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Vol. 2

THE UPRIGHT MAN  
IN LIFE AND AT DEATH:

A DISCOURSE

DELIVERED, SABBATH EVENING, NOVEMBER 7, 1852,

ON THE OCCASION OF THE DECEASE OF THE

REV. SAMUEL BROWN WYLIE, D.D.,

PASTOR OF THE FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA; VICE-PROVOST AND  
EMERITUS PROFESSOR OF ANCIENT LANGUAGES IN THE UNIVERSITY  
OF PENNSYLVANIA.

BY

GILBERT M'MASTER, D.D.,

PROFESSOR OF THEOLOGY IN THE WESTERN THEOLOGICAL SEMINARY OF THE  
REFORMED PRESBYTERIAN CHURCH.

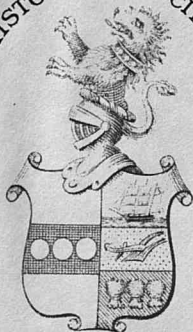
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*J. C. Wylie*  
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## CORRESPONDENCE.

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PHILADELPHIA, November 12th, 1852.

REV. AND DEAR SIR :—

The Session of the First Reformed Presbyterian Church, Philadelphia, have instructed me to express to you their thanks, and the thanks of the entire congregation, for the very able and appropriate discourse, delivered by you on Sabbath evening last, in commemoration of the death of their lamented and beloved pastor, the Rev. SAMUEL B. WYLIE, D.D. ; and also to request that you will furnish them with a copy of the same for publication. The distance from the city at which you reside, the exposure to fatigue and danger incident to so long a journey as that which you have made at our request, and the valuable and very acceptable services you have rendered during your visit, evidence your strong attachment to the departed Father in Israel, whose death is so universally mourned, and place us under additional obligations for your kindness and sympathy in this hour of our deepest sorrow.

Trusting you may comply with our request, and with the sincere prayer that the divine blessing may abundantly rest upon you,

I am, Rev. and Dear Sir,

Yours, in the Gospel,

GEO. H. STUART,

Stated Clerk of Session.

To Rev. GILBERT M'MASTER, D.D.,  
Bellevue.

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PHILADELPHIA, November 13th, 1852.

MY DEAR SIR :—

The kindness expressed in your communication of the 12th inst. is fully appreciated, and the sentiments of affection and respect are cordially reciprocated. The value of my humble attentions in this season of sorrow, you and my other friends greatly overrate. The

publication of the discourse to which you refer was not thought of; but as it is understood that, through the agency of your accomplished stenographic reporter, it is in your possession, it is left at your disposal. That it is not more worthy of the occasion, is matter of sincere regret—regret, however, relieved by the assurance that the defects of this will be supplied by other memorials of affectionate regard; and especially, it is hoped, by the appearance from the press of the valuable works understood to be left in manuscript by our departed friend.

My dear sir, very truly yours, in our common Lord,

GILBERT M'MASTER.

GEORGE H. STUART, Esq.,  
and the Session and Church which,  
on this occasion, he represents.

## DISCOURSE.

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ISAIAH LVII. 2.

“He shall enter into peace: they shall rest in their beds, *each one* walking in his uprightness.”

“RIGHTEOUSNESS exalteth a nation, but sin is a reproach to any people.” States usually calculate their strength by their numbers and their resources; too often neglecting to take moral rectitude into the account. And yet the strength of the Governors of Judah is in the inhabitants of Jerusalem, as those inhabitants are in the Lord of Hosts, their God.\* It will be found that as is the righteousness of a people, so will their States be strong; and as the Church is holy, so will she be powerful in doing good. These are the strong rods of the social state.† Their counsels give wisdom, character, and influence, to the Church with which they are connected, and power to the Commonwealth to which they belong. And not only their counsels, but their warnings against evil and against danger, and the example of their lives confer benefits upon all with whom they are related. The influence in the social state that attaches to the friends of God is mighty. Their prayer of faith, sustained by the divine promise, brings down from heaven the almightiness of God, in behalf of that in

\* Zech. xii. 5.

† Ezek. xix. 12.

which it is presented, before the throne of mercy. It was not without reason, that an impious occupant of a throne feared the prayers of a distinguished man of God, more than an army of ten thousand men. When God in his administrations, comes and removes such, either from His Church or from the Commonwealth, it may often be understood as a frowning providence, carrying with it His rebuke; but if not a frowning rebuke, it is a most serious admonition, tendered to those who remain. The latter is the light in which the mournful occasion of our present meeting is contemplated.

“The righteous perisheth, and no man layeth it to heart.” No man layeth it to heart as he ought to do; “none considering,”—few considering duly—“that the righteous is taken away from the evil to come,”—taken away from present evil, and taken away from coming evil. It has often been remarked, that good and distinguished men, in the providence of God, were taken away before great calamities were inflicted upon their countries, or upon those with whom they were associated.

But though the righteous man may be taken away—from present and from coming evil—he does not cease to be; his distinct conscious existence does not cease, nor does he cease to occupy in the moral empire of Jehovah a distinguished place. “He shall go in peace,” as promised to Abraham. After informing him of those calamities that for ages would befall his offspring, the Almighty declared unto him: “Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.”\* Thus our text—“He shall go

\* Gen. xv. 15.

in peace; he shall rest upon his bed, the perfect one—the man who walked in his uprightness.”\*

You have thus, Christians, before you, the subject of our remarks. You have a character brought before you—a perfect—an upright man; and the state of that character at and after death. “He shall go in peace, he shall rest upon his bed.” In this order a very few thoughts, as time may permit, shall now be offered.

I. THE CHARACTER.—Upon our attention as moral and immortal beings, the subject has a special claim. And that we may be prepared for a day of coming trial:—the closing scene of life,—to know, and to have the character that will meet the approbation of God, is a matter of ineffable importance. And,

1. *The perfect one.*—The character here is said to be *perfect*. Perfection—perfection, religious, and moral, is possible. God commands it; that law which arises out of the relation existing between us and the Creator, imperatively demands it; and we are assured that without perfection in holiness no man shall see the Lord. God commands it; he has provided means and agencies, and influences, in order to its accomplishment, and he will accomplish it. You will not, however, misunderstand me; I do not mean, Christian brethren, to bring before you the idea of sinless perfection, belonging to any of the descendants of fallen Adam, while here upon earth, and continuing upon earth. No arrangement of God upon earth is found

\* For the propriety of this rendering, among other authorities, see the readings of De Rossi, Kennicott, and Bishop Lowth’s note on the place.



for such a character. The economy of Grace under which, in mercy to us, our guilty world is placed, has no adaptation to a character that is sinlessly perfect. It is, indeed, in all its parts calculated to lead, from step to step, in the way of holiness, to that perfection; but it has no associations, no institutes, no services, and no enjoyments that are adapted to a perfectly holy man. That belongs to another state of being; and when the work of grace is completed—as completed it will be, in all the heirs of life, then those made perfect in holiness shall be translated to that state in which there will be associations into which they can, very fitly, be introduced, employments in which they can be appropriately engaged, and enjoyments corresponding to their character, and to those associations and employments of that higher state. Of all this, the Lord's word gives us full assurance; and it also certifies us that, while upon earth, our moral imperfection is very great. And that he is not perfect in holiness, is, it is trusted, a matter of sincere lamentation to every individual who hears me this evening. We are assured, however, that “there is not a just man upon earth that doeth good and sinneth not.” It is not said that there is not a just man upon earth, or that there is none that doeth any good—for in a qualified sense—such there are—but that there is not a man, how predominant soever moral rectitude may be in his character, who doeth good and sinneth not. Sin mingles itself with our whole condition; moral imperfection leaves its signature upon all our actions. Thus Isaiah, when, in the splendour of that moral light which proceeded from Jehovah upon his throne of glory, he saw his own character, exclaimed: “Woe is me! for I am

undone." This Prophet, who apprehended and spoke of the coming of the Messiah with the clearness and precision of a New Testament apostle, thus gave utterance to the penitence of his heart: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." So said Paul, when he, as a saved sinner, and a distinguished minister of the Redeemer, had advanced far in the firmament of grace, exclaimed: "O, wretched man that I am! who shall deliver me from the body of this death?" "I count not myself to have apprehended, or to be already perfect; but this one thing I do, forgetting those things which are behind—attainments which he had made—and reaching forth unto those things which are before; I press toward the *mark*—perfection in holiness—for the *prize*—eternal life—the prize of the high calling of God in Christ Jesus." He was aiming at perfection, pressing towards the mark for the prize of his high calling.

And the beloved John, nearly at the close of his lengthened life declares: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

But injustice would be done to the subject should we say that there is not a perfection\* to which the

\* *Perfection in holiness.*—We know not that any man of intelligence and seriousness, since the fall of Adam, ever put in a claim for *sinless perfection*, according to the standard of eternal righteousness, the original moral law of our nature, sometimes called the "Adamic law." *Sinless perfection*, as regards themselves, is a phraseology that very few thoughtful men like to use. Upon this topic there is, perhaps, sometimes a misunderstanding. The error, generally, is not in claiming a *sinless perfection*, according to the original perfect law of God, but in the idea of an accommoda-

good man attains. Between that individual of Adam's race who is under the entire dominion of sin, whose darkened mind spiritually apprehends no divine truth, and whose hardened heart rankles with enmity against God, and him who is renewed in the spirit of his mind—in whom there is implanted a new supernatural, spiritual principle of vitality, extending its living influence to every faculty of the immortal spirit, giving evidence of its existence in the various actions of his life, and in the various relations in which

tion of that law of right to our imperfect condition, making it for Christ's sake "a new law of grace, or an evangelical law," as it is designated, which is satisfied by a *sincere* though *imperfect* obedience. In the doctrine of Justification, this is the radical error of Rome, and very extensively does it taint the creed of many who assume the Protestant name. In our view the hypothesis is dishonouring to both Christ and the law of God. Christ came to *establish*, but not either to *abolish* or *modify* the law of God, as it is the supreme standard of life.

Of Jacob, Gen. xxv. 27, it is said he was a *perfect man*—in our version, a *plain man*; and of Job it is affirmed, that he was *perfect*, Job i. 1; and so of others. Both Jacob and Job were far enough from sinless perfection, but both were influenced by a principle of uprightness leading to that perfection. A little attention to the import of the language of inspiration on the subject would free from embarrassment in its interpretation. The תָּמַם *Tham*, *perfect*, of the Old Testament, applied to Jacob and Job, has its correspondent term in the Τελειος, *Teleios*, *perfect*, of the New Testament, often used by the Apostle Paul; as in Philip. iii. 15: "As many as be *perfect*"—that is, well instructed in elementary truth. So in 1 Cor. xiv. 20: "be *perfect*, *be men*;" that is, of mature and upright mind. And in Heb. v. 14, the same word is translated, *of full age*. Adult, mature, well taught, in possession of a predominant principle of moral rectitude, which, amidst many imperfections, tends to completeness, and will issue in sinless perfection. Such is every child of God upon earth, such is his aim, and such shall be his happy end.

he stands, there is an infinite distance, and, comparatively, perfection is characteristic of the one, while in the other there is nothing of it. The principle of divine grace implanted in the soul, and imbuing its every power, constituting there a new nature, gives a perfection to which the natural man is an entire stranger. Yet it is only comparatively perfect. In itself the principle of the divine life is perfect, but its development in giving perfection to the holiness of the faculties of the soul, is not yet complete. Its tendency, however, is towards perfection, and the attainment of it is sure at the appointed time. Of every true believer this is the aim. "Be ye perfect, as your Father who is in heaven is perfect."

In the seventh chapter of the epistle to the Romans, we have very distinctly marked a character which delighted in the law of God after the inner man, though still beset by sin. This character indicates that perfection of the saint attainable in the present life; and, if time allowed, we might show the import of the term, as it is in scripture at large applied to good men, both under the old and new economy of grace; but we pass it over, merely calling your attention to the delineation of the perfect man as drawn in our text. The expression of this perfection is found,

2. *In an upright walk.* "He walked in his uprightness." He is active. He is possessed of life, and is no longer "dead in trespasses and in sins." He lives; and his movements, expressed by walking, indicate his entire conduct as a subject of the divine government. He walks; he is in a state of progress; "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ." And, brethren, every

advance that is made in virtue, every increase in the graces of the Spirit of God implanted in the soul, every confirmation that is given to holy habits, is a step in the progress from death in sin to the attainment of perfection in the love of God. It is a step from the valley of destruction towards the heavenly Jerusalem. The walk is ascending towards heaven, and the way is pleasant. "Wisdom's ways are ways of pleasantness, and all her paths are peace." While thus walking in his uprightness, there are delightful prospects presented to the view of the righteous man. He can look back from the eminence where he stands upon the past; he can look around upon the present; he can look forward to the future; and in all these prospects, with satisfaction of heart in the light of God's promise, contemplate his eternal plan of wisdom and of love, as in their progress of execution for the redemption of guilty and ruined man.

But he walks uprightly. Literally, "He walked in his uprightness." Allow me to invite your attention to this expression, "*His* uprightness." It is his own, not, as you will understand from the remarks already made, originally and naturally his own, as a descendant of fallen Adam, but through the grace and mercy of God it is made his. The principle of rectitude, the principle of supernatural, spiritual vitality, a new, a divine nature, is given to him, and it is his own. Had we time, we would invite your attention to several considerations showing the nature of this internal principle of rectitude dwelling in the heart and influencing the soul, and giving character to the life.

You know, my brethren, that whatever may be the pretensions of a man, whatever may be the polish

of his manners, whatever may be his attainments, or his exterior acts, if he is destitute of this principle, this indwelling power of integrity, he is not an honourable man, you cannot trust him, and you give him credit for no virtuous deed. You set him down as an unprincipled man. But were it supposed that a man, influenced by a principle of rectitude, could fix upon an unworthy end of action, you would not approve of his conduct; nor to his character could you give the sanction of your approval, who makes what is false the standard of his pursuits. You are certain that by what is false a noble end can never be attained.

In the upright man, then, let it be remarked, there is an internal principle of rectitude implanted in the new creation. Under its influence there is a high and hallowed end proposed, to which he directs all his movements, and that end is the glory of God in the practical redemption of our ruined world. The standard by which he acts is that of God's revealed will. "To the law and to the testimony." The upright man, then, is one whose heart is right with God; whose highest end of action corresponds with that of his Creator, in the seeking of the glory of the Divine name, through the redemption of guilty man; and God's revealed will,—revealed in the Bible, and carried with divine power by the Spirit of God to the inner man, is the standard of his action. He thus walks in his uprightness, and so walks in Christ. "As ye have put on Christ Jesus the Lord, so walk ye in him." He walks in union with Christ. He stands in that blessed relation to the Divine Saviour that entitles him to an interest in his redemption and

its blessings—a relation the influence of which shall be felt in the soul, bringing every thought and every imagination to the obedience of faith. The union thus formed shall be perpetual. Its bonds shall never be severed. From him the Spirit of God will never depart, and his faith in his Redeemer shall never fail. The upright man walks with Christ as the prophet of the covenant, while he opens the seals of the eternal records of heaven, and is by him made wise unto salvation. And with his Redeemer, in his sacerdotal character, he has a happy fellowship in his justifying righteousness. Exercising a living faith in the testimony of God concerning his Son and eternal life in him, and reposing upon it, he is clothed in the garments of salvation. As a justified believer, he bows to the regal authority of Jesus, receives the law from his hand, experiences the transforming power of the Divine rule in the recesses of the soul, bringing into a sacred obedience to the divine will, every faculty of the immortal spirit. This is what we mean by walking in Christ. It is a recognition of, and active answerableness to, the mediatorial offices of the Christ of God.

But he that walks in his uprightness, also walks in the spirit. “There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit.” We stay not, however, at length upon this point. We would simply add, that this walk of the upright man, in his uprightness, is a walk with God. Enoch walked with God. You recollect the injunction laid upon Abraham when addressed by his Creator in this remarkable language:—“I am the Almighty God; walk before me, and be thou perfect.”

This walk with God embraces an impression of the truth of the Divine Being;—that God *is*; and that he *is* precisely the Being that His Bible reveals him to be. That there is almost universally, some feeble idea of a Supreme Being, and that in some way or other we are dependent upon Him, is admitted; but that is a very different thing from the deep persuasion of soul that God is that Personal Being, glorious in holiness—precisely what this Bible reveals him to be; that He is the God of providence,—the Almighty preserver, and moral Ruler of the Universe,—the avenger of sin, and the rewarder of those that diligently seek him. Were this belief prevalent amongst mankind, could they, as they do, indulge in the commission of sin? Atheism lies at the foundation of the moral disobedience of man. It is not believed that God is what He reveals himself to be. He, however, who walks uprightly, walks with God under a deep impression of His Being, and of the infinite glory of the attributes that belong to the eternal Godhead. He walks uprightly, and recognises this glorious Being,—not with terror—but with confiding reverence. He contemplates Him as reconciled in Christ.

We have thus invited your attention to the consideration that this walk with God, embraces a full persuasion of being in a state of reconciliation with Him through the atoning blood of the cross, and of His sustaining to us the character of our heavenly friend and affectionate Father.

This walking with God embraces, too, the idea of a deep sense of His omnipresence. It is true that God is essentially everywhere present, filling the heavens



and the earth, and yet not circumscribed by any of the boundaries of creation; but that is not the full extent of the thought which we now suggest. This is His omnipresence as robed in the attire of a gracious promise, whose language is—"I will never leave thee, nor forsake thee," "I am with you always, even unto the end of the world,"—the presence of the Almighty, the Eternal Being, who is "glorious in holiness." The man that walks in his uprightness, walking with God, recognising that gracious presence, is encouraged by the assurance that the almightiness of God, amidst the trials and dangers of life, will sustain him and carry him safely through; and he cherishes the thought that, amidst the clouds and perplexities of time, the light that is shed upon his path by the revealed counsels of heaven, will save him from stumbling upon the dark mountains; and that all things shall work together for his good.

One other thought. God has a great work to accomplish. "I came down from Heaven," says the Redeemer, "to do the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." The work is the redemption of that world that was given to the Redeemer to save. God is carrying it forward, and he will accomplish it. In our limited apprehensions we are sometimes disposed to view Him as moving too slowly along; but he has laid his plans in wisdom, and his purposes he will execute with power, and at the appointed time. He is going forward and calls for men to go along, and in their place to co-operate with Him; and whether they go or not, in his work He

will proceed. He will accomplish His designs, and though we may linger behind and be reluctant to go forward, He will find other agents, by whom he will accomplish his purposed work. To walk in uprightness is to walk with God, concurring with Him intelligently and actively in the accomplishment of His great and gracious aims. The allurements of the world are powerful, and too often induce men to turn aside from this walking with God. In the penal sanctions of persecution there are terrors intended to produce a similar result. The history of Martyrdom furnishes many a proof of a moral courage, through the grace of God, sustaining his children under their severest trials. A notable example of this is found in the records of the Chaldean Empire. Nebuchadnezzar, the most powerful monarch then upon earth, had set up an idol in the Plains of Dura. He had called upon the nobles of his Empire to attend at its dedication, and had ordered all to worship his god. Three of the captives of Judah held distinguished places under his government; but they obeyed not his command; they did not bow down before the idol. Spies were at hand, and informers were busy. The King, by them, was assured that Shadrach, Meshach, and Abednego would neither serve his gods, nor worship the golden image which he had set up. In his fury and rage, they are summoned before him, and thus he addresses them: "Is it true, O, Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?" His rage and fury seem to have been too great to wait their reply. He renews the injunction, and assures them that if they, at the given signal, did not bow down before the golden image, they should be

cast into a burning fiery furnace; and then, "who is that God that shall deliver you out of my hands?" The three captives of Judah stand unmoved; they calmly but firmly say—"Nebuchadnezzar, we are not careful to answer thee in this matter." Where will you find an exhibition of moral dignity superior to that? You have asked, said they, "Who is that God that is able, or that will deliver us?" "Our God whom we serve is able to deliver us, and He will deliver us out of thine hands, O King." But the assurance which we have that he will deliver us, is not the reason for the answer we are about to give. Whether we be cast into the fiery furnace or not, we know that the God of Israel is our own covenant God, and we will not deny him. Whether we go to heaven, our inheritance, by the flames of the fiery furnace, or by the consuming power of a burning fever, it matters not; "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."\* There was the confidence derived from an upright walk—a walking with God. The perfect man, acting under the influence of the principle of uprightness, will go forward, with a godly confidence in the accomplishment of God's great design of mercy, in making his salvation known to the ends of the earth.

We have thus dwelt, perhaps too long, and yet not long enough for the unfolding of the subject, in calling your attention to this character. It is the man who is comparatively a perfect man, who is destined to, and aims at, a sinless perfection, and who will, at the end of his course, find that perfection. He gives evidence of this in his continued activity. He walks. He walks

\*Daniel iii. 1-18.

under the influence of a high principle of integrity implanted in and pervading his soul. He walks in Christ, in union with him, under his guidance; he walks after the Spirit, and he walks with God. Such is his character.

II. We are next to consider THE STATE OF THIS CHARACTER AT AND AFTER DEATH.

“He must die—He goes in peace—He enters upon rest.”

1. *He must die.* “It is appointed unto men once to die.” “Dust thou art, and unto dust thou shalt return.” Such is God’s decree. Who can think of this dissolution without emotion? Dark, terribly dark, is that cloud that naturally rests upon the subject. But upon the darkness there breaks forth from the throne of God a beam of glorious splendour, and the cloud is arched by the bow of promise. Faith lays hold upon the promise, and hope springs in the breast of man. “Life and immortality are brought to light by the Gospel.” Man is immortal. The body dies. The spirit lives for ever. Under this light, to every saint death is rendered tolerable, frequently desirable, and sometimes triumphant.

To the child of God death is *tolerable*. The righteous has hope in his death. Hope, that the body in the tomb shall rest in union with the Redeemer, with the certainty of a blessed resurrection; and cherishing the assurance that the immortal spirit shall immediately enter into the inheritance of the saints in light. “To-day shalt thou be with me in paradise.” But we have said death is frequently *desirable*. The heart pressed with the ills of life, while assured of

the felicities of the better country, the spiritually-minded Christian will often say, "I have a desire to depart, and to be with Christ, which is far better." And to the heir of life his death is sometimes *triumphant*. Thus it was with the Apostle of the Gentiles: "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Then the loud acclaim, "O death, where is thy sting! O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

2. *He goes in peace.* The soul, constituted upon principles of immortality, is unaffected by the stroke of death. The undying spirit enters upon a new state of conscious existence. The righteous man goes in peace. As promised to the father of the faithful, he goes to his fathers in peace. The foundation of this peace is deeply and extensively laid. Contemplate it in God's eternal thoughts. "I know the thoughts that I think toward you, saith the Lord; thoughts of peace and not of evil, to give you an expected end." Those thoughts are clothed in the attire of the covenant of peace, which God established for his people with his eternal Son in the counsels of eternity. "Neither shall the covenant of *my peace* be removed, saith the Lord." That covenant was eternally established, and it shall continue for ever. And into its bond the man that walketh uprightly is brought. It is a covenant of peace, ordered in all things, and sure. Over

that covenant, in its administration, presides, in his glory, God's eternal Son, in his character of the "Prince of Peace." And there, too, is Jehovah as the God of peace, who, to reveal himself as the God of peace, brought again from the dead our Lord Jesus Christ, our living Head. It is a peace of extended bearing. It is peace with that God whom we have offended, but who is now, in Christ, our reconciled Father. It is a peace with conscience. It sets man in a state of reconciliation with himself. The atoning blood of the cross sprinkled upon the moral sense, puts to silence its accusing voice. It is, too, a peace with the friends of God. The upright man, at death, goes in peace into a state of everlasting peace. He will no longer be engaged in the conflicts of earth. With him the spiritual warfare is over. The victory is won. He will no more be engaged in the religious contests which he has witnessed, and in which duty obliged him often to take a part, while here. Nor will he any more hear the sound of the trumpet or the alarm of war. His ear will not be assailed by the shout of the warrior, nor his eye be offended with the sight of "garments rolled in blood." In peace with the God of peace, in peace with himself, in peace with the friends of God, he goes in peace, and enters the regions of unending peace. He walked in his uprightness—he shall go in peace.

3. *He enters upon his rest.* "He shall rest upon his bed." You are well apprised that this does not refer to a state of inactivity. The redeemed, immortal spirit of the upright man will rest from the ills of life, but it will be active. Absolute inactivity is not a state of happiness. Our text does not refer to such a

condition. It indicates that rest which remains for the people of God; that state of the upright man which follows the present life. His body, it is true, rests in the tomb—but the tomb consecrated and embalmed for its reception by the Divine Redeemer. “Come, see the place where the Lord lay.” There his body rests from the influence of disease and from the toils of life. It feels not the burnings of the summer’s sun, and it is unaffected by the icy storms of winter. He sleeps indeed, but he “sleeps in Jesus;” and those that sleep in Jesus, God will bring to life. The body remains united with the blessed Saviour, for it as well as the immortal spirit is the purchase of his blood. While he sleeps, he sleeps in the hope of a blessed resurrection. The morning of the resurrection day will dawn; the day of glory in all its splendour will appear. “There will be a resurrection of the just,” a return to life; and then—“This mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up in victory.” Until the morning of that resurrection, then, the body of the redeemed saint rests in hope, while the immortal spirit enters into the place of happiness indicated in the language of our text, “He shall rest upon his bed.”

Time will not permit us to consider at length this state. We merely remark that the immortal spirit enters into the joys of its Creator, the felicities of the general assembly and church of the first-born in heaven, and upon those exercises and those enjoyments that are suitable to the celestial state. These employments and felicities will be found in the blessed associations of that state. Into them the upright man

has made an entrance here; but only by an incipient step. There it will be complete. "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant." Patriarchs, prophets, apostles, patriots, confessors, and the martyrs of Jesus, belong to the general assembly and church of the first-born in heaven. Such is the companionship of the immortal soul in heaven. Of the measure of the felicities of that state, our present conceptions are very inadequate. "We know not what we shall be." Time forbids our entering further upon the subject.

We have thus endeavoured to present to you very briefly—and the sketch is very imperfect,—the character of the upright man. We have called your attention to the fact that he must die, but, though he dies, death to him, at least, is tolerable, frequently desirable, and sometimes triumphant. He goes in peace with God, with himself, and with the friends of God; and enters upon that state which belongs to the ransomed, the renovated soul, secured in the arrangement of divine wisdom and love, and made known to us in the Gospel of our salvation.

#### CONCLUSION.

You, my Christian friends, in the course of these remarks, have been able to refer to a character having given in life, and at the close of life, a remarkable illustration of the subjects of discussion. And were we to speak from our own observation of the character of



that distinguished, that venerable, that beloved and now lamented man, the Rev. Samuel Brown Wylie, D.D., lately your very dear pastor, among our numerous acquaintances for the last fifty-two years, we know not the individual who had in a higher degree a character corresponding with that drawn in our text; and in a long life of high moral worth furnishing all the evidence, reasonably requisite to give us the assurance that he has departed in peace, and has entered upon that rest which remains in heaven for the heirs of life.

“We know not to give flattering titles unto men.” But we do know how exceedingly alien to the pure and enlightened mind, and established habits of that venerable man, your late beloved pastor, was the idea of occupying the place where Christ and his salvation should be proclaimed to sinners of our ruined race, and to saints on their way to heaven, in laudations of a mortal man, however distinguished that man might be. We do not intend to attempt it in regard to your venerable and now lamented pastor. We might, indeed, with propriety refer to the features of his character as a high example of moral worth; one whose *whole life* was an exemplification of elevated Christian virtue, and whose labours and influence were directed to the moral elevation of humanity, as giving evidence of his being himself a saved sinner; as furnishing proof of his interest in Christ the Redeemer; as establishing his own title to that inheritance which is incorruptible, undefiled, and that fadeth not away; and as illustrative, too, of that grace which reigns through righteousness unto eternal life, by Jesus Christ our Lord. But we leave this to the periodicals of the day, and especially to the details of

a faithful biography, in the pages of which you will find the record of the man, his character, and his life.

AS A MAN.—To him, as a man, belonged whatever was manly, whatever was noble, and whatever was honourable in man. The individual has not lived, and does not live, that ever detected him in a dishonourable deed. We might refer to that moral dignity by which he was characterized. There are few men in the unbendings of the mind, and in the private circles of confiding friendship, in moments of mental relaxation, who would not indicate some inattention to,—something, perhaps, while not violating any law of morals, inconsistent with, the conventional regulations of social intercourse, and something not strictly concordant with the dignity of the man. But this distinguished man, for fifty years the revered pastor of this church, in his moments of relaxation, in the unbendings of life, whether in the recesses of confiding friendship, in the unbosoming of the heart, where heart meets heart; or in the retirements of sorrow, where the wounded spirit speaks not in words, but in tears, we have never known to deviate from the dignity that became the man, the Christian, and the minister of God. Of this, he seemed himself to be unconscious. This feature of character appeared as the result of a happy constitution of nature, confirmed by education, and consecrated by the grace of God.

AS A MAN OF GENEROUS HEART.—That heart prompting to the opening of a liberal hand, and to the unlatching of his door, to admit to the enjoyments and hospitality of his mansion. We might refer you to him as giving counsel and relief to the widow and the

fatherless, as well as to the embarrassed man of business, lending to such his means and his name.

AS A MAN OF CANDOUR, UNSUSPECTING CONFIDENCE, AND RETIRING DELICACY OF CHARACTER.—Upon earth, on this side of Omniscience, there is none that may not err,—that in opinion does not sometimes err; and you know how few are ready when we come to particular instances, to acknowledge their mistakes. The distinguished subject before us, your late venerable, and beloved pastor, felt that he could afford to admit his liability to err, and in fact to say that in opinion, he had been mistaken. He might be the first to discover his mistake; and he would be the first, upon discovering it, to make it known. His *unsuspecting confidence* was distinctly marked. In his breast the demon of suspicion had no place. Rather than be subject to its torture, in a single case, he would expose himself to a hundred impositions of the knave. An unobtrusive, retiring delicacy, was a constitutional feature of his character, which he cherished with special care.

AS A LEARNED MAN—A MATURE AND PROFOUND SCHOLAR.—The records of your city, and of your University, whose chairs of Vice Provost and Professor of ancient languages he so long and so honourably filled, and whose duties he so ably discharged; and his scholars, filling the various departments of professional and public life throughout the land, can give testimony to his character. Of this, no testimony from abroad is required by those who were privileged with the familiarity of his “Attic hours,” in which, for a little, turning from his severer works, the results of those works—his studies—were given in the pure and delicate effusions of classic criticism and refined taste.

Roman, Greek, and Asiatic literature, ancient and modern, did not limit the range of his pursuits. His was a mathematical, as well as a literary mind; and in the higher departments of mathematical science, he loved to employ his logical and active powers, as well as in the other branches of scientific inquiry. On this subject the manuscripts which he has left, when published, will speak.

IN THE RELATIONSHIPS OF LIFE.—In these, he was all that the great, the generous, and good man ought to be. On this occasion, we venture not on the sacred precincts of the domestic circle; and we leave to his biographer to publish the records of his philanthropy, and his patriotism. His biography will tell, too, of him—

AS A MAN OF GOD—A PUBLIC MINISTER OF THE CHURCH OF CHRIST.—His profound and extensive learning qualified him to be an able interpreter of the oracles of God. As a sermonizer, he was a clear, logical, affectionate, powerful, and impressive preacher of the Gospel of salvation. Able, laborious, sound, and faithful, his works do follow him. Of his success in the ministry, the past history, and present state of this church and its related branches distinctly speak. In this connexion, we merely advert to the place he filled for forty years, as Professor of Theology in the Seminary of this—the Reformed Presbyterian—Church. Those ministers of religion, trained under his care, and now occupying distinguished places in the temple of God, and the superintendents of the Institution over which he presided, as Professor, can tell of his learned labours and their happy fruits. To Dr. Wylie, the Reformed Presbyterian Church is deeply indebted. He loved

this church—the church of his birth—to her great cause he was affectionately attached; and to maintain that cause, along with his dear associates, he sought an able and a pious, and self-denying ministry. Decided in his love to his own denomination, he well knew how to be generous and forbearing to the other departments of the household of God. Talent, learning, truth, and piety, he delighted, wherever found, to recognise.

AS A PRIVATE CHRISTIAN.—The records of a long life furnish no knowledge of anything in his character, but what was becoming the expectant of a blessed immortality. His was a religious ancestry, and from a child “he knew the holy scriptures which were able to make him wise unto salvation.” He never forgot the impressions upon his soul about the fifteenth year of his age, when, under deep solemnity of spirit, he was brought publicly to confess his Redeemer, and from him, at the communion table, to receive the seal of his covenant promise, and there to give his own pledge of fidelity to Him. He would not say that he was then regenerated and converted; but there was no place for doubt that that was a season of the development of converting grace. His was a life of faith. In my last interviews with him, I was struck with the delineation given by the Apostle of the Gentiles of his own state of mind,—as descriptive of that of our departed friend,—when he said; “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” This was his state of mind—free from all perturbation and excitement—calm, dignified, unshaken confidence in the Divine Redeemer, gave character to his religious experience. The last subject

upon which he discoursed to you, his beloved congregation, as you will well remember, was expressive of his character and state of mind. The occasion, you recollect, was the Sabbath succeeding the last communion which was dispensed—and by himself conducted—in this sanctuary, previous to his decease. The subject was that fine passage,—Song, ii. 3:—“As the apple tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet unto my taste.” This was descriptive of his own religious character;—safely sitting, in the confidence of a living faith, under the protection of his Saviour—under the shadow of the Tree of Life—and in the communion of saints, sweetly tasting its delicious and refreshing fruits. His devotional spirit was, in habit, unobtrusive, but solemn and earnest. His habitual reverence of God and of his authority, was deep and practical. Hence, from every appearance of moral delinquency, in whatever form of its manifestation, he turned away with loathing. He was indeed a spiritually-minded man—an Israelite indeed, in whom there was no guile.

Such was the character of your late distinguished and beloved, but now deceased pastor. And though dead, he still speaks to you. The impressions of a fifty years' ministry, enlightened, earnest, tender, and powerful, cannot soon be forgotten by those who enjoyed that ministry. His example you cannot disregard. Follow that example, as it was after Christ's. Remember the lessons of his instruction, and be wise unto salvation. Before dismissing you, an additional word :

We are well apprised of that testimonial which you

gave of your sense of the worth of your now departed pastor, and of your obligations to him, on the 1st of December, 1848; and we are not a stranger to the repetition of that testimonial the other day. To your late venerated minister all this was due, and to give it was becoming and highly honourable in you. Permit me to say to you—

Be grateful to God for having given you for such a length of time—fifty years—a pastor of such a character; and under circumstances so marked by a special providence during his long ministry, and at its termination. On last Monday evening I adverted to these facts, which, before I thought of seeing you on this occasion, had impressed my own mind as of deep importance, and to them I again recur; and their weight, it is not doubted, you will appreciate. God has so ordered it that you have not a silent Sabbath; your pulpit is not vacant; it is supplied by one whom you called some nine years ago to be the colleague of his reverend and beloved father; he has laboured amongst you since, and you have not regretted the choice you then made. Consider, farther, the course and the results of God's providence towards you.

Look back upon the past fifty years. Very few who were active members of this church half a century ago are now remaining, but there are still some venerable members who can tell the story of the early years, and detail the history of the later events of that period. Consider what you, as a church, were, when your late venerable pastor took the oversight of you in the Lord. High in intellectual, moral, and religious character, were the first members of this

church—we knew them well,—but in number they were very few.

Consider what you now are. Let the communion tables that were spread, filled, and served on last Lord's day tell; and let the indications of religious character, on that occasion revealed, say what your prospects at present are. Take likewise into account your resources, and then compare the present with the past. Here is a large, well-ordered, and well-endowed church. You can still count by its hundreds the number of your communicants, though you have planted colonies, sent forth into the several portions of your city, now under four—perhaps we might say under seven—distinct organizations, all giving high promise of usefulness and prosperity. Under the care of your deceased pastor you have greatly increased. In accordance with your own choice, his son, as his colleague for nine years, now occupies his place. The venerable and beloved man who gave you his own labours, left, and gave you, his son to carry on the sacred work. Thus, in a pastor of your choice, according to the Lord's own heart, your pulpit is supplied, and you, in a state of peace and prosperity, are exempted from all occasion of agitations, alienations, and divisions, so often the attendants upon a new settlement of the pastoral relation. Of him whom you have chosen, and who is over you in the Lord, I make no remark. You know him; he has grown up among you; he is one of yourselves, identified with you in your tenderest sensibilities, and in your deepest interests.

Brethren, members of this church, you are invited to look back upon the past, around upon the present,



and, through the grace of God, to the prosperity of the future, and see, if you can,—from your knowledge of facts, from your own observation, or from historic records,—find another example in your city or in your country, of a chain of events having such a moral and spiritual bearing, so connected the one with the other, and presenting such happy results as are now before you. My own impression is that you cannot find a parallel case. The antecedents and the sequents are honourable to you and to him, the distinguished and revered man, now called away from us, and over whose departure to-night we mourn. God has dealt graciously with you, and whatever you may ascribe to instrumentality—and much you ought to ascribe to it,—my humble but earnest counsel is, that you acknowledge the hand of God in the whole progress of these events; and that you recognise this grace as laying you under special obligations. He has done it; confess his goodness, and truly feel your responsibilities to him.

And allow me to say to you, my friends, elder and younger, know your privileges, value them, and improve them, but trust not to them; under them endeavour to live nearer to your God, and to serve him better. But do I hear some one, in the language of sorrow, inquire—“The fathers! where are they? and the prophets! do they live for ever?”\* And do I hear another affirm that “A strong rod, in Zion, is broken?”† And another exclaim: “My father! my father! the chariot of Israel and the horsemen thereof?”‡ A father indeed has fallen; a distinguished man has been

\* Zech. i. 5.

† Ezek. xix. 12.

‡ 2 Kings ii. 12.

taken away ; a strong rod has been broken in the midst of you ; and this chariot of Israel, and the horsemen thereof have ascended on high. But, brethren, your God has not departed from you ; the God of Israel has not left you ; the record of his name is in this place, and here he will continue to bless you. In the solemnities of last Lord's day, and in those of this hallowed evening, you have proof of his blessed presence among you. He calls upon you to improve the merciful day of your visitation. Be vigilant ; in the fervent, effectual prayer of faith, be much at the throne of grace ; live near to your covenant God. To your care he has intrusted a noble cause ; the faith once delivered to the saints—the faith for which confessors plead—for which martyrs died, which has already done much for man and which is destined to redeem from misrule, disorder, and misery, our guilty world. Hear the voice of your God saying to you, as he did to Abraham : "I am the Almighty God, walk before me and be thou perfect." "Be faithful unto death, and I will give you a crown of life." "Mark the perfect man, and behold the upright ; for the end of that man is peace." Amen.

I have been thinking of you very much lately, and  
 how much you have done for the world, and how  
 much more you will do. I am sure that you  
 will be a blessing to the world, and that  
 your name will be remembered for ever.  
 I am sure that you will be a blessing to  
 the world, and that your name will be  
 remembered for ever. I am sure that you  
 will be a blessing to the world, and that  
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## APPENDIX.

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[The following is an account of the testimonial referred to in Dr. M'Master's Discourse, page 30.]

### PROCEEDINGS OF A MEETING IN THE FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA,

Held, December 1, 1847.

THE REV. DR. WYLIE arrived in Philadelphia on the 31st October, 1797: the fiftieth anniversary of this event occurred, therefore, on the 31st of October, 1847. The fact having been alluded to, at the close of the services held on the evening of the day last mentioned, which was observed in the First Reformed Presbyterian Church as a communion Sabbath, arrangements were made by the congregation with a view to its commemoration. A public meeting was held for this purpose, on the evening of Wednesday, December 1st, 1847. Mr. John M'Kinley, the oldest surviving member at the organization of the congregation, was called to preside, and the meeting was opened with prayer by the junior pastor. Rev. James R. Campbell, as Chairman of the Committee of the Congregation, of which he had been for many years, previous to his being engaged in missionary labours, a most valuable and excellent member, read the accompanying Address, and presented to the pastor a very handsome piece of plate, consisting of a silver pitcher upon a salver, with a purse containing five hundred dollars in gold. Dr. Wylie then made some appropriate and deeply affecting remarks in reply; after which some observations were made by the junior pastor, Mr. J. W. Faires, and Mr. John M'Kinley. The services were concluded with prayer by Mr. M'Kinley, and afterwards the members of the congregation, and others who desired it, passing before the pulpit, had an opportunity of friendly greeting with their beloved pastor. The whole services were of the most interesting and impressive character.

#### ADDRESS TO DR. WYLIE.

REVEREND AND BELOVED PASTOR:

As a committee appointed by your Congregation, and as individuals who entertain for you the highest respect and veneration, we are

called upon this evening to perform a duty most pleasing to ourselves, not only because we have been honoured to act on this occasion as the representatives of the sincerely attached people of your charge, but because we have the opportunity of conveying to you in this formal manner, and on this interesting occasion, an expression of their deepest gratitude for your labours among them, as a faithful minister of the Gospel, for a period of *half a century*. It has been thought that the fact of a minister's residing with the same people for fifty years should not be allowed to pass by without some tangible memorial expressive of our thanksgiving to God for sparing your invaluable life so long, and of our deep sense of the benefits derived from your ministry. It would be impossible, Reverend and Dear Sir, by any testimonial that might be offered by your Congregation, to convey to you all that is felt on this occasion, and therefore the small but spontaneous tribute now made and presented by us in behalf of this whole Congregation, is to be considered as a feeble but a hearty expression of their love and esteem, leaving still a debt of gratitude which it would be impossible to discharge. The King and Head of the Church alone, whose you are and whom you have so faithfully served, is able to reward you for all the labours you have performed for his name, and the good of his Church and people; and this reward of grace he will bestow when your labours on earth are terminated.

On the piece of plate which stands before you, and of which, as a Congregation, we beg your acceptance, we have taken the liberty of placing the following inscription:—

PRESENTED  
(WITH A PURSE OF GOLD)  
TO THE REV. SAMUEL B. WYLIE, D.D.,  
ON THE  
FIFTIETH ANNIVERSARY OF HIS ARRIVAL IN PHILADELPHIA,  
BY HIS CONGREGATION, AS A  
TESTIMONIAL OF THEIR AFFECTION AND GRATITUDE.

October 31st, A.D., 1847.

In the purse you will find the sum of five hundred dollars in gold.

You must allow us, beloved pastor, to trespass upon your patience

still farther at this interesting moment, by referring briefly to some thoughts which are suggested by the circumstances which have called us together. There are events in the history of some men, which ought to be recorded and handed down to posterity for their guidance and admiration,—events which have had such a bearing on the general interests of religion and human happiness, as to render them valuable in the annals of a world rising from the ages of darkness and barbarism to the light and glory and felicity of the millennial period. Reminiscences of such events frequently call up the most pleasing associations, and enable us to re-enjoy the pleasurable emotions of the days of former years. Providences which have had a bearing on our lot in life, and have contributed to our usefulness among our fellow-men, should be observed and gratefully acknowledged. It was at a time when great political disturbances convulsed the British Isles, that you first took your leave of Erin's shores—your native land—and directed your course to this Western Continent, the home of the free and the asylum of the oppressed; bringing with you, however, a highly cultivated mind, and a *large, warm, Irish heart*, to beat in unison with all, in every land, who aimed at the promotion of the best interests and highest destinies of man. After a tedious and perilous voyage, in which pestilence and famine threatened the termination of the lives of the brave adventurers, you arrived in this city on the 31st of October, 1797. Since that time, you have not been an unconcerned spectator of the mighty movements that have been going on around you, but have ever been actively engaged in promoting the civil and religious prosperity which now so strikingly marks the character of this great and growing republic. We have only to glance at the state of this city and its population at the time of your arrival, and compare its condition *then* with its improvements and wide-spread dimensions *now*, in order to have an impressive view of what the enterprise of the age has accomplished during the last fifty years. On your landing at Newcastle in company with the late Mr. Thomas M'Adam, so long a faithful and efficient ruling elder in this church, you travelled on foot to Philadelphia. When you arrived at Centre, now called Penn Square, the very centre of our present population, travelling from the Schuylkill, you inquired for the city not then in view, and were informed that it was still half a mile distant! Now you behold a wide-spread and beautiful city, which, for the intelligence

and morality of its inhabitants, is not surpassed by any other of its size in Christendom. You see it now, with its hundreds of magnificent Christian churches,—its high schools and colleges, its numerous benevolent and charitable institutions,—and in short with everything that can contribute to the temporal and spiritual welfare of its highly-favoured inhabitants. These improvements, which have gone on with such amazing rapidity, you have greatly promoted by the influence you have exerted over the minds by which they have been planned and carried forward. You have lived in a remarkable age,—an age of discoveries, and inventions, and movements which border on the miraculous. You have seen the most astonishing improvements in steam power as applied to navigation, to railroads, and machinery, by which men move now over sea and land with such wonderful rapidity, and by which even Herculean labour is now performed under the superintendence of a child. As last and most surprising of all these discoveries, you have witnessed the *magnetic telegraph*, which almost annihilates space, and enables us to converse with a friend on the other side of a continent, as if he stood before us.

We must not, dear sir, pass by the intimate connexion you have had with the cause of education and religion in this land, and in this city, during the past fifty years. You have ever taken a deep interest in the instruction of the young, in imparting that sound knowledge which lays the foundation of future eminence; so that many men of the brightest talents, the most extensive erudition, and the greatest influence in the land, are indebted to you for much of that mental training which has rendered them the ornaments of their respective professions. As the principal of the most celebrated classical school in this city, and for so many years as the Professor of Ancient Languages, and Vice-Provost in the University of Pennsylvania, you distinguished yourself as an enlightened and efficient instructor. Your name will ever stand honourably connected with that venerable seat of learning, and be ranked among those who are universally confessed to be the *first* scholars of the age. We would also notice your invaluable labours as Professor of Theology in the seminary of the Reformed Presbyterian Church in this country, the Church with which you are so closely identified, and which, among other things, owes so much to you for training up nearly all the ministers in her connexion. These labours, we may say also, have been per-

formed by you altogether gratuitously, and most of them, too, during the hours that other men appropriate to relaxation and repose. In raising up so many able ministers of the New Testament, however, you have the consolation of knowing, that when your own pulpit duties shall terminate, the truths you have taught and inculcated shall be proclaimed by others, and that the results of your labours shall continue to be developed till the latest posterity. To you, also, our own Church is deeply indebted for the able maintenance of enlightened and scriptural views of Reformation principles, at a time when an attempt was made to place them in an unfavourable light before the public. You have always been the warm admirer and advocate of the principles of freedom, and in the vigour of youth your voice was raised, in the Southern States, in behalf of the poor helpless slave unjustly held in bondage. These principles, so decidedly scriptural and anti-slavery in their character, have by yourself and others in the Church, been clearly exhibited in her standards, so that on this exciting subject of the day, she continues to occupy before the Christian public and the world a lofty and honourable position.

But, reverend sir, it is as a *congregation* that we address you, and it is to *your pastoral labours* among us *since our organization*, that we would delight to refer. We look upon you, with a few others, as the link which still unites us with those recognised as original members who have fallen asleep in Jesus. Only five, we believe, that is, Mr. John M'Kinley and Mr. Robert Orr, ruling elders, and Mrs. Graham, Mrs. Henry, and Mrs. M'Adam, remain to tell us of your discouragements, and your efforts to build up the little flock intrusted to your care,—all these, associated with yourself, we revere as the representatives of a past age, and esteem very highly in love for their work's sake. When the congregation was in numbers very few, and when it could hold out to you no prospect of worldly advantage, and make but a trifling compensation for your invaluable services and labours, you devoted to its spiritual welfare your time and energies and talents. Nay, farther, you opened your purse, and with a liberality peculiarly your own, you poured out your hundreds of dollars again and again, to aid the congregation in its struggles for existence and respectability. Nor was your benevolence confined to your own church or even to the household of faith. It has ever been extended to the immigrant stranger



without money and without employment, and to the poor of every name and denomination. Tempting as were the offers and prospects from other quarters, and to which your talents and acquirements entitled you, you refused them all, and cast your lot with the little flock of covenanters which met in a small private room in humble circumstances. You organized us into a congregation, you preached to us the pure Gospel of Christ, and your labours were remarkably blessed. The Lord did not despise the day of small things. The little one has become a thousand. She has "lengthened her cords and strengthened her stakes," and "broken forth on the right hand and on the left." With the blessing of God on your efficient labours, the congregation became large and respectable. It has branched off again and again, and still it remains larger than at any former period. Its present condition and prospects are most encouraging. The influence of its benevolence is felt largely even in India. Its annual contributions to every good cause are greater now than in previous years, and yet its debt is being diminished, and will soon be liquidated. It has been favoured with increased ministerial aid,—aid raised up within its own bosom, and furnished so efficiently and acceptably by one who has, with truth, been called "the child of the congregation," and for whom, as a son, and as a co-labourer in the Gospel, you have good reason to be thankful.

Among other measures adopted to render the congregation efficient in every good work, and which you have so warmly patronized, there is the *Dorcas Society* for clothing the poor; the *Mite Society*, aiming to remove its entire debt; the large and flourishing *Sabbath School*, and *Bible Classes*, from which so many additions from time to time have been made to its communion; its weekly *Praying and Conference societies*, so well calculated to edify its members, and unite them in bonds of Christian brotherhood; and last, though not least, its *Missionary society*, which has so liberally aided in the spread of the Gospel at home and abroad, and by which so many pagan youth have been saved from the horrors of starvation and of heathenism, instructed in the saving truths of the Gospel, and now qualified for usefulness among their benighted countrymen. Thus the congregation, flourishing under your ministry, has now arrived at a state of great and almost unexampled prosperity, for which our heartfelt thanks are due to the *Head* of the Church, and to you, his honoured and devoted servant. Above all, we rejoice that, with the

Divine blessing on your able and well-directed labours among us, many have been brought to a knowledge of the truth as it is in Jesus, and many have been built up in the faith and hope of the Gospel who have entered on that rest which remains for the people of God above, who shall be as stars in your crown of rejoicing throughout eternity.

These things, reverend and dear sir, and many more, which a regard to your feelings forbids us to mention on this occasion, compel us to come forward and express to you our grateful acknowledgments for your invaluable labours amongst us. Surely, after a silence of fifty years, and when you have become old and gray-headed in the service of your heavenly Master, and when all the facts to which we have referred, and many others which we cannot enumerate, rise up with cumulative and overwhelming force before our minds, and when our hearts overflow with gratitude for all your kindness, and for all the benefits we have received through your ministry, we must be allowed this once to express something of the emotions which swell our bosoms. Our prayer is that you may be long spared to go in and out before us; that you may have all the support and consolation which your situation requires; that your bow may long abide in strength, and the arms of your hands be made strong by the mighty God of Jacob, and that when your labours among us are at an end, and your warfare is accomplished, you may have an abundant entrance administered to you, into the kingdom of our Lord Jesus Christ, and then receive the palm of victory, and the crown of glory, and the plaudit from the Master himself, of "*Well done, good and faithful servant, enter into the joy of thy Lord.*"

On behalf of the congregation, we subscribe ourselves, dear sir,

Yours ever in the Lord,

JAMES R. CAMPBELL,

JOHN WYLIE FAIRES,

JOHN M'FEE,

GEO. H. STUART,

JOSEPH DUNN,

A. S. M'MURRAY,

WILLIAM RAY,

The Committee of the Congregation.

TO THE REV. SAMUEL B. WYLIE, D.D.,

Pastor of the First Reformed Presbyterian Church, Philadelphia.

Mr. Campbell, as chairman of the Committee of the Congregation, having concluded his address, Dr. Wylie replied substantially as follows:\*

DR. WYLIE'S REPLY.

REVEREND AND DEAR BROTHER:—Words can but feebly express the emotions excited in my mind by the scene now presented to me, and the whole transactions of the evening. I was not prepared for such things. The whole matter has been a spontaneous effort of the congregation, almost wholly unknown to me. I did, indeed, believe that I possessed the affectionate regard and good-will of my people generally, since they have long and frequently manifested such feelings towards me—but such an expression of them as has been made this evening, had not been at all anticipated. It was not needed to cement the bonds of amity between my beloved flock and myself, but it is not on that account less grateful to my heart. And permit me, reverend and dear brother, to state the fact that the selection of yourself, my kind and much valued friend for so many years, as the agent of the congregation, to present this splendid and valuable *testimonial* of their respect and love, has added a most agreeable zest to the proceedings of this evening. With regard to the address which you have just made, I would only remark, that while I appreciate the elegance of its composition, I must add that it soars into regions much higher than the sphere in which I have been destined to move, and ascribes to me worth and merit to which I make no pretensions. This, dear sir, I impute to your own generous heart, and to your kind partiality for your ancient friend. But let that pass. Allow me, my dear sir, to yourself personally, to the Committee of which you are chairman, and through you and them to the whole Congregation, individually and collectively, to return my most grateful and cordial acknowledgments.

As you have been pleased, sir, in terms of kindness to allude to the success and prosperity of the congregation, it is but justice for me to state that this is owing in no small degree to your own instru-

\* Dr. W.'s remarks being *extempore*, and not recorded at the time he spoke, he was requested to prepare a written reply, to be published in connexion with the Address of the congregation. In this reply he has embodied a brief sketch of the history of the congregation since its organization, Jan. 28, 1798, to the present time.

mentality. While a private member of the congregation, before entering on your missionary career, your Christian deportment, and vigorous and untiring exertions, assisted greatly in promoting our welfare and prosperity, especially in connexion with our Sabbath school, which you, with a few others like-minded, resuscitated, and to which you gave a tone of character so pleasing and so useful. Here you and your late colleague in the missionary field, the much-lamented Mr. James Craig, who has now gone to his reward, but whose memory is still dear to those of the congregation who had the pleasure of his acquaintance, laboured assiduously for many years, promoting the interests of the institution, and causing it to be productive of benefits far beyond the most sanguine expectations of its warmest friends. You have also been identified with our Missionary society, and your operations as a herald of salvation in a heathen land, not only should be, but have been, appreciated by all who are acquainted with them. Your works of faith and labours of love, your indefatigable exertions in the pulpit, in the bazaar, in the midst of idolatrous heathen, by your voice, your pen, and your example of Christian character, the instructions you have delivered, the important and valuable writings you have translated into the Hindustan, and other languages and so widely circulated,—all these will tell in wonderful and happy results when your soul shall have gone to the presence of your GOD, and your body shall have been mingled with the clods of the valley.

In expressing, dear brother, the sense I feel of your unceasing kindness to our Church, and the ardent desire for her prosperity and growth in grace which you have ever displayed, I have only further to add my humble and earnest prayer that GOD may ever have your your amiable consort, and your dear children, in his most holy keeping, and may abundantly prosper your laudable efforts in this Christian land for the promotion of the Missionary cause,—that he may spare you long to labour among the heathen, if it should be his will that you return to your former field of usefulness, and that at last you may, with “those who turn many to righteousness, be made to shine in glory as the brightness of the firmament, and as the stars for ever and ever.”

Addressing himself to the congregation, Dr. W. then proceeded, after some most affectionate and valuable counsels, to refer to his his-

tory during the last fifty years. His remarks on this subject have been expanded into the following narrative :

It may not be considered inappropriate on such an occasion as the present, to furnish a brief history of the origin, progress, and existing position of the 1st Reformed Presbyterian Church in Philadelphia, in connexion with the relation they have sustained to their present Senior pastor, on whom they have this evening conferred such a testimonial of their regard.

*Dearlly Beloved Brethren* :—He who is now your Senior Pastor, having graduated in the University of Glasgow, in the month of April, 1797, in the following August sailed for the United States of America. He had as fellow-passengers, Rev. William Gibson, with his family, Mr. John Black, now Rev. Dr. Black; Mr. John Reilly, afterwards Rev. Mr. Reilly; and Mr. Thomas M'Adam, all members of the Ref. Pres. Church. After a tedious voyage of seventy days, during which many dangers and hardships were encountered, the vessel reached New Castle, Del., on the 18th October. The yellow fever had prevailed in Philadelphia that fall to a considerable degree, and the city had been deserted by many of its inhabitants. After landing at New Castle, the passengers in the vessel dispersed in various directions, as previous purpose or present inclination induced them. Your present Senior Pastor, with Mr. Thomas M'Adam, determined to go to the city of Philadelphia. Having accidentally missed their passage in a sloop on board of which they had put their baggage to be conveyed to the city, they proceeded on their way on foot, and reached the city on Hallow Eve, Saturday evening, October 31, about sundown. The two travellers found accommodations in the same house, No. 208 North Second Street, and here they spent their first Sabbath. Mr. Gibson preached in the city that day, but they did not know it. On Monday they sallied forth in search of their trunks, which contained their all of wordly goods, and found, to their great mortification, that the sloop had returned to New Castle, and their baggage had been taken on shore by a fellow-passenger, but who he was, where he had gone, and how he had disposed of their property, they could not ascertain. Advertising in the newspapers, and other means which they used to obtain information, proved unsuccessful. At length, after eight days, during which they suffered peculiar hardships, by a remarkable Providence, always to

be gratefully remembered, they were conducted to a store on Market Street wharf, where they found their baggage safe and uninjured. During their first week's residence in the city, they had the pleasure of meeting with several of their fellow-passengers who had arrived by various routes. Among them, Mr. Gibson, Mr. Black, Mr. Reilly, and Mr. Atchison. Through Mr. Reilly they became acquainted with Mr. Samuel Campbell, and Mr. Thomas Thompson, with their families, members of the Reformed Presbyterian Church. Mr. Thompson's humble abode was the resort of all those who were attached to the covenanted cause, and its hospitable proprietor, as far as he was able, gave a welcome to every friend of the Redeemer. Mr. Thompson and his wife were immigrants from County Down, Ireland, staunch and strict covenanters, who had been in communion with Mr. Stavely's congregation, near Belfast. They were not affluent in worldly wealth, but rich in faith. Their hearts were noble and princely, and no wonder, for they were of royal lineage, they were born of God. In their house a society was in the habit of meeting, consisting at that time of the following members—Mr. John Stewart, from Paisley, Scotland, Mr. James M'Gowan, and Mr. Stephen Young, also from Scotland, and Mr. Charles Huston, Mr. John Wallace, Mr. William Atchison, Mr. Andrew Atchison, Mr. Samuel Radeliff and wife, all of whom came from Ireland, and of whom but two, Mr. Samuel Radeliff and Mr. William Atchison, are now alive, the former an elder in the Reformed Presbyterian Church, N. Y. Mr. John M'Kinley, then employed as a teacher in some part of New Jersey, also occasionally visited the society, and its number was increased by the addition of Mr. Joseph M'Clurg and his family, from Coleraine, Mr. Robert Orr, from Strabane, and Messrs. Black, Reilly, M'Adam, and him who now addresses you. The meetings of the society were held on Wednesday evening, and on such Sabbaths as there was no supply of preaching. They were, from time to time, visited by Rev. W. Gibson, who divided his ministerial services between them and a small society in New York. Harmony and love, sincere respect and mutual good-will, a genuine relish for sound doctrine, and a pure and holy zeal for the divine glory, marked the character of this little brotherhood. Its members were all industrious, economical, and well-behaved. They consecrated a large portion of their savings to the support of the Gospel, and though so few in numbers, and poor in worldly riches, they en-

deavoured to furnish a comfortable support for Mr. Gibson, during the half of his time which he spent among them.

It was a considerable time after their arrival in this city before the efforts made most assiduously by Messrs. Black, Reilly, M'Adam, and Wylie to obtain any proper employment were successful. Mr. M'Adam was the first who procured a situation, and, most generously shared his earnings with his less successful companions. Such was his disposition and character, and we might add a more noble-minded, intelligent, trustworthy, kind, and honourable man could not anywhere be readily found. His connexion with his companions was of the most agreeable and satisfactory character, and while the pecuniary assistance he rendered was not long after repaid, the debt of gratitude has never been cancelled. In about six weeks the others obtained employment. Mr. Reilly as a teacher near Darby, and by the benevolence of a venerable Quaker, Messrs. Black and Wylie in the same capacity, in Lower Dublin and Cheltenham, about ten miles north of the city. Thus all these four brethren, in the good Providence of GOD, were in such circumstances as to be able to procure by their honest industry a competent support.

As yet there had been no regular organization of the congregation in this city. Mr. Reid, a minister of the Reformed Presbyterian Church in Scotland, who had been sent on a mission to the United States in 1790, had spent some time here; he preached to a few individuals, and a society had been constituted. As it now appeared proper to take measures for an organization, Mr. Gibson brought on from New York, where an organization had been made a short time before, two elders, Messrs. Andrew Gifford and David Clark, and having constituted a session, organized the society as a congregation, ordaining as elders Messrs. Thomas Thompson and Stephen Young, the unanimous choice of the members. This ordination took place on Sabbath, January 28th, 1798. Messrs. Black and Wylie were not present on the occasion, as it was only on alternate Sabbaths that they could attend the society. Shortly after this, however, they obtained situations as tutors in the University of Pennsylvania, and thus took up their residence in the city. They had from this time the opportunity of meeting constantly with their Christian brethren, who yet assembled in the house of Mr. Thompson. How delightful was the communion of saints in that loving brotherhood!

In the spring of 1798, the Reformed Presbytery, which had been dissolved at the formation of the Associate Reformed Church in 1782, was again constituted by Messrs. M'Kinney and Gibson. The former of these gentlemen had emigrated from Ireland in 1793, and after having traversed a large part of the United States, had settled for a season in Philadelphia. In the summer of 1797, he had obtained a lot for the erection of a church, but shortly after the edifice had been commenced, the yellow fever broke out with great violence, and Mr. M'Kinney, with his family, removed to Galway, Saratoga County, N. Y. On the arrival of Mr. Gibson, he united with him in the formation of the Reformed Presbytery, which was constituted in the city of Philadelphia.

At this time the Congregation was in the habit of meeting in a school-house in Gaskill Street between Fourth and Fifth, and here the organization was made, and the ordinances were dispensed. At this, the first meeting of Presbytery, Messrs. Black, Wylie, and M'Leod were recognised as students of theology, and discourses were prescribed for them. Mr. Alexander M'Leod, afterwards Rev. Dr. M'Leod, had emigrated to this country from Scotland, in the year 1792, and had graduated in Union College, Schenectady, N. Y. Having been led by a discourse delivered by Rev. James M'Kinney, to connect himself with the Reformed Presbyterian Church, he commenced the study of theology under the direction of that gentleman, and was taken at this time under the care of Presbytery.

According to appointment, Presbytery met in the city of New York in the following August, and to this place the students of theology repaired to deliver their discourses. It was at this time that Messrs. Black and Wylie first met with Dr. M'Leod, and formed with him a friendship and intimacy which lasted during his whole life. The sacrament of the LORD'S SUPPER was dispensed at this time, and the members of Presbytery, and the theological students, with the few individuals then in connexion with the Church in New York, had an opportunity, when they partook of the symbols of the Redeemer's body and blood, to enjoy high and holy fellowship with one another, as well as communion with the Father and the Son JESUS CHRIST. This was the first celebration of the Lord's Supper in the Reformed Presbyterian Church, New York.

Having delivered discourses with approbation at this and two succeeding meetings of Presbytery, these young men, with Mr.



Thomas Donnelly, from South Carolina, who had also been received as a student of theology, were licensed to preach the Gospel. This took place on the 25th June, 1799, and the meeting was held in Coldenham, Orange County, New York. Such appointments were then given to them as circumstances seemed to render proper. Your present senior pastor, after preaching for some time in Walkill, Orange County, New York, and assisting Mr. M'Kinney at a communion in Galway, Saratoga County, in the same State, laboured for some time in New York. In the winter he returned to Philadelphia, where he remained till the spring of the following year.

In the year 1800, Mr. M'Leod received a call from the Congregation of Walkill, some of the subscribers to which were holders of slaves. Being unwilling to enter into a pastoral relation with any who were involved in the sin of slaveholding, he brought the subject before Presbytery, which decided that no slaveholder should remain in the communion of the Reformed Presbyterian Church. As the members of the Church in the South were generally involved in this sin, Presbytery resolved to appoint a committee to visit that section of country, and take such measures as might be proper to induce them to abandon the evil. In order that he might be a member of this committee, your senior pastor was ordained to the office of the Gospel ministry at Ryegate, in Vermont, June 25th, 1800, and in the fall of that year, in connexion with Mr. M'Kinney, set out upon his journey. In their progress they preached and baptized as opportunity required, and on their way through Pittsburg they ordained Mr. Black, and installed him in the pastoral charge of the Reformed Presbyterian Church in that place. From Pittsburg they descended the Ohio River as far as Maysville, Kentucky, when they commenced a journey on horseback through Kentucky and Tennessee, in both of which states they preached frequently and organized societies and administered the Sacrament of Baptism. Having reached South Carolina, they held meetings of the members of the Church in various places, and proposing to them the alternative of relinquishing the communion of the Church or emancipating their slaves, they had the pleasure of finding that all in that State were willing to sacrifice their claim to property in their fellow-men on the altar of religion. During their stay they ordained Mr. Thomas Donnelly, and installed him pastor of a large and flourishing congregation, requiring the services of two ministers, which long afterwards were obtained.

On their return they presented to Presbytery their report, which was accepted and approved. Mr. Alexander M'Leod was then ordained to the ministry, and constituted pastor of the united Congregations of New York and Coldenham. The Presbytery now consisted of six ministerial members, with ruling elders. All the ministers had pastoral charges, with the exception of Mr. Wylie, who, having declined several calls for his services, was appointed to supply the United Congregations of Philadelphia and Baltimore. About a year afterwards, in the fall of 1802, he accepted a call from these congregations, on the condition that he should be allowed to spend a year in Europe, that his pastoral connexion should commence on his return, and that at the end of two years he might be at liberty to select one or other, or neither of the congregations, without further action of Presbytery. As the congregation had been increasing during this time, it was thought proper to have additional elders. Accordingly, on the 5th of August, 1801, Messrs. John Stewart, William Henry, Thomas M'Adam, and John Reilly, having been duly elected, were solemnly set apart to this office. Mr. Stephen Young, a most worthy and excellent man, had some time before returned to Scotland. The communion was dispensed, in 1802, by Messrs. M'Leod and Wylie, to thirty-five persons, exclusive of the ministers.

While absent in Scotland, your senior pastor was not forgetful of his beloved flock, and had the pleasure of being the means of procuring a considerable sum of money in its behalf. From the Congregation in Glasgow he received for this purpose £22, and an equal amount from the Congregation in Paisley. These donations were on his return most gratefully acknowledged by a formal vote of Session. Being at that time few in number, and very feeble in resources, and yet having engaged in the erection of a church edifice, this aid was much needed.

On his return from Europe, late in the fall of 1803, your pastor was formally installed by Rev. Mr. Black. He found the congregation in this city, and that in Baltimore, in a very feeble condition. The ordinances had been dispensed with as much frequency as possible, and the church edifice had been roofed, but its accommodations were very poor, and its location exceedingly disagreeable. It was thought proper to abandon it altogether, and seek another situation. This design, however, was not carried into effect for a

considerable time, and meanwhile such improvements were made as rendered the building more comfortable.

The term of Mr. Wylie's connexion with the Philadelphia Congregation having expired, he was earnestly invited to remain with them. This application was presented at a meeting of Presbytery in Conococheague, in 1807, and at the same time an urgent call was addressed to him from the United Congregations of Galway and Duanesburg, New York. Feeling unable to decide for himself, your pastor referred the subject to the decision of the Presbytery. The appearance of things in this city was at that time very discouraging, and the prospects of usefulness and comfort in another locality much more favourable, hence the Presbytery recommended the selection of Galway and Duanesburgh. In the course of the following night, after much solicitude and prayer for Divine direction, your pastor felt that he could not abandon his little but beloved flock. He had the satisfaction of finding that his labours thenceforth became more successful, and the whole aspect of the congregation more encouraging. On the next communion, twenty-five persons were admitted to church privileges, and from time to time, numbers more were added to the church, of whom there was reason to entertain the hope they were such as should be saved.

In the year 1808, an increase of the Session being considered necessary, Messrs. John M'Kinley, James Robinson, and Robert Orr, were ordained to the office of ruling elders. In 1809, Mr. John Reilly was licensed to preach, and his connexion with this congregation terminated.

The congregation having continued to increase, more extensive accommodations were considered necessary. The premises then occupied were therefore disposed of, and a lot purchased, and the building in Eleventh Street, corner of Marble, which we now occupy, was erected. While this edifice was in progress, we were allowed by the Trustees of the Second Associate Reformed Church, to use their house in Thirteenth near Market, which was then unoccupied. Our own church was opened for divine service 21st June, 1818, although at that time the portion occupied for religious purposes was not so extensive as at present,—a considerable part in the rear being fitted up as school-rooms, and used for that purpose. About this time a charter, with an act of incorporation, was obtained from the Legislature of the State, principally by the wise suggestion and

laudable exertions of the present Rev. Dr. James R. Wilson, then a member of the congregation.

In the year 1819, the increase of the congregation required an addition to the Session, and Messrs. Isaac Campbell, John Murphy, and Samuel Bell, were elected and ordained to the office of ruling elders. In 1820, Mr. Caleb Gray, who had been previously an elder in the Associate Reformed Church, and had connected himself with us, was recognised as a ruling elder of our congregation. In 1824, Mr. Hugh Hardy, who had been an elder in a Reformed Presbyterian Church in Ohio, was recognised as sustaining the same relation to this church. In 1829, Mr. Henry Sterling, a ruling elder from the Reformed Presbyterian Church in Pittsburg, was elected to the same office in this church. In 1829, more accommodations were requisite, and the school-rooms in the back part of the church were removed, and the space they occupied rendered suitable for divine service.

While the congregation during this period enjoyed general peace and prosperity, as might be expected, it was not exempted from trials of various kinds. The little bark, for the most part, was favoured with fair weather and prosperous gales, but sometimes it encountered adverse winds and stormy waves. It was, however, always found that the tempest by which it might have been tossed, soon passed away, like the storms which purify the natural atmosphere, while very beneficial consequences result. The most severe trial which the congregation ever experienced, was the secession which took place in consequence of what was denominated a *pro re nata* meeting of the Eastern Subordinate Synod. By this assemblage a large number of our ministers were suspended from their office in the most irregular manner—an act in itself invalid, and which the whole Christian community have treated as a nullity. In consequence of the party which was rallied to sustain this act, a considerable number withdrew from the congregation and formed a new congregation, which before long procured a building and a pastor. We do not follow these misguided brethren with reproachful vituperation; so far as they are right in their views, and conscientiously believe themselves so, we cordially wish them “God speed.”

In the year 1835, a number of members of the congregation residing in the vicinity of Fairmount, feeling themselves able, in

connexion with some others friendly to reformation principles, to sustain the ordinances as a distinct congregation, received an amicable dismissal, and were organized into the Second Reformed Presbyterian Church. They have had the services of Rev. S. W. Crawford, now Dr. Crawford, who was regularly installed as their pastor; and after his demission, those of Rev. Samuel Stevenson, who was also installed in the same capacity. At present they are destitute of a minister, but it is understood that Mr. William Sterrett has accepted their call for his services, and from his excellent qualifications for the office, it is hoped that with the Divine blessing, they will increase and prosper abundantly.

In 1835, an increase of the Session was again considered necessary, Mr. Gray having departed this life, Mr. Bell having removed from the city, and Mr. Murphy having connected himself with the Second Reformed Presbyterian Church. An election was therefore held, and Messrs. James Craig, Robert Guy, Robert Lowry, and Charles Bruster, being chosen by the congregation, were ordained to the office of ruling elders. Of these but one, Mr. Robert Guy, now remains in the Session; Messrs. Robert Lowry and James Craig having been removed by death, the latter in 1845, after having laboured for more than seven years as a missionary in India. In 1842, additional elders were again chosen, and Messrs. C. M'Cune, Wm. Montgomery, J. Alexander, and G. H. Stuart, were set apart to that office.

In 1843, it was thought that the increase of the congregation, in connexion with the advancing age and multifarious employments of their pastor, required that he should have some stated and permanent assistance in ministerial services. After much deliberation and prayer, an election having been duly held, it pleased the congregation to find for their pastor an assistant in his own son,—one who had been brought up in the midst of them, and who “might be expected naturally to care for their state, and as a son with the father to serve with him in the Gospel.” His ordination and installation as assistant and successor of his father, took place on the 26th October, 1843, and since that time he has been employed as a co-labourer in this part of God’s spiritual vineyard. It may be permitted to a father to say, that the kindness of the congregation in making this selection, has been felt as one of the strongest evidences

of their love and affection; it has been to him satisfactory and consoling, and he believes the hopes entertained respecting its results have not been disappointed.

In 1846, in consequence of the increase of the congregation rendering such a measure expedient and desirable, and from the prospect which there was of extending the influence of Reformation Principles, and enlarging the boundaries of our Zion, the members of the congregation in the district of Kensington were set off as a separate congregation. The organization of the Third Reformed Presbyterian Church, which was formed in the most amicable manner, took place on July 6th, 1846. In the following year they obtained a pastor in the Rev. R. J. Black, who was ordained and installed on the 22d April, 1847. In consequence of ill health he has been obliged to leave his flock, but only, we trust, for a season. In the mean time it is a pleasing circumstance that they are supplied with the ordinances, with very few interruptions, and that their numbers are rapidly increasing.

It may be mentioned before closing this sketch, that the condition of the congregation at this time, is more prosperous than at any previous epoch. Under the management of its very efficient and diligent Board of Trustees, whose laborious and self-denying services deserve the highest encomiums, all its pecuniary engagements are met with promptness, and its debt is undergoing a rapid reduction. The Sabbath school, established in 1824, is in a very flourishing condition. The congregation are much indebted to its former superintendents, Messrs. M'Adam, Orr, Craig, and Alexander, and are deriving from it great benefits under its present zealous, indefatigable, and excellent superintendent, Mr. Geo. H. Stuart. By the instructions communicated in it, an incalculable amount of good is done both to the old and the young of the congregation. The tender minds of the children are imbued with Christian knowledge, and their expanding hearts are furnished with appropriate aliment. Those who communicate instruction increase their own knowledge, and parents are greatly aided in the discharge of their duties to their children. It has been a prolific nursery, from which many precious shoots have been transplanted to the garden of the Church, where, as trees of Righteousness, they are bringing forth much fruit to the glory of God. Its prosperity and usefulness are now greater

than ever, and we trust that the LORD will yet cause it to "increase more and more."\*

In concluding this narrative I must express my sincere thanks to the congregation for the kindness and respect they have ever manifested in their intercourse with me. I have never had reason to complain for want of temporal support, and the sum which they furnished was quite liberal, considering their circumstances, and was always paid as punctually as a check on the best bank. My connexion with them has been long and pleasant, and I have had the gratification of seeing among them evidences of the Divine approbation of my labours. My heart's desire and prayer for all of them is that they may be saved, and I trust that the growth of piety and genuine godliness may ever keep pace with the increase of their numbers and resources, and be undiminished by any adverse circumstances which may surround them. Let them remember to seek *first* the kingdom of God and his righteousness, and then rest assured that all other things necessary for their present and eternal happiness shall be abundantly added. In the language of the apostle Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle. Moreover, I will endeavour that ye may be able, after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." (2 Pet. i. 12-16.) And now, brethren, in the lan-

\* Among many cases which might be mentioned showing the influence which the instructions of the Sabbath school exert upon the youthful mind, one may be here recorded. A short time ago, a fire occurred near the centre of the city, which threatened to consume the house in which a member of our church, a widow with her only son, resided. The building was saved, and the next day the little boy, when talking on the subject, said he had felt sure that their house would not be burned.—"Why were you sure?" said his mother, "Because," replied the child, "my Sabbath school teacher told me that God would hear the prayers of little children, and when I was afraid the house would be burned, I prayed to him to save it; and I went on praying all the time, until the fire was put out. Now," he added, "I know that God hears the prayers of children, for he has heard my prayer."

guage of the inscription on the seal of the corporation of our church,  
 "LET MESSIAH REIGN."

V E R S E S

SUGGESTED BY READING, IN THE PRESBYTERIAN, AN ACCOUNT OF THE PRESENTATION OF A  
 MEMORIAL TO REV. DR. WYLIE.

"The congregation of the Reformed Presbyterian Church, Philadelphia, presented their venerable pastor, the Rev. Samuel B. Wylie, D.D., in testimony of their affection and gratitude, and in commemoration of the fiftieth anniversary of his arrival in Philadelphia, a very handsome piece of plate, and a purse of gold containing \$500, in money. At the close of the service which was held on the occasion, the whole congregation passed round before the pulpit, and shook hands with their excellent and much-esteemed pastor, who at the age of nearly seventy-five years, is still able to discharge his duties with great acceptance."

*The Presbyterian.*

TO REV. SAMUEL B. WYLIE, D.D.

Thy church glad thanks to thee hath sung,  
 We fain would be repeating ;—  
 For though our harp be willow-hung,\*  
 We send thee joyous greeting ;—  
 Though churchless, pastorless, we live,  
 Yet our true sympathy we give.

Thy people rise to bless thee!—rise  
 With glad united lays ;  
 And prayer ascends unto the skies,  
 Blent with the voice of praise ;  
 They sing—"God gave thee not in vain !"  
 What hast thou done such meed to gain ?

Thou'st taught firm trust 'mid tempests' frown,  
 In a good God alway :  
 Thou'st soothed the stricken, and bent down  
 Beside the sick to pray ;—  
 "Weeping with those who wept,"—thy voice  
 Hath joyed with those who did rejoice :—

\* There is in ——— no Reformed Presbyterian Church.



The guide to all who looked to thee,  
 In times of joy and gloom ;  
 Still pointing them unceasingly,  
 To life beyond the tomb ;—  
 The star whose steady lustre beamed,  
 To show the Christ for the redeemed.

Example of strong faith !—thy home  
 Hath not been always bright ;  
 Dark sorrow came, as it will come,  
 To try the spirit's might :  
 Thou'st known the chastening love of God,  
 And often bowed to kiss the rod.

Yet meekly was thy cross up taken,  
 With quenchless trust in Him ;  
 For never wert thou God-forsaken,  
 Tho' life looked darkly dim ;  
 'Mid sacrifice and tears, grew bright  
 The heaven thou ever hadst in sight.

“Toiling, rejoicing, sorrowing,”  
 So hast thou journeyed on,  
 Until in thy stern tasks performing,  
 Full fifty years have flown ;  
 And now they rise to bless thee !—they  
 Whom *thou* oft blessed upon their way.

Blest *shalt* thou be !—when at God's throne  
 At last thou shalt appear,  
 With the bright band thou hast led on,  
 Through storm and trial here ;  
 Blest wert thou !—art thou !—and to be  
 God-blessed through all eternity.

Oh ! long on earth, we fain would pray  
 Thy spirit to detain ;  
 Could love—could prayer—prolong thy stay,  
 Then shouldst thou long remain,  
 A holy mission to fulfil,  
 And bless us with thy presence still.

But the death-doom is thine!—we crave  
 From Heaven—beseech—implore  
 This,—that thou pass not to thy grave  
 Through a pain-suffering door,  
 But calmly, gently, find thy rest,  
 Thy head upon the Saviour's breast.

MARGARET J. C.

ALBANY, December 21, 1847.

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[We subjoin some of the notices in periodicals, to which reference is made in page 24 of Dr. M'Master's Discourse.]

THE LATE REV. SAMUEL B. WYLIE, D.D.

OCTOBER 13th, 1852, departed this life, in the living hope of a blessed immortality, the Rev. Samuel B. Wylie, senior pastor of the First Reformed Presbyterian Church, Philadelphia.

“Know ye not that there is a prince and a great man fallen this day in Israel?” An able, learned, and good man, indeed, has this day fallen in our Israel,—himself an Israelite indeed, in whom there was no guile. He lived to a good old age,—lived usefully; and, full of days, in the bosom of his family, and in peace with God and man, “fell asleep in Jesus.”

The Rev. Samuel B. Wylie, at the time of his decease, had entered on his eightieth year, having been born May 21st, 1773. Ireland—the Emerald Isle, the country of Usher, of Boyle, of Leland, of Berkeley, of Burke, of Grattan, of Magee, and a long line of other illustrious names,—a country which he never ceased to love,—was the land of his nativity. His Creator bestowed upon him a constitution of body and mind of great firmness and vigour. Capable of great mental labour, he feared not for the results of that labour upon his outward frame, and of that labour he was not frugal. With the exception of occasional violent attacks of excruciating headache, of more than ordinary duration, under which, in his own manner of humility, earnestness, and devotion, he would pray, “Oh, stay thy rough wind in the day of the east wind,”—he was greatly blessed with health.

Early in life he entered upon a course of study, and from its

commencement he did nothing in it by halves. His purpose was to master every subject of which he laid hold, while his perseverance was in full correspondence with the determination and vigour of his mind. Thus, well prepared, he entered the classes in the University of Glasgow. Into the learned University of his native land—there was then no Belfast or Londonderry College—he could not be admitted, except upon terms which his soul abhorred—the recognition, under the solemnity of an oath, of George III. as the Church's head. Presbyterian Scotland, without any such condition, opened the doors of her educational halls to the youth of every name and every creed. In the University of Glasgow, our departed friend, with diligence, ability, and the decided approbation of his professors, pursued his course in the several classes, until, with distinguished honours, he received the master's degree in the arts.

Upon his arrival in the United States, in 1797, in company with his fellow-student and bosom-friend, the late venerable Dr. Black, of Pittsburg, he found employment for his well-trained mind as an instructor in the University of Pennsylvania. In that institution, long celebrated for its thorough learning, both of these talented young strangers found employment and literary companionship congenial with their minds and habits. In June, 1799, they, in company with another of kindred spirit, the late Dr. Alexander M'Leod, of New York, having with great approbation passed through the appointed trials before Presbytery, were licensed as probationers for the ministry of reconciliation, in the Reformed Presbyterian Church. Thus it appears that our venerable friend, now called from us, was more than fifty-three years in the public service of the Church of God, and of those years he was more than fifty-one the pastor of the church in which he was first settled. With what ability and faithfulness he fulfilled the duties of that relation, we now leave to that large and flourishing congregation, and its large and numerous colonies found, under distinct organizations,\* in the several parts of the city, to tell. The old and venerable elders and members of this first church—at present left in charge of the younger and excellent son of our departed friend, and who, for some past years, as junior pastor, was the worthy colleague of his venerable father,—these old men, we say, can furnish the materials of an interesting history of this establishment for the past half century, and they

\* Four, if not seven, distinct congregations have originated from this first church.

can tell the story of the abundant and able labours of their late beloved and revered minister.

Till his latest year—we were about to say, till his latest day—Dr. Wylie was a laborious student, and that in the higher departments of literature and science. Could his large and well-selected library, rich in the treasures of ancient and modern lore, speak, it would tell of his mental toils, the industry of his late and early hours, and the valuable spoils that from its pages he carried away. But of all this there are living voices to give ample testimony. Upon this the *Alumni* of the University of Pennsylvania are not backward to speak. Visit them in the various departments of educated life, at the bar, upon the bench of justice, in the halls of legislation, in the chair of state, in the professors' chairs; or go to the abodes of suffering humanity, where disease is met by the physician's skill, or to the sanctuary, where the ministers of God proclaim the message of Heaven, and explain the contents of the sacred record,—and you will have proof of what we say. These, all of these will affectionately tell you of their obligations to this distinguished man, for the instructions given by him, either in the chair of the University, or in that of the theological hall.

After an eulogium, of no common character, upon the talents, ripe scholarship, and long and able services of Dr. Wylie, as Professor and Vice-Provost of the University, by the trustees, on the occasion of his resignation of the chair he had so long and so honourably filled, it was but just to record “their conviction and their firm belief, that to his learning and abilities and deservedly exalted character for moral and intellectual worth, this University is in a large degree indebted for its reputation, success, and usefulness.” This testimonial they gave, and placed it on their record; at the same time, they honoured him by the appointment of “Emeritus Professor of the Greek and Latin Languages in the University.”

Our reference to Dr. Wylie has chiefly been as an able, learned, and laborious friend of literature and science; and these are high qualities, fitting their possessor to occupy high places in the social scale. He, however, had other characteristics. His attributes of moral character were no less elevated than those of his intellectual; but the narrative of both must be left to the fidelity of his biographer. We may, nevertheless, say, that his heart was as tender and warm as his mind was vigorous and full. Under the generous

impulses of that heart his hand was ever open, the strings of his purse untied, and the doors of his house unlatched. By ungrateful or unprincipled imposition he may repeatedly have suffered ; but he willingly preferred the losses attendant upon the imposture of others to the servitude of a suspicious temper in himself. To the self-inflicted torture of such a temper he was a total stranger. Though a firm, humble, and penitent believer in the deep depravity of our nature, yet, as regarded others, except to warn against sin and danger, he loved not to fix his mental eye upon the dark, deformed side of fallen humanity. His delight was rather to contemplate it on the fairer side. To human infirmity, especially when found in the neighbourhood of integrity, he was tenderly indulgent. His own moral rectitude was firm, and towards himself even severe. With what he considered morally wrong, he could make no compromise. His piety of heart was tender and intense ; and few, if any, ever came under his influence without feeling this to be so ; and how many have profited by it, a future day will tell. His retiring delicacy was extreme ; his friends thought unduly so. This arose neither from incompetency of expression, for few had a more ready command of a happy utterance, nor from a cautious desire, on important subjects, to conceal his views, for he had nothing of the double-minded man. He was, as we have said before, an Israelite indeed, in whom there was no guile. An innate opposition to arrogance, and detestation of pretension, he seemed to cherish upon principle.

As a minister of Christ, universal testimony said he was an able expounder of the word of God. In sermonizing, his great aim was truly and impressively to unfold and exhibit important thought. His ample stores of knowledge furnished him with material for happy illustration of the lively oracles. And though in his voice there might not be much of that silver tone which, as mere sound, falls pleasantly upon the ear, yet in it there was never wanting the strength of a manly power, marked by an earnestness of manner that told of the importance of the subject, and, imbued with the tender sentiments of a feeling heart, sanctified by the truth, left few who heard him unaffected by his discussions, or indifferent to his matter. He was a theologian of the old orthodox school, which, when well understood, saves from the narrow-heartedness of the little partyism of little minds. He saw and appreciated intellectual,

moral, and spiritual worth, wherever found. In his constitution, candour was a commanding element.

The truth and spirituality of his religion, too, made him an ardent advocate of the rights of man. At an early period of his life, the casting of himself on the side of those rights, against oppression, exposed him to perils in his native land. With the republican principles of his adopted country he found his own sentiments at once to identify. Upon this subject, he was a stranger to the pain that accompanies the transition from one set of principles to another. Such transition he had not to make. In his politics, as in his religion, his principles were on the side of God and man. Of his early agency, along with others, in the breaking of the fetters that bound the wronged sons of Africa, and in the removal of the stain of slavery from the robes of his church, he never repented. Love to God and man was, he well knew, the sum of duty taught by the law, the prophets, the apostles, and by the Lord himself.

But our remarks must not be prolonged. The voice of this father in Israel is now hushed in the silence of death. No more shall it be heard in the sanctuary of God on earth. No longer, in the temple below, with him will those sweet hours of the communion of saints to us return. But there is a *rest* into which before us, it is trusted, he has entered, and a higher communion than that afforded upon earth, he enjoys. There is "the house not made with hands, eternal in the heavens." There immortal spirits dwell, and act, and enjoy the companionship of the general assembly and church of the first-born, while the redeemed dust of the bodies of those sainted spirits rests in hope of a happy return to life. There shall be a resurrection of the just.

Such thoughts as these, in our days and nights of sorrow, bring consolation to the wounded spirit. Who in days of darkness has not felt this to be a reality? The telegraphic annunciation, in these words, "Dr. Wylie is just falling asleep in Jesus," and another, not long after, assuring that his ransomed spirit had entered into rest, fell heavily upon the heart, and made it sad. The mental records of an unbroken confidential friendship of more than fifty-two years crowding before the eye, found the place of tears; and relief, such relief as tears can give, was felt. But such grief of heart can only find relief in the consoling truth, "Blessed are the dead who die in the Lord." By the life and death of our departed friend, as illus-

trating the inspired declaration, "Whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's," let us be admonished to follow his example, as he followed Christ. He was a man, and whatever was lovely, noble and honourable in man he loved. He was a friend, generous and confiding. In the social relations and intercourse of life, he was unsuspecting, kind, and tender. He was a patriot, and sought his country's good. He was a philanthropist, and sought the elevation, intellectual, moral, and religious, of our common nature, in the various classes of men. He was a ripe scholar, and sought the universal education of our race. He was a Christian, and loved and laboured for the light, purity, influence, and extension of the kingdom of Christ. He was a saint, and loved holiness; he loved and adored his God, God in Christ, because he is glorious in holiness. All this his weeping family know, and in it find a healing balm for their wounded spirits; his bereaved congregation confess it in their sorrow; the community at large, at home and abroad, recognises its truth; and by the heart of confidential friendship it is tenderly and deeply felt.

KHP.

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#### NOTICES OF THE REV. DR. WYLIE'S DEATH.

Believing that it will be gratifying to our friends at a distance, to have the various notices which have appeared in the papers of this city, in relation to the decease of our late venerated and beloved father, the Rev. S. B. Wylie, D.D., we publish the following:

From the Evangelical Repository.

#### THE DEATH OF THE REV. DR. WYLIE.

This aged and highly respected minister of the Gospel, departed this life on Wednesday, Oct. 13th, a little after 9 o'clock, P. M. We were in a lower room of his residence at the time he breathed his last. A short time before his death his spirit was commended to his covenant God, in a fervent prayer, by his son-in-law, Dr. McLeod, of New York. It was truly a solemn moment when the intelligence reached us that his spirit had passed away.

Dr. Wylie was in the 80th year of his age, and 53d of his ministry, and had been, if we are not mistaken, for nearly 50 years pastor

of the First Reformed Presbyterian Church in this city. He also discharged for many years with great acceptance, the duties of a professor of Theology and Hebrew, in the Seminary of the Reformed Presbyterian Church, and of the learned languages in the University of Pennsylvania, located in this city. He was, and justly so, greatly beloved and revered by the members and ministers of the Reformed Presbyterian Church, and highly respected by all who knew him.

There are few, perhaps, of those not intimately associated with him, who have felt his death more sensibly than the writer. Ever since we took charge of a congregation in this city, his conduct towards us has been marked by special kindness and courtesy, for which we shall ever feel grateful, and the instructive and interesting interviews with him which we have occasionally enjoyed, will not soon be forgotten. Deeply do we sympathize with his bereaved friends, and the members of his congregation. May the former enjoy in rich abundance the consolations of the Gospel; and the latter, now that they are no longer permitted to behold the venerable form of their pastor in the sanctuary, profit by his counsels and instructions in time past!

His remains were deposited, on Monday the 19th, in the Woodland Cemetery, in the presence of a vast assemblage of persons, composed of the members of his flock, the professors of the University, the ministers of the different denominations in the city, and his acquaintances in general. Many bitter tears will doubtless moisten his grave.

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From the Christian Instructor.

“SAMUEL BROWN WYLIE, D.D.—BORN MAY 21, 1773—DIED OCT. 13, 1852.—A SERVANT OF GOD FROM HIS YOUTH, AND FOR THE LAST FIFTY-TWO YEARS A MINISTER OF OUR LORD AND SAVIOUR JESUS CHRIST. ‘THIS CORRUPTIBLE MUST PUT ON INCORRUPTION.’”

Such was the simple and beautifully appropriate inscription upon the coffin of the Rev. Dr. Wylie, Pastor of the First Reformed Presbyterian Church in this city, and the loved and the wept of multitudes on multitudes, as he was borne to his narrow house on Monday, the 18th ult., by one of the largest and most deeply affected



funeral processions that has ever been witnessed in our midst. Nothing more needed to be said—so full, so just, so true. “Well done, good and faithful servant, enter thou into the joy of thy Lord.” “They that be wise shall shine as the brightness of the firmament, and they that win many to righteousness as the stars for ever and ever.”

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From the Evening Bulletin.

DEATH OF REV. DR. WYLIE.

The public will hear with profound regret of the death of Rev. Samuel Brown Wylie, D.D., which took place at his residence in this city last evening. Dr. Wylie was for more than half a century pastor of the First Reformed Presbyterian Church. He occupied also, for many years, the Chair of Theology in the department of the Church of which he was a minister, and was Professor Emeritus of Ancient Languages in the University of Pennsylvania. He died in the 80th year of his age, and the 53d of his ministry.

Dr. Wylie was a distinguished scholar, in classical, oriental, and general literature, a learned and able theologian, a most successful instructor, a genuine philanthropist, and a true Christian. There are few living who could look back upon a career so long and so distinguished for laborious efforts in behalf of religion and of society. His death will be deplored wherever his eminent virtues, his great learning, and his pure character, are known.

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From the Inquirer.

DEATH OF DR. WYLIE.

We have to announce the death of one of our aged and well-known citizens, the Rev. Dr. Samuel B. Wylie, which took place at his residence in Francisville, near Philadelphia, on the evening of the 13th instant. Dr. Wylie was the oldest clergyman in our community, and his pastoral connexion had been of the longest duration, for it extended, we believe, to a period of about half a century. By that worthy congregation, to which he had so long and faithfully ministered, his death will be, we are very sure, mourned with a grief of a peculiarly affectionate character—so much of active, kindly feeling, did this good man mingle with all official intercourse with

his fellow-men. Dr. Wylie has been, however, known among us also for many years, in another social relation, much more extended in its nature than that of a pastor to his congregation; we need hardly say that we refer to his long, laborious, and honourable career as a teacher—first as the principal of a classical school, and afterwards as Professor of Languages in the University of Pennsylvania. For fifty years did he here devote himself to the cause of education—wisely, learnedly, and zealously—the successful teacher of two generations.

The debt of gratitude a community owes to such an intellectual benefactor admits of no precise measurement; but his numerous pupils, many resident here, and many scattered throughout the whole country, have always shown themselves very willing and affectionate witnesses of their obligations to him. Dr. Wylie's exertions in the cause of education were never intermitted, until, actuated by a high moral sense, he resigned his Professorship, as soon as failing health and the infirmities of age led him to question his ability to do entire justice to the duties of his station. A career of life-long study and of educational labour, persevered in for fifty years, was closed by a short period of the well-earned retirement and repose of an honoured old age, a little interval before this pious, learned, and good man departed from among the fellow-men, whom he had served with such genuine and affectionate fidelity.

Dr. Wylie, it may be proper to remind our readers, has been, also, Vice-Provost of the University of Pennsylvania, and continued, up to the time of his decease, *Emeritus* Professor of Languages.

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From the North American.

THE LATE REV. DR. WYLIE.

An event, the melancholy impress of which will be widely felt, occurred in this city, on Wednesday evening, in the death of the Rev. Dr. Wylie, *Emeritus* Professor of Languages in the University, and, we believe, the oldest Christian Pastor of any denomination in Philadelphia. There are many, beyond the immediate friends of the deceased, to whom this announcement will cause regret. A good man has gone from our midst, and the void thus made will not be easily filled. The church to which he was attached will lament a pillar removed, and learning the extinction of a light of no inferior

brightness. Through the many young men whom he taught and trained, and who are gracing the learned professions and the walks of business, he has made, and will continue to make, an impression on the country. His memory will be cherished as long as men know how to prize a warm and generous heart—an unflinching devotion to truth—a charity ceaseless in its outgoings—an intelligent and ardent love of country—a ripe and finished scholarship—and a deep-toned and humble piety.

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From the Sun.

REV. SAMUEL BROWN WYLIE, D.D.

Died at his residence in this city, on Wednesday evening, in the 80th year of his age, and the 53d of his ministry, having been for all the latter period pastor of the First Reformed Presbyterian congregation. Dr. W. has occupied also, for a long time, the Chair of Theology in his church, and was Professor Emeritus of Greek, Latin and Hebrew in the University of Pennsylvania. He was among the most distinguished linguists in our country, a finished belles lettres scholar, an able theological controversialist, a preceptor who gained the love of all who studied under his care, a pure-minded friend of man, and a meek and genuine Christian. For more than half a century he has been zealously engaged in advancing human happiness on earth, and preparing his fellow-men for the enjoyments of futurity. His success has been as complete as his exertions were distinguished, and his death will be deplored, not only here in the immediate sphere of his usefulness, but throughout the Christian world, in which his learning, purity, and high-toned character, have left behind an example for emulation. Truly, a good and great man has passed away, full of honours, and ripe for his home among the blessed.

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From the Inquirer.

THE DEATH OF A GOOD MAN.

In the demise of Dr. Wylie, it may well be said that a great and good man has gone to his rest. To die a pure and blameless Christian, should be the aim of us all. Alas! how few reach the elevated

standard of our deceased friend. His almost celestial career on earth shed a halo about his walk and conversation, that can never be forgotten by those who knew him. One ought not, therefore, to lament his departure. He had finished his long journey with such purity and fidelity, ay, and steadfastness of faith, that he seemed fully ripe for the glories of the world of spirits. He may justly be said to have been called home, and why should we murmur at the summons, seeing that his mortal has put on immortality?

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From the Presbyterian.

#### DEATH OF DR. WYLIE.

On the 13th instant, at his residence in Philadelphia, the Rev. Samuel B. Wylie, D.D., departed this life in the 80th year of his age, and the 53d of his ministry. Dr. Wylie was pastor of the First Reformed Presbyterian Church in Philadelphia, and Emeritus Professor of the Latin and Greek Languages in the University of Pennsylvania. We have been acquainted with the deceased from our boyhood, and were deeply indebted to him as our venerated instructor. He was profoundly learned, and had few equals in classical attainments and oriental scholarship. Although not endowed with the outward graces of an orator, no intelligent hearer could listen to his sermons without a deep conviction of his ability as a theologian. As an instructor for nearly half a century, he was successful, and few could boast of as many accomplished scholars formed under his training. As a man, he was characterized for his confiding temper—perhaps too confiding for his own temporal interests, and for that genuine kindness of heart and cordiality of manner which rendered his company so agreeable. He was, too, a Christian of simple aims and of unmistakable sincerity. Fulfilling his fourscore years, he has been gathered to his fathers, with the esteem of the good, and with as fair a testimony from the world around him as a strictly consistent Christian and honourable man could achieve. We give this passing notice to the memory of this good man, in expectation that we shall be furnished with a fuller and more suitable obituary notice, from some one of his ministerial friends who enjoyed intimate converse with him.

From the Banner of the Covenant.

It is our painful duty to announce the decease of the Rev. Samuel B. Wylie, D.D., senior pastor of the First Reformed Presbyterian Church in Philadelphia. He died at his residence in Francisville, on the 13th of October, about 9 o'clock, P. M., in the eightieth year of his age, and the fifty-third of his ministry. On the subsequent Monday, his remains, accompanied by a vast concourse of friends, were interred in the Woodlands Cemetery.

The funeral services at the house, which were very appropriate and solemn, consisted in the reading of selections of Scripture by Rev. W. Sterrett, address by Rev. John M'Dowell, D.D., and prayer by Rev. Joseph T. Cooper, D.D. Benediction at the grave by Rev. Samuel W. Crawford, D.D.

Thus has passed from his labours to his reward, a faithful servant of the Most High God, who was loved, honoured, and venerated, while he lived, and whose memory will be fondly cherished, so long as the Reformed Presbyterian Church shall have a place upon the earth.

The pages of the Banner will disclose our reasons for adding nothing to this brief announcement.

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PROCEEDINGS OF THE BOARD OF TRUSTEES OF THE FIRST  
REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

At a meeting of the Board of Trustees of the First Reformed Presbyterian Church, Philadelphia, convened with special reference to the decease of the Rev. Dr. Wylie, on the 14th October, 1852, the following preamble and resolutions were unanimously adopted :

Whereas, it has pleased the Great Head of the Church to remove from the scene of his earthly labours our aged and beloved pastor, the Rev. Samuel B. Wylie, D.D; and whereas, it is suitable and proper that we, the Trustees of the congregation which has been under his pastoral care for nearly half a century, and which owes so much to his faithful labours as an under shepherd, should give expression, not only to our feelings of high regard and appreciation of his exalted worth as a man, a theologian, and a scholar, but likewise

our love for him as a truly devoted minister of our Lord and Saviour Jesus Christ :

Therefore resolved, That whilst we bow with submission to the All-wise Disposer of events, who has removed our venerable pastor from the church militant to the church triumphant, we would also express our sincere sympathy and condolence with the bereaved family, and unite with them in the prayer, that our Covenant God will sustain them in this their time of trial, and will be to them, as He has promised, a "Father of the fatherless, and a husband to the widow."

Resolved, That while we sincerely mourn this great public and private bereavement, our grief is tempered by the full assurance that our departed friend and pastor has entered on a happy immortality, and that our loss is his eternal gain.

Resolved, That in testimony of our affection, we, as the authorized agents of the Congregation, will purchase a burial lot in any of the public cemeteries which the family may designate, and present it to them, that the mortal remains of our beloved pastor may be deposited therein.

Resolved, That as a further testimony of our attachment and esteem for the deceased, we make immediate arrangements to have the church suitably shrouded in mourning, and that it continue so for the space of six months.

Resolved, That we attend the funeral.

Resolved, That a copy of these resolutions be transmitted to the family of our late pastor, and that they be published in the Banner of the Covenant.

GEORGE GORDON, Pres.

JAMES P. SMYTH, Sec.

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PROCEEDINGS OF A CONGREGATIONAL MEETING OF THE FIRST  
REFORMED PRESBYTERIAN CHURCH.

Philadelphia, Church in Eleventh Street,  
October 20th, 1852.

Agreeably to public announcement made on the preceding Sabbath, the members of the First Reformed Presbyterian Congregation assembled in large numbers on the evening of the 20th of October,

1852, in the church on Eleventh Street, for the purpose of adopting suitable measures to show their respect for the memory of their late senior pastor, the Rev. Samuel Brown Wylie, D.D.

Mr. Robert Orr, the oldest elder of the Congregation, and the only male survivor of its original members, was called to the chair, and Mr. John W. Faires appointed Secretary.

After prayer, and a brief statement by Mr. Faires of the object of the meeting, it was resolved, on motion of Mr. George H. Stuart, that a committee of five be appointed to prepare and submit to the Congregation for adoption, some resolutions expressive of their feelings on the mournful occasion.

The chairman appointed as the committee, Messrs. G. H. Stuart, Andrew Alcorn, James Graham, Jr., Dr. Andrew S. M'Murray, and John W. Faires, who immediately retired for the purpose of performing the duty assigned to them.

The Congregation then engaged in devotional exercises, which were continued during the absence of the committee.

On their return, the committee submitted the following preamble and resolutions, with the accompanying address to the Rev. Theodorus W. J. Wylie, now sole pastor of the Congregation.

#### PREAMBLE AND RESOLUTIONS.

Whereas, it has pleased Almighty God, in the all-wise dispensations of His providence, to remove from the scene of his labours on earth to the rest that remaineth for the people of God, our aged, venerable, and dearly beloved pastor, the Rev. Samuel B. Wylie, D.D.; and, whereas, during a pastoral relationship to us of half a century, by the faithful and affectionate discharge of duty, he has secured the esteem and love of every member of this Congregation, which, by the blessing of God upon his self-denying and arduous labours, has grown from a small society to a large and flourishing church, extending its branches to all parts of the city, and which, through his unceasing exertions, has made its influence felt not only in our own land, but in the far-distant regions of Northern India, where the Gospel has been proclaimed, and the banner of the covenant is now upheld by those whom he trained and encouraged to go forth and do battle for the Lord, so that though dead he yet speaketh, and his works do follow him; and, whereas, we deeply

lament this sore bereavement and loss, not only to us as a Congregation, but also the Church at large, and to the community of which Dr. Wylie was so bright an ornament; and whereas, cherishing the most profound regard for his memory, we are assembled for the purpose of expressing our feelings of deep grief on this mournful occasion, be it therefore

Resolved, 1st, That as a Congregation we deeply mourn the decrease of our aged and beloved father and teacher in the Lord. Abundant in labours—powerful, eloquent, clear, and fervent in his expositions of the sublime truths of our holy religion, admirably illustrating the character of a man of God and faithful minister of the Gospel, adorning the doctrine of God our Saviour in all the relations he sustained in life as citizen, husband, father, friend, teacher, and pastor; his removal from among us hath left a void which we are sure cannot soon be filled.

Resolved, 2d, That we deeply sympathize with the bereaved widow and the other relations of our deceased pastor, and fervently pray that He who is “the widow’s shield and the stay of the orphan,” who “bindeth up the broken-hearted and comforteth all who mourn,” will support and uphold them under this severe affliction.

Resolved, 3d, That although our aged pastor has been removed from our head, yet it is cause of gratitude and thankfulness to God, that in his son, our pastor by the unanimous choice of the Congregation, an Elisha survives, on whom we believe the spirit of Elijah rests. In taking up the mantle of his revered parent, he need not inquire, “Where is the Lord God of Elijah?” The promise is, “Lo! I am with you alway.” “This God is our God for ever and ever, He will be our guide even to death.”

Resolved, 4th, That as a Congregation, with one heart and one mind, we will encourage and sustain our beloved young pastor in the discharge of the arduous and highly responsible duties that now devolve upon him, by our prayers, our exertions, and our harmonious co-operation with him as a united people, in the work of the Lord, thus endeavouring to realize the beauty and loveliness of brethren dwelling together in unity.

Resolved, 5th, That we highly approve of the prompt action of our Board of Trustees in clothing the pulpit in the habiliments of



mourning, and procuring a place of sepulture for the remains of our deceased pastor.

Resolved, 6th, That as a further testimony of respect to the memory of our deceased pastor, a committee of three be appointed, who, in connexion with the Session and Board of Trustees of this Church, shall take measures for the erection, in the name of the Congregation, of a suitable monument to mark the spot where his remains rest.

#### ADDRESS.

Beloved Pastor—It hath pleased our Heavenly Father, in his all-wise and adorable providence, to remove by death your dear father, our much-loved senior pastor, and to weigh down your spirit with a heavy sorrow. While we would not intrude on the sacredness of your grief, we desire the privilege of mingling, in Christian sympathy, our tears with yours, in lamenting your sad bereavement.

We pray that the Father of mercies, and God of all comfort, may comfort you and all your father's house, in all your tribulation; that the loving Saviour, even Jesus who wept over the grave of Lazarus, may sustain your hearts by the sweet promises and cheering hopes of the Gospel; and that the Holy Spirit, the Comforter, may sanctify to your souls this severe affliction.

While we sympathize with you in your domestic sorrow, we bewail the calamity which has fallen upon us as a Congregation. We have lost for ever our aged, our beloved, our venerated pastor. The delight of our eyes, the joy of our hearts, has been taken away; and our glory brought down to dust. No more shall we behold that hoary head, that majestic countenance, that stately form, which age had scarcely begun to bow. No more shall we listen to that voice proclaiming to us the glorious truths of the everlasting Gospel, or addressing to us words of friendly greeting. Sermons, prayers, Sabbaths, Sacraments, rush upon our mind in vivid remembrance, and link his memory with sweet and hallowed associations. Our aged mourn,—for the associate, the adviser, the pastor of their youth has been taken away. Our poor, our widows, our fatherless children mourn; for their friend, their father has gone for ever. In some of us the recollections of early childhood are stirred up, and the deep fountains of our hearts are troubled.

Alas! we have consigned the remains of our friend, our pastor,

our father, to the tomb, and in the solemn stillness and melancholy moonlight of an autumnal evening, we have heaped the clods upon his coffin.

We mourn our irreparable loss; but while we mourn we rejoice that our loss is his eternal gain. We bless God for the good hope we entertain through faith, that his spirit has entered into heaven, and increased the number of the saints in glory. We are persuaded that over the spot where his body sleeps, God and good angels watch, and that in the morning of the resurrection, the redeemed dust of God's servant shall be raised, clothed with imperishable beauty, and reunited to his glorified spirit; and that then, in the perfection of a complete humanity, he will enjoy eternally that bliss which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive.

We derive additional comfort from the consideration that we are not left as sheep without a shepherd; but are blessed in you with a pastor after our own heart. Your work of faith, and labour of love, performed in our midst, and before our eyes, has endeared you to our affections, and furnished us with ample evidence that you possess those gifts and graces, those high endowments of mind and heart, which adorn the Christian character, and shed lustre upon the station of a minister of Jesus Christ. When, nine years ago, we chose you without a dissenting voice to be the coadjutor and successor of your venerable father, in his pastoral charge, we cherished large expectations concerning you, and our most sanguine expectations have been more than realized. We deem you worthy of the high honour of being the successor of the great and good man who has gone to his rest. We unanimously pledge you our fealty, and assure you that the love wherewith we loved your father, shall be continued to you, his son, our chosen pastor.

Beloved Pastor, may the God of Israel bless you, and make you a blessing to us. May you reach the good old age of your father. May you descend to the grave like him, with an unblemished character, and leave like him the remembrance of your virtues as a rich heritage to your children's children, and to the Church of God.

The preamble, resolutions, and address having been unanimously adopted, it was resolved that a committee of five be appointed, to communicate, in behalf of the Congregation, the preamble and resolutions to the family of the deceased, and present the address to the Rev. Theodorus W. J. Wylie.

The Chairman appointed as the Committee, Messrs. George H. Stuart, Andrew Alcorn, James Graham, Jr., Dr. Andrew S. M'Murray, and John W. Faires.

On motion, Mr. Robert Orr was added to the Committee as its Chairman.

On motion, it was resolved that a committee of three be appointed to take measures for carrying out the sixth resolution.

The Chairman appointed Messrs. John Chambers, James Graham, Jr., and David Ray, as the Committee.

On motion, it was resolved that these proceedings be published.

This solemn and interesting meeting was brought to a close by singing the 133d Psalm.

ROBERT ORR, Chairman,  
JOHN W. FAIRES, Secretary.

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PROCEEDINGS OF THE PHILADELPHIA REFORMED PRESBYTERY.

EXTRACT FROM THE MINUTES OF THE PHILADELPHIA REFORMED  
PRESBYTERY.

At a meeting of the Philadelphia Reformed Presbytery, held in the First Reformed Presbyterian Church, on Tuesday evening, Nov. 7th, 1852, the Moderator having announced the death of the Rev. Dr. Wylie, the following Resolutions were offered by Rev. Mr. Crawford:

Whereas it has pleased ALMIGHTY GOD, in his Providence, to remove from his Church on earth, the Rev. Dr. Wylie, the oldest member of this Court; and whereas it is proper that some formal notice be taken of it by this court. Therefore,

Resolved, That this Presbytery feels itself to be indeed bereaved by the removal of him on whose paternal counsels it has so long been accustomed to rely.

Resolved, That the Church of GOD has been a loser in no common measure by the perishing of this pillar, and the quenching of this light which so long has shined, and to which so many have been accustomed to look with expectation.

Resolved, That we record our appreciation of the private worth and virtues of our deceased father, as well as of those attainments in literature which have shed a lasting lustre on his name, and done much to secure her present standing for that Church which he loved so well, and of which he was a minister.

Resolved, That we recognise with thankfulness the mingling of light with the darkness, and of mercy with the judgment of this dispensation in that when death removed our father, it was with his mental faculties unimpaired, even though his years were many and his steps were tottering, and the outward had parted with his vigour.

Resolved, That it is a matter for gratitude to GOD that with no one blemish on his fair name, and with nothing to qualify or neutralize that wide influence which he had so long exerted; but that in the maturity of his personal religion, our father went away to his rest.

Resolved, That we who remain his sons in the ministry are called upon anew to gird up our loins, and by the increased diligence of the future to seek to atone for the negligence and the apathy of the past.

Resolved, That a Committee of three be appointed to communicate to the family of the deceased the action of this meeting, and that these proceedings be published in the Banner of the Covenant.

W. STERRETT,

M. SMYTH,

W. HOGG.

Committee.

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PROCEEDINGS OF THE SESSION OF THE FIRST REFORMED  
PRESBYTERIAN CHURCH, PHILADELPHIA.

At a meeting of the Session of the First Reformed Presbyterian Church, held on the evening of the 29th Oct., 1852, the following Preamble and Resolutions were *unanimously* adopted and ordered to be published:

Whereas, since our last meeting as a court of Jesus Christ, it hath pleased our Heavenly Father to remove to his eternal reward, the Senior Moderator of this Session, and the first Pastor of our church, the Rev. Samuel B. Wylie, D.D.; and whereas in his removal al-

most the last link of the chain which connects us with the past generation is broken, one venerable father only remaining in this court to remind us of its early history, and of the time when our deceased moderator and a few of his compeers, were the only standard-bearers of Reformed Presbyterianism in this city and in this land—be it therefore

Resolved, 1st, That whilst we bow submissively to the will of our all-wise Creator, who has removed our master from our head, and who doeth all things well, we would express the deep sorrow which the event has occasioned; and we feel that language is inadequate to express our grief, and the tribute of respect which we desire to pay to his memory.

Resolved, 2d, That whilst with feelings of unfeigned regret, we mourn the decease of our aged moderator, pastor, and friend, we bless God for the life he lived, the character he sustained—marked as they have been, the former by results which eternity alone can develope—the latter by a genuine spirit of unbounded benevolence, charity, and love, which rendered him pre-eminently the “man we delighted to honour.”

Resolved, 3d, That the death of Dr. Wylie is, in our judgment, an occurrence of solemn and impressive interest, not only to our own congregation, which enjoyed his unceasing care and faithful pastoral labours for half a century, but to the Reformed Presbyterian Church in general, with whose history he was so identified and whose interests lay so near his heart.

Resolved, 4th, That, in our estimation, Dr. Wylie, in his literary and ministerial career, was influenced by a predominant sentiment of fidelity to his Divine Lord and Master, a sincere and conscientious love for the Church of Christ at large, and especially that portion of our beloved Zion to which he was ever so zealously attached, and whose cause he so warmly espoused.

Resolved, 5th, That it is a cause of gratitude to Almighty God that although our senior moderator has been taken from among us “like a shock of corn in its season,” fully ripe for the garner, his son and successor survives him, enjoying so fully as he does the love and affection of our people and the entire confidence and attachment of every member of this court, “a workman that needeth not to be ashamed, rightly dividing the word of truth.”

Resolved, 6th, That we tender to the widow and other relatives of our departed father, our sincere condolence and Christian sympathy; and pray the God of all grace that he would comfort and sustain them by those precious promises of his holy word, which to the believer in Christ "are yea, and in Him, Amen unto the glory of God."

Resolved, 7th, That a suitable record of Dr. Wylie's life and character be entered on our minutes, and a copy of the foregoing preamble and resolutions be conveyed to the bereaved family, by a committee of three; and that the same be published in the "Banner of the Covenant."

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PROCEEDINGS OF THE SESSION OF THE SECOND REFORMED  
PRESBYTERIAN CHURCH, PHILADELPHIA.

Whereas, it has pleased Almighty God in his all-wise providence to remove from his Church on earth, our revered and beloved father, the Rev. Samuel B. Wylie, D.D., with whom we have often taken sweet counsel, and whose public ministrations we have often enjoyed; and,

Whereas, we desire to testify our respect for the memory of our deceased friend, and our appreciation of his worth. Therefore,

Resolved, That we feel very sensibly the loss which, in common with our brethren, we have sustained in the removal of one, whose friendship we had the privilege of enjoying, and whose sympathies were with us in times of trouble and difficulty, and with whose wise counsels we were blessed.

Resolved, That we bow with reverence and humility before the Most High God, in this solemn dispensation of his providence, and feel admonished thereby to live in readiness for the hour of our departure.

Resolved, That we express our thankfulness to God, for sparing our respected father so long as a burning and a shining light in his Church, and that when he was pleased to take him, it was in a good old age, full of years, full of honours, and ripe for his home among the redeemed in heaven.

Resolved, That we deeply sympathize with the bereaved family

of our departed friend in their great loss, and pray that the God of all comfort and consolation may be very near to them in the days of their mourning.

Resolved, That we sympathize with our brethren of the First Church, in the loss of their faithful and beloved Pastor; but rejoice with them in the fact that the great Head of the Church has not left them without a Pastor after his own heart, in the person of our respected friend and brother, the son of their deceased Pastor.

Resolved, That we approve of the action of the Board of Trustees of this congregation in clothing the pulpit in mourning, as a mark of respect to the memory of our late venerable and beloved father.

Resolved, That copies of these resolutions be conveyed to the bereaved family, and also to the Session of the First Church.

W. STERRETT.  
Moderator of Session.

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RESOLUTIONS OF THE SESSION OF THE REFORMED PRESBYTERIAN  
CHURCH, ALLEGHENY, PENNSYLVANIA.

At a meeting of the Session of the Reformed Presbyterian Church, Allegheny, held on the 25th inst., the following resolutions were offered by Henry Sterling, and unanimously adopted, and the Moderator directed to forward a copy to the Session of the First Reformed Presbyterian Church, Philadelphia.

The Moderator announced to the Session the sorrowful intelligence that the Rev. Samuel B. Wylie, D.D., the senior minister of the Reformed Presbyterian Church in this land, was dead, whereupon the following resolutions, presented by Henry Sterling, were adopted:—

Resolved, That this Session have heard with emotions of deep sorrow that the Rev. Samuel B. Wylie, D.D., is no more. A great, a good man has gone to his reward, a leader in Israel has fallen, and we, who in common with all the rest of our beloved Zion, mourn because he is gone, desire to follow his example in life and in death. We would here, at this time, and in these circumstances of sorrow, bear our testimony on behalf of the distinguished excellence of our father who has gone to his rest; as a man of extraordinary mental power, and possessing attainments of the highest order in every department

of science and literature, a learned and able theologian, a most successful instructor, a philanthropist in the largest sense of the word, with few to equal and none to excel him as an expounder of the Sacred Scriptures, *he* who is dead *yet speaketh*. Few men can look back upon a career of usefulness equal to that of the deceased, and his memory will long be cherished by those who have known him in the various fields of labour in which he has for more than half a century borne the burden and heat of the day. Of him it may with truth be said, he has long stood in the front of the battle in the cause of his Divine Master. He was never absent from his post when called *to come up to the help of the Lord—to the help of the Lord against the mighty*. He has fought the good fight, has kept the faith, and has now, we trust, gone to wear the crown of glory, having finished his course, as did the apostle of old. May we strive to emulate him in the virtues which distinguished his life, and in the faith which sustained him in the hour of death.

Resolved, That this Session sympathize with the family and the church upon whom God in his providence has brought this great bereavement.

Resolved, That the Moderator furnish a copy of these resolutions to the Session of the First Reformed Presbyterian Church, Philadelphia, and to the family of the late Dr. Wylie.

Signed, A. W. BLACK,

Moderator of Session, Reformed Presbyterian Church, Alleghany, Pa.

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PROCEEDINGS OF THE SESSION OF FIRST REFORMED  
PRESBYTERIAN CHURCH, NEW YORK.

Whereas, it hath pleased the Head of the Church to remove, by death, our revered father in the Gospel ministry, the Rev. Samuel B. Wylie, D.D., from the scenes of his usefulness in the church on earth to the church in heaven; from his work and labour of love and of faith and patience here, to that infinitely happy state where faith is changed into vision, and hope into enjoyment; therefore

Resolved, 1st, That while we humbly bow to the Divine Will in this painful dispensation, we realize and mourn the loss to his



family, ourselves, the Church at large, and general society, in which he occupied a position so eminent for piety and learning, and all that adorns the Christian character.

Resolved, 2d, That we, as individuals, and as a Session over the Church of Christ, truly sympathize with his bereaved family, and that an attested copy of this preamble and resolutions be respectfully transmitted to them, and also to the Banner of the Covenant, for publication.

Resolved, 3d, That the Rev. Dr. M'Leod, our pastor, be requested to deliver a discourse on the ensuing Sabbath, on the death and character of the late Dr. Wylie.

The above is a true copy from the minutes of October 29th, 1852.

JAMES N. GIFFORD,

Session's Clerk, R. P. Church, Twelfth Street, New York.

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UNIVERSITY OF PENNSYLVANIA.

October 16th, 1852.

The undergraduates in the Department of Arts of the University of Pennsylvania, are desirous of expressing their sympathy with the family of the late Rev. Dr. Samuel B. Wylie, Emeritus Professor of the Greek and Latin Languages, and Vice-Provost, who for many years so ably filled the chair of a Professor in this Institution.

Although the relation of teacher and pupil has never existed between us, yet we feel deep respect for his memory, as one who rendered valuable service to the University by his connexion with it, and whose learning and eminent Christian virtues will ever endear him to us.

He has passed away, but his example endures to prompt the student to future application and the cultivation of those qualities by which he was distinguished, and to adorn the history of the University.

Resolved, That we will attend the funeral.

Resolved, That these proceedings be published, and a copy communicated to the family of Dr. Wylie.

E. JONES, Secretary.

## UNIVERSITY OF PENNSYLVANIA—SOCIETY OF THE ALUMNI.

A general meeting was held on Saturday afternoon last, to adopt measures of respect to the memory of the late Samuel B. Wylie, D.D.: in the chair, Henry Reed, LL.D., President, who announced the object of the meeting in a glowing eulogy upon the character and services of the illustrious deceased! Whereupon C. K. Biddle, Esq., introduced the following resolutions:—

Whereas, it has pleased God, in his wise providence, to remove from earth our revered friend, the Rev. Samuel Brown Wylie, D.D., late *Emeritus* Professor of the Greek and Latin Languages in the University. Therefore,

Resolved, That it is with unfeigned grief that we have received the melancholy intelligence of the death of one with whom many agreeable associations are connected, and for whom we entertained the deepest affection and respect.

Resolved, That Dr. Wylie's faithful discharge of his duties as a Christian minister, and his active and energetic exertions in the noble cause of education for more than half a century, deserve the warmest gratitude of ourselves and the community in general; and that the benefits resulting therefrom are such as to satisfy the hopes and gladden the heart of the most ardent philanthropist.

Resolved, That the upright character of Dr. Wylie, his useful and spotless life, and his warm and generous heart, have endeared him to us and given him a place in our memories which nothing can efface.

Resolved, That we sympathize deeply with his bereaved family in their sad affliction, but tender them the cheering consolation that his spirit, set free from its earthly prison house, is now at rest, and will partake throughout eternity of those joys "which eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive, which God has prepared for those who love him."

Resolved, That we will attend the funeral of Dr. Wylie in a body.

Resolved, That the proceedings of this meeting be published, and that a committee of five (to which the Chairman and Secretary by added) be appointed to convey to the family of the deceased a copy of the same.

The resolutions were supported by the Rev. Henry E. Montgomery, Prof. J. F. Frazer, J. C. Montgomery, Esq., and others, and unanimously adopted, the Chair naming as the Committee provided for, C. K. Biddle, Esq., Joseph C. Cohen, Esq., Rev. H. E. Montgomery, E. C. Brewster, Esq., and Dr. Robbinett.

On motion of the Hon. Wm. B. Reed, it was resolved that Prof. John F. Frazer be requested, at such early day as may suit his convenience, to pronounce an Oration upon the life and character of the late Dr. Wylie.

Adjourned.

JOHN M. COLLINS, Rec. Sec'y.

