performance, but ever firm has been my purpose that, so far as I was concerned, both your faith and mine should "stand not in the wisdom of men, but in the power of God." And my unqualified testimony is, that whatever of real success has attend the cause of God among us has been in proportion as others and myself have, after the apostolic example, "preached the gospel unto you, with the Holy Ghost sent down from heaven," and also as "the word preached" was made profitable, "being mixed with faith in them that heard it." Nor can we less clearly trace spiritual dearth, whenever it has come upon us, to formalism and human machinery substituted for "the truth as is in Jesus;" or to the worldly vanities which have tempted some from consistent piety; or, most of all, to the unbelief which has, at times, kept many in spirit and even in person from the closet, the family altar, and the social and sanctuary assemblies of God's people, where wrestling and fervent "prayer is wont to be made."

Besides the steady work of the gospel, there have been eight seasons of special gracious power among us. The ingatherings have been various in numbers, but in all of them we have realized the sanctifying and converting grace of the Holy Spirit. That of our first year has an indelible record in my heart, and in those of some here present, who are among its "living epistles." The season of greatest results was in 1856, when on one blessed Sabbath *seventy* witnesses stood up to make their first confession of Christ before men. The last, in 1870, brought up

the spiritual fruits of that year to *twenty-seven* souls. These seasons are dear to my memory. They were marked with the simplest possible presentations of saving truth, joined with public and private prayers full of unction and wrestling agony. Our Sabbath services were still and solemn, as if in the felt presence of God. The social meetings for prayer and conference were thronged and earnest. Many private circles sprang into life, some composed of mothers agonizing for their children; others of young men, who were signally blessed in themselves and their associates; and others still of young ladies, who, in the most delicate privacy, sought the Comforter in their own hearts, and also entreated for the salvation of friends, confidentially agreed upon by name. All the operations of the church were thereby quickened into energy. The benefit was especially seen in our Sabbath school, which received fresh supplies of teachers full of faith and zeal, and in consequence, by the blessing of the same Spirit, yielded from its classes many of the best additions to the church. The sainted McConaughy, Alrich, and McKennan are now singing in glory with some whom they, as my assistants on such occasions, helped on their way to Jesus. Drs. Scott, Wines, and Black, as well as others, must vividly remember those scenes, whilst still, in other places, they bear witness of the same salvation to inquiring souls. My hearty thanks go forth in the channel of such memories to many brethren for valuable assistance; but they are especially due to my beloved brother, Professor Henry Woods, for cheerful and efficient services so often given, as occasion has demanded.

One of our most uniform methods of operation has been the time-honored system of *Pastoral Visitation*. I embraced the earliest opportunity of personal acquaintance with every family of the congregation, that I might be prepared, in the closest possible fellowship, to "teach" the people not only "publicly," but also "from house to house." Every year since except two—when I was hindered more or less by service as a member of the College Faculty,

forced upon me by circumstances—I have gone carefully over the whole number of families in this way. For the past two years I have for the most part, especially in the town, gone alone in these visits, and not, as ordinarily before, accompanied by an Elder, leaving the Elders, by arrangement, to visit in pairs for the same great ends. This plan was adopted under the earnest recommendation of the Presbytery of Washington, and it commends itself by many considerations of benefit. I have a strong hope that in a faithful trial its manifest advantages will be realized by all concerned. I am aware that the announcement of “Pastoral Visits” has still to some minds a little of the terror of other and stricter generations. But you will bear witness that I have ever striven to divest them of formality and rigor. My success in this has been in exact proportion to the parental co-operation which has helped me to put them in the light of privilege and joy. They have been a laborious part of my duty, but the compensation has come in confidential communion with “each family apart,” and sometimes in direct impression maturing into hopeful conversion. Other visits of social friendship, and of ministration to the sick or of comfort to the sorrowful, have been still more numerous, and these also I have striven to use for my Master’s glory. With frank confession of shortcoming in these and all other duties, I only claim an honest purpose of impartial and affectionate dealing with my people, striving, as I humbly trust, to enter every open door, whether of joy or distress, in the name of Jesus. The record is in my own soul, even if it be nowhere else on earth.

No part of our church work has more held my interest, if not my pride, than that of our *Sabbath School*. My full history of this enterprise, published in 1866 in the form of a semi-centennial address, renders any more than slight reference needless now. Organized in 1816, and descending in unbroken succession, it is among the oldest in our country, having very few, if indeed any, competitors in this respect west of the Alleghenies, or even in Penn-

sylvania. The Lord has blessed it from the first. I found it in the hands of the beloved Dr. Robert R. Reed, in the eleventh year of his superintendency. By him, in the warmth of an elder brother, and by his worthy successor and all the officers and teachers, I have been uniformly recognized in all the rights and duties of the Pastor of the school, as itself only a part of the church. Its laborers have ever sought and received my counsel, and I in turn have found them among my best co-workers.

In the spring of 1852, three years after my settlement, and only a few months after the dedication of the former edifice on this site, the school received thorough reorganization. Its finances were reduced to order under a management which still continues. Its library was soon afterwards, by a like efficiency, redeemed from waste, and has been most of the time since very systematically managed. During the past three years it has been, under the same hands as before, reduced to the operation of a plan almost perfect. The Infant Department was organized in April, 1853. Its first teacher, now the Pastor's wife, has been followed by a succession of efficient instructors, who have carried it down with success until now. It is now under two associated teachers, and has a roll exceeding one hundred, though, owing to the general age of its pupils and the changes of the weather, the average attendance is about fifty-two. From the forward movement thus taken the school has gone on, with only occasional fluctuations, until the present time. The average attendance was one hundred and fifty-five in 1849, and in 1873 was two hundred and six. The highest average was two hundred and forty-six, in 1860. Of course, the attendance on particular days was often greatly in advance of this. Thankful to God we may well be for its hallowed benefit in our families. Nor less thankful may we be for its missionary influence in many families outside of our own or any other church. In 1856, one hundred and fifteen of its pupils were drawn from such homes, as not a few still are, though this part of the work is now shared by several



schools since organized. Our present corps of thirty-seven officers and teachers, and our roll of three hundred and forty pupils, are a pledge of blessing from Him who says, "Feed my lambs." The history of the past, at least, is secure. Not less than one hundred and fifty additions to the communion of the church have come immediately from these classes within our quarter-century. One sainted disciple will be recognized without the mention of her name in the grateful fact, that out of *thirty* pupils from time to time under her care, there remains *not one* who has not before or since her death confessed Christ. Other illustrations of God's seal upon personal fidelity appear in the class-rolls of some of our present teachers, varying in the number of conversions from nineteen downwards.

Turning now to the department of *Christian Beneficence*, we may let facts and figures utter their own approval or rebuke. In this record I do not include the cost of the two church erections of 1851 and 1868, nor the current expenses of the church, such as the Pastor's salary, repairs, wages of the sexton, fuel, lights, and many incidentals. Nor, of course, can I give account of those benefactions for use at home or abroad, as well as those contributions to the general welfare of society, the cause of education, and other objects, which do not strictly come within the machinery of the church in the work of extending the Saviour's kingdom. These statements shall be confined to the Boards of the church and the other religious enterprises conducted in the same general way. The aggregate for the four years preceding my period had been \$2,828.00, or an annual average of \$2.50 per member. During my first four years the amount was \$3,337.00, with about the same average, the membership being increased. Including the last estimate, the whole sum for my first twelve years was \$13,705.00, or about \$3.50 per member for each year. For the latter twelve years up, to April, 1873—the ecclesiastical year since that time not being yet complete—the aggregate was \$20,368.00, an annual average of \$1,767.00, or \$5.20 for each member.

Each of these equal periods embraces the cost and struggle of erecting a house of worship, and each of them also a special effort to raise funds upon a large scale for the endowment of our college, which, from the relation of our church to the institution, made the burden fall most heavily upon us. The stress of these efforts, of course, had a tendency to diminish our gifts for outside benevolence. The aggregate of the twenty-four years included is \$34,073.00, which the reports of the last year will probably bring up to \$36,000.00, or about \$4,25 per member annually. It is proper to add that these funds have been raised almost wholly in the usual way, without special donations or legacies. It must also be remembered, however, that not a few non-communicants have been among the cheerful givers. The measure of advancement attained is chiefly due to the working of the plan of systematic benevolence, excluding outside agency, adopted under the recommendation of the General Assembly of 1854.

Neither is the congregation, as such, entitled to the whole credit of these contributions. The Sabbath school has, in these twenty-five years, given \$2,852.00 for Missionary purposes, besides \$949.19 to miscellaneous and special objects. The zeal of some of the teachers has been reflected in the liberality of their classes. The pupils of one teacher alone have during these years given \$672.43 to send the gospel to the heathen. Some other classes have also shown a commendable liberality for the shorter periods of their existence. Our christian women also have a record of their own over and above their full share in the general contributions. The Female Bible Society has given within this period \$1,537.00 to circulate the word of God. The Female Sewing Society, prior to 1870, gave to the Lord \$1,773.00, chiefly the fruit of needle-work, and then was merged into a general Woman's Missionary Society, on the plan of "Woman's Work for Woman" in heathen lands. This association has in three years sent \$648,00 for the salvation of heathen sisters. A society of ladies in the distinct interest of Home Missions existed for a

number of years, but the loss of its records prevents an accurate statement of the results. That cause also cannot receive too great interest from our good ladies. Meanwhile, however, occasional boxes of clothing of much value have been sent to the families of our toiling Missionaries in the West, which have brought full recompense in the gratitude of their reception. Nor is it unworthy of mention as a home effort—not of course to be included in these missionary benefactions—that during the rebuilding of this house of God our energetic Mite Society, composed of ladies, raised the handsome sum of \$1,767.78 for its furniture. The purchase of our sweet-toned organ was also due in part to the energy of some of our ladies.

A few *general*, as well as *personal reminiscences*, must now close these details. This account of pastoral service would be lacking without the fact that I have baptized four hundred and thirty infants and one hundred and ten adults. It is now a matter of regret that I have not kept an accurate account of my official service at *funerals*, and cannot state their number. They have been very many—embracing not a few cases, in which for this purpose I have been called to houses of mourning connected with other churches. I have joined in marriage just two hundred couples, or an annual average of eight. In this connection it may not be uninteresting to state that *twenty-seven* Ministers, including the Pastor himself, have within this period found the companions and helpers of their lives from among the daughters of this church—more by two than the years. Twenty-three of these were made happy through my agency. In the entire history of the church, *fifty-five* wives of Ministers have been called from the membership of this church to this position of influence for Christ. Thus memories of gladness and of sorrow are blended. As I pass through the congregation, how few are the houses which fail to recall both the joys of the wedding and the tears of the burial!

The *sermons* and *addresses* which have filled these busy years and weeks are to me a solemn part of this review. Neither in judgment nor practice do I belong to the class who feel at liberty to trust the inspiration of genius as the substitute for careful and habitual study. On the contrary, as I grow older, it is more and more a matter of conscience before God to make the most thorough preparation consistent with my circumstances before uttering the messages of God to lost men. The method of preparation I claim to determine for myself, according to the time, the place, the subject, the results to be attained, and every other consideration befitting the Master's commission. But in nothing more than in fruits have I been reminded that the preacher is only a servant and that "God giveth the increase." Often have I gone home from the pulpit under the self-reproach of conscious failure. Even then the surprise of gladness has sometimes come upon me, to find some souls awakened and others led out of tumult to Christ by a blessing upon discourses of which I was heartily ashamed. Nor has the disappointment been less when no good could be traced to what I regarded as my best efforts. Yet, blessed be God! there have been times also when the most elaborate preparations, carried from my knees to the sanctuary, have been attended in their delivery with a sense of the Saviour's power and followed with a blessing to the hearers. And so in personal appeals, oral or by letter, I have found it impossible to foretell the results, though no such effort, made in the right spirit, has been followed with regret. The inference of experience thus confirms the written word: "Not by might nor by power, but by my Spirit, saith the Lord of hosts." The past is a pledge for the future that when Pastor and people, instead of "robbing God," join to "bring the tithes" of work, prayer, and alms into the storehouse, "the windows of heaven" will be opened, and the abundant "blessing" poured out. The Head of the church has, in this respect, been gracious to us above our right to expect. Let us be more faithful, and trust him for all the future.

The administration of *discipline* is the most painful of all the duties of church officers. No obligation is clearer, yet in nothing is there such a temptation to delinquency. Our Session has ever striven in this to combine tenderness with fidelity. Private admonition has always been our first resort, and public sentence has been inflicted only when the honor of religion could be maintained in no other way. Whilst dealing thus with offenders for their good, we have often silently borne censure from without, based upon the assumption of official unfaithfulness. Generally these efforts have been of salutary effect. When it has been otherwise, even our grief found support in the approval of conscience. Without other specification, our strong opposition to the use of intoxicating drinks, and our urgency upon all but especially professing christians to set their faces against it, is founded no little upon the fact that our annoyance and the injury of the church and religion have been due to this more than all other causes combined.

This church has ever been in close sympathy with our *educational institutions*. We have shared, of course, the interest of the community in our excellent public schools. Our relation to the higher institutions has been more special. This is emphatically true of the college. The first Pastor was also the first President for a period of ten years. The third also was the chief agent of the reorganization in 1830, and acted in the same capacity until the successor, of his own nomination, was inaugurated. Like necessity called me to the temporary discharge of the same duties, along with my pastoral work, during two distinct emergencies in the history of the institution. The local Trustees have always been in the largest proportion connected with the congregation. The members of the Faculty, and also the students, have from the first been accustomed to worship with it, as they still do in part. So also many of our leading people were among the most active in establishing the Washington Female Seminary, and we have always had a representation of its teachers

and pupils in our religious assemblies. These facts are mentioned for one purpose alone. Like my predecessors, I have ever realized a great responsibility in the privilege of preaching to young gentlemen and ladies, in their course of liberal education. The Pastor in such a position could not, if he would, avoid a great influence for good or evil upon the future ministry and other professions, as well as upon the educated mothers and other leaders of culture and improvement in society. The impulses thus given to the succession of such minds, during these twenty-five years, will never be known in this world. Some of the manifest tokens have been previously stated. Not a few of these young persons came among us impenitent, and went away born to a lively hope. Others united with us by letter from their churches at home. A far greater number, retaining their former church relations, enjoyed all the privileges of our communion, many of them also assisting us in the Lord's work. A large number went as they came, refusing to confess Christ, whilst they were habitual hearers of the word. Some even of such, yielding since to the effectual call, have entered the ministry, and others the membership of the church. Others still may possibly retain in their hearts some of "the good seed of the kingdom" which has fallen upon them here, which may yet, in answer to prayer, grow and ripen into fruit. It is fearful to think how many may have been hardened by these very instrumentalities, and that possibly in part through our remissness.

Among my happiest pastoral recollections are those of confidential interview with many of these persons concerning the interests of their souls; and some of my best earthly rewards have come in their grateful memories, after years of separation. A few late illustrations may represent the rest. Two beloved and successful Ministers in different Western States have within a short time, without concert, expressed to me the same deep longing of their hearts to come back and sit quietly in one of our lecture-room meetings, and, if possible, in about the same

places where, in other years, they felt the Saviour's presence and realized the power of God unto salvation. A married lady, retaining for me almost the affection of a daughter ever since I welcomed her into the church, lately secured through my help efficient aid from the Board of Home Missions for the organization of the Presbyterian church in her town in Kansas, and also a contribution from our Sabbath school this year for the erection of a house of worship, now calls us to rejoice with her before God in the fulfillment of her hopes. Another lady, Miss Crouch, who went to China, a few months ago, as a missionary teacher of her sex, in apprising me by letter of her purpose, recalled some of the special incidents of her conversion while a pupil of our seminary, and informed me of the influences then and here that turned her thoughts to the work of Christ among the heathen. Other instances would show as well how we as a church are represented in many an enterprise for Jesus far away. Among established churches and out in frontier wastes there are many witnesses, still bound to us in heart, through whom we may yet speak when we shall be dead. And so, too, we have spoken and will speak on heathen shores. When the lamented Mr. and Mrs. Cornes were, a few years ago, sent into eternity in an instant by the explosion of a steamer in the harbor of Yokahama, after a successful beginning of their work, I remembered with a thrill the communion of both with us, and especially the heart-struggles of that excellent lady, when in her youth, along with her faithful Sabbath-school teacher, I was her human helper in finding the peace of Christ. Nor can you have forgotten our fellowship of emotion when, only last year, the Presbytery of Washington ordained as a Missionary to Western India the beloved Joseph P. Graham, in this very house, while he stood almost on the spot where, six years before, he had first taken the christian vow. We will rejoice to associate him in thought with the sainted Clemens, whose life was freely given for the salvation of Africa ; with S. G. McFarland and his

wife, now at home from Siam for the recovery of health; with A. L. Blackford, of Brazil; with P. H. Pitkin, of Mexico; with James M. Alexander, of Mynpurie; with the Newtons, of Lahore, India, and with his own classmate and associate, James J. Hull, all of whom, if, indeed, they were not first brought to Christ in our midst, were wont to sit down with us at the communion table in the days of their preparation for this great service of Christ. Surely beyond estimate in gold is the Lord's recompense in our hearts for any encouragement ever given to those whose gathering in the world's harvest we follow, as sharers of their joy.

Nor in this connection of missionary work can we forget certain unmarried women, who have gone from our ranks, carrying the saving knowledge of Christ, here obtained, to the destitute in our own land. Within these years Misses McKean and Lee, following the devotion of their friend, Mrs. Hamilton, of a former period, gave their labors and surrendered their lives in the christian instruction of the Western Indians. And here, to-day, are Misses Garrett and Bausman, who have cheerfully borne toil and prejudice for Jesus' sake, in leading the minds of our Southern Freedmen into the light of truth and salvation—the former for a brief period in Virginia, and the latter for seven faithful years in South Carolina.

There are overpowering emotions called forth by this occasion, which my heart compels me to withhold to the last. My pastorate of *twenty-five years* is now complete. Its record of experiences and work, of successes and failures, is written in the book of God! Let us be thankful for its mercies, and penitent for its errors and shortcomings. Union, thus long and intimate, has certainly prepared me to say with the Shunammite, "*I dwell among mine own people.*" Occasionally as a visitant I walk the streets of my native town, and am sometimes startled, as I pass unknown groups, with the inquiry of one to another, "*Who is that stranger?*" This very quarter-century is a chasm of separation also from the people of my former



charge, and only a few of them are left in the places where I was wont to speak to them of the love of Christ. But here, without failing to remember the past, I am borne onward by every change. These years have served to identify me more and more with every interest of this community, and especially of this congregation. Here are most of my surviving family; and here, too, in our beautiful cemetery, beside yours, have I buried my dead. I am vividly reminded, as I look backward, both of the departed and the living, in whose sympathetic watchings, words, and acts my heart found succor in the earlier days of sickness and bereavement in my home. And in the long and wonderful domestic preservation of later years, I have felt the warmth of affectionate interest enough to be sure of a like tenderness at any future time of need. So also my soul has gone forth to you and yours, alike in your joys and sorrows. I have shared, as your friend and Pastor, in many an hour of gladness, and I have gone with many down into the dark valleys of solicitude and agony. We have both sung and wept together. We have mingled counsels with prayers. I have many a confidential secret of yours locked in my breast. I have gone with and for you very often into the chambers of the Almighty, in behalf of dear ones in peril of the grave, and of dear ones also in the grasp of the tempter. I have lived, too, in the affections of dear christian friends, who, as I know, have borne me and my work to the throne, being always lifted above discouragement by each new token of their sympathy, or saddened beyond relief, except in the great Intercessor himself, when their lips could no longer move in my behalf, for the stiffness of death.

But our future is not in our own hands. The Lord must decide how long we may remain together in this sacred and tender relation. As long as it shall continue, let it be a union of hearts. At the sovereign call, we must follow those who have gone before. Our abiding must be in personal and mutual faithfulness. Let us all strive

that we "may be comforted, being knit together in love," whilst we severally "follow after the things which make for peace, and things wherewith one may edify another." To our faith still remains, in every emergency, the privilege of casting ourselves and each other, as well as every interest of the kingdom of heaven, upon the heart and hands of Him who, having "bought the church with his own blood," ever keeps it "as the apple of his eye."

Saddest of all is the thought that so many who have been wont to meet me in the house of God have still not "obeyed the gospel." Many such have both heard and treated me with the greatest respect, and some have been among my longest as well as warmest friends. Would that they had all come out openly on the side of the Lord! I tremble to think how much of this responsibility may rest upon myself. And yet with humble and honest appeal, I can say, "God is my witness how greatly I long after you all, in the bowels of Jesus Christ." Ere yet this quarter-century shall have passed away, bearing its report to heaven, its last words from my lips to your souls shall be, "*The kingdom of God is at hand ; repent ye and believe the gospel.*" The Lord give us all grace to be faithful, not knowing when the Master's voice may call us to give account of our stewardship.

Joyfully do God's true children look for that great day of revelation. The toil and tears of the pilgrimage will then pass into the rest and song for ever. The bearers of the cross will then wear the crown. And all who have walked on earth in "the fellowship of the Spirit" shall rise to the holier fellowship of open vision, in spotless robes before God and the Lamb. In expectation of that day, may I not in meekness adopt the words of the longing Apostle: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and our joy."

# The Corporate Life of the Church.

Abstract of a Sermon of Rev. Geo. P. Hays, D. D.,  
DELIVERED SABBATH EVENING, DEC. 28th, 1873.

1 COR. 12:27. "Now ye are the body of Christ, and members in particular."

The comparison of the church with the human body is a divinely appointed illustration, and serves to set forth the relations of christians to each other and to Christ. So men have used the same figure in reference to themselves, as they are associated for business or pleasure, and thus we have corporations.

A corporation is created by the authority of government, where many men are combined for one purpose, under a charter. This charter specifically defines who are members and what they are to do. It is the limit of their authority and the measure of their duty. Every corporation is an aggregate of the individual influence of its members. They do not all, however, exert the same amount of influence. Some have much more force of character than others; while some, such as the president or other chief executive officer, have an influence peculiar to their official position, and so especially stamp their own characteristics on the institutions they manage.

In applying this now to the church of God, we may conveniently consider *its membership, its charter, its headship, and its history.*

The members of the church are human beings, with common sorrows, temptations, and desires. They are thus brought into sympathy by their dangers and duties, and find it both a privilege and a duty to help each other. God has laid it upon them, and that which one lacks another supplies, so that none can say, I have no need of the help of christians.

The charter of this corporation is the word of God. Therein, as in all charters, is not only laid down the method of action, but especially the objects aimed at. These are, mainly, these two: personal sanctification and the universal spread of the gospel. To accomplish these ends, the church is bound to employ every means enjoined in the Bible; and then, over and above these, it is at liberty to adopt any measure of proper character that promises good results, such as Sabbath schools, tract societies, &c. But the great charter of our liberties, as well as our duties, is the inspired word.

The head of this corporate church is the Lord Jesus Christ; and never railroad or bank so drew its life from president or managing director as does the church from Him. Our enemies cannot understand why they are thwarted, for they see only men by them despised; but that the general is not seen in the battle-smoke does not prove that his commands are not winning the victory.

So, though unseen, Christ is still managing all by apostles, prophets, teachers, and leading christian men and women. And as Christ moulds the church by his headship, so do these ministers and teachers mould the churches under them into their own type of christian life. Look, for illustration, to your own church, and who can estimate how large has been your pastor's influence in forming that brotherly, peaceable, and evangelistic spirit that prevails among you? The power of the ministry is the *sum* of their personal influence, and of the multiplication of that influence among their people; while the whole power of the church is the sum of the influence of all these pastors and people and those influenced by them; and the aggregate of all is the corporate power of the church under the headship of Christ.

All through the history of the world this corporate life of the church has been permeating, and penetrating, and saturating for good the common life of mankind.

There can be no true philosophy of history that leaves out of view this transforming power. It is all true that

some times there have been divisions, and discords, and enmities, where there should have been alliances; but, when broad views are taken, it will be seen that the church is growing more and more into that unity with Christ which is the true bond of union among its members and denominations. Men are so unlike that the day may never come on earth when we shall all be one denomination; and while they are so unlike, diversity of denominations is an advantage rather than a hindrance. "In essentials unity; in non-essentials liberty; and in all things charity," is our grand motto. Every member and minister, every congregation and denomination, have their own peculiar work to do for themselves and for all.

The application of this line of thought to you to-day is obvious. How far as a pastor and church have you done your especial work, and what special work has God allotted to you in the future? You have had an extraordinary past, and in view of it, "What manner of persons ought ye to be in all holy conversation and godliness?" No ordinary future will do for you; but for that future, as for any future, God's grace is abundantly sufficient. Therefore, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

# Memorial Letter and Addresses,

MONDAY EVENING, DEC. 29TH.

LETTER OF REV. DAVID ELLIOTT, D. D., LL. D.\*

*To the Session of the First Presbyterian Church of Washington, Pa.*

It would have given me great pleasure to have been with you on this memorial occasion, connected with the ministry of one of my dearest earthly friends. But its occurrence in the midst of winter forbids me, at my time of life, from hazarding the exposure to which it would subject me. Instead, therefore, of an "Address," as contemplated by your arrangements, I take the liberty of submitting, in this epistolary form, a few reminiscences, which may not be inappropriate to the occasion.

The time of my first acquaintance with your church dates further back than the recollection of the most of you now present. I came to your town in the spring of the year 1805, in company with the late Rev. Dr. Matthew Brown, who had accepted a call to be your pastor, and to act as principal of your academy, in which latter I had engaged to assist him in giving instruction for one year. Your church, at that time, was without a house of worship, and held their meetings in the Court House, the pastor occupying the judge's bench. Dr. Brown, then comparatively young in the ministry, was a man of strongly marked character, developing traits of manner and action which continued with him through life, and which I need not describe, as they are well known to many here present. He was an attractive preacher. Al-

\* Before this admirable letter—the last literary production of the venerable writer—was set up in types, he was called to his heavenly rest, at his home in Allegheny City, Pa., March 18th, 1874, having passed his eighty-seventh birthday February 6th, 1874.

though his discourses were often discursive, there was an originality, a vivacity, an earnestness, and withal a directness, and an occasional brilliancy, which enlisted the attention and stirred the inmost feelings of the soul. Even men of sceptical opinions could not conceal their feelings while listening to his pungent exhibitions of divine truth. I recollect a case in point here. A gentleman of high standing and polished manners, but who had the reputation of being an unbeliever in gospel truth, frequently went to hear the young pastor, occupying a seat on the judge's bench, near the preacher. Under the searching power of divine truth, as set forth and applied by the preacher, I have seen that gentleman weeping with the tenderness of a child. Such was his involuntary testimony to the searching power of that truth to which he refused his assent.

The first communion, after the arrival of Dr. Brown, was celebrated in the campus near to the academy, which is now the central part of the old college building. The number of people who attended was very large, and several of the neighboring ministers were present. Among them were Dr. McMillan, Mr. Marquis, &c. The occasion was one of great solemnity. I cannot recall the names of any of the ruling elders in the church at that time, with the exception of that of Mr. Brice. Having been an inmate of his house for a few months, I have a very distinct recollection of the fact that, in offering prayer daily in his family, he never omitted to *pray for his pastor!* May his example live in the hearts and practice of the elders and members of this church, as an important means of securing the blessing of God upon the labors of their pastor.

The academy being a part of the pastor's charge, instruction in it was commenced soon after his arrival. Among the pupils were several young men who afterwards became distinguished in their respective spheres of action. Such were Thos. M. T. McKennan, Andrew Wylie, &c. The members of the bar in Washington, at

that time, were Messrs. Campbell, Reddick, Pentecost, Ashbrook, and Tho. H. Baird. The resident physicians were Dr. Baird (who died that year) and Dr. Blair.

As the college from its earliest existence, and at different periods, has been connected with the pastors of the church, it may not be without interest to state that the movement to secure a charter for a college had its inception and its successful result during the year I was at Washington. In that movement, Dr. Brown, if not the original author, was one of the leading and efficient actors. He and Parker Campbell were the men through whose influence, more than that of all others, the charter was obtained. Of this I was fully cognizant at the time.

Dr. Brown was elected the first principal of the college. For causes, not proper to be mentioned on this occasion, he resigned the presidency of the college after some years; and the Rev. Dr. Andrew Wylie, then the President of Jefferson College, was elected in his room, and finally, Dr. Brown, being elected President of Jefferson College, resigned his pastoral charge at Washington, and accepted the presidency of that institution at Canonsburg. The conflict connected with and arising out of these changes of position, on the part of the two Presidents, and the partisan feeling thereby engendered throughout the community, could not but be adverse to the progress of religion, and the growth of the church located in their midst. Indeed, looking at it in a mere worldly point of view, it appears surprising that religion was not crushed out, and the church scattered and lost. But "*The Lord said: Destroy it not, for a blessing is in it.*" Surely in this, as in many other cases, he hath made the wrath of man to praise him, and the remainder of his wrath he has restrained. Hence, the church has lived, and like the grain of mustard seed, "which grew till it became a tree, and the birds of the air came and lodged in the branches thereof," so the church of Washington has been preserved, and has grown in strength and influence, and sent forth branches, and many of the children of the world have come and found rest and comfort under its shadow.



The church and people of Washington generally were very desirous to have Dr. Brown return and live and labor among them. Hence, not very long before I was called to that place, the church being without a pastor, and the college being closed, I received a letter from him, in which he stated that he had been very earnestly urged to return there and take charge of both the church and the college, and that he was strongly inclined to do so. The object of his letter was to obtain from me certain information in relation to a particular matter, which was important for him to know in the event of his concluding to go to Washington. I was not able to give him definitely the information sought, which would have been unimportant for him to have known, as he finally decided to remain where he was, as the President of Jefferson College. Having accepted a call to become the pastor of the Washington church, I arrived and entered upon my labors in the fall of 1829. So accustomed had the people been to have the presidency of the college connected with the pastorate of the church, that not long after my arrival the Board of Trustees offered me the presidency of the college, which I declined. But after various efforts to secure a President, without success, I was finally constrained to accept the position temporarily, until a permanent principal could be secured. And it is pleasant to recall the fact, that some who were pupils during my incumbency have risen to stations of honor and trust in the service of their country, and in the different departments of human society. In this connection, however, I am constrained to say, that the great labor of reorganizing the college, of conducting its correspondence, of watching over a number of undisciplined recruits, unaccustomed to restraint, and of assisting in the efficient application of the rules of discipline, made heavy drafts upon my time for pulpit and pastoral duties. But the people would have it so. As a general rule, however, the union of such great interests in the hands of one man, without very experienced and efficient aid, is not desirable.

As I may not refer to the colleges again, I add here that Dr. Brown's connection with the two colleges, as their efficient President, gave him a paternal feeling towards both. And I wish to put it on record here that when I took charge of Washington College he gave me a cordial welcome, and during the whole period of my connection with it our intercourse was of the most intimate and cordial kind. And had he lived to see them united, as they are now, he would have rejoiced and thanked God for the happy union.

Besides the ordinary occurrences connected with pastoral life, there were during my pastorate of seven years a few occurrences of a special character, to which I beg leave to refer. The first was *the introduction of the choir and the use of books* in connection with the singing in the public worship of God. At the time of my accession, the person who led the congregation in singing parceled out the psalm or hymn, two lines at a time, "as was introduced in times of ignorance, when many in the congregation could not read." (See Dir. Worship, p. 462.) The singing was admitted on all hands greatly to need improvement. With a view to this, I took occasion to confer extensively with the families of the congregation, and found them largely in favor of a change. I secured also from the Session of the church and the Presbytery to which we belonged the adoption of resolutions recommending improvement in conducting this part of public worship. I also preached a sermon on the subject. At the close of the discourse the resolutions of the Session and of the Presbytery were read, and a notice was given that at a specified time books would be used, and a choir of competent singers would lead the congregation in this service. At the time appointed the change was made, very much to the satisfaction of the congregation. I knew of but two exceptions. These were two aged, pious ladies, who felt themselves aggrieved by the change. One of these ceased to attend church. But after the lapse of a few weeks, not being able longer to absent herself from the

house of God, she called upon her pastor and informed him that she had made up her mind to return, and to sing what she could, and what she could not to be silent. The other old lady—who was fond of music, and a pretty good singer herself—continued to attend church, but did not join in that part of the service, but kept her mouth closed, as I could see from the pulpit. Thus it continued for a few Sabbaths. But on a certain Sabbath evening our services were more than usually solemn. The closing hymn was in accordance with the state of feeling which pervaded the assembly, and was sung by the congregation with intense earnestness; after which the people retired in silence. As I walked homeward, I was overtaken by this good old lady, who, after a simple salutation, exclaimed, “*Oh! Mr. Elliott, was not that delightful? I had to sing—I couldn’t help it!*” And from that time forth she did sing with her whole heart and voice. Now, do you not perceive how, in both these cases, the love of Christ and his ordinances swept away old prejudices, and raised its subjects to a nearer companionship with the heavenly choir, whose music fills the upper sanctuary?

Another event of a special character was *the revival of 1834*. This had its commencement in a small Friday evening prayer meeting. Our exercises were free from all formality, consisting of prayer and singing, and occasionally a few remarks by the pastor. In these meetings the people of God evinced great tenderness and solemnity, indicating that the spirit of God was in their midst. Under these circumstances, and with a view to more extended results, it was agreed to hold a series of daily meetings for preaching and prayer. These meetings were largely attended. The Rev. Daniel Deruelle, who was in the neighborhood at the time, gave us much valuable assistance in preaching. These meetings were greatly blessed. The number of anxious inquirers was very great, and at the first communion afterward over fifty persons were added to the church. Others, who were deeply exercised, but did not see their way clear to unite with the church

then, united at a subsequent communion. Without entering into a detailed account of the peculiar character of the mental exercises by which this work was distinguished, I will only add that its effect was, not only largely to increase the membership of the church, but also to infuse spiritual life and activity into those who had long been members. The old professors were waked up to greater earnestness in the service of their divine Master by the fervor and zeal of the young converts, and their conscientious fidelity in fulfilling their engagements to him who had bought them with his blood. And here, as connected with this revival, allow me to relate an anecdote for the benefit of *dancing professors of religion*. A well-known young lady, who had been brought up in another branch of the church, attended our meetings, and became the subject of God's converting grace, and joined our communion. Shortly after that—as I subsequently learned from herself—she was invited, with a few others, to spend an evening at a friend's house, some of the company being professors of religion and others not. During the evening some of the party quietly made an arrangement to have a dance. But when they took the floor they found that they lacked one of the number necessary to the performance. At this moment one of the young gentlemen on the floor, near to where this young lady sat, took hold of her hand, begging her to join them. Not having a moment to reflect, she did so, and the dance commenced. But they had proceeded but a few minutes when her conscience smote her, as acting inconsistently with her profession as a follower of Christ. And so powerfully was she affected—as she herself told me—that she was very near fainting. Her comfort for the evening was gone, and when she returned to her home and her bed, it was not to sleep. The next day or the day following she sought an interview with her pastor, on meeting with whom she evinced much feeling, and with tears exclaimed, "Oh! sir, I have dishonored my christian profession, and brought reproach upon the religion of Christ; but I

am willing to go before the Session, or, if necessary, before the whole church, and confess my sin, so that religion may not suffer reproach by my folly." Such is the exact history of the case as it occurred. And I have recited it to show that when the spirit of God moves with power on the soul, when religion is in the ascendent in the heart, persons will not allow themselves to join in the giddy dance, after the manner of the children of this world. And I wish you to bear in mind that in this case the person concerned was no weak-minded fanatic, nor ignorant enthusiast, nor sectarian bigot; but she was a lady of strong, well balanced mind, and of liberal culture. She had, before her conversion, been in the practice of dancing, and was very fond of it. But now she thought and felt differently. And as it was in her case, I believe that in all cases in which the spirit of God is present in power in the souls of his children, promiscuous dancing will be at a large discount; nay, it will be looked upon as not belonging to the amusements of christians.

There is another matter which entered into the practice and policy of the church while I was pastor—and when I say *the church*, I refer particularly to the church in her organic form. As the officers of the church, and in view of the abounding evils and scandals arising from the common use of intoxicating drinks, we admitted to her communion none but those who were willing to abstain from them as a common beverage. Whether this was the usage before I became pastor I do not know. In this we were sustained, not only by the members of the church, but by the public sentiment of a large portion of the citizens outside of the church. Even men who did not practice total abstinence often spoke with disapprobation of professors of religion who were in the practice of using or selling intoxicating drinks. As an example, take the following fact: I had occasion to call upon the keeper of one of our principal hotels, with a view to induce him to decline selling intoxicating liquor, especially to citizens of the town. He received me courteously and conversed

freely with me on the object of my call. After a brief pause in our conversation, he suddenly, and with emphasis, remarked, "*You have come to the wrong place, sir!*" "How so?" I inquired. "*I am not a professor of religion,*" he rejoined, and then added, "*Go to — ; he is a professor of religion ; if I were a professor, I would be very sorry to sell intoxicating liquor, as he does.*" So odious did the practice of such professors of religion appear to a man of the world, who made no pretensions to religion.

With the several ministers who became pastors of your church, after I left, and before the accession of the present incumbent, I had more or less acquaintance. They were men widely differing in their peculiar characteristics. The pastorate of each was of comparatively short duration. This suggests the remark, that although in some cases they are allowable, yet as a general rule, my conviction is, that short pastorates are not favorable to the production and growth of a healthful and vigorous piety. It requires time for a pastor to become familiarly acquainted with his whole congregation—with parents and children, and those engaged in the different pursuits of life—to observe their ruling passions, and the avenues by which they may be most effectually reached by the truth, and be thus brought to Christ. While thus engaged, he will win his way to the hearts of his people, and his instructions from the pulpit and at the fireside will be received with much greater profit than from a comparative stranger. But just at this stage, when he is fully prepared for his work, he is called away, as the usage now is, to a new field, where he has to pass through a similar process to qualify him for a full discharge of his duty. And thus ministers pass from place to place, without having had the opportunity of fully testing their adaptation for usefulness in their respective charges. During my long life, with the frequent opportunities I have had of observing the results of the old and new practice, I am constrained to say as is said in the New Testament of the old wine compared with the new—"*The old is better.*"

With your present pastor, the Rev. James Irwin Brownson, D. D., I have been acquainted from his earliest childhood, for I baptized him, when he was an infant. His excellent parents, Major John Brownson and his wife, were amongst my most intimate friends. The Major was a Ruling Elder in my first pastoral charge. He was a man of more than ordinary intelligence; and from his having been in the army, and mingled largely with the world, he had acquired an experience of human nature in its various forms of practical development which qualified him to be a valuable assistant in the administration of the government of the church.

But passing from this digression, without knowing what may be said by my eloquent colleague in relation to the pastorate of Dr. Brownson, I may be permitted to refer to a few particulars connected with and leading to his removal to your church, which I have always looked upon as specially providential, indicating that it was God who sent him to you. Shortly before he was called to your church he was the settled pastor of the churches of Greensburg and Mount Pleasant, Pa. The Rev. John B. Pinney was at the same time the pastor of the church of Washington. Neither of these brethren contemplated a change of location. During this state of things, Dr. Brownson was invited by Mr. Pinney to assist him during a season of special religious service, which he did with much acceptance. Very shortly after this, Mr. Pinney received an unexpected invitation to become the Secretary of the American Colonization Society, at New York. From his former relation to that society, and his strong attachment to the object of its organization, he felt constrained to accept the invitation. Hence the church of Washington became suddenly vacant. In looking about for a successor to Mr. Pinney, the name of Dr. Brownson, who had so lately and so acceptably preached for them, was thought of. But although they judged favorably of his preaching, from the brief experience they had of it, they knew very little of him as a man or as a pastor. In

this emergency, a letter was addressed to myself, who had been their pastor for seven years, and who knew the church, requesting me to inform them of his character as a man, and whether, in my judgment, he would be adapted to fill with advantage the vacant pastorate. To this I replied, not by a highly wrought and indiscriminate eulogy, as is too often done. But I gave them, as I now recollect, a carefully drawn analysis of his character, as it lay in my mind, and such as I believed would stand the test of time and experience. I shall not repeat here the particulars embraced in that communication, as it might impose too heavy a tax upon the extreme modesty of my friend, and might be considered as transgressing the laws of propriety. It may be sufficient to say, that when the several particulars enumerated were brought into conjunction in their true position, the aggregate was such as led the church to the conclusion that he was the right man for the place, and he was accordingly elected. And the history of his pastorate, as embodied in the transactions of this memorial occasion, testify that *there has been no mistake.*

LAUS DEO !!

Very respectfully yours, in christian bonds,

ALLEGHENY, Dec., 1873.

D. ELLIOTT.



## Address of Prof. Sam'l J. Wilson, D. D. LL. D.

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Twenty-five years of human life in any station and in any circumstances is a matter of momentous interest and importance. Life! Human life! Of what hopes, regrets, defeats, successes, loves, griefs, and sympathies the wondrous fabric is woven! A quarter-century of such life can not be void of interest, though it be spent in a dungeon or in an Esquimaux's hut or in a felon's cell. By what factors, then, will you compute the results of a quarter-century of faithful ministerial labor? Who will write the history of the work done in twenty-five years by an accredited ambassador of Christ, who pleads with men, "*in Christ's stead,*" to be reconciled to God? Such work humbly and faithfully done anywhere must tell mightily on human destinies, and must project its influences forward until they take hold on eternal issues. The real results of such work are not manifest. The breaking up of the fallow-ground and the sowing of the seed only are done here. The harvesting is to be done hereafter. Now we look abroad over fields newly sown, or, at most, with the tender shoots struggling up through the clods. But O! what an apocalypse for men and angels the harvest-home will be when all the sheaves shall be gathered with shoutings and rejoicings!

In any computations concerning such work, we are dealing with elements which are invisible and intangible and imponderable, but which are superlatively potent and far-reaching in their power. The minister of God wields spiritual weapons. He touches springs which in their action and reaction are mightier than the sweep of the universe. He strikes keys which make heaven resonant with joy. Twenty-five years of such work! Who will write it up? It can not be put in figures or in statistical tables. It can not be written in annals, expressed in elo-

quence, or sung in poetry. Written history is but the anatomy of real history, and bears to it the same relation which a wired skeleton bears to a living man. When God's books shall be opened, causes as well as effects will be seen, and then "they that be wise (teachers) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Could we see the hidden springs and the occult forces which lie beneath the surface of things, we might be able to write a history in some degree worthy of such a work.

The history of this ministry is greatly enhanced in interest and the power of it is greatly intensified by the fact that it has been exercised for all these years in the same place. It is a rare privilege to be permitted by Providence to preach the gospel for twenty-five years to one church, and especially when that church is united, harmonious, fraternal, and cordial. In these fretful, feverish times of ours long pastorates are alike honorable to both pastor and people. The fact itself deserves distinct recognition and emphatic commendation. But the fact of itself carries in it a certificate concerning the quality of ministerial work done here. No theological wish-wash, no weak rinsing of the wine-cask, no gilded, decorated cobs and husks, no dishing up and setting forth of highly-seasoned hodge-podge of the current news or of the sensational themes would have fed and nourished and satisfied such a people as this for these twenty-five years. The cultivated, just, discriminating taste of such a people would long ago have turned away with loathing and disgust from all vulgar clap-trap; from all theatrical display or rhetorical tricks; from all intellectual gymnastics or pyrotechnics; from all clownish oddities and eccentricities and idiosyncrasies. Ye are witnesses as to whether your pastor has attempted to dazzle you with self-conscious brilliancy or to divert you with wit or humor, or whether he has blunted the edge of the sword of the Spirit by any guady wrappings or additions of human ingenuity. Has he not fed you with meat? Has he not broken to

you the bread of life? Has he not brought beaten oil to the sanctuary? And is there any fact of this pastorate for which you more devoutly thank God?

And just here we find a pertinent and suggestive lesson for both churches and preachers. The lesson is this: *The pastors who make for themselves a large and warm and firm place in the hearts of their people are those who preach simply and plainly the pure gospel.* It is a lesson which the churches greatly need to learn. The question that is now too often asked by churches seeking a pastor is not "Does he preach the gospel," but "Will he *draw*?" The identical question which is asked concerning a third-rate actor in a Bowery theater. Will he by startling utterances, made in disregard or in utter defiance of God's word, or by fantastic tricks of voice or manner, attract a throng of gaping curiosity-seekers and sensation-mongers? An affirmative answer to such questions is generally regarded as an unqualified recommendation. If there should be, perchance, a flaw in his moral character, so much the better. It will give spice and piquancy to the sensation of those who go to the house of God as the Athenians went to the market place, to "hear something new."

By such a policy churches may be forced into an artificial growth but it is as different from the healthy, steady growth which comes from the preaching of the simple old gospel as the growth of Jonah's gourd was different from that of the oak of Bashan, or as the course of a planet is different from the whirr and flare and explosion and—extinction of a sky-rocket.

The popular opinion is that the influence of a minister, after a certain length of time, wears out in a church and community. This is a very great and a very grave mistake. The influence and the power of a pastor, who is earnest in his studies and faithful in his duties, not only does not wear out or diminish, but, on the contrary, increases steadily year after year, as the on-flowing river deepens and broadens and gains momentum. Those who

wear out or run out or run dry are like the Nile in its lower course, which has no tributaries, no affluents, and of necessity diminishes instead of increasing as it advances—its waters being drunk up by the sand, and there being nothing to supply the waste. Each added year should make a pastorate more and more rich in all elements of usefulness and power. The possibility and practicability of this have been demonstrated HERE.

What an ineffable privilege it is to be permitted to stand in one place for a quarter of a century and preach the gospel to one people, with the grounds of mutual confidence and esteem growing firmer and the ties of sympathy and affection growing stronger all the while; to see children grow up under the moulding influence of an unbroken pastorate, the same hand which sealed them in infancy as members of the visible church leading them in the paths of righteousness and distributing to them the elements of the Lord's Supper; and the same lips which invoked the name of the Trinity over them in baptism pronouncing upon them nuptial benedictions; to watch old age mellow and ripen for glory, middle life soften into age, and childhood and youth take the place of those who are passing away; to mingle with and to share the joys and sorrows and sympathies of the same people, to bear comfort to the same families for so many years and through so many vicissitudes, and to be the means of leading souls to Christ, of the same household, even to the third generation; surely, my brother, in this you have received and enjoyed the richest favor which Heaven can bestow—a favor more precious than the clustering blessings which nestled on the "top of the head of him that was separated from his brethren."

Not only is the length of this pastorate a matter of congratulation, but the place, the time, and circumstances of it could scarcely be more felicitous. From what other spot could the influence of a pastor radiate farther or along more important lines? With a college on the one hand and a female seminary on the other, a class of hear-

ers of both sexes have been brought to these pews, who are more interesting and hopeful than any others who come within the compass of a preacher's voice or within the sphere of a pastor's influence. If you would see the fruits of this ministry, you must look far beyond the limits of this congregation and of this commonwealth. You must go far beyond the seas, where the Cross of Christ is being set up in the face of the grim and mighty systems and superstitions of the Orient; you must search far and wide, in hundreds of families over which is cast the halo of a saintly woman's influence and example; you must go into the pulpit, on the bench, into legislative halls, into seminaries, colleges, academies, and schools and mission stations throughout all this land. The number of those who have been brought to Christ in this church during these twenty-five years, and who have entered the ministry, is sufficient to form a good-sized Presbytery, or even a small Synod. Such a record as this will surprise no one who knows anything of Dr. Brownson's lively interest in students, his genuine, sturdy sympathy with them in their studies and struggles, and how his labors and his prayers have been bent to their conversion. In him the student always finds a true friend and a wise counselor, who can enter into his feelings and sympathies as though he himself had been at college but yesterday. He has read and criticised many crude essays and orations; and while his criticisms have been just, and sometimes severe, they were always made in such a spirit as not to discourage, but to stimulate to more earnest effort. If the spiritual masonry by which the church is edified could be revealed to the bodily eye, traces of his hand and the impress of his spirit would be found in hundreds of pulpits throughout the land. Thus the results of his labors have not been confined to this congregation, but are like the river of Egypt which overflows its banks, filling canals and lakes, and carrying fertility and verdure far and near; "making the wilderness and solitary places glad, and the desert to rejoice and blossom as the rose, giving to it the

glory of Lebanon, the excellency of Carmel and Sharon." The blessing of Naphtali has descended upon you my brother: "Satisfied with favor and full with the blessing of the Lord, possess thou the West and South." "The lines have fallen to you in pleasant places;" and so far as deep and extensive influence is concerned, you have a princely heritage.

A chief and a crowning glory of this pastorate is that it has been a pastorate of *revivals*. It was inaugurated in revival. An out-pouring of the Holy Spirit solemnized and consecrated its beginning, and furnished a promise and a pledge that the Lord would continue to be with pastor and people. With some of us those initial weeks are the most memorable of all the weeks of these twenty-five years. To some of us the "old church" is invested with a glory which can belong to no other building—a glory such as, in the eyes of the Israelites, belonged to the Tabernacle, over which rested the fiery-cloudy pillar. This was the time and that was the place of "the love of our espousals." Then were displayed the presence and the power of God as really as when, at the dedication of the Temple, "fire came down from heaven and consumed the burnt offerings and the sacrifices: and the glory of the Lord filled the house." The strange but mighty influence stole over the town and the college. There was an unwonted solemnity and awe in the rooms of the students, along the halls, and in the campus. When it was whispered from one to another that such and such a one had remained at inquiry meeting, an electric thrill made the circuit of the whole company of students. None could resist the power of the influence. The most giddily thoughtless and the most desperately reckless were subdued and awed. They were in the presence of a mysterious power about which they could no more be skeptical than the Israelite could be skeptical at Sinai when he saw the "mountain altogether on a smoke" and wrapped in a "thick cloud," and when he heard the thunderings and "the voice of the trumpet exceeding loud." Nothing

could divert the mind or wrest the thoughts away from the great subject. A little incident may serve to illustrate this. One night a student who lived a short distance in the country, having to wait for a brother who remained as an inquirer, asked a classmate to stay and keep him company. The two got in a cellar door-way at the end of the church to shelter themselves from the cold winds; and while keeping up a vigorous stamping of feet to stimulate the circulation, they talked of studies and literary societies, of contest, of fun and frolic, and projected amusements—earnestly striving to keep up their spirits and to act as though there was nothing unusual going on. But it was of no use. All attempts broke down. Finally one said: “I wish I was in there with my brother Tom to-night. It is where I ought to be instead of shivering here.” The other said nothing, but thought much and felt more. The boys who stood stamping and shivering in the door-way that night are both in the ministry.

It is no wonder that a pastorate thus inaugurated by such an unction from on high should be prolonged and blessed. At the very outset the prayer of God’s people was answered: “Arise, O! Lord God, into thy resting place, thou and the ark of thy strength.” And as it began in revival, so it has continued to be a pastorate of revivals. The pillar of cloud and of fire has been over this tabernacle. Happy, thrice happy, the pastor who has thus the manifest seal of the Holy Ghost upon his ministry! May the years that remain of this pastorate be a continuous Pentecost!

Not, by any means, the least significant topic suggested by this occasion is the character of the times in which this ministry of a quarter of a century has been exercised. Within that time thrones have been set up and thrown down; science has put a girdle round the world in less time, even, than the daring fancy of Shakspeare demanded; God’s step has been among the nations, until all barriers are removed and every land is open to the heralds of the

gospel. In the fierce strifes and conflicts of the times, and in the rapid revolutions of opinions, venerable parties and theories and policies and philosophies have crumbled as a potter's vessel that has been smitten by a thunderbolt. "The foolish things of this world"—both in church and state—have "confounded the wise," and the "weak things of the world have confounded the things which were mighty, and the base things of the world, and things which were despised, yea, and things which were not, have brought to nought things that were." Frequently during these years we have read in the daily newspapers single items concerning events which contained in them more that was of supreme interest to humanity, and which portended more of weal or woe for the future, than all of the events which have been embalmed in the histories of Herodotus and Thucydides. So rapid and radical have been the changes, so swift and thorough have been the revolutions, that we can scarcely be said to be living in the same world in which we lived twenty-five years ago. And when events and issues shall appear in their true light and at their proper value, it will be found that the man who, amidst these tumultuous years, ever watchful of the great interests committed to him, with an eye to "discern the signs of the times," brave enough to speak the right word at the right time, unswayed by popular tempests—"*saevis tranquillus in undis*"—who with a true heart and a firm hand has stood here, at his post, an accepted counselor, teacher, and leader, it will be found that this man has wielded a scepter more potent for good than any king in Europe.

I need not tell you with what admirable equipose, both of intellect and of temper, he has lived before you; how circumspectly he has walked in the midst of this people; how he has identified himself with the interests of the church and the community, "not seeking his own profit, but the profit of many;" how large a part of the history of the town his life and services constitute; what a broad sympathy and what a large charity he has uniformly ex-



exercised; "Ye know, from the first day that he came into" *Washington*, "after what manner he has been with you at all seasons"—"serving the Lord with all humility of mind and with many tears." "And how he kept back nothing that was profitable unto you; but has shewed you and has taught you publicly and from house to house"—"Testifying to all classes repentance toward God and faith toward our Lord Jesus Christ."

How infinitely grander such a record is than that of an Alexander or a Cæsar, or a Napoleon or a Wellington!

The men to whom the gratitude and honors of the church are due are those who patiently cultivate the field into which the Lord has put them. The ministry of some men is as unsettled as a Gipsy's camp. They are perpetually seeking change, and as intensely covet the fields of their neighbors as Ahab coveted the vineyard of Naboth; and like him, in chagrin and disappointment, they "lie down upon their bed and turn away their face and eat no bread," instead of "doing with their might whatsoever their hand find to do." Thus energy is frittered away, enthusiasm evaporates, and life is wasted. The men who conquer are those who "fight it out on the same line."

The walls of the spiritual building which "groweth unto a holy temple in the Lord" go not up by "sound and fury." Quiet, steady forces are, in all spheres, the mightiest and the most efficient. During the construction of a great bridge in Holland one of the principal traverses, nearly five hundred feet in length, was placed about one inch too far on the piles. No enginery could move it. In the morning the end that was too far advanced was securely bolted down. Then by expansion, through the heat of the sun, the end that was left free silently, imperceptibly crept along the piles. In the evening the latter end was fastened, and the contraction, through cold, caused a like movement of the opposite extremity. Twice repeated, the operation brought the

traverse into position. The noiseless warmth of the sun and the cool atmosphere of the night accomplished that which deafening machinery could not accomplish. Thus the quiet, steady, and often unappreciated labors of a long pastorate lift up and move and carry forward great works and interests of immeasurable preciousness, while the world sees and hears nothing. Only the opening of the Lamb's Book of Life will reveal the work that has been done here in all the importance, results, and issues of it.

But, putting aside altogether results and issues, who can estimate, in itself, the work of these twenty-five years? What intellectual and spiritual struggles, what toils, anxieties, griefs, discouragements, disappointments, trials, burdens, sorrows, anguishes, and agonizings the years represent! What you see of your pastor's life and work gives you no more idea of what his real life and work are than a chrysalis, of itself, can give an idea of the butterfly, or than an acorn can give an idea of a full-grown oak. His official duties which bring him before you publicly form but a small fraction of that life which is made up of a pastor's experience. Carries he not all this "people in his bosom as a nursing father?" Know ye anything of the burdens which he brings with him up these pulpit steps? Know ye anything of the heart-sinkings and the faintings of spirit with which he sometimes leaves this pulpit? Know ye anything of his yearnings, longings, wrestlings, and agonizings for your salvation?

Who will sum up and in any way give expression to the deep, intense soul-history of these twenty-five years of preaching and pastoral work? And yet any other view of the subject is superficial, and is looking at the shell instead of the kernel, and at the casket instead of the jewels. Such a life can have no adequate reward in this world; but faith looks upward and forward, and *waits* for the opening of the Books and the distribution of crowns *beyond*.

And now it only remains to convey to you, sir, the cordial greetings of all those to whom you have stood in the

relation of pastor and spiritual father during these twenty-five years. We give you most hearty congratulations on this auspicious occasion. We shall not attempt to tell you how much, under God, we owe to you; but, with minds full of the memories of the past, and with hearts full of emotion for the past and the present, we invoke upon you all blessing for the future. May the "precious things of heaven and the precious things of the earth and the good will of Him that dwelt in the bush" be yours. May the usefulness and power of your work, in the future, be increased an hundred fold! May "the gleanings" of your future ministry be better than "the vintage" of the past. May your "bow abide in strength and your arms be made strong by the hands of the mighty God of Jacob;" and when you shall have completed another quarter of a century in the ministry, from the Pisgah height of a glorified experience may you look across the Jordan, your "*eye undimmed and your natural force unabated.*"

## Address of Thomas McKennan, M. D.,

### In Behalf of the Elders and Deacons.

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As those venerable and venerated members of the Session who have been conversant with the history of the church for many years, and who could so wisely and well have performed this duty, have passed away, I have been chosen to present, on the part of the Elders and Deacons, their congratulations to the pastor and the congregation, on this anniversary of the pastorate of him who, for twenty-five years, has so ably and successfully filled the office of shepherd and pastor to this people.

Our hearts are filled with gratitude when we call to remembrance what God has done for us during this time. We would remember with thanksgiving the loving kindness, the tender intercourse, the warm feeling that has ever existed between our beloved pastor and the members of the Session. Can we not truthfully say that nothing, in all these years, has ever arisen to affect the confidence existing between us, or to mar the pleasure of our intercourse? Whilst often urging us kindly and gently to the performance of duty, he has ever looked upon our short-comings with consideration and forbearance. We, who have been brought into this intimate relationship with him, would now bear our testimony to the earnest solicitude with which he has guarded the interests of *this* church, and how his heart has always yearned toward the "sheep and lambs of the fold."

Need we speak of his prudence and his calm, clear judgment? For these he has been proverbial. This whole community can bear testimony that in all these years he has been with us his walk and conversation have been "as becometh the gospel."

We thank God for having given us a faithful and pru-

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dent pastor. We thank him, too, for the peace, and harmony, and prosperity of this church—God's blessing upon his earnest and judicious labors. But we especially thank him for having frequently blessed these labors, and answered these prayers, by the outpouring of his Spirit upon us, when we have all felt the reviving influence of his grace, and rejoiced in seeing many "born anew into his kingdom."

Many whom I see around me, and many who have gone before, could bear testimony to the deep solicitude of our pastor in our behalf, and to the earnestness of his public and private appeals that we would come to Christ. In this, indeed, he has been a true and faithful pastor. Need we speak of his clear and cogent arguments *to convince our judgments* in behalf of religion and a religious life; of his gentle and tender ministrations at the bedside of sickness, and his still more tender ministrations in the houses of mourning and death; of his labors in behalf of every good enterprise; of his deep concern in all proper and important projects (educational and otherwise) connected with the welfare of this community; of his true, yet judicious, patriotism? All these are known and acknowledged by every one.

In the cares and responsibilities connected with his important trust, the hands of our pastor have been upheld by an active, careful, prudent, and loving wife and sensible and affectionate children, who have ever sought to lighten those cares and support him in those responsibilities.

Having been in these years blessed with vigorous health and strength, the labors of our pastor have not been alone confined to this church and community, but he has taken an active part in the various judicatories of the church at large, and in the important enterprises connected therewith; and his reputation for wise foresight and rare judgment has been wide-spread. This reputation, whilst it has added much to his labors, has enlarged the standing and extended widely, through him, the character of

this church. He is now in the maturity of his powers; his health vigorous; his judgment ripe and tried; his intellect clear and strong; his heart warm. Should we not hope and pray that he may long be spared us, *to be in the future* (as he has been in the past) a wise, prudent, judicious, successful pastor.

We would also, as a Session, stir up our hearts with tender and affectionate remembrance of those truly good and wise members of our body whom it has pleased God, in his providence, to remove, during these twenty-five years, from our midst. Of the whole number who were members of the session at the installation of our pastor, but one (Father Vance) remains. He still remains to *connect us*, by his quiet, unobtrusive christian life, with the past. Those other beloved and trusted rulers in the house of God have passed away.

Good Father Orr, whom we yet remember with veneration, has long since left us. That godly man, Father Hawkins, who was so deeply concerned for the spiritual welfare of this church—so powerful in prayer—so humble in his christian life—is also at rest. Father Boon—so consistent, so gentle; and Dr. Reed, beloved by us all—so trustful, so sincere, so tender, so warm-hearted, so active and efficient in all church work; and Judge Slagle, *our venerable friend*, what shall we say of him?—so gentle, kindly, bright, cheerful, judicious—around whom the tenderest recollections of us all, old and young, still do cling. There was also Mr. Henderson, whom we yet love to remember as “Uncle Joe”—so kind, so hospitable, so forgiving, so charitable. Others, too, whom we remember with respect and veneration, are not less worthy of mention for their part in the work of God, and the love we bore them, viz: George Baird, Esq., Robert Officer, and James Ewing, and those younger members, Dr. J. Wilson Wishart, Harvey H. Clark, and Edward Cundall. All—all but the last three have been removed to the “*Church above.*”

Oh! that *their* mantle had fallen on those more worthy of

it. Who can tell how soon we, too, may be called to follow them? May their bright example incite us all—pastor, elders, deacons, people—to more sincere, more active, more earnest, more successful work in “our Master’s calling.”\*

\*Since the occasion we are celebrating one more of our number, John Wiley, a brother-beloved, has been called away. He died in peace March 21st, 1874.

## The Hon. John H. Ewing,

Representing the Trustees, next brought the congratulations of these official conservators of the *secular interests* of the church as a contribution to the gladsome occasion. He gave a rapid sketch of the erection of the first church building, simultaneously with the settlement of the first pastor. He paid a tribute also to the Trustees of the early period, such as Parker Campbell, John Simonson, Hugh Wilson, William McKennan, Thomas McGiffin, Dr. John Wishart, T. M. T. McKennan, Alexander Gordon, John Grayson, Senior, Isaac Leet, and others. The longest and among the most efficient service of this sort was rendered by our aged and surviving friend James, G. Strean, Esq., who was an active Trustee for about thirty years, commencing in 1842. The venerable Alexander Reed, Esq., and his son, C. M. Reed, each discharged the duties of Treasurer for about a quarter of a century.

Major Ewing also gave an outline history of the two church buildings erected on the present site—one being dedicated in 1851 and the other in 1869. He also congratulated both the pastor and the church upon the fact that under the admirable management of A. T. Baird, the present Treasurer, the finances of the congregation were in a very satisfactory condition—better, indeed, than at any previous time. Let but the harmony and co-operation which have heretofore prevailed, and are so gratefully manifest on this delightful occasion, continue, and there is no reason why the prosperity of the past twenty-five years should not even be surpassed in the next.

The Major concluded with a gentle hint that the Trustees had it in mind at no distant day to tax the cheerful pockets of the people for the cost of a new fence and sundry other improvements. The only condemnation he feared was that likely to arise from undue delay in these things,



## Remarks of Hon. A. W. Acheson.

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Without his previous knowledge, the speaker was appointed to represent the congregation in these ceremonies. He maintains a two-fold relation to the pastor, who, for this reason, is doubly dear to him.

The brief words to be spoken, whilst they express the impulses of the speaker's own heart, are designed to be representative of the feelings of the assembled congregation. I am the bearer of their salutations to the pastor, and in their name I greet him to-night with assurances of their affectionate and undiminished regard. I congratulate him upon the auspicious circumstances under which we have met, to rejoice together as pastor and people in the bonds of mutual sympathy and fellowship.

This is an occasion of peculiar interest to us. As in our individual lives we have representative days, when we turn aside from our common pursuits to look back on the past, and ponder over the way by which we have been led, so in the progress of our christian life as a congregation there are epochs deserving of special observance. The closing year of 1873 has brought us to such an era in our church history, and we now, first of all, express our grateful thanks to Almighty God for his goodness displayed in the formation of the pastoral relation we are engaged in commemorating. Assuredly it was a call from the great Head of the Church that brought our beloved brother here and settled him amongst us, twenty-five years ago. Throughout the long period that has intervened we have enjoyed outwardly and inwardly uninterrupted peace, accompanied with increase of numerical strength and spiritual manifestations, attesting the presence of the divine hand in the choice of the pastor and the work he has accomplished. What a record this quarter-century pastorate has garnered up! Eternity alone can

unfold all its precious fruits. Not until pastor and people sit together in heavenly places, in Christ Jesus, in the upper sanctuary, shall its far-reaching results be made known, nor the joys and sorrows, the struggles and deliverances of the earthly pilgrimages ended in this pastorate be fully revealed. Yet there are memories rich and sweet treasured up in the pastor's heart, giving assurance to his faith that his labor has not been in vain in the Lord.

We have followed him back over the track of his ministry, and that of his predecessors, to the origin of our congregation. We have seen how in our formation period God raised up our first pastor, of blessed memory, who established our church upon a firm foundation. There are still amongst us some who sat under the ministry of Rev. Matthew Brown, and remember his fervent zeal and devoted love for his charge, and I doubt not there are many, very many, departed ones, dear unto us, who, as his spiritual children, are now rejoicing with him in glory. Of his worthy successors, the greater number have finished their course; but there is *one* still lingering behind them, in advanced age, for whom we cherish deep reverence and fond affection. It has not been permitted us to look upon his venerable form, but we have enjoyed the written words of wisdom penned by his own hand. His presence here to-night would have added to our gratification; yet sad thoughts might have filled our hearts, like the elders at Ephesus, "sorrowing most of all for the words which he spake, that they should see his face no more." Revered pastor! Eminent servant of Christ! We thank God for what he has been to us and to the church at large.

But we have as a participant in these ceremonies a son of our church, spiritually born amongst us, now in the vigor of his intellectual strength, to whom we have listened as to one gifted to unfold precious truth with persuasive eloquence. His words to us were the Master's inspiration in his own soul flowing forth in brotherly love and sympathy. May he be long spared to do his appoint-

ed work in the high sphere of usefulness he now fills with so much acceptance.

How many thoughts, personal to us as individuals and families, crowd the memory in looking back upon the quarter-century pastorate just about to close! In the flight of so many years, the pastor's work of grace and love has interwoven itself with our personal and family experiences, and the pastor himself is joined to us by ties never to be forgotten. The points of contact are many and ever recurring, and it is sweet to glance at them at such a time as this. In some one or other of these phases they touch us each and all: In our conversion to Christ—in the administration of sacramental ordinances—in weekly teachings in the sanctuary—in constant and never-tiring solicitude for our growth in grace—in visitation of the sick—in consolation to the dying—in tender words and luminous prayers at the burial of the dead—in faithful pastoral visitation—in the performance of marriage ceremonies—in the baptism of our children—in confidential communications touching our own and our family trials. In how many multiplied ways, during the past twenty-five years, has our pastor beloved ministered unto us, in our griefs and joys, and thus linked himself indissolubly to our individual and family histories. These are things not of mere passing life: they connect themselves with our immortality, and will be remembered and sweetly dwelt upon in heaven. By what cords, then, of sanctified love has the pastor bound himself to us, and by what measure of reciprocal affection are we knit to him! How shall I give expression unto it? "*The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.*"

The transactions of this occasion will sink deep into our hearts and be food for reflection for many days.

Amid the artistic beauty of these surroundings, the figures on the wall represent the present boundary lines of our pastorate. The rich fruitage of intermediate years

has been depicted, with characteristic self-abnegation, in the pastor's glowing historical discourse; and 1849 and 1874 will ever hereafter be associated in our remembrances of him and his ministry. But when the former figures have given place to the latter, and 1899 shall mark the outer boundary of another quarter-century, what then? Fourscore years of our church history rolled away before the happening of the event that has brought us together, and it is more than probable that none here present will witness another occasion of the kind in this congregation. Before the next quarter-century is completed, the pastor may have followed his flock into the green pastures and by the still waters of life eternal. But, thanks be to God, there are other sheep not now of this fold, and there are other under shepherds whom He will raise up, to perpetuate the endearing relation we celebrate, until "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

The lesson taught us here and now is, that, in grateful remembrance of God's goodness to us in the past, we should strive more earnestly to fulfill the duties of the christian life and labor to promote the peace and advancement of our church and congregation. So shall we follow the Great Shepherd and abide in His love.

"He goes before! and so we may not look

Backward at all, but onward evermore;

Keeping in sight the blessed path He took,

Patient to bear each cross He meekly bore,

Trusting His wisdom in the darkest hour;

O'ercoming every trial through His power!

"He goes before! a shield against the storm,

A shadow in the noonday—lights at night;

In danger's hour, there is the Shepherd's form

But just beyond; though fears may dim our sight,

Oh, earthly flock, fear not for evermore!

Where'er we walk, our Shepherd goes before."

# SOCIAL REUNION,

TUESDAY EVENING, DECEMBER 30.

## ADDRESS OF ALEXANDER WILSON, ESQ.

*Dear Friend and Pastor:*

The ceremonies of this interesting occasion are now about to close. The time for the reunion has been propitious—the Christmas week, when homes are joyous with the glee of children made happy with the gifts of love, and greetings of good will are echoes of the voices which announced the birth of Him who is “the unspeakable gift,” the Christ, whose faithful servant you have so long been. We give you the true Christmas greeting.

You have witnessed the enthusiasm with which your people have responded to the suggestion that the twenty-fifth anniversary of your pastorate should be appropriately celebrated. As the unanimity of the call in answer to which you became our pastor was a token of the esteem in which, although a comparative stranger, you were then held, so the unanimity with which the people now give expression to their love is sure evidence of the fidelity with which you have discharged your trust. Whatever arguments may be urged in favor of short pastorates, I am sure that this congregation, on a full vote, would unanimously decide against the system. And it is great praise that for twenty-five years a pastor has so borne himself in his high office that, were the question of his remaining put to vote, there would not be a dissenting voice.

Your duties have been arduous, and, in addition to the labor necessarily devolving upon you as pastor, you have been an active worker in the educational and benevolent enterprises of the community.

Your pastorate has covered an eventful period in the history of the church and country, calling for the exer-

ease of the highest ability, fidelity, and prudence. But union and harmony have prevailed uninterruptedly in your own congregation, and, amid all the changes of the passing years, one thing has remained unchanged—the devoted love of the people for their pastor. Others representing the elders and deacons, the trustees and the congregation have told you, far better than I can, of this love. To me has been assigned the pleasant duty of conveying to you a substantial token of regard—not of costly design or elaborate workmanship, nor engraved with the names of the donors, but a gift to which the givers were glad to contribute, regretting only that it was not of greater value. True affection cannot be weighed in the money-changer's balances. It outweighs silver and is of more value than gold.

It gives me great pleasure to be the bearer of this gift. Receive it as evidence of the love of your people. Our prayer is that you may long be spared to go in and out before us. I know that when the Master calls you home, you will be welcomed by very many of your spiritual children who have gone before—

“And as the years roll on,  
And others of your beloved flock go up to you,  
Your hand again may lead them to the Lamb,  
And bring them to the living waters there.”

### ADDRESS OF C. M. REED, ESQ.

Mr. Wilson was immediately followed by C. M. Reed, Esq., who said:

*Dear Pastor:* In the ceremonies of this happy memorial occasion the congregation has been represented in its various departments, and now I desire on behalf of the Sabbath school to convey to you a testimonial of their love, and their thanks for your frequent visits, your prayers, your kind words, and for the interest you have always taken in all that pertains to the school. They ask me to present in their name a useful piece of furniture.

You will find, on your return to your study, a handsome writing-table, which they beg you to accept as a token of their affectionate regard.

I presume they have honored me as their representative because I am the oldest scholar, having been connected with this school for more than half a century. We earnestly pray for a long continuance of the same happy relations that have always existed between the school and our beloved pastor.

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### THE PASTOR'S RESPONSE.

Dr. Brownson, with much emotion, replied that words could not express either his surprise or his gratitude at these tokens of affection. One conveyed to him, by a gift as delicate in its manner as it was generous in fact, the good will of his people at large, the old and the young, the rich and the poor alike. The other—so appropriate to his feelings and his work—expressed the regard of the officers, teachers, and pupils of the Sabbath school in response to his own deep interest in that important branch of the operations of the church. Both reached the center of his heart. His only adequate return could be the fulfillment, through the grace of God, of the inward purpose, deepened and strengthened by the fellowship of this ever memorable occasion, to be more and more consecrated to his Master's service in the days and years that may remain. He also warmly thanked the two gentlemen who, as representatives, had conveyed these pledges of respect and love, for their words of kindness; in one of whom he recognized a beloved spiritual son, and in the other a steadfast friend and brother through the entire period of his pastoral labors. Upon each and all concerned he invoked a blessing from the Lord. For other pledges of the affection of his dear people, privately bestowed on this occasion, as well as for the numerous evidences of their love through the whole period of his pastorate, he wished again to renew the expression of his thanks.