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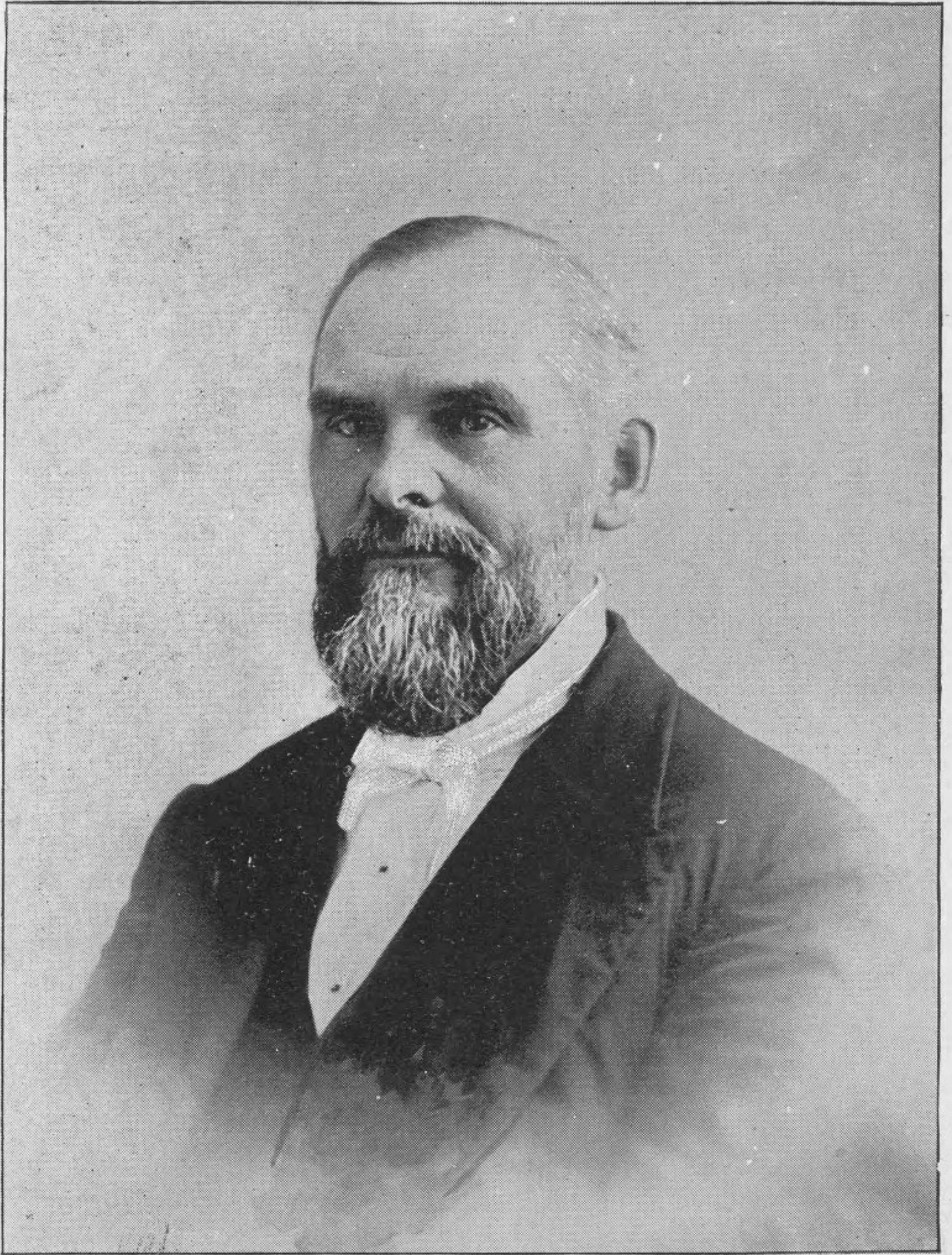
Quarter-Centennial

—OF THE—

PITTSBURGH

R. P. Congregation.

1866 to 1891.



THE REV. A. M. MILLIGAN, D. D.

QUARTER-CENTENNIAL

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OF THE

COVENANTER CHURCH.

1866 TO 1891.

THE COVENANTER PUBLISHING CO.
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PREFACE.

The publication of this Quarter-Centennial volume has been long delayed. It had seemed doubtful whether it would be worth while to incur the expense involved in the undertaking. All things considered, however, it has been judged best to put the record of the exercises of the occasion in permanent form for future reference. That this has at length been done is due very largely to the deep interest taken in the matter by Mr. John Tibby, who has not only urged the importance of preserving historical records of this kind, but who has also supplied in advance a large part of the substantial means necessary for carrying forward such a publication.

While the interest and value of the volume will be mainly for the members of the congregation and their families, it is hoped that others will find help for themselves, in their own spheres of duty, from the reading of these pages. Sister Covenanter congregations will no doubt meet with much in these commemorative exercises that corresponds to their own experience. They may also receive suggestions that will be helpful to them in their own circumstances, as indeed may also congregations of other denominations. Subjects of such

importance are discussed as to give more than a local or temporary value to the volume.

After the men and women who have been the active workers during this quarter of a century shall have all gone to their rest, this volume will no doubt have an increased interest and value to their descendants, who will then be, in their turn, in positions of responsibility. Parents in the congregation will no doubt make sure that each of their children shall have at least one copy for preservation.

It is a matter of deep regret that the address of Dr. I. N. Hays on the closing evening of the commemoration is wanting in this volume. The subject of it was, "The Covenanter Church and her Mission, as seen by a Friend." It embodied the judgment of the speaker as to the high value of the services rendered in the past by the Covenanter church in America to every good cause, such as that of sound doctrine, that of family religion, and that of public morals and social and national reformation. The judgment was also expressed that she still has an important mission to fulfill in the settlement of great questions that are before the nation and the churches. The failing health of Dr. Hays, forbidding all mental work, rendered it impracticable for him to furnish a written copy of his admirable address for publication.

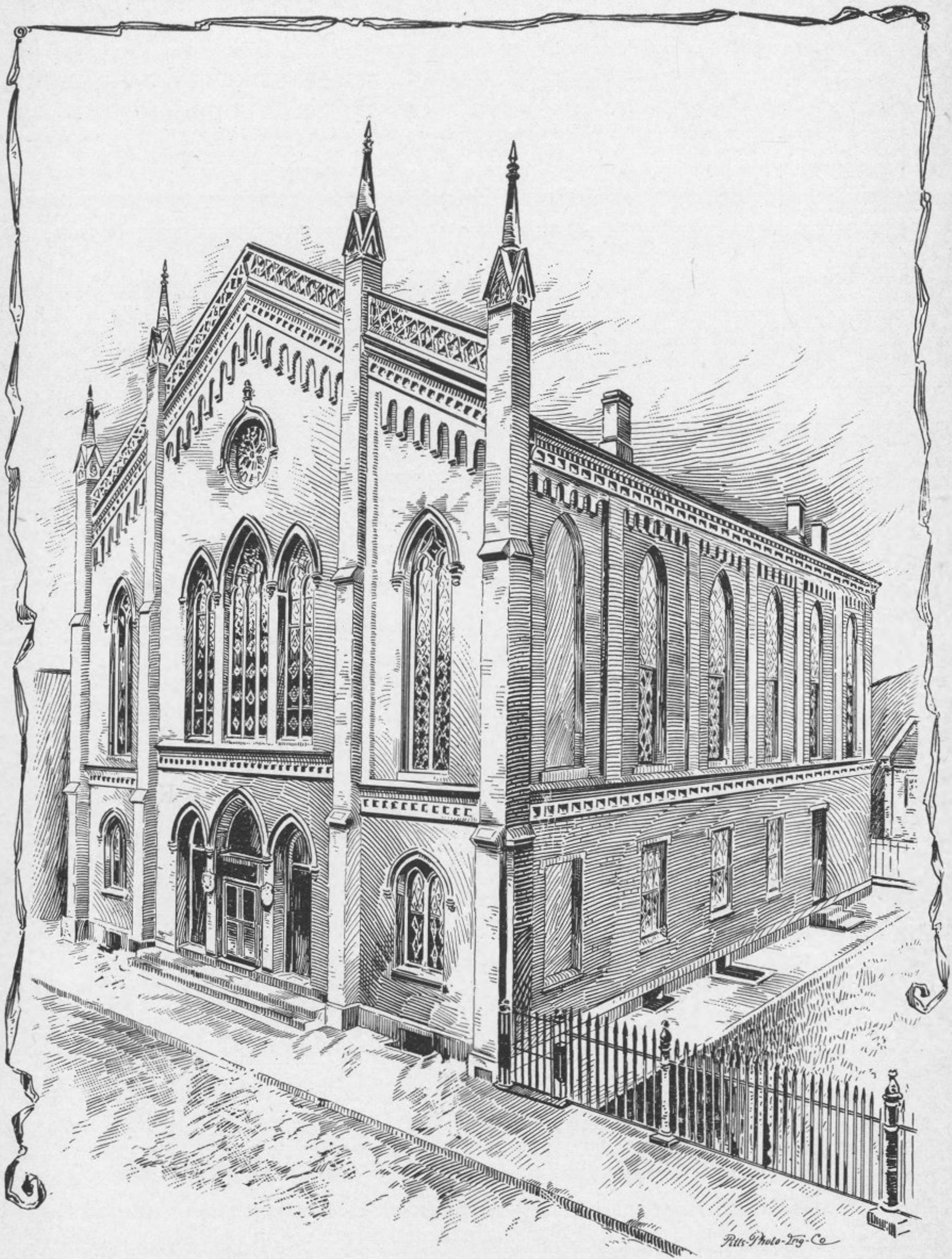
A portrait of the first pastor, Dr. A. M. Milligan, and a picture of the church building, are fittingly given. At the request of many members of the congregation, and with a view to make the volume as complete a memorial of the twenty-five years as possible, the portrait of the present pastor is also added.

The two appendices will be prized by all. The first of these it is hoped, is quite complete and accurate. Great pains have been taken to see that no name has been omitted from the roll, and that the date of accession of each member is correctly given. Not many more interesting documents will be found in Covenanter history than the charter of the Pittsburgh congregation. When Judge Stowe was signing this charter, he did not fail to note its peculiar character. It was a very unusual duty for a judge to approve and sign a charter which bore most explicit testimony to the godlessness of the nation's written constitution of government. But his knowledge of the genuine loyalty of Covenanters kept him from hesitating to give a legal corporate existence to such a body of witnesses for Christ's Crown and Covenant.

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COVENANTER CHURCH, EIGHTH ST., PITTSBURGH, PA.

INTRODUCTION.

A Covenanter congregation passes through an experience peculiarly its own. It has much, of course, in common with other evangelical congregations, more especially with those which maintain, like it, a testimony for the inspired psalmody of the Scriptures, and against membership in secret orders. But the distinctive position of a Covenanter congregation in its application of the truth of Christ's Kingship to political relations and duties, brings it face to face with problems which no other body of Christians has to meet. The Quarter-Centennial commemoration recorded in this volume presents to view the chief of these problems, together with an account of the attempts made by the Pittsburgh Covenanter congregation for their practical solution.

The principles which the Covenanter church holds and practices are summed up in her covenant. References to this instrument are so frequent in the following pages, and a knowledge of its engagements is so essential to a correct

understanding of the problems referred to above, that it is here given in full:

THE COVENANT,

Sworn and Subscribed by the Synod of the Reformed Presbyterian Church in North America, at Pittsburgh, Pennsylvania, May 21, 1871.

BELIEVING assuredly that in covenanting with God, and thereby binding our souls by oath to fear and serve Him, we do make a near approach into His august and holy presence, and knowing that they only are approved and accepted who come with self-abasement, filled with shame and godly sorrow, and ingenuously confessing and forsaking their sin, according to that word, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," [1 John 1: 9,] we do now give glory to the Lord God of Israel, and make confession unto Him.

We do humbly and sincerely confess and lament that we have not duly valued and improved the unsearchable riches of truth and grace in the Holy Scriptures, by making them our constant, earnest and prayerful study, by accepting Christ in all His fulness of saving blessings, and by seeking for the Holy Spirit in His illuminating and renewing grace to apply to our souls the redemption of Christ, and thus reconcile us unto God, and make us partakers of everlasting life.

We acknowledge, with shame, want of faith in God and in the promises and threatenings of His Word, formality in religious services, pride, selfishness, vanity, conformity to the spirit of the world, lukewarmness, untenderness in our walk and in our dealings with others, unwatchfulness, sinful security, and want of spirituality in our disposition and deportment. We are chargeable with remissness in the duties of the closet, the family, the prayer-meeting and the sanctuary. We have not hallowed the Sabbath by observing it with the care and sacredness required by the divine commandment. We have shown criminal apathy and unfaithfulness in that we have not cherished love for all men, and especially for the faithful in Christ Jesus, and in that we have not exhorted one

another daily, and sought to promote the spiritual growth and holiness of the saints.

We mourn that religion has not been cultivated and practised in our homes as it should have been. Parents have not felt in any adequate measure their responsibility for the salvation of their children; and in consequence, family worship, reading the Scriptures in the household, instruction in the accepted manuals of the faith of the church, and pleading the covenant and promise of God on behalf of our seed, are mournfully neglected.

We lament that, as professing witnesses for Christ, we have failed in obedience to His command to preach the Gospel to every creature, to make known His will and law among the nations, and to administer with fidelity the law and discipline of His own house. While property is hoarded up, or wasted upon the luxuries and vanities of life, and in very many cases upon objects pernicious to both body and soul, means are wanting to make known the way of salvation in the sight of the heathen. We confess and bewail our forgetfulness of the obligations laid upon us by the covenants of our fathers, in that we have often walked contrary thereunto, in not testifying fully and clearly in word and act for the claims of Jesus Christ, the Head of the church, and the Prince of the kings of the earth. We have sinned, too, in that, while witnessing for social covenanting as an ordinance of God, binding under the dispensation of the Gospel, we have not as a church in this country, by our own act, performed the duty.

We humble ourselves in the sight of the Just and Holy One, in view of the many and great iniquities of the land in which we live. The nation refuses to own its responsibility to God and to the Mediator, to recognize the supremacy of the Bible in national affairs, and to countenance and encourage the true Christian religion. Atheists, infidels, and all classes of vile men, are made constitutionally eligible to the most responsible positions under the government. Consonant with these essential defects, the history of the government has been largely one of oppression and injustice towards its aboriginal and colored people, and of iniquitous distinction of caste; while Sabbath desecration, prostitution of the oath, official corruption and dishonesty, profanation of the name of God,

murder, drunkenness, excess and rioting, violation of the ordinance of marriage, vanity of apparel, sinful extravagance, lying and deceit, are become common and ordinary sins. These, and all other transgressions whereof our people and land are guilty, we desire to acknowledge, and to be humbled on account of them, that all men may see that righteousness belongeth unto God, and shame and confusion of face unto us, as appears this day.

And because the promise of mercy is made to those who not only confess, but forsake their sin, we do resolve and engage before the Lord carefully to avoid, for the time to come, all these offences, together with temptations leading thereunto; and to testify the integrity of our hearts in this resolution and engagement, and that we may be the better enabled in the power of the Lord's strength to perform the same, we, in obedience to the command of God, conformably to the practice of the godly in former times, and recognizing all that is moral in the covenants of our worthy religious progenitors of the Second Reformation, do hereby give ourselves in covenant to God, to His church, and to one another.

COVENANT.

We, Ministers, Elders, Deacons, and Members of the REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, with our hands lifted up, do jointly and severally swear by the Great and Dreadful Name of the LORD OUR GOD:

1. That coming into the presence of the Lord God with a deep conviction of His awful majesty and glory, of His omniscience, His purity, His justice and His grace; of our guilt and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with renunciation of all dependence on our own righteousness as the ground of pardon and acceptance with God, we receive for ourselves and for our children the Lord Jesus Christ as He is offered in the Gospel to be our Saviour—the Holy Spirit to be our Enlightener, Sanctifier and Guide—and God, the Father, to be our everlasting portion; we approve and accept of the Covenant of Grace as all our salvation and desire, and take the moral law as dispensed by the Mediator

Christ, to be the rule of our life, and to be obeyed by us in all its precepts and prohibitions.

Aiming to live for the glory of God as our chief end, we will, in reliance upon God's grace, and feeling our inability to perform any spiritual duty in our own strength, diligently attend to searching the Scriptures, religious conversation, the duties of the closet, the household, the fellowship-meeting and the sanctuary, and will seek in them to worship God in spirit and in truth. We do solemnly promise to depart from all iniquity, and to live soberly, righteously, and godly in this present world, commending and encouraging, by our example, temperance, charity and godliness.

2. That after careful examination, having embraced the system of faith, order and worship revealed in the Holy Scriptures, and summarized as to doctrine in the Westminster Confession and Catchisms, and Reformed Presbyterian Testimony, and, as to order and worship, justly set forth in substance and outline in the Westminster Form of Church Government and Directory for Worship, we do publicly profess and own this as the true Christian faith and religion, and the system of order and worship appointed by Christ for His own house, and, by the grace of God, we will sincerely and constantly endeavor to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity. We solemnly reject whatever is known by us to be contrary to the Word of God, our recognized and approved manuals of faith and order, and the great principles of the Protestant Reformation. Particularly, we abjure and condemn Infidelity, under all its various aspects; Atheism, or the denial of the divine existence; Pantheism, with its denial of the divine personality; Naturalism with its denial of the divine providential government; Spiritualism, with its denial of the Bible redemption; Indifferentism, with its denial of man's responsibility; Formalism, with its denial of the power of godliness. We abjure and condemn Popery, with its arrogant assumption of supremacy and infallibility; its corrupt and heretical teachings; its dogma of the Immaculate Conception; its hostility to civil and religious liberty, to the progress of society in civilization and intelligence, and especially its denial, in com-

mon with Infidelity, of the right and duty of the State to educate in morality and religion by the use of the Bible in schools enjoying its patronage and support.

Believing Presbyterianism to be the only divinely instituted form of government in the Christian church, we disown and reject all other forms of ecclesiastical polity, as without authority of Scripture, and as damaging to purity, peace and unity in the household of faith.

We reject all systems of false religion and will-worship, and with these all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both church and State; and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed, and the church beautified with universal conformity to the law and will of her Divine Head and Lord.

3. Persuaded that God is the source of all legitimate power; that he has instituted civil government for His own glory and the good of man; that he has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word. We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment, by our allegiance and loyalty to the Lord, our King, Lawgiver and Judge; and by this, our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.

We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate, by any act, with the political body, until this blessed reformation has been secured.

4. That, believing the church to be *one*, and that all the saints have communion with God and with one another in the same covenant; believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease, and the people of God become one catholic church over all the earth, we will pray and labor for the visible oneness of the church of God in our own land and throughout the world, on the basis of truth and of Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And, as a means of securing this great result, we will, by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling blocks, and to gather into one the scattered and divided friends of truth and righteousness.

5. Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the earth, and recognizing the obligation of His command to go into all the world and preach the gospel to every creature, and to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and resting with faith in the promise of His perpetual presence as the pledge of success, we hereby dedicate ourselves to the great work of making known God's light and salvation among the nations, and to this end will labor that the church may be provided with an earnest, self-denying and able ministry. Profoundly conscious of past remissness and neglect, we will henceforth, by our prayers, pecuniary contributions and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all nations may call Him blessed.

6. Committing ourselves with all our interests to the keeping of Him in whom we have believed: in faithfulness to our own vows, and to the Covenants of our fathers, and to our children whom we desire to lead in the right ways of the Lord; and in love to all mankind, especially the household of faith; in obedience to the commandment of the everlast-

ing God to contend earnestly for the faith once delivered to the saints, we will bear true testimony in word and in deed for every known part of divine truth, and for all the ordinances appointed by Christ in his kingdom; and we will tenderly and charitably, but plainly and decidedly, oppose and discountenance all and every known error, immorality, neglect or perversion of divine institutions. Taking as our example the faithful in all ages, and, most of all, the blessed Master himself, and with our eye fixed upon the great cloud of witnesses who have sealed with their blood the testimony which they held, we will strive to hold fast the profession of our faith without wavering, in hope of the crown of life which fadeth not away.

Finally, we enter upon this solemn act of covenanting before the Omniscient God, with unfeigned purpose of paying our vow. All sinister and selfish ends and motives we solemnly disavow, and protest that we have no aim but the glory of God, and the present and everlasting welfare of immortal souls. And our prayer to God is and shall be, to strengthen us by His Holy Spirit to keep this our promise, vow and oath, and to bless our humble attempt to glorify His name, and honor His truth and cause with such success as will bring salvation to our own souls, the wider spread and triumph of truth and holiness, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom, with the Father and the Spirit, one God, be glory in the church throughout all ages, world without end. AMEN.

The Pittsburgh congregation will always cherish the memory of the fact that the foregoing Covenant was sworn and subscribed by the members of Synod in the Pittsburgh church; and that it was the privilege of the congregation to participate with the Synod in the observance of the Lord's Supper which followed the act of covenant renovation.*

* Even minor matters connected with these solemn services are and ever will be remembered with pleasure. Reference is made in this volume, in Dr. Hamilton's paper (See page 100), to the details of preparation. The writer of this Intro-

The covenant is itself an answer to the problems which rise in the experience of a Reformed Presbyterian congregation. It is by the faithful observance of the obligations of this covenant that all such problems will be satisfactorily solved. The records of the following pages, bringing to view the work of the Pittsburgh congregation for twenty-five years, furnish practical answers to the following questions :

1. What is the effect of the strict maintenance of distinctive Covenanter principles, and particularly the position of political dissent, upon the general mission work of the church at home and abroad?

2. What is the effect of maintaining these principles and this position on the missionary Sabbath-school and evangelistic work of the congregation within its own immediate bounds?

3. In what way do these principles and this position influence co-operation with other Christians in common gospel and reform work?

4. How far do they effect the accession of the youth of the congregation to the full membership and privileges and work of the church?

5. What is their bearing upon the reception of members from other churches or from the world?

6. What is their influence on the development of the

duction has often called to mind the energy with which the author of that paper on the "Building of the Church" pushed forward the preparation of the parchment to which the members of Synod were to affix their names. The hour for swearing and signing the Covenant, on Saturday afternoon, May 21, was near at hand, and the form from which the official copy was to be printed, was not yet finally corrected. The Doctor drove like a Jehu to the printing office, taking with him the present writer, a practical printer, who doffed his coat and corrected the form with his own hands, while the press and parchment were made ready, and soon a good clear impression was taken, with which the Doctor and his companion drove back with hotter haste than ever to the church, reaching the place just in good time to avoid an unpleasant break in the services.

spiritual life and power of the members of the congregation, and of the congregation as a whole?

A brief review of the practical answer to each of these questions may prove of interest to all who will read this volume. It will be noted that in the very form of putting each question it is implied that the principles of the Covenanter church and her position on political dissent have been faithfully and steadfastly maintained by the Pittsburgh congregation. This fact is well known to all who are in any measure acquainted with its history.

1. The zeal for the honor of Christ as King, which is the animating spirit of Covenanter principles and political dissent, cannot be indifferent to mission work in this or in other lands. Instead of hindering the development of the missionary spirit, the faithful maintenance of these principles and the position of dissent has helped that development. Let the Women's Missionary Society, and the A. M. Milligan Mission Band of younger women and girls, and the contributions of these societies as well as of the congregation as a whole, and of individual members, for all the different departments of general mission work, bear testimony. The missions in Syria, Asia Minor, and Cyprus, the Freedmen's Mission, the Chinese Mission, the Indian Mission, and the Home Missions of the church all over our country, have received one and all the more cordial and generous support because of the congregation's steadfast adherence to the honor of Christ as King of kings and its consequent maintenance of the position of political dissent.

2. For the same reasons the evangelistic and mission work of the congregation within its own bounds has been largely stimulated, rather than retarded, by the consistent maintenance of these principles and their application in

the position of dissent. Mission scholars have been gathered by the hundred into the regular church Sabbath School, and no less than four mission schools have been conducted in different parts of Allegheny and Pittsburgh. Besides these, a temperance and industrial school has been held on Saturday afternoons. Evangelistic meetings have been carried forward in the lecture room of the church and in connection with mission schools. Work among the Chinamen of the two cities has been vigorously prosecuted for about twenty years. At the time of preparing this Introduction the Chinese school, conducted on Sabbath afternoons and evenings, has an enrollment of seventy-nine pupils, four of whom have become communicants in the congregation. The young people of the church have given themselves with a fine enthusiasm to this and other mission work. Any one acquainted with the necessary and most effective methods of Chinese mission work will understand how much of a force is required for a school with so large an enrollment, and an actual attendance at times of between thirty and forty. While the Lawrenceville mission was in operation, a number of our young people taught in it at 9 A. M., attended church at 10.30, taught or were scholars in the regular Sabbath School at 2 P. M., attended church once more at 3, taught in the Eleventh Ward Mission School at 6, and then taught again in the evening Chinese School at 7.30. It takes a genuine Covenanter, with the grit and grace to hold steadfastly to the unpopular position of political dissent, to devote the Sabbath to such abounding duties in evangelistic and mission work.

3. As to co-operation with other Christians in common gospel and reform work, it may be asked, which one of all the good causes before the public has the Pittsburgh Covenanter congregation failed to aid? Its women have been

foremost in the work of the Day Nursery, as well as in all other branches of the Temperance movement. The National Christian Association opposed to Secret Societies was organized at a convention of the friends of that good cause held in this church. Sabbath Reform meetings have always had a warm welcome. No Christian reform has looked to this congregation for help in vain. But pre-eminently has it given of the time and means and best physical and mental and spiritual energies of its pastors and its members in the promotion of the all-comprehensive and glorious cause of National Reform. The gift by two of its members of \$5,000 each at one time, and of \$10,000 soon afterwards by another of its members, not to speak of numberless lesser gifts, is evidence of the most conclusive character of the devotion of this body of Political Dissenters to this cause. They always have rejoiced, and still do rejoice to take their place side by side with Christian brethren of other denominations on the common basis of the principles of the National Reform Association. Loyalty to Christ has intensified their loyalty to our country, and separation from an immoral political compact has but knitted these Covenanter workers more closely to every Christian brother in everything that is true and right.

4. But has not this strict maintenance of distinctive principles and of the unpopular position of political dissent kept back the youth of the congregation, especially the boys and young men, from uniting with the church? There need be no hesitation in affirming that as large or even a larger proportion of the youth have united with this congregation than in the average experience of popular congregations of other denominations. As a rule, the youth have made a public profession of their faith as soon as they have come to years of intelligence sufficient to comprehend the mean-

ing and importance of that step. If Covenanter youth do not become consistent and earnest Covenanters, the fault, with rare exceptions, if any, must lie with the parents and the pastor. Sabbath School teachers and the session in its exercise of discipline may afford no inconsiderable aid; but the instructions of the home and of the pulpit should so set forth the obligation and the high honor and privilege of witnessing for Christ, that no girl or boy inheriting the blood of Covenanter heroes and martyrs can so lightly prize that descent and heritage as to turn back faint-hearted in the day of battle. Whatever losses have come to the Pittsburgh congregation by the defection of her members, have come to her in common with similar losses to many other congregations, by the failure of other portions of the church, and the delay of the higher courts of the church in maintaining discipline with impartial and uncompromising fidelity. And these losses have not been among the youth through their failure to unite with the church, but among older members whose love to Covenanter principles for one reason or another has grown cold, and who have felt the pressure of the unpopularity of the position of faithful testimony-bearing and consistent political dissent. Let all Covenanter congregations, and all the higher courts of the church, maintain unswervingly the most faithful discipline, and the effect will be, as the history of the Pittsburgh congregation clearly proves, not only the accession of the youth by the public profession of their faith, but their steadfast maintenance in riper years of the Lord's covenanted cause.

A note-worthy fact in this connection is the number of young men who have gone out from this congregation to the work of the ministry—fourteen in all, including three whose theological course is not yet complete at the time of this Quarter-Centennial. Three of these fourteen are mis-

sionaries, to whom may be added the lamented medical missionary, Dr. A. J. Dodds, drowned off Gibraltar, and the devoted lady missionary at Mersine, Miss Evadne Sterrett, whose membership has long been retained in the Pittsburgh congregation. Of these sixteen nine were of the families of the congregation, and the others were temporarily connected with the congregation. Many others have been connected more or less closely with the work of the congregation, while attending the sessions of the Theological Seminary.

5. It must be admitted that the faithful maintenance of Covenanter principles and practice has prevented many persons from acceding to this congregation, both from other Christian churches and from the world. In a very large number of cases it has been distinctly stated that the position of political dissent has been the only thing that has stood in the way of uniting with the Covenanter church. If increase in membership were the chief end of a church's existence, the Covenanter church has certainly been a failure. But the strength of the Lord's cause does not depend on members. The moral and spiritual strength of a congregation or of a denomination may be largely increased by a reduction of its numerical force. The loss of wealthy members is oftentimes but little loss even to the material resources of the congregation. Greater liberality on the part of those who remain true is often the result of such nominal losses. And the accessions which are made in such cases are usually all the more desirable. Many of the accessions to this congregation have been from other denominations of Christian brethren, and these accessions have been from devotion to principle. The controlling motive has been loyalty to Christ and his truth. And where such motives have ruled, no objections have been made to the principles or practice of the Covenanter church.

Nor has the strictest maintenance of the discipline of the church hindered additions to the congregation from the mission classes that have enjoyed but little opportunity, comparatively, for instruction in the principles of the church. More than sixty mutes, and not a few of them from Roman Catholic families, have been connected with the congregation. About forty mutes are in membership at present. Mission scholars have united with the church, including a number of Chinamen. The session has required first of all, evidence of union with Christ by a personal living faith; then such a knowledge of the great principles of the church as it was reasonable to expect in the circumstances; and finally an obligation to comply with the laws of the church in all the relations of life. While many who are in the membership of other Christian denominations have declared that the law of the church forbidding the acceptance of the compact of the United States constitution by voting or holding office was the only barrier in the way of their union with the congregation, it is believed, as a matter of fact, that but very few, if any at all, who have been won by missionary labors to the acceptance of Christ as their Saviour, have failed to become members of this witnessing body of the Lord's people.

6. The spiritual growth of a congregation manifests itself in such ways as the following:

a. Diligent attendance at the regular Sabbath services, communions, and the weekly prayer meetings.

b. Careful observance of family worship.

c. Increased personal devotion in the study of God's Word, and in attention to the duties of the closet.

d. A larger degree of brotherly harmony, and a deeper and more affectionate interest among the members in each other's welfare.

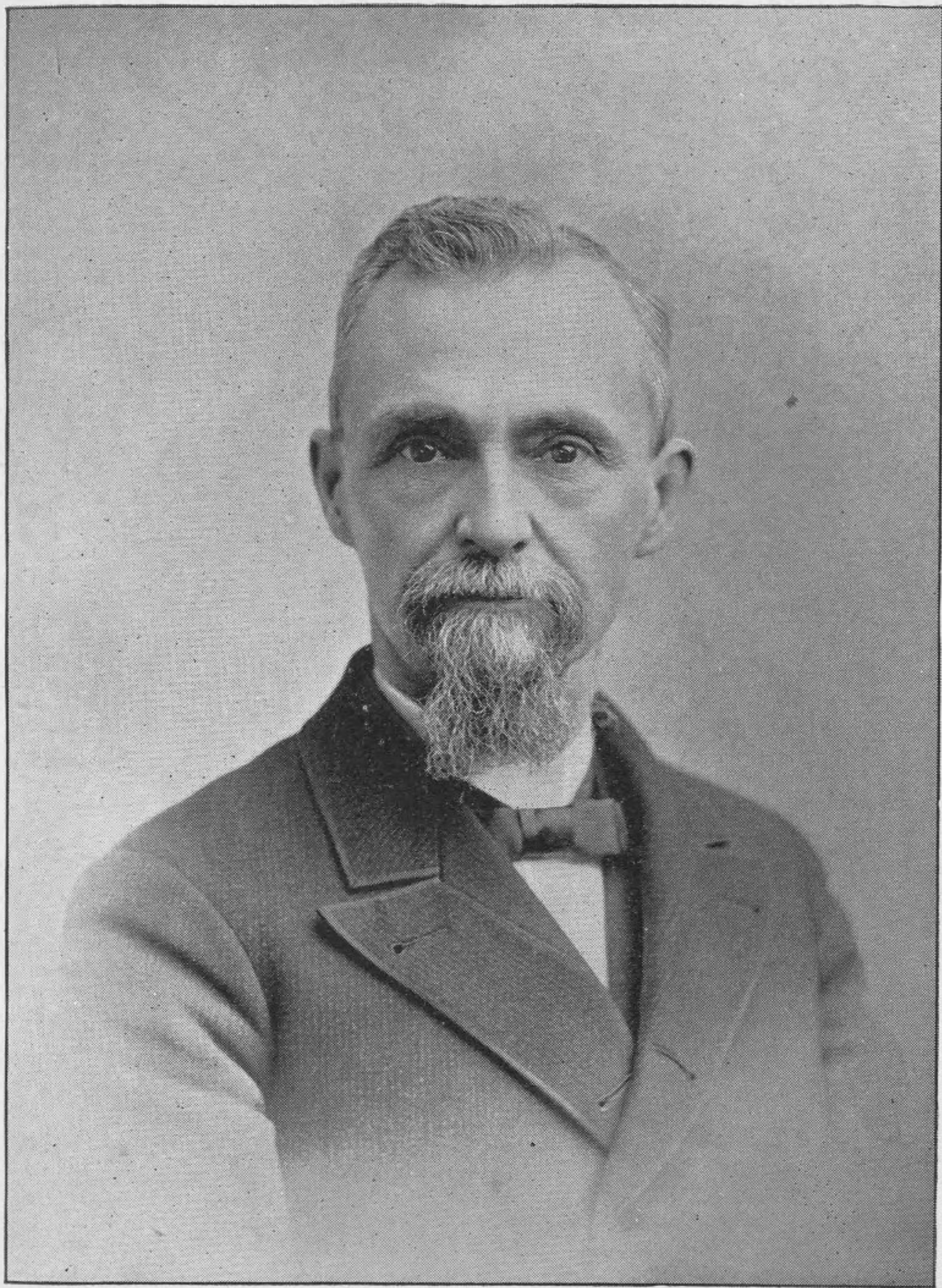
e. Abounding activity in the work of the congregation and the church at large, together with the systematic giving of at least a tenth of one's income for the cause of the Lord.

Judged by evidences such as these, it can be truthfully said that, while the spiritual development of the congregation, in all its members, is not what could be desired, nevertheless, in the main, it is in no small degree encouraging to those who are entrusted with its oversight. And it is believed that the above and other kindred evidences of spiritual power and continued growth in grace are clearest in those who hold most consistently and faithfully to the distinctive principles and practice of the Covenanter church. Loyalty to Christ in all his offices, and very especially to his Kingship, in these days when his crown and law are so defiantly trampled underfoot in our nation, cannot but be helpful to the development of spiritual power. No man, as the Apostle Paul tells us, can say that "Jesus is Lord, but by the Holy Spirit." (1 Cor. 12: 3.) The sincere acknowledgment of the Lordship of Christ is both the effect of the indwelling of the Spirit, and the means of subjecting the heart and life more fully to his cleansing and sanctifying power.

QUARTER CENTENNIAL

—OF—

PITTSBURGH R. P. CONGREGATION.



David McAllister

QUARTER-CENTENNIAL
OF THE
PITTSBURGH COVENANTER CONGREGATION.

On May 14, 1866, the Rev. A. M. Milligan was installed pastor of the Pittsburgh Reformed Presbyterian congregation. The twenty-fifth anniversary of this installation was judged the most fitting time for the commemorative services recorded in this volume, although the reorganization of the congregation took place on October 31, 1865.

The nineteen years lying between Dr. Milligan's installation and his death on May 7, 1885, include the most of the work reviewed in the following pages. Nearly two years and a half followed during which the congregation was without a pastor. On October 21, 1887, the second pastor was installed, leaving only three years and a half since that time to fall within the Quarter-Centennial now commemorated.

The programme adopted by the session of the congregation for this occasion is given in substance in the table of contents preceding. Suitable decorations were provided by the ladies of the congregation. In a curved line back of the pulpit was the motto, in large and beautiful letter-

ing, "For Christ's Crown and Covenant." Beneath this arch were various practical applications of Christ's kingly claims, such as, "The Sabbath," "National Reform," "Temperance," and "Missions," with the figures 1866 to the spectator's left, and 191 to the right. Across the space below were the words, "Be thou faithful unto death." On the front of the gallery this passage of Scripture was continued in the words, "And I will give thee a crown of life." On the pulpit platform to the speakers' right was a beautiful silk blue banner, furnished by Mr. Matthew Tibby, with the motto in gold, "For Christ's Crown and Covenant," and on the left an easel with a fine crayon portrait of Dr. A. M. Milligan, the work of Mr. Andrew Donaldson, one of the mutes of the congregation.

The discourses and papers are now given in regular order. They were extended over nine days beginning with the afternoon of Sabbath, May 10, and closing on Monday evening, May 18. The weather during all this period was favorable. This, together with the keen interest felt in the occasion itself, kept up a full attendance during all the protracted services. The meeting of Synod, to convene in the same church building within two weeks, it was already known would be one of the most important ever held. The entire exercises of the Quarter-Centennial were in God's good providence a special preparation to pastor and people for the fiery ordeal that so soon followed.

A beautiful spring-time Sabbath, May 10, invited the members of the congregation to the opening services of the commemoration. Old and young responded to the invitation. The following discourse by the pastor was listened to with appreciative interest. It is reproduced here from the *Commercial Gazette*, in which it appeared the next morning in full:

THE COVENANTER CHURCH OF THE UNITED STATES AND HER COVENANT.

“ This shall be written for the generation to come. ”—PSALM 102: 18.

Each generation writes its record for the generation following. The successors who read the record ought to understand it more fully than the generation that made it. The mists of prejudice have cleared away, and the record stands out in clearer light. It may take a number of generations to secure a thoroughly impartial and just judgment of a man, a social body, or a cause; but that judgment will at length be given. Such an impartial judgment has never yet been passed by the masses of the American people upon the Covenanter church. Her steadfast and unwavering position on the sin of slavery, it is true, has been vindicated; and she is to-day receiving the highest honor for the very course that in her early history, and in the exciting days of the anti-slavery struggle, brought upon her hatred and reproach. But much still needs to be done in the way of dispelling the fogs of ignorance and prejudice which prevent the rendering, on the part of multitudes, of a just judgment upon the Covenanter church of the United States. It is admitted generally by intelligent citizens that the influence of Covenanters upon the life of the nation, in proportion to their number, is most extraordinary. This memorial celebration is a fitting occasion for us to try to read and interpret to our generation the records of our fathers as these have been impressed upon the social, ecclesiastical, and political life of the United States.

Let us examine, then, in the first place, very briefly, the origin and history of American Covenanters, and secondly, the principles and obligations of their Covenant entered into in 1871.

First, then, we shall briefly trace their origin and history. The Covenanters of Scotland were originally called simply the Reformed church. In the days of John Knox the Scottish kirk was reformed from the corruptions of popery. This reformation culminated in 1560. The Reformed church was Presbyterian in its government, and thence came the name Reformed Presbyterian. About this time various covenants were sworn

in different parts of Scotland, and at length in 1581 a national covenant was entered into—that is, a social bond, or compact, or agreement between the king and his subjects, with the Lord as a party to the transaction, acknowledging God Himself as Lord of all, His Word as a supreme law, and Christ as not only the Head of the church, but as the Governor among the nations; and pledging the Covenanters to the maintenance of the reformation from popery. The national covenant was renewed at intervals in exigencies of the nation's history, until in 1638 took place that memorable scene in the Greyfriars' churchyard at Edinburgh, when many opened the veins in their arms and signed the covenant with their blood—a kind of prophetic anticipation of what took place in the years soon following and in later years preceding the revolution settlement of 1688, when many thousand of martyrs sealed their covenant with their blood. In connection with the work of the famous Westminster Assembly, that sat in the Jerusalem chamber of Westminster Abbey in London for over five and a half years from July 1, 1643, and that gave to the world the Westminster standards, was the framing of the solemn league and covenant, which bound together in the maintenance of the reformation the three kingdoms of Scotland, England, and Ireland. These memorable deeds appropriately gave the name Covenanters to as patriotic and devoted a band of Christians as were ever united in the cause of God and humanity.

The dark days of persecution, extending over a considerable part of the quarter of a century or more preceding the revolution of 1688, reduced the numbers of faithful Covenanters to but a handful of "Hill-folk," so called from their wandering in the mountains; or "Cameronians," a name derived from Richard Cameron, beheaded at Ayr's Moss; or "Society-people," a people who, having at times no minister to preach to them, held their social prayer-meetings in place of regular public services. These were the days of Peden and Cameron; of Cargill and Renwick; of conventicles or field-preaching, with watchmen on distant mountain-heights to signal the approach of bloodthirsty dragoons; of the tortures of the "boot" and "thumb-screw," and of triumphant martyr deaths. These were the times of the Covenanters' Night Hymn, when, in the sad lament of the persecuted remnant, they were constrained to say:

“ We have no hearth—the ashes lie
 In blackness where they brightly shone ;
 We have no home—the desert sky
 Our covering, earth our couch alone ;
 We have no heritage —deprived
 Of these, we ask not such on earth ;
 Our hearts are sealed ; we seek in heaven
 For heritage, and home and hearth.”

And these were the days of heroism and self-sacrifice ; of undaunted courage and unwavering maintenance of truth, and of the faithfulness even unto death that won the martyr's crown.

“ Father in heaven ! we turn not back,
 Though briars and thorns choke up the path ;
 Rather the torture of the rack
 Than tread the winepress of Thy wrath.
 Let thunders crash ; let torrents pour ;
 Let whirlwinds churn the howling sea ;
 What is the turmoil of an hour
 To an eternal calm with Thee ?”

No wonder that Covenanters have been the friends of civil and religious liberty. The unflinching maintenance of the right may be misinterpreted as intolerance and bigotry, but their own devotion to true liberty of conscience has cost themselves too dear to permit them to esteem it lightly in the case of any of their fellow men.

SCOTCH-IRISH COVENANTERS.

Before the swearing of the great national covenant in 1638 Scotch Presbyterians had gone over in large numbers to the province of Ulster. For a number of years, but mainly through determined efforts at the time of the Restoration under Charles to overthrow Presbyterianism in Ulster, many congregations were left without pastors, and the necessity for conventicles, or field-preaching, arose here as in Scotland. Prayer-meetings often took the place of pulpit services. The society people held together with the same unfaltering devotion as in the land of their fathers. And to the present day, through many seasons of sore trial, the Covenanter church of the North of Ireland has maintained her faithful testimony. As she was nourished from Scotland, so in turn she gave freely out of her

own often scanty supply for the need of the struggling brethren on this side the Atlantic, and not a few who came to this country from the Presbyterian Synod of Ulster, found themselves in far closer harmony with American Covenanters than with any other body, and accordingly cast in their lot with them. Thus from the land of the Covenants which will yet be her revival, according to the old reformer's prayer, and from the North of Ireland, the Covenanters of the United States originally came. Up to the present day accessions are still made from the same sources.

NATIVE-BORN AMERICAN COVENANTERS.

But while it is true that the Covenanter church of the United States traces her origin to Scotland and the North of Ireland, it must at the same time be remembered that a very large proportion of her present membership is native-born. Many Covenanter families run back through successive generations to early colonial times. Besides, not a few have united with the Covenanter church of the United States, who have no connection by birth or ancestry with either Scotland or Ireland, and who have been won to the acceptance of her principles, like many from other Presbyterian churches beyond the sea, by the simple purpose of following God's Word as the rule of their life. They have become Covenanters because they believe that Covenanter principles are drawn from and founded on the Bible, and are essential to the salvation of the nation, as well as the highest interests of the church herself.

THE COVENANTER CHURCH TRULY AMERICAN.

To call the Covenanters of America Scotch Covenanters is, therefore, even a greater mistake than to speak of the Reformed church of America as the Dutch church. They are in many cases, like other Americans, the descendants of Scotch or Irish ancestry, and in some cases they are immigrants that have come to make this their home; but they are all American Covenanters. As will be seen a little further on, they are as thoroughly American in their principles as any other branch of the Christian church. Indeed, it is the testimony of important witnesses that if there be one part of the church which more than any other prepared the way for American independence, and the establishment of a republic with civil and religious liberty as its distinguishing feature, that part of the Christian church is the old persecuted body that flung to the

breeze the blue banner of the Covenant. The same principles that were expressed in such old Covenanter documents as the "Rutherglen Declaration and Testimony," the "Queensferry Paper," and the "Sanquhar Declaration," were the same that found expression in the Revolution Settlement of 1688, in the Declaration of the Convention of Estates, when the prince of Orange came to the throne of Britain, and that afterward shone out on this continent in the American Declaration of Independence. Such historians as Bancroft have traced the principles of American liberty and free institutions to the faithful contendings of the Covenanters. And Thomas Carlyle has said: "How many earnest, rugged Cromwells, Knoxes, poor peasant Covenanters, wrestling, battling for very life in rough, miry places, have to struggle and suffer and fall, greatly censured, bemired—before a beautiful revolution of '88 can step over them in official pumps and silk stockings with universal three-times-three."

EARLY AMERICAN HISTORY.

Passing from our rapid sketch of her origin, we must sketch in still briefer outline the history of the Covenanter church in America for about a full century, or from 1774 to 1871, the year of the swearing of the Covenant the principles of which are to claim our attention in the second part of this discourse.

The most noteworthy event in early American Covenanter history is the act of covenant renovation at Middle Octorara, Pennsylvania, in 1743, when the same principles of civil and religious liberty that had been embodied in the papers already referred to, such as the Rutherglen and Sanquhar Declarations, were most solemnly subscribed and sworn. From that renewing of the covenants in Pennsylvania under the leadership of the Rev. Alexander Craighead, went out the patriotic influence that led to similar expressions of American loyalty, as against the usurpations of George II., and afterward George III., until at Mecklenberg, North Carolina, to which place Mr Craighead had removed from Pennsylvania, was issued in May, 1775, the famous Mecklenberg Declaration, which in so marked a manner anticipated the Declaration of Independence of July 4, 1776.

A REMARKABLE COINCIDENCE.

A coincidence not to be overlooked is the fact that the scattered Covenanters of America were formally organized into an

ecclesiastical body the very year in which the Continental Congress came into existence. In March, 1774, the Reformed Presbytery, or the first Covenanter Presbytery, was organized at Paxtang, Pennsylvania, and in September of the same year the Continental Congress first met in Philadelphia, only about a hundred miles eastward in the same State, or rather Colony. The Covenanter church of America, as an organic body, and the American nation, with one representative Congress, date from the same year. But more than this coincidence in dates is the coincidence in the principles of civil and religious liberty maintained. The various acts of the Continental Congress, such as its "Address to the People of Great Britain," of October 21, 1774, its "Address to the Inhabitants of the Colonies," of the same date, and its "Address to the Inhabitants of Quebec," of October 26, 1774, breathe the same spirit as that of Covenanters in opposition to "secret enemies, whose intrigues, for several years past, have been wholly exercised in sapping the foundations of civil and religious liberty." (See Journal of Congress, Vol. I., pp. 27-31, 39-44, 55, 64.)

REORGANIZATION OF THE COVENANTER CHURCH.

Passing over the story of the union of the Covenanter and Associate churches, which constituted the Associate Reformed church in 1782, and which proved the disorganization of the Covenanter church, while yet many individuals held fast to her principles, we come to the reorganization of the Reformed Presbytery of America, at Philadelphia, in 1798. From this point we must hastily pass on to the adoption of the Covenant in 1871. A somewhat fuller review of this period of Covenanter history will be called for in a subsequent discourse to be given next Wednesday evening, on "the Covenanter church of Pittsburgh." It will answer our purpose, at present, simply to mention the issue of "the Declaration and Testimony of the Reformed Presbyterian Church in America" in 1806, and of "the Book of Discipline" in 1819. It should be added that amendments to both these parts of Covenanter fundamental law have been adopted at various intervals since.

The unhappy division of 1833 which is of peculiar interest just now, because of the existing troubles in the Covenanter body, will be noticed later on in this discourse.

This brief summary of the origin and history of American Covenanters must suffice in this connection. The main thing

before us to-day is their Covenant—its principles and obligations.

PRINCIPLES AND OBLIGATIONS OF THE COVENANT
OF 1871.

In considering this part of the subject, further passages of the history of Covenanters in this country will require more or less attention. These passages, having their bearing upon the most fundamental teachings and practices of the Covenanter church, will prove necessarily the most interesting and momentous in the history of American Reformed Presbyterianism.

THE NATURE OF A SOCIAL COVENANT.

As we come to the examination of the principles of the Covenant entered into by American Covenanters, it is important to consider first of all the nature of a social covenant.

Every social being must have an ultimate standard by which to reach the decision and action of the organic unit. If the mere will of the majority is ultimate moral rule, there can be no definite standard. With the fickle changes of the multitude, the so-called moral standard changes. Covenanting recognizes that God has given ultimate moral law for every relation of human life. It thus makes God Himself a party to a social covenant, as the members of the social body agree with each other to have regard to God's will as ultimate in their sphere of action, and as they solemnly bind themselves to seek the ends set forth for their social organization in His law. Their interpretation of His will made known in nature, history, and providence, and especially in revelation, may undergo many changes. But they have an acknowledged standard to which their covenant requires them to appeal. Such a social compact does not originate the social being. It is the social being already in existence that makes the compact or covenant. And as both the nation and the church are social beings in the sphere of moral law, they are alike required to observe this duty of entering into covenant with God.

The principle of covenanting has been exemplified in our own land, as well as in Scotland and in Bible history.

The first act of covenanting in this country was the Compact entered into in the cabin of the Mayflower by the Pilgrim Fathers just before landing at Plymouth Rock. This Compact reads: "In the name of God, Amen. We, whose names are underwritten, having undertaken for the glory of God and advance-

ment of the Christian faith, and the honor of our king and country, a voyage to plant the first colony in the northern part of Virginia, do by these presents solemnly and mutually covenant and combine ourselves together into a civil body politic." This first of all distinctively American state papers embodies every essential element of a social and national covenant.

Akin to the Mayflower Compact is the Rhode Island Covenant of March, 1838. This reads: "We, whose names are underwritten, do hereby solemnly, in the presence of Jehovah, incorporate ourselves into a body politic; and as he shall help, will submit our persons, lives, and estates unto our Lord Jesus Christ, the King of kings, and the Lord of lords, and to all those perfect and absolute laws of his, given us in his holy Word of truth, to be judged and guided thereby."

And to this original idea of American political and national duty and life, many other documents have corresponded, like the Articles of Confederation of the New England Colonies, and the Declaration of Independence itself, which was careful to acknowledge our dependence on Almighty God, while it proclaimed our independence of an unjust and oppressive human authority. These acknowledgments of God in this sphere of political and national life are the application of the principles of covenanting. Men in civil life have felt the need of God, and have laid hold upon his covenant of mercy, just as Israel did of old under Moses and Joshua and kings like Asa and Josiah. And to these principles of God's immutable law our land must yet return before it can be called Beulah—a land married to its divine Lord and King.

THE COVENANTER'S CHURCH COVENANT.

The principle of social covenanting applies to churches as well as to nations, and as a matter of course, Covenanters have their own ecclesiastical covenant. American Covenanters have always recognized the obligations that come down the line of posterity. Just as the United States to-day are bound by the compacts of former generations, so American Covenanters have acknowledged the binding force in this land of moral covenant obligations entered into by the fathers in other lands. The church has had unbroken continuity irrespective of territorial locality, and the obligations of ecclesiastical covenants bind posterity whether in one land or another to the duties that belong to the church in every land. Hence these acts of

covenanting are strictly acts of covenant renovation. That is, at specially critical times in their history, the members of the church solemnly renew their covenant with God and with each other, and in doing so make pointed application of the immutable principles of the divine law to the moral issues of the land and the day.

THE COVENANT OF 1871.

Thus in the act of covenanting in this city and in this church in 1871, American Covenanters made the application for this land and this period of the church's history of the unchanging principles of God's Word. In the midst of the already clearly defined and emergent issues of our own land and our own times; in the whole sphere of moral duties, in individual, family, ecclesiastical, and civil relations, this Covenant sets forth the teachings and obligations of divine law, and engages all who enter into the covenanted society to regulate all their duties accordingly. And now the important task that remains is to sum up in comprehensive form the principles and obligations of this Covenant.

PERSONAL CONSECRATION TO GOD.

The first principle of the Covenant is that of the unreserved consecration of the Covenanter to the service of his Lord and Saviour. Covenanters take the triune Jehovah to be their God, and give themselves to this God to be his devoted people. By their Covenant they are married to Christ. And any breach of their covenant vows is spiritual infidelity to the divine Husband of the bride, the church. The Covenant begins with a frank and full confession of sin, an utter renunciation of all human merit, and an unqualified surrender of soul and body to Christ. Its key-note is: "Ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." Listen to the language of the Covenant itself: "With renunciation of all dependence on our righteousness as the ground of pardon and acceptance with God, we receive for ourselves and for our children the Lord Jesus Christ as He is offered in the gospel to be our Saviour, the Holy Spirit to be our enlightener, sanctifier and guide, and God the Father to be our portion; we approve and accept of the covenant of grace as all our salvation and all our desire, and take the moral law as dispensed by the Mediator, Christ, to be the rule of our life, and to be obeyed by us in all its pre-

cepts and prohibitions." It is the embodiment of the oath of Israel's covenant at Sinai—"All that the Lord hath said will we do and be obedient."

COVENANTER SUBORDINATE STANDARDS.

This second principle and obligation of the Covenant need not be enlarged upon. It will serve the present purpose to note two or three points: 1. The necessity of subordinate standards which interpret officially and authoritatively, though not infallibly, the one ultimate rule of faith and practice—God's inspired Word. Every social body should agree, as already seen, to accept God's revealed law as ultimate in all matters of faith and moral duty. But the collective body cannot escape the responsibility of interpreting and applying that one infallible rule. This can be done only by a summary of doctrines and a system of government and discipline drawn from the Divine Word. These will determine the doctrines which are to be believed and the duties which are to be performed under the authority of the organic body, the church, as the repository of the authority of Christ Himself. Just as a nation must have its constitutional law, so must the church have hers. And while the church's subordinate standards are not in all respects the exact equivalent of a nation's constitutional law, yet they must determine the application of the divine law as interpreted by the highest ecclesiastical authority to all matters of belief and morals. 2. The subordinate standards accepted by the Covenant are the Westminster standards, supplemented by the Declaratory Testimony of the Reformed Presbyterian or Covenanter church as to doctrine, and by the Book of Discipline of the same church as to matters of order and government. These subordinate standards are not clothed with divine authority like that of the Bible, but they have the authority of truth derived from the Bible, and the authority of the church, which comes from Christ himself. The way always remains open for the amendment of these subordinate standards in due and orderly manner if in any respect whatever they are out of harmony with the one infallible law. But for any member of a social body to assail the accepted standards of its organic life is of the nature of disloyalty and treason. How aggravated is this assault on the vital principles of a church when the assailant has bound himself by a most solemn covenant engagement to the maintenance of these very principles which he

disloyally seeks to destroy. God's Word pronounces one of its most scathing denunciations on covenant-breakers.

EVANGELISTIC AND MISSION WORK.

A third Covenant obligation, taken out of its order, is the dedication of the Covenanters "to the great work of making known God's light and salvation among the nations. Profoundly conscious of past remissness and neglect, we will henceforth, by our prayers, pecuniary contributions and personal exertions seek the revival of pure and undefiled religion, and the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all nations may call Him blessed." Evangelistic and mission work, at home and abroad, has been a distinguishing feature of the Covenanter church. So far from experiencing any diminution of the missionary spirit by other covenant engagements, it has been proven that the very congregations that have been most zealous in the great work of National Reform have been the most active and successful in evangelistic and missionary effort.

PRAYERS AND LABORS FOR THE UNITY OF THE CHURCH.

This Covenant obligation reads: "Believing the church to be one, and that all the saints have communion with God and with one another in the same covenant; believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease and the people of God become one Catholic church over all the earth, we will pray and labor for the visible oneness of the church of God in our own land and throughout the world on the basis of truth and scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and feel and act as one with all in every land who pursue this grand end. And, as a means of securing this great result, we will by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling blocks and gather into one the scattered and divided friends of truth and righteousness." This recognizes that the church of Christ is one by her divine constitution, as our Testimony and all our standards recognize the same truth, and that it is the duty of the church to manifest that unity visibly to the world in her organization.

MISTAKEN EFFORTS AT CHURCH UNION.

The great mistake of many is to suppose that unity can be secured by the surrender of truth. The church of Christ as the pillar and ground of the truth is not at liberty to surrender a single doctrine or principle. All truth is God's truth, and any compromise of truth by the church for the sake of so-called unity will defeat the end in view. It is contended that the Covenanter church should lay aside from her Testimony the admitted Scriptural doctrine of dissent from an immorally constituted civil government. This will bring her into unity with the United Presbyterian church. By the same logic, the latter must lay aside her testimony for a Scriptural psalmody to bring her into harmony and unity with the General Assembly Presbyterian church. But can the process consistently stop here? Must not this large Presbyterian body lay aside every point on which it differs from the Congregational and Methodist Episcopal churches, and so on, step by step, until a large part of Scriptural ground is surrendered? In the end what would be left? There would be no unity in the truth, and, therefore, no true church unity at all. There are principles of organic unity in the church of Christ as there are in the state. Each denomination in the church to-day is under obligation to interpret God's law, and hold every truth of Scripture precious, and buy it and not sell it, and apply it and maintain it. To surrender any truth whatever, in an agreement to unite on a basis which deliberately compromises truth, is in violation of our Covenant. But to bring the whole church of Christ into a recognition of her essential unity by a covenant that acknowledges her King, His whole law, and the duty of applying that law in every relation of life by the government and discipline of the Lord's house, is in substance the basis of truth and Scriptural order on which, in answer to our prayers and through our labors, by God's blessing, the church of God in our land and throughout the world will realize its visible oneness.

CIVIL RELATIONS.

The covenant of 1871 is in no part more clear and happy than its formulation of the political principles of God's word. These are: 1. God is the source of all legitimate power. 2. He has instituted civil government for His own glory and the good of man. 3. He has appointed His Son, the Mediator, to headship over the nations. 4. The Bible is the supreme law

and rule in national as in all other relations. In harmony with these principles of duty are the obligations to which Covenanters have sworn as follows: "We will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word. We take ourselves sacredly bound to regulate all our relations, attachments, professions and deportment by our allegiance and loyalty to the Lord, our King, Lawgiver and Judge; and by this our oath we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power. We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion, and we will continue to refuse to incorporate by any act with the political body until this blessed reformation has been secured."

Two points require special attention in this connection: 1. This covenant pledges those who take it to the performance of every civil duty and the rendering of every service for the welfare of the country in the way of which stands no barrier of immorality. It is not surprising that different views have sometimes been taken as to what civil and political acts may be performed by Covenanters in harmony with their principles; in consistency with their loyalty to Christ as King.

THE DIVISION OF 1833.

The division of the Covenanter church in 1833 grew out of such diversity of view. Stripping that unhappy controversy of all minor questions, side issues, and lamentable personalities, we have before us a momentous question, worthy of the calm, careful and thorough examination of Christian patriots and philosophers. On the one side, gifted and scholarly men, able theologians and diligent students of political science, changed their view of the compact of the nation's written Constitution. Such eminent men as Dr. Gilbert McMasters abandoned the position of dissent and non-incorporation that had been maintained ever since the adoption of the Constitution, and did so

on the ground that this Constitution was a federal instrument and not a national fundamental law; that the United States were a league of independent sovereign commonwealths, and not a nation. Hence, they argued, we must seek for suitable acknowledgments of God and Christ and the divine law in State constitutions, and not in the federal instrument. Such acknowledgments they found to their satisfaction. Thus the ground of dissent was removed. On the other side, able ministers and laymen maintained that this is a nation, and not a mere confederacy or league; that the nation alone is clothed with sovereignty; and that its constitution is true fundamental law for one sovereign moral person. Hence, they argued, if religious acknowledgments are properly to be demanded in the Constitution of a State or Commonwealth like Pennsylvania, much more are they to be required in the written compact of the national government. In comparison with this debate of 1833 the controversy raised by members of the Covenanter church to-day is of little weight and significance. The attempt seems to be to take away the barrier to incorporation, not by denying the immorality of the compact of government, but by charges of inconsistency on the part of the church and her members, and by pleas for church union that would leave the pillar and ground of the truth without a testimony against the most flagrant iniquities of modern times.

POLITICAL DISSENT.

The second point under our covenant obligations as to civil relations is the duty of dissenting from the nation's adoption of an immoral constitution, and of refusing to incorporate with the governing political society. To this position the church has faithfully held. No civil act has ever been permitted which was acknowledged to be in antagonism to this position of dissent. Fighting in the army and navy for the nation's life, sitting on juries when the oath of the juror recognizes the divine law, voting for temperance amendments to State constitutions, have been permitted, as well as many other civil and political acts, but in every case with the distinct declaration that the position of dissent from the immoral compact of the godless and Christless written Constitution was at the same time steadfastly maintained.

THE ARGUMENT FOR POLITICAL DISSENT.

The argument for this position of dissent and non-incorpor-

ation is in brief as follows: God's law forbids Christians to be unequally yoked with unbelievers by becoming parties to any unrighteous or immoral agreement. It requires them to come out and be separate from any unscriptural and immoral association. (See II Cor. vi. 14-18; Rev. xviii. 4.) Loyal Christians must not compromise righteousness by fellowship with unrighteousness. The written Constitution is such an immoral compact, according to the interpretation of the most authoritative commentators, and the decisions of courts and the action of the government, in denying that the Christian religion has any more authoritative place in the nation, as a nation, than any false religion. The written Constitution is confessedly a compact to govern the nation without regard to the authority of the law of Christ. Such a compact, whether in business or political life, is one to which no loyal follower of Christ can consistently become a party.

AN EXAMPLE FROM BUSINESS.

Let us take a business company for illustration. Here is a firm or company that agrees by a written compact to run its business every day of the week. Or the compact may be unwritten yet well understood. Can a Christian consistently be a party to such a compact, by becoming or remaining a member of such a company? If the company or corporation tramples on God's day or God's law, the loyal follower of Christ must come out or be separate from it. And a political corporation in no wise differs in this respect from a business one. If it agrees to administer governmental affairs without any regard to the law of Christ; if it tramples according to its fundamental compact on the Lord's day and the Lord's authority, the consistent Christian must have no fellowship with the immoral agreement and partnership in wrong. This is the simple and unanswerable argument for the Covenanters' position of political dissent. And this is the position of power for the reformation of the nation. Let Christians generally take it, and it would not be many years until an amendment to the United States Constitution would be submitted and adopted, placing our nation in proper relations to God, and Christ, and the divine law for all moral questions in national life.

DISSENT VINDICATED IN THE ANTI-SLAVERY STRUGGLE.

The position of practical dissent and non-incorporation maintained by American Covenanters was vindicated in a most

striking manner and from an unexpected quarter. Uncompromising and fearless abolitionists in their determined opposition to slavery, were logically led to see that the written Constitution of the United States was an immoral compact, inasmuch as it provided for the return of fugitive slaves, and inasmuch as the Dred-Scott decision of the supreme court of the nation was undeniably constitutional. These honest and consistent anti-slavery men, headed by Wendell Phillips and Wm. Lloyd Garrison, denounced the immorality of the Constitution, practically dissented from it as an unjust compact, and refused to incorporate by the exercise of the franchise or any other political act with the government of our country. This was coming to the identical position held by Covenanters since the adoption of the Constitution. But Covenanters had regard to the rights of God and his Christ as well as to the rights of their oppressed fellow men. They saw from the first that disregard of human rights grew out of disregard of divine rights. And hence when the anti-slavery amendment to the Constitution followed the scourge and discipline of the war of the rebellion, they still held fast to their position of dissent and non-incorporation because due honor was not yet given to Christ as King, nor to his supreme law for national conduct.

PRESENT DUTY.

And here, brethren, we stand to-day. On this high ground we stand as an organized body, in covenant relation with our God and Saviour King. Let individuals drift away, as they may, the church holds steadfastly to this position. And her efficiency, yes, her very life, depends on the faithful maintenance of it. Should present commotions within her drive her from these moorings she would no longer be the Covenanter church of America. She would be false to her most solemn engagements. She would be unworthy of her martyr sires and her glorious history. But we do not fear the issue of these commotions. Weakened we may be in numbers, but we shall come forth from the furnace with purer and stronger faith. Material resources may be decreased, but we shall lay hold with firmer grasp upon the resources of omnipotence. We may have to pass through fire and flood, but our God will bring us out, in his own good time, to a wealthy place. Men may to-day ride over our heads, but victory is sure under the banner of our Covenant and the leadership of our Crowned King.

On Monday and Tuesday evenings, May 11 and 12, congregational prayer meetings were held, at which Elders Robert Glasgow and Samuel McNaugher presided. The subject on Monday evening was "Paying our Vows," Psalm 116: 18, 19, and on Tuesday evening, "The Banqueting House and the Banner of Love," Song of Solomon 2: 4. The combined interest of the communion services and the Quarter-Centennial celebration helped to swell the attendance and intensify the power of these prayer meetings. Many members spoke with earnestness and tenderness, as the memories of the precious communion seasons of twenty-five years were recalled, and the obligations of covenant engagements were borne in mind and pressed home upon the conscience.

For many years this congregation has observed three communion seasons each year, with a series of prayer meetings extending from Monday evening to Friday evening, besides the regular Thursday and Saturday pulpit services, for the purpose of special preparation. On the present occasion, Wednesday, Thursday, and Friday evenings were required for discourses and historical papers, leaving only Monday and Tuesday evenings for the usual congregational services of conference and prayer. What was lacking in the number of these prayer meetings at this time, however, was in some measure made up by their spirit. With a deeper sense of covenant obligations, and with ravishing views of the love of the Saviour, the intending communicants took these successive steps toward the banquet of the approaching Sabbath.

The approaching meeting of Synod was also most fervently remembered at these prayer meeting services. It seemed that the great interests that were to come before the Synod were the very same with those of the Quarter-Centennial celebration of the congregation.

On Wednesday evening the pastor delivered the following discourse on

THE COVENANTER CHURCH OF PITTSBURGH.

“Shewing to the generation to come the praises of the Lord, and his strength, and the wonderful works that he hath done.”—Psalm 78: 4.

This passage of Scripture, like that which was before us on last Sabbath, contains impressive lessons on the duties of each generation to its successors. And as we have been calling to memory what the Covenanter church of America has done, so let us now take a more limited view of the Covenanter church of this city, that we may show “to the generation to come the praises of the Lord, and his strength, and the wonderful works that he hath done” in this part of the church, as we go forward in this celebration. Pittsburgh has been one of the principal centres of Covenanter influence, and thus the history of the Covenanter church of Pittsburgh corresponds in some important matters with the wider range of the subject before us on last Sabbath.

The history of the Covenanter church of Pittsburgh divides itself quite naturally into three periods. Of these, the first period covers about one third of the present century, or from 1800 to 1833; the second period covers another third of the century, or from 1833 to 1866; and the third period, the twenty-five years particularly commemorated in these Quarter-Centennial services, or from 1866 to 1891. Following this division, let us review in the light of broad and general principles the history of Pittsburgh Covenanters. The more minute details of these successive periods will be given in an interesting paper to be read to-morrow evening.

FIRST PERIOD, FROM THE CLOSE OF THE LAST CENTURY TO 1833.

The central figure in this period is the Rev. John Black, D. D.; and the main principle about which the history of the Covenanters of Pittsburgh, and indeed of the whole country, crystalizes during these thirty-three years, is the settlement of the church's testimony to the Kingship of Christ over this nation, and the duty of his loyal followers to dissent from the immoral compact of the constituted government.

Covenanters settled in and around Pittsburgh before the Revolutionary war. Tradition records the visit of the Rev. Alexander Dobbins to this neighborhood, probably before 1780. As early as 1779 the Rev. John Cuthbertson visited Pittsburgh and vicinity on one of his long and arduous journeys among the widely scattered Covenanter families of the colony, evidently with a view to further the union of the Covenanter and Associate churches, which attempt soon afterward resulted in leaving three churches where there had been two. The new organization, the Associate Reformed church, absorbed much of the strength of the two older bodies, which nevertheless, still maintained a distinct though weakened life. From the time of Mr. Cuthbertson's visit in 1779, the number of Covenanter families in this vicinity increased. These families held fast to the great principles of civil government which, after the adoption of the United States Constitution in 1787, demanded more and more pointed and public application in the Testimony of the church.

Not until 1799 did any Covenanter minister again visit this part of the church. At that time John Black, then a licentiate, was assigned to this region. Mr. Black was a native of County Antrim, Ireland. He had graduated at the University of Glasgow, Scotland, in 1790. After a number of years of teaching and study of theology in Ireland, he came to America in 1797. * He taught the classics and continued his studies here, and was licensed by the Reformed Presbytery at Coldenham, N. Y., in June, 1799. At the close of the year 1880 he was installed pastor over what was then called the Ohio congregation, which included all the Covenanters west of the Alleghenies. In 1806 this widely scattered congregation was divided into three, one of which was the Pittsburgh congregation. Of this Mr. Black remained pastor. His fine scholarly attainments soon brought his services as a teacher into demand, and after filling other positions he became in 1820 professor of ancient languages in the Western University of Pennsylvania, at the same time continuing his work as pastor of the Pittsburgh congregation.

Up until within a few years before the division of 1833 Dr. Black had eloquently set forth the sin of the United States government, not only in the enslavement of the negro, but also in its failure to accept the law of Christ as King of kings. Together with other able men like the Rev. James McKinney,

Dr. Alexander McLeod, Dr. S. B. Wylie, and Dr. Gilbert McMaster, Dr. Black helped to set forth with clearness and power the principles of the Covenanter church in reference both to the rights of man, and the rights of God and his Anointed Son.

This was the period of the formulation of the Testimony of the Covenanter church in America. And carefully and admirably did the fathers who framed that Testimony state the harmonious principles of the organic unity of the church, and the kingship of Christ with its consequent position of dissent from all immoral constitutions of civil government. Dr. Black's teachings were strong and full on both these points, though only one of his discourses was published during this period. This was his elaborate discourse on "Church Fellowship," preached at the opening of the Synod of 1816 in Philadelphia, and published at Pittsburgh in 1819, with many scholarly notes, making a volume of 109 pages. One passage may here be quoted as bearing upon the "liberal" view of to-day, that the acknowledged moral and Scriptural duty of dissent should not be made obligatory upon her members by the law of the church: "The church embraces the social principle in its fullest extent. All the obligations to duty, in every relation in which man is found, and all the moral engagements under which the rational family may lay themselves, are homologated by the church. And her members have a fellowship in fulfilling all these obligations and engagements. The rule of the church's conduct, in every respect, is the moral law in the hand of the Mediator. . . . Feeling the force of the sacred obligations under which they are laid, they join hand in hand in the discharge of every duty. Professing the same faith, believing the same testimony, holding the same doctrines, and offering the same prayers, they set to the same seal, and enter into the same vow in the solemn Eucharistic festivity, where in the most intimate communion which is exhibited or enjoyed on this side heaven, they all eat one bread, and are all made to drink into one spirit." (Pages 14, 15.)

The foregoing extract reflects the uniform practice of the Covenanter church until just before the breach of 1833. Here at Pittsburgh, and elsewhere throughout the country, the duty of dissent from the man-enslaving and God-dishonoring compact of the United States constitution, was a duty to which the church herself, in the actual conditions or terms of her com-

munion, set to her seal. And when at length the breach took place, the men who withdrew from the Covenanter body turned their backs upon their own honorable record in establishing that testimony and appointing that law in our Covenanter Israel. During that third of a century they had made it a term of communion that no Covenanter should hold a slave, although the Declaratory Testimony did not write this out as a part of the formulated constitution of the church. At the same time they had also made it a term of communion that no Covenanter should profess or swear allegiance to an immoral constitution of civil government, and this had been written out as a part of the formulated constitution of the church in the Declaratory Testimony of 1806.

In all this we have a fine illustration of the relation of the written constitution of a social organization to its vital or unwritten constitution. Previous to 1806, when her Declaratory Testimony was formulated, we see how rigidly the Covenanter church of America made separation from the sin of slavery an actual term of communion. The Rev. S. B. Wylie was licensed at Coldenham, N. Y., together with John Black, Alexander McLeod and Thomas Donnelly, June 24, 1799. One year later, June 25, 1800, he was ordained in Ryegate, Vermont, not to be the pastor of any congregation, but to go to South Carolina with the Rev. James McKinney, to apply the constitutional law of the church, as she then had it, in freeing the church from all complicity with slavery. This was done by refusing fellowship to any who would persist in holding their fellow men in bondage. Here, then, was a most authoritative term of communion by the unwritten constitution of the church. And even in 1806 this part of the church's unwritten constitution was not translated into legal language to become a part of the written constitution. Not until away on in the second third of the century did it become a part of the written Declaratory Testimony. And then the written constitution simply formulated into legal language, and registered in written fundamental law, what was already in the vital constitution of the church.

The same relation has been illustrated by the laws of the church as to secret orders and intemperance. These provisions of the vital unwritten constitution asserted their authority on the basis of God's Word, in the organic life of the church long before they were written out; and then at length they were

duly authenticated in her written constitution as we have it in her Declaratory Testimony.

But the principle of political dissent was so inherent in the organic life of the Covenanter church from the days of the martyrs down, and had been so prominent in Great Britain before the anti-slavery battle began, and before the temperance movement was dreamed of, and before the birth of the United States, to say nothing of the framing of the written constitution of the nation, that when a Testimony was formulated for the church in this country in 1806, as a matter of course that writing out of the church's constitution gave clear and explicit expression to what had always been her unwritten organic law on this subject of dissent.

To-day we have the "liberal" interpretation of our constitutional law—an interpretation that finds its fitting place in ecclesiastical law beside the "New Light" theory of our national constitution. This interpretation affirms that because the United States constitution is not mentioned in so many words in our Declaratory Testimony, therefore dissent from that particular instrument is not required by the fundamental law of the church.

But the very idea of the constitutional law of the Declaratory Testimony is to lay down principles that would be world-wide in their application. The constitutional principle concerning secret societies, for example, does not name American, or English, or Scotch, or Irish, or Syrian organizations. But it covers all such orders in every land. The constitutional principle of the Sabbath does not mention any Sabbath-breaking corporation in any country. But it forbids membership in any of them, in whatever country they may be found. In like manner the constitutional principle of political dissent, without naming the American, or the British, or the Turkish constitution, requires separation from an immoral constitution of civil government, whether in America, Cyprus, Syria, Asia Minor, or any other part of the world where the church may have her membership.

This, then, was the law and the testimony established and formulated in this first period of Covenanter history of the present century, and this was the position from which our former brethren departed in 1833.

THE PERIOD FROM 1833 TO 1866.

The withdrawal of a part of the Covenanter church, in 1833, from the position of dissent and separation from the immoral compact of the United States constitution, served but to strengthen the loyal and faithful in their testimony against the unjust and Christless instrument throughout the entire church. In Pittsburgh the powerful personal influence of Dr. Black did much toward drawing his people very generally away with him. Only a little handful of thirteen remained steadfast. But they set their faces like flint, not in desperation, but in hope and faith. At their communion in December of that year, there was a rallying both at home and from adjacent places, and one hundred and twenty Covenanters renewed their vows of fidelity to their Lord and King at his holy table in this city.

As Dr. John Black was the central figure of the former period, so Dr. Thomas Sproull is the central figure of this second period of the history of Pittsburgh Covenanters. The standard which Dr. Black abandoned found an unwavering champion in Dr. Sproull. As pastor of the Pittsburgh congregation from May 12, 1834, then as pastor of the Pittsburgh and Allegheny congregation from May, 1836, until the re-organization of the Pittsburgh congregation proper in 1865, and from that time till the present hour, Dr. Sproull never faltered or weakened in the application of the church's testimony against the immoral and godless character of our written constitution.

For nearly thirty years, dating from the opening of the church on Leacock St., Allegheny, in 1836, there was no stated public assembly of Covenanter worshippers in the city of Pittsburgh. Occasional public services were held, however, and sometimes, as in the days of Dr. J. R. Willson, these special services were of deep interest and great power. But whether public services were held in the city or not, sturdy Covenanters with the spirit of Cameron and Hackston were not wanting. Weekly prayer meetings were maintained with scrupulous zeal, and on the Sabbath companies of worshippers crossed the river to the meeting-house for the congregation of Pittsburgh and Allegheny.

This period covers the anti-slavery conflict, even up to the Emancipation Proclamation, and the thirteenth amendment

to the United States constitution. And if Pittsburgh may claim special honor for the strength of her anti-slavery sentiment during that conflict, in the very front rank of her anti-slavery reformers must be placed the members of the Covenanter church. Loyal to the country, and willing to suffer and die in her defense, they would give no oath to the instrument by which their fellow-men had been held in bondage. The Secretary of War, Edwin M. Stanton, himself a Pittsburgh lawyer, knew Covenanters so well that he fully trusted their loyalty without any oath to the constitution such as other citizens were required to swear. Lincoln and Stanton both knew that the Covenanters who had denounced not only slavery, but the constitution that upheld the iniquity, were the men above all others of whose loyalty, in that crisis of our nation's life, there could be no shadow of doubt. The war to them had a significance and a sacredness unknown to those who were fighting for nothing more than the preservation of the union, irrespective of the great moral issue involved. The very principles and convictions which forbade Covenanters to swear to support the United States constitution, were the principles and convictions that were needed to bear the strain of those terrible days of the battles of the warriors with their "confused noise and garments rolled in blood." The sovereignty of the nation; its moral character and accountability; its sins against the poor negro and against the God of nations; its need of repentance and reformation, and its need of hope in Christ, the only Saviour of both nations and men—these were the truths that Covenanters had proclaimed in the midst of scorn and reproach, for generations past, but that were now commanding attention and respect amid the wasted treasure, the tears and groans, the mutilated bodies, the countless graves, and desolated homes of a stricken people. Never did political and moral principles receive more splendid vindication than did the Covenanter principles of 1833 as to the nature and sovereignty of the nation, and its duty to God and Christ as well as to the oppressed black man, in the civil war with which this period closes.

THE THIRD PERIOD, FROM 1866 TO 1891.

We come now to the third period, which may be dated from May 14, 1866, when the Rev. A. M. Milligan was installed pas-

tor of the Pittsburgh congregation, although the re-organization was effected on October 31, 1865. Mr. Milligan assumed the responsibilities of this important charge at forty-four years of age, when he was in the full vigor of his magnificent physical and mental powers. And he soon found his every power taxed to the utmost. The beginning of his Pittsburgh ministry was co-incident with a grave crisis in the Covenanter church of America. Let us try to estimate the crisis by a comparison with that of 1833.

Looking back to 1833 from our present stand-point, we would naturally suppose that the condition of things in the American government at that time would have rendered Covenanters more steadfast in their position of dissent. Although the importation of slaves had ceased by the limitation of the constitution in 1808, the inter-state slave traffic had become more and more horrible as new slave territory was opened up and the demands for slave labor increased. This ground of the Covenanters' dissent was stronger in 1833 than ever before.

Besides this, the controversy concerning the desecration of the Lord's day by the United States mail service had just culminated in Congressional action that heaped reproach and dishonor upon the law and Lord of the Sabbath. Reports prepared both in the House of Representatives and Senate of the United States by the notorious Col. Richard M. Johnson, of Kentucky, denied that the nation was under any obligation to respect the Fourth Commandment. In adopting these reports in 1829 and 1830 the two branches of the national legislature re-affirmed in substance the declaration of the Tripolitan Treaty, namely, that "the government of the United States is not in any sense founded on the Christian religion."

And yet, while this authoritative assertion of the secular or godless character of our national government was still fresh in the minds of our people, the very men who had written and preached against the nation's dishonoring of Christ and his law were straying farther and farther in theory and practice from the historic position of the church, and in 1833 they ceased to be a part of the Covenanter body. The wonder is how, in the midst of such defiant and aggravated national trampling of man's rights and God's rights under foot, the weakest of covenanted political dissenters could fail to become more

thoroughly rooted and grounded than ever in his position of separation from the sinful government.

But matters were very different in 1865 and 1866. Covenanters had in large numbers fought for the country, as they did in 1812 and in 1776. Many had died on the battle-field, or in hospitals and prisons. Many had returned home crippled for life. To all surviving patriots, and especially to bereaved ones, the nation, for which such sacrifices had been made, was "our beloved country" in a sense which hearts loyal to Christ alone fully understood. And the great national sin of slavery was wiped out. The constitution had been amended, forever forbidding that iniquity. And the United States Senate had been brought by our trials to acknowledge God and Christ. And presidential as well as State fast and thanksgiving proclamations humbly and gratefully acknowledged the hand of the God of nations in all our tribulations and mercies. Why, then, should not Covenanters fall in with the political society which had so fully recognized the rights of men, and which was in so gratifying a manner also acknowledging the rights of God and Christ?

To a degree which the Covenanter church herself hardly understood at the time, this was a critical period in her history. An anxiety, often unexpressed, but nevertheless deeply-seated, was felt as to the near future. Would active anti-slavery men, who had borne the brunt of the conflict before the war, and who had stood right loyally by the nation through all the bloody strife, and who now rejoiced in the glorious triumph of freedom—would they feel that the main issue had been won, and that dissent had accomplished its chief purpose? Would they now be workers for further reform within the political society, or would they stand fast on the old position of dissent till Christ the King and his law should be acknowledged and glorified by the sovereign nation before the world?

To the eternal honor of the leaders and members of the Covenanter church let it be said that the line of battle of the witnesses for Christ never wavered. The great work of National Reform was just then getting fairly under way. The Covenanter church had thrown to the breeze, full in the nation's sight, the banner of the Kingship of Christ, and it steadied her in this crisis like the main sail of a ship under the strong winds of a mid-ocean voyage. And among the very foremost of her

leaders stood the first pastor of this congregation, his great heart overflowing with joy at the emancipation of the slave, but his voice ringing out still in the old trumpet-tones for the honor of the King of kings.

This Quarter-Centennial celebration would be lamentably defective if it did not re-echo the testimony of Dr. Milligan against all who identify with the governing society in our land in their rebellion against the Lord and his Anointed. You who have been members here from the first cannot recall all the many occasions on which that powerful voice thundered out this testimony. This pulpit was never silent. The tongue of that heroic preacher and reformer, on whose mute picture we to-night look, was ever as the pen of a ready writer with its eloquent message concerning the King. Let me quote from one sermon, the type of many others:

“To be effective, this testimony must be consistent. A man may declare from the pulpit or the platform, ‘Your constitution is infidel; the oath of your President is atheistic; the government is virtually in rebellion against the Lord and his Christ;’ but if that man turns around and votes under that constitution, and swears or elects another as his representative to swear that godless oath, where is his testimony? Does he not stultify himself and neutralize his testimony? Hence men who value their consistency are silent, and men who prefer the loaves and fishes to Christ are on the other side. This sort of timid and half-hearted testimony was borne against slavery, and no one cared, till Garrison denounced the constitution as ‘a covenant with death and a league with hell.’ Then slavery began to tremble; and when John Brown went down to Harper’s Ferry, she knew her hour had come. Actions speak louder than words, and deeds bespeak courage and determination, awaken opposition, and lead to victory.”

“I repeat, then, that the part of the church of Christ and His ministers, is to bear testimony and proclaim it, vindicate it, practise it, suffer for it. If need be, seal it with your blood. The more it is assailed, the better. The greater your trials and dangers, the nearer the victory. God never has failed to do his part, and He never will. Just as soon as this Gospel of the kingdom is preached for a testimony to the nation, the end will come. It will repent, fall into line and serve the Master, or perish.

“ This nation is in rebellion against the Lord and His Christ to-day, just as really as the Confederate States were in rebellion against the government eighteen years ago. It has set up a government in the territory of the Lord, and over the subjects of the Lord, without any acknowledgment of His authority. Is that not rebellion? You say the constitution is generally a good one. So was the constitution of the Confederacy not only a good one, but almost a transcript of the United States constitution. It simply failed to recognize the authority of the government in whose territory and over whose people it was set up, and when the nation demanded its submission, it resisted. Could this nation do anything less than reduce it to subjection? Must it not reduce the rebellion or itself cease to be? As President Lincoln said when he started to Washington, ‘ I am going to see whether we have a government or not.’ Is not God saying to us, ‘ Shall I not visit for these things, shall not my soul be avenged on such a nation as this?’ Through our lips as His witnesses He is saying, ‘ Now, therefore, kings, be wise, be instructed, ye judges of the earth. Serve the Lord in fear. Kiss the Son, lest he be angry and ye perish when his anger is kindled but a little.’—(Ps. 2: 10-12.)

“ Witnesses for Christ, publish his message. Warn the nation of its sin and danger. Save your country if you can; at least clear your own skirts of its blood. Bear cheerfully whatever odium it may cost. Suffer willingly whatever loss you may sustain. Meet courageously whatever danger you may incur. Dare to do or die, for the Word of God and the testimony of Jesus; and ever remember that ‘ the witnesses shall overcome by the blood of the Lamb and by the word of their testimony.’ ”

And then, as if in prophetic anticipation of the “ liberal ” plea heard in our church to-day, that our practical protest of political dissent should be left to individual consciences, this witness, faithful and true, thus met what has become so popular an objection :

“ The objection is raised : Why should the Reformed Presbyterian church make the acceptance of this attitude of practical protest a term of communion, and visit with discipline the exercise of the elective franchise? These objectors agree that ‘ our doctrine regarding the constitution is right, but claim

that it ought to be left as a matter of conscience and doctrinal teaching, and not made a term of communion.'

"My answer to this is, that such a course would at once vitiate the whole power of our protest. As a witnessing, protesting church, giving practical effect to our testimony by our action, it must be manifest to all that to be effective it must be consistent. The moral attitude of a church is no higher than the lowest position which she permits any of her members to occupy. If, then, the church should tolerate the exercise of the elective franchise by any of her members, it would be competent to objectors to deny her attitude of practical protest altogether, on the ground that certain members, with her consent, voted and held office. She would no longer be a protesting church, and persons who desired to become protesters would no longer become such by joining her communion. The advantage of being a Covenanter would be lost.

"The object of forming such an association and of joining such an association consists in being identified with an organization known in the past, and at the present, to occupy the position of protest uniformly and consistently, so that identification with the body at once notifies all cognizant of the fact, what principles you profess and what attitude you occupy."

I cannot close these extracts from a discourse that could hardly have been more closely adapted to the present circumstances of our church if it had been preached last winter, instead of many years ago, without quoting a passage full of most solemn warning to not a few of the ministers who are still with us. There was no want of charity in the magnanimous heart of the speaker; a heart that never entertained a thought of malice or ill-will toward any brother, whether still with us or gone from us. Love of truth and loyalty to principle and to Christ, and nothing else, prompted these words which cannot fail to reach the conscience. They have a deep significance to-day; they will have more startling significance in days to come.

"Whatever others may fail to speak, or may say in favor of those ministers who, after swearing the covenant of 1871, have turned their backs on the testimony, and on the witnessing band with whom they so solemnly covenanted to stand, I feel bound, in fidelity to the cause, to give a friendly warning to them. It is well for men to understand that when they leave a

church of unquestioned orthodoxy that is small and unpopular, for one that is large and popular, thoughtful persons *will regard with suspicion their plea of 'conscience.'* Men will be constrained to ask: If their consciences are so tender that they can no longer adhere to their covenant engagements to testify to their Redeemer's right to reign over the nations, and to regulate the praises of His church, how will *their consciences* enjoy communion at the Lord's table with Masons, Odd Fellows and Rumsellers—not one of whom is debarred from the communion into which they have made defection. Men who, in the maturity of their powers, and after years of ministerial work in the church, have solemnly sworn their allegiance to its principles and then deserted them, will have no easy task to persuade either those whom they have deserted, or those to whom they have gone, of their honesty, but will learn when it is too late that they are not trusted. The verdict in their case, given by the Spirit of God in the 78th Psalm, is:

‘For though their words were good, their hearts
With him were not sincere;
Unsteadfast and perfidious
They in His Covenant were.’ ”

Thus speaks a Covenanter witness for his Lord and his Lord's truth. No one will ever question his loyalty to the church and her Head. And loyal Covenanter that he was, witnessing in the fullest and most fearless manner, he was also the broadest of citizens, and the freest from prejudice and sectarian bigotry and intolerance, and most ready to co-operate with all Christian brethren and all fellow citizens in every good work. Under the reproach of becoming one with infidels, he stood on the same anti-slavery platform with Phillips and Garrison and Oliver Johnson. He welcomed to the National Reform platform all who would accept its principles, no matter what church they were connected with, or whether they were church members at all, and gladly worked hand in hand with them for the avowed aims and objects of that Association. With a clear and comprehensive view of just and wise distinctions, he was the strictest of Covenanters in his ecclesiastical relations, and ready for co-operation outside of ecclesiastical relations, in temperance, anti-secret, and the Sabbath work, and especially the grand movement of National Reform, with every one who would accept the specific basis on which each of these reforms is

conducted. Let us thank God for such an example of uncompromising fidelity to ecclesiastical covenant obligations combined with the broadest charity and fraternity. This is true liberalism and true conservatism, which are ever one and the same.

And never did a congregation more nobly match a noble leader. With individual exceptions and occasional defections from Covenanter principles, this congregation has stood by the banner for Christ's Crown and Covenant like the heroes of Drumclog. Though the anti-slavery victory was won before your re-organization in 1865, it was the sympathy in that conflict between you who formed the congregation and the minister you called that in large measure brought you together. And in every moral conflict since, you have been doing your part heroically on the high places of the field. You spared your pastor from his place at this sacred desk, and sent him with your financial support and prayers and blessing to labor far and wide in every great reform, and specially to bring our beloved country to Christ. You, too, have shown how a congregation, with the martyr spirit that would not compromise a single claim of truth, or yield a single point in the maintenance of covenant obligations as members of the church, can yet, with freedom from sectarian prejudice and intolerance, join with Christian brethren of every name and with all loyal citizens in every cause that is for the general good and the whole country's welfare.

And these commemorative services, with their reports of labors among the Chinese, first undertaken in this city by yourselves, and among the mutes, and in many mission schools, as well as labors in distant home and foreign fields, are themselves a complete refutation of the charge that Covenanter principles, especially the position of practical dissent, are out of harmony with missionary and evangelistic work. Loyalty to Christ and his kingly claims out of harmony with any cause that glorifies him? Steadfastness in witnessing against dishonor done to our Saviour King a hinderance in any work for the coming of his Kingdom? Let the memories and fruits of the life's work of your sainted pastor, who, though dead yet speaketh, answer the challenge. Let the company of men and women who, steadfast unto death, have gone to glory from your midst, and whose work you now commemorate—let them bear testimony as

in their glorious place among that cloud of witnesses about the throne they look down upon us to-night. May we who remain prove true to their example, and we, too, shall find that the more thoroughly loyal we are to Christ and his truth, and the more completely separated from everything that dishonors him, the more abundant will be our labors for our country's weal, and for the highest material and spiritual good of all our fellow men.

And now, as we close this review of these three periods of Pittsburgh Covenanter history, we can hardly fail to be impressed with the fact that the last third of the century, or the century itself, is not yet rounded out. The close of the first third settled the Covenanter principles of fidelity to human freedom and of loyalty to Christ's crown, with the consequent duty of dissent from the immoral covenant of the constitution. The close of the second third witnessed the triumph of our testimony for the rights of man, with some hopeful tokens for the acknowledgment of the rights of Christ as King. We are still nine years from the completion of the remaining third of this century. What shall the close of this period witness? We are yet in the midst of contendings for the honor of our Saviour's sceptre and law. The warriors whose memory we cherish did not win final victory for us, nor bequeath us peace. They manfully held the ground that had been won before their day, and they made advances which it is now our duty to maintain. Shall we hold every attainment, or shall we basely draw back? Fellow soldiers under the great Captain of our Salvation, I charge you that you yield not an inch of the ground that has been won by heroic sacrifices and by martyr blood. Nay, rather, let us press forward to higher attainments. Many of us will no doubt fall in the struggle, but let us fall, if fall we must, with armor on and sword in hand, as close as possible to the Leader himself. Let not the condemnation be pronounced upon any of us, as upon those of old, who, "being armed, and carrying bows, turned back in the day of battle." This is not the hour for Covenanters to abandon their strategic position that will sooner or later decide the conflict and win the final victory. I foresee the tremendous and impending crisis. I see the hosts of darkness mustering in all their strength, under the arch enemy who knows his time is short. I foresee

that through his machinations and lies even multitudes of the professed followers of Christ will be more and more deceived and more and more contaminated by the corruptions of the world. It needs no prophetic eye to perceive that the god of this world will rule with more despotic and darker sway; that the fear of God and all religious principle will be more and more banished from business and social and political life; that this nation will be more and more deeply cursed with Sabbath desecration and the saloon and gambling and uncleanness and cheating and robbery and murder, and all other legitimate fruits of utter godlessness and Christlessness, until those who truly fear God and maintain loyalty to Christ will obey the divine call, and will come out and be separate and not touch the unclean thing. As surely as God's Word is true, so surely shall yet come this separation of Christ's loyal followers from the business companies that defy his law and break his Sabbath; from the social orders that dishonor him by their secrecy and their impious oaths; from the political parties that sell themselves for spoil of office to the liquor traffic and Romanism; and from the Christless compact of government that underlies all the rest. Some of us may not live to see this triumph of our principle of dissent and separation from all the unfruitful works of darkness. Some of us are near the end of our battling. One honored father in the eldership, who by the side of his beloved pastor fought so long and so bravely, is even now catching the glories of the celestial realm, and just waiting for the summons to join the triumphant throng. But many of us will see this century close, and with its closing years I am persuaded will come the triumph of the witnesses by the blood of the Lamb and the word of their testimony. Let the time of triumph come when it may, however, it is ours to be steadfast till the Conqueror shall come and take the Kingdom to Himself. "Even so come, Lord Jesus, come quickly."

Thursday, May 14, was observed as the customary sacramental fast-day. The morning service was conducted by the Rev. Dr. R. J. George. The evening was devoted to papers by various members of the congregation, as was also

the following evening. The sermon by Dr. George and the papers of the two evenings are herewith given.

CALLED TO BE SAINTS.

“Called to be saints.”—ROMANS 1: 7.

BY THE REV. DR. R. J. GEORGE.

You have often heard of the import of the names of Jesus. Scarcely less significant are the titles given to his people by the inspired writers. They are called, believers; beloved of God; blessed of the Father; brethren of Christ; children of God; children of the Father; children of the Highest; children of the promise; children of the Kingdom; children of the bridechamber; children of light; children of the resurrection; epistles of Christ; fellow-citizens; fellow-heirs; fellow-servants; heirs of God; heirs of the grace of life; heirs of the promise; heirs of salvation; a holy nation; a holy seed; a holy priesthood. These are a few of the terms used to designate the followers of the Lord Jesus. These are not meaningless, empty titles, but are most significant of the character and destiny of the people of God. I have chosen one of the most instructive and inspiring of these titles as the subject of the morning discourse,

“CALLED TO BE SAINTS.”

Two lines of thought are proposed: a proposition, and an inquiry.

I. The Divine Call is to Sainthood.

II. What is the Sainthood to which we are called.

I. The Divine Call is to Sainthood.

1. *This is the purpose of God in election.*

The term “saints” means holy ones. Hence the call is a call to holiness. That this is the purpose of God in election, many scriptures plainly assert: Rom. 8: 29: “For whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*, that he might be the first-born among many brethren. Moreover whom he did predestinate, *them he also called.*” His Son was “holy, harmless, undefiled, and separate from sinners.” (Heb. 7: 29.) To be predestinated to be con-

formed to his image, is to be predestinated to holiness. Not less distinctly is it asserted in Eph. 1: 4: "According as he hath chosen us in him before the foundation of the world, *that we should be holy*, and without blame, before him in love. Having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will." One more passage will suffice: 2 Thess. 2: 13: "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, *through sanctification of the spirit*, and belief of the truth." It is clear that in all these passages the apostle is declaring the purpose of God in election; because it was a choice made "before the foundation of the world," or "from the beginning," and in each case the election is *unto holiness*. Men are guilty of absurd folly when they charge Calvinists with teaching, that if men are *elected* they will go to heaven *irrespective of character*. Men are not elected to go to heaven; they are *elected to holiness*; and they go to heaven because heaven is a holy place, prepared for the *holy ones*. So far from election being irrespective of character—a *holy character* is the very purpose and end of election.

2. *This is the purpose of Christ in redemption.*

It would be sufficient here to show that whatever was the purpose of the Father in election was also the purpose of the Son in redemption; because he came to do the Father's will. But let us add to that the distinctive purpose of the *atoning* work. This is expressed with much fulness and in language of deep pathos, in Eph. 5: 25-27: "Husbands love you wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water, by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; *but that it should be holy and without blemish*." The apostle is here enforcing the duty of husbands to love their wives by the example of what the divine Bridegroom did for his bride. He gave himself for her. But what was the purpose of this sacrifice? It was that the bride of Jesus might be made holy and without blemish. Even Cæsar's wife must be above suspicion; how much more the bride of the Lamb. But she was defiled in her sins. And Jesus that he might save her from their

guilt, and deliver her from their power, and cleanse her from their pollution—went to the cross. When at last his redemptive work is complete, he shall see of the travail of his soul and shall be satisfied; and in that day shall this song be sung: “Let us be glad, and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and white; *for the fine linen is the righteousness of saints.*” (Rev. 19: 7, 8.) Sainthood is Christ’s purpose in redemption.

3 *This is the purpose of the Holy Spirit in regeneration and sanctification.*

The term “called,” in the text refers to effectual calling which is the work of the Holy Spirit. It has often been asked, why in the Westminster Catechism there is no question, “What is regeneration?” The answer is, because effectual calling includes regeneration. There is no remedy for the evil nature which we have by our first birth, except in being born again. Hence Christ said to Nicodemus, “Verily, verily I say unto thee, except a man be born again he cannot see the Kingdom of God.” (Jno. 3: 3.) Regeneration is the work of the Holy Spirit, for he added: “Except a man be born of water, *and of the Spirit*, he cannot enter into the Kingdom of God.” All, therefore, who are “called to be saints,” are regenerated; and all who are thus regenerated are “called to be saints.” But regeneration is not sanctification. Sanctification is a progressive work. A standard definition says: “Sanctification is a work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and to live unto righteousness.” We must all have been impressed, in reading the Bible, with the wonderful array of machinery which God sets up for the purification of his people. There are “sprinklings” and “washings” and “baptisms;” the “washing of the Word,” and “the washing of regeneration,” “and the “washing of the blood of Jesus,” and as if water were not sufficient for cleansing, we have the fuller’s soap, and the refiner’s fire, and the furnaces of affliction. One purpose of the Holy Ghost runs through it all: it is to secure that holiness without which “no man shall see the Lord;” and as there is no part of man’s nature that has

not been defiled by sin, so must this work of sanctification extend to the whole man: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess 5: 23.) How beautifully the apostle describes this work of the Holy Ghost in 2 Cor. 3: 18 (R. V.): "But we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, *even as from the Lord, the Spirit.*"

Manifestly, this proposition is established: **THE DIVINE CALL IS TO SAINTHOOD.** In this call the three persons of the Godhead, the Father, Son, and Holy Spirit unite; it includes the whole work of man's salvation from its first inception in the decree of election, to its final consummation in the glory of the redeemed: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; and whom he did predestinate them he also called; and whom he called them he also justified; and whom he justified them he also glorified." (Rom. 8: 29, 30.)

II. What is the Sainthood to which we are called?

1. *It is to be separated unto God.*

All Sainthood begins in consecration to God. Dr. McLaren says:—"Saints is a word that has been wofully misapplied both by the church and the world. The former has given it as a special honor to a few, and decorated with it, mainly, the possessors of a false ideal of sanctity—that of the ascetic and monastic sort. The latter uses it with a sarcastic intonation, as if it implied much cry and little wool, loud professions and small performance, not without a touch of hypocrisy, and crafty self-seeking." We are all familiar with the world's sneering remark, as it points the finger at some morally delinquent professor, saying: "He is one of your Saints." But the devil's counterfeit only proves that there is a genuine character. It is the intrinsic value of the true coin that tempts the counterfeiter. If the genuine Christian had no worth, there would be no hypocrites. But the first idea of Sainthood is separation to God. We are saints only as we give ourselves to him in self-surrender. Saints are not an eminent sort of Christians, but all true Christians are saints. The old Testament worship had a threefold consecration to God. There was: (1.) A holy

temple. (2.) Holy sacrifices. (3.) A holy priesthood. Consecrated men presented consecrated offerings in a consecrated place. This threefold consecration had its antitype in Christ, who, as the great High Priest of our profession, offered himself to God as a lamb without blemish and without spot, in the consecrated temple of his body. But it also reappears again in all true Sainthood. Our bodies are the consecrated temples of the Holy Ghost. "For the temple of God is holy, which temple ye are." (1 Cor. 3: 17.) And we are also to present our bodies a *living sacrifice*, holy, acceptable to God, which is our reasonable service. (Rom. 12: 1.) We are also made "a royal priesthood." (1 Pet. 2: 9.) But the most remarkable passage is 1 Pet. 2: 5, in which the threefold consecration is combined: "Ye also, as lively stones, are built up a *spiritual house*, a *holy priesthood*, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ." New Testament saintship, in its separation unto God, combines in itself all the sacred things of the Old Testament worship—temple, sacrifice, and priesthood.

Two eminent saints of the Old Testament passed through the gates of glory without passing through the gates of death. What was it that made it possible for them to do this? It was simply that, living in the midst of wicked generations of men, they were wholly separated unto God. Of the one it is said: "Enoch *walked with God*, and he was not, for God took him." Of the other it is written: "And it came to pass as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven." Thus the twilight of the evening kindled into the twilight of the morning, and the eternal day began without an intervening night. Such is the sainthood to which we are called in our separation unto God.

2. *It means purity of character.*

Three words express this purity: (1.) undefiled; (2.) uncorrupt; (3.) incorruptible. That which is *undefiled*, has the purity of crystal waters, and the whiteness of snow and the translucent sky. It is of this the psalmist speaks when he says: "Blessed are the *undefiled* in the way; who walk in the law of the Lord." (Ps. 119: 1.) It is of this our Lord himself speaks

when he says: "Blessed are the pure in heart, for they shall see God." (Matt. 5: 8.) And for this David prays:

"Wash from every guilty stain,
 Cleanse with hyssop, make me clean;
 Then from all pollution free,
 Whiter than the snow I'll be."

The second word which expresses this purity of character is the word *uncorrupt*. The word corrupt is from two words meaning "to break together." Dr. Edwards in illustrating the corruptions of society said: "If you take a sound orange, and carefully open it up, you will find that it is all divided up into little cells in which the pieces are confined, as in little sacs. Now if these cells weaken, so that they are broken down, and the juices run together, the orange is no longer sound, but is *corrupt*. It has 'broken together.'" "So in society. Society is an *organism*. And the different departments of the social life, as the family, the church, and the state, are separate, and each held in its own sphere. But if the lines of separation are broken down, then society becomes corrupt; it has 'broken together.'" This illustration applies just as well to the constitution of man. He has certain distinct faculties and powers of body, mind and soul: the appetites and passions of the animal nature, the reason or intellect, the emotions, the will, the conscience. When these are all in their proper place and in their true relation and subordination to each other, human nature is *uncorrupt*. But when the appetites and passions break through, and override the reason; and when the emotions break through and override the conscience, then human nature is all corrupted, and there is no soundness. This is the fearful condition of the fallen race. But the sainthood to which we are called is to an *uncorrupt character*. The marvel of the plan of salvation is that it undertakes to remove this corruption of nature, and restore these powers of body, mind, and soul to their true relations and subordinations to each other.

The third word which expresses this purity of character is the word *incorruptible*. Adam, as he came from the hand of God, was *uncorrupt*; but he was not *incorruptible*. Jesus was both *uncorrupt* and *incorruptible*. Now, the purity of character to which we are called is not the purity of Adam, but the purity of Jesus: "Be ye therefore perfect, even as your Father

in heaven is perfect." The principle of holiness which God implants in the soul in the day of regeneration, is an *incorruptible* principle: "He that is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." (1 Jno. 3: 9.) This is the reason why there is no such thing as falling from grace. By a divine call we are "called to be saints;" and there is no power on earth or in hell that can corrupt this new creation of God.

3. The sainthood to which we are called is that of *practical holiness*.

A holy nature leads to a holy life. "Make the tree good, and the fruit will be good also." We cannot flatter ourselves that we have received this divine call so long as any department of our life remains unconsecrated. If we have unconsecrated talents; if we are living in an unconsecrated family life; or if we are participating in a Christless political life, we are so far without true sainthood. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." The sainthood to which we are called includes therefore these three things: to be separated unto God; to have purity of character; to have holiness of life.

IMPROVEMENT.

1. *The pattern and example of all true saintliness is Christ.*

He was "holy, harmless, undefiled, and separate from sinners." That did not mean that he withdrew from all intercourse with sinners. They said of him: "This man receiveth sinners, and eateth with them." But from this contact with sinners he received no spot or stain. And so "pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." (James 1: 27.) There is no better test for Christian living than this: What would Jesus do? An Italian missionary speaking recently in one of our congregations, of the inconsistency of Christians using tobacco said: "If Jesus were here, I would not hesitate to offer him bread to eat, or fish, or a piece of a honey-comb, for when he was here he ate all these. But I would not think of holding out to him a plug of tobacco, and saying, 'Will you take a chew of tobacco?' *I do not wish to have anything which I could not share with my Lord.*" Beloved, this Italian evangelist, him-

self but recently converted, reasoned well. "He that saith he abideth in him, ought himself so to walk, even as he walked." (1 Jno. 2: 6.)

Major Whittle, holding a consecration service at the close of an evangelistic meeting, remarked that "at this very hour some of the members of the churches in this town are attending a public ball in the theatre. Now if Jesus were in this place, where would he be to-night? Would he be here in this meeting, seeking the salvation of souls, or would he be down in the theatre, clasping hands with the ungodly in the lascivious dance?" Such searching questions as these, bringing life to the touchstone of the life of Jesus, unmask the hollow mockery of this dancing, theatre-going, card-playing, ball-attending Christianity.

You are "called to be SAINTS." Do you intend at this solemn communion time to make such a consecration? Will you enter into God's purpose for your sainthood?

2. *The way to attain a higher sainthood is to receive Christ more fully.*

Our justification is from *our being in Christ*; our sanctification is from *Christ being in us*. "But as many as received him, to them gave he power to become the sons of God." "But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, *we shall be like him*; for we shall see him as he is. *And every man that hath this hope in him, purifieth himself even as he is pure.*" (1 Jno. 3: 2, 3.)

THE EARLY HISTORY, ORGANIZATION, AND FINANCIAL STRUGGLE OF THE CHURCH AT PITTSBURGH.

BY ELDER D. CHESNUT.

THE PURPOSE FOR WHICH WE MEET.

As we attempt to recall the historical reminiscences of years gone by, we are reminded of the sacred words in which we have so often joined our voices together in praise:

“For in her rubbish and her stones
 Thy servants pleasure take,
 Yea, they the very dust thereof
 Do favor for her sake.”

And that other divine prediction from the same inspired penman—“One generation shall praise thy works to another, and shall declare thy mighty acts.”

As a matter of fact a large portion of God's Word is made up of the history of the church—whole chapters being given to the names of noble men and God-fearing women who did valiant service in the ages that have gone by; heroes of faith who had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. As no man liveth to himself, so no nation, church or people can rightfully absolve themselves from the obligation owed by the living present to the unborn future. So then by these commemorative services that we this week engage in, we would exalt no human agency, but we would declare

“The praises of the Lord our God
 And his Almighty strength,
 The wondrous works that he hath done,
 We will show forth at length ;

“That so the race which is to come
 Might well them learn and know,
 And sons unborn who should arise
 Might to their sons them show.”

It is in complete harmony with this principle, and in the accomplishment of this duty, that at present the laymen of this congregation join with the ministry of the church in commemorating the events for which we are assembled to-night.

EARLY HISTORY.

Pittsburgh, before our sister city of Allegheny as such had an existence, had a Covenanter church and a Covenanter pastor. We cannot say when the first Covenanters settled in this vicinity. We are, however, informed by the venerable Rev. Thomas Sproull, D. D., that, by a traditionary report, Rev. Alexander Dobbins visited this region before he joined in the union that

formed the Associate Reformed Church, which took place in 1782; and from another source we learn of Rev. John Culbertson being in Pittsburgh in the autumn of 1779; and we know that the Rev. John Black, when he first came to this part of the country as a preacher, settled on a farm about twelve miles east of Pittsburgh, in what was known as the Thompson Run Society; and that on this farm a log church was built, and that there he preached. A congregation centered around this city of Pittsburgh, known under the general name of the "Ohio," and from the minutes of the "Reformed Presbytery," the Memoirs of Dr. A. McLeod, the Presbyterian Historical Almanac, and from the Rev. Dr. Sproull, we learn that the Rev. John Black was licensed in 1799, and installed pastor December 18th, 1800. The ordination services were conducted by the Rev. James McKinney and Dr. Samuel B. Wylie in the old Court House, on Market St., Pittsburgh. The congregation also worshipped in the old Pine Apple church, now known as the site occupied by the Evangelical Lutheran church, 6th Avenue and Smithfield St., and afterwards in the Plum Alley church, still standing and better known now as the Oak Alley church. This was the first organization, and we know that in that place the doctrines, principles and practice of the church as to dissent from an immoral constitution of civil government were there faithfully maintained until the division of 1833. This brings us to

THE SECOND EFFORT TO ESTABLISH A CHURCH IN THIS CITY.

The Rev. Dr. Black and a large majority of the congregation at this date embraced the New School or New Light faith, as you were informed last evening, and held the church property; while the minority, among whom were Elders Samuel Henry and Alexander Harvey, adhered to the principles of the church. The members thus maintaining the old distinctive doctrines of the church and practice as to political dissent from the government, were recognized by the Pittsburgh Presbytery as the Reformed Presbyterian congregation of Pittsburgh with thirteen (13) members, on Sept. 9th, 1833, and when the first communion was held, which was on the 1st Sabbath of December, 1833, conducted by Rev. John Cannon, James Blackwood

and Thomas Sproull, there were gathered from the various societies within reach of the congregation 120 communicants.

The Rev. Thomas Sproull was chosen pastor of the re-organized congregation, thus succeeding the Rev. Dr. John Black as pastor of the Reformed Presbyterian congregation of Pittsburgh, O. S., and was installed as such in the Associate church, Pittsburgh, of which Rev. Dr. John Bruce was pastor, on May 12th, 1834; and for two years the Pittsburgh congregation again worshipped, as it had done about thirty-three years before, in the Market Street Court House, Pittsburgh; also in the Young Men's Hall, then at the corner of 4th St. (now 4th Avenue) and Market St., and in such other churches as could from time to time be obtained for communion occasions.

One of the first items claiming the attention of the re-organized Pittsburgh congregation was the erection of a house of worship, and one of the first serious differences of opinion was as to the proper place for its location, a minority claiming that the church buildings should be located in Pittsburgh, where twice locations had been selected, one on 6th St., (now 6th Avenue,) and the other on Irwin St., (now known as 7th St.,) close to the place where we are now assembled. As opposed to this, the majority vehemently favored locating in our sister city, then known as Allegheny Town.

The strife for location as between the two places so threatened the peace of the new Pittsburgh congregation, that finally complaint was made to Presbytery, and a petition actually presented for a division of the congregation. This, however, Presbytery refused to do, and the lot of ground corner of Leacock and Sandusky St's Allegheny, was secured, on the western part of which the church was erected.

Against this action, among others Andrew Gormley and James Tibby, Sr., with prophetic eyes, (at that early day,) held that the change of location to another city, and subsequently the change in name of the organization, would be fatal to the successful contemplated legal acquisition of the Oak Alley church, taken possession of and held by the majority who had departed from the principles of the church.

It was not until May 8th, 1836, that the church in Allegheny was sufficiently near completion for occupancy, on which date for the first time the Pittsburgh congregation worshipped in

Allegheny. The organization, henceforth changed in name, was known as the congregation of Pittsburgh and Allegheny.

The following twenty-five to thirty years were years that added greatly to the population of Pittsburgh and Allegheny, and especially so by the immigration here of the Scotch and Irish races which for years have made this locality the stronghold of Presbyterianism and of psalm-singing churches; and the influx of this element naturally so contributed to the growth of the congregation that soon it became one of the largest and most important in the denomination, so that by the year 1855, the church building, which at first was much too large, was quite well filled, and at length to such an extent that pew-room had to be obtained by placing seats in the gallery.

But what of the church life at this time? Methods of work were different; there was less variety than now, and church activities were more of a monotonous character than at present. There was less scope for lay workers. There were comparatively few Sabbath Schools in the denomination; the first we had, out of deference to the opposition thereto, was held on the afternoons of Saturdays, by way of start. This and the Wednesday evening society, and public worship on the Sabbath, were about all there was to interest the young and rising generation.

There were no monthly congregational prayer meetings, no Christian Endeavor Societies, no Young People's Mission Bands, no National Reform Societies, no continuous singing, no choirs, and, strange as it may now appear, no deacons,—I should say none, with considerable emphasis; and just think of it, you young people who may contemplate the act, and have hardly the courage to tell your parents of the fact, no getting married without first making the pastor a confidant three weeks before, and having notice thereof made publicly from the pulpit on three several Sabbath days.

There was but little mission work, much theological controversy, first class doctrinal sermons, a better knowledge of the Confession of Faith, Catechisms Larger and Shorter, and such a staunch, strong adherence to the standards of the church, her doctrines and her principles, as to practical political dissent, that it would not have been safe for five minutes within those old and historic walls for any one to have proposed the

issuance of an "East End Platform," of which so much has been heard of late in this locality.

For these things and many others that we might mention, let us pause in silence and in reverence; and thus to-night pay our cheerful tribute to the worth of that venerated, Christian father who sprinkled the water of baptism upon so many of us, and who so nobly and so well, single handed and alone in these twin cities, held aloft for so many years, the banner for Christ's Crown and Covenant, the Rev. Thomas Sproull, D. D., L. L. D., the second pastor of the Pittsburgh Congregation, from 1833 to 1836.

But I must pass on, leaving unsaid interesting items, to briefly take up the

SECOND ATTEMPT TO OBTAIN A CHURCH EDIFICE IN PITTSBURGH.

The first effort of 1835 and 1836 having failed, the second attempt was made in the years 1854 and 1855. It differed from all preceding and subsequent efforts in its method to secure a footing in this city. It was not at this time expected to obtain one by gift or bequest, nor yet by subscription list, or through purchase. It was an attempt to acquire by legal process, within the prescribed twenty-one years, the building in Oak or Plum Alley, erected at the beginning of the present century by the fathers who held to the doctrines and practice of the church as we to-day in essence have them embodied in our covenant of 1871.

I have quite a full report of the legal battle, but only take time to say that the case was decided without entering into the equity or merits of the claim on purely a technical point, viz: That the plaintiffs, as set forth in the record, were not the Reformed Presbyterian congregation of Pittsburgh, to whom the deed had been made; in fine, that the introduction of the words, "*and Allegheny*," into the title of the congregation, and the removal to Allegheny City, were fatal to their claim to the property, thus singularly confirming the correct judgment of Andrew Gormley, James Tibby, Sr., and others, who about twenty years before this, on these very grounds, apposed the change of location as well as name given to the church, when removed to Allegheny. This will bring us down to the

THIRD ATTEMPT TO PROCURE A CHURCH.

Discouraged at this unsuccessful attempt, the members resident in Pittsburgh settled down in quietude worshipping as usual in the Allegheny, Leacock St., church, for a period of eight long years, when a third attempt was made to procure a place of worship in this city. Accordingly, at a congregational meeting held in the Pittsburgh and Allegheny church, Dec. 7th, 1863, a special effort was made to revive an interest in the work by the membership in Pittsburgh, assisted among others, especially, by two well known men, the late Dr. S. A. Sterrett, and our present venerable and beloved elder, John A. McKee; men subsequently recognized as leaders in the final effort to establish a place of worship in this city. At this meeting, on motion of John A. McKee, a committee consisting of David Gregg, Sr., Dr. S. A. Sterrett, Robert Glasgow, Matthew Tibby, Robert Adams, Hugh Knox, and Robert McKnight, were appointed to devise ways and means to procure a house of worship in Pittsburgh. The committee after carefully considering the matter for more than three months, finding counter influences at work in unexpected quarters, and believing that the indications for success at this juncture were unfavorable, met at a congregational meeting held in the Leacock St. church, March 14th, 1864, and unanimously reported that: "Not having anything favorable to report, they ask to be excused."

A few parties were bitterly disappointed at the result; and after discussion, on motion the committee was continued, and requested to have a report prepared for the next congregational meeting. The committee, therefore, held the matter under advisement, in agreement with the action of the congregation, for nearly nine months; at the end of which period the committee, believing the obstacles in the way of success as great as ever, so reported the facts to the congregation. The congregation, at a congregational meeting held on the fifth day of December, 1864, adopted the following resolution: "*Resolved:* That the committee on procuring a church and organizing a new congregation, which has not succeeded, be discharged." This ended the *third* attempt amid much discouragement. The future prospects for the erection of a church in Pittsburgh at this juncture, to outward appearances, seemed very unpromising indeed; and yet subsequent events proved this to be the

time when the words could most appropriately be used "that the darkest hour is just before the dawn." The old congregation still continued numerically a large one, and by comparison with others was considered to possess all the essential elements of a strong one; but with other important labor, there was too much work for our venerable and beloved pastor to give anything like the attention he could have given had there been a less scattered congregation. The hive was filled to overflowing; there was much latent talent as well as unknown pecuniary resources in the congregation, as was afterwards discovered, which had not been drawn upon. These only required culture by the burden of responsibility, active work, and position to do service for the Master, to in time more than double and treble the active workers and contributions for the cause of the Master at this place. This was about the condition of affairs when the inception of the movement to erect the edifice in which we are to-night, took place; and this brings us to

THE FOURTH, FINAL AND SUCCESSFUL ATTEMPT

to again establish a church in Pittsburgh. It was in the providence of God brought about by the pastor of the Pittsburgh and Allegheny congregation during the spring communion of 1865. On this occasion the pastor had been assisted by the Rev. J. C. Smith. The Sabbath services had closed. We were called together, as was usual in those days, on Monday morning, rather than Monday evening, as we now do, to engage in the services of the sanctuary. On this occasion this was May 8th, 1865. The Rev. J. C. Smith explained a portion of the 34th Psalm, 1st to 11th verses, and delivered a sermon from the text, Eph. 4: 1—"I, therefore, the prisoner of the Lord, beseech you to walk worthy of the vocation with which you are called." After this the Rev. Dr. Thomas Sproull attended to the administration of the ordinance of baptism, and then, prior to the benediction, detained the congregation to make in substance the following statement: That he well remembered the time when the congregation was so few in number that the membership were easily accommodated by sitting on the one side of the church while the other was being painted. In the meantime, many changes had occurred. His eyes now rested on a church well filled, with a large membership scattered

over so large an area, that with increased labors and advancing years he found it difficult to attend properly to his pastoral duties. He had, with an elder, thus far visited the membership every alternate year, and every other year visited them in their respective societies; but that now, the scattered congregational wants, together with other duties devolving upon him, would make it necessary for the congregation to render him assistance by giving to him a co-pastor, or in otherwise lessening his labors by dividing the congregation. The subject he then laid before them for their consideration and further action.

This matter was thought over until the next congregational meeting, held on June 5, 1865, and presided over by Mr. Glass, at which, after discussion, it was no motion *Resolved*: That the subject referred to by Dr. Sproull as to obtaining assistance in the discharge of his ministerial labors, or of organizing a new congregation in Pittsburgh, be left to the societies of the church, to be reported by two delegates from each, to a congregational meeting to be held on the second Monday of July, 1865. The result of the canvass in the societies became known prior to the meeting of the congregation, and much interest was exhibited in consequence of the issues involved in the decision. When the time for the meeting of the congregation had come, which was held on July 10, 1865, it was found that the regular officers, the chairman and secretary, and the minutes, were absent. Finally, after waiting in vain for the officers and records, on motion, Robert Glasgow and Daniel Chesnut were respectively called to preside over the deliberations of the evening as chairman and secretary of the meeting.

The report of the delegates from the societies, which I still hold in possession, shows, if a change has or is to be made, that a large majority of the congregation are in favor of a new organization, to be effected in Pittsburgh, rather than a co-pastorship in Allegheny.

The reports having been submitted by the delegates, and the result announced by the chairman, it was then on motion resolved that this congregation are unanimously in favor of organizing, as early as practicable, a new church in Pittsburgh. The pastor of the congregation not being at the meeting, on motion, Mr. Isaac Taylor was made chairman of a committee

to wait upon the pastor, Rev. Dr. Sproull, and advise him of the action of the meeting.

There were some doubting Thomases who gravely shook their heads and prophesied utter and final failure. They were good people, men and women for whom we had the profoundest respect, but at the time they lacked entire faith in the enterprise. The heavens seemed to them to be dark indeed. Things at last seemed to be moving at lightning speed, with no one wise enough to apply the brake. These few Christian soldiers, as good soldiers sometimes do, became so panic stricken at what seemed to them a superhuman task, that some even of those who resided in Pittsburgh grew faint-hearted, and at the last moment declined to indentify themselves with the movement. As against this, however, some members residing in Allegheny, notably John A. McKee, David Gregg, Sr., J. R. McKee, Daniel Euwer, James Boggs, Samuel Henderson, and others, co-operated so heartily with the Pittsburgh brethren as to fully recompense for the lack of interest in other directions; and so it came about that at this same congregational meeting to which we have referred, what has come down to us as the original "Committee of Twelve on Pittsburgh Church," or the executive committee composed of members from Allegheny and Pittsburgh, on motion of James Boggs, was appointed to hold meetings and collect funds, to put into effect the resolution as to the erection of a church. This committee, on whom the *success or failure of the effort really depended*, and on whom the work wholly devolved until after the Pittsburgh congregation had been fully officered and organized by Presbytery, was composed as follows, viz:

FOR PITTSBURGH.

Robert Adams, Daniel Chesnut, Dr. S. A. Sterrett, and Robert Glasgow, of Pittsburgh; to whom were added

FOR ALLEGHENY.

James Boggs, John A. McKee, J. B. McKee, Isaac Taylor, Daniel Euwer, John Kitchen, and Samuel Henderson, with Henry Stewart, who, however, declined to serve, or have any part in the undertaking.

There were many meetings of this committee, and many

obstacles to overcome. There were perhaps not less than fifteen meetings held by this committee in the old R. P. Theological Seminary Building, still standing, though now used for other purposes, located at the corner of Sandusky and Leacock Streets, Allegheny.

From the records of these meetings, of which we have the minutes of the more important ones, we learn that after making James Boggs, of Allegheny, chairman, and D. Chesnut, of Pittsburgh, secretary, the matter of raising means for the support of a pastor and the erection of a church were the items claiming immediate attention.

First:—The secretary was instructed to prepare twelve subscription books. The territory of Allegheny and Pittsburgh was divided into about twelve parts, though the members of the committee were not strictly confined within the respective limits of their districts. Robert Adams, Isaac Taylor, and Robert Glasgow were made a special committee to visit Wilkesburgh. Isaac Taylor was authorized to canvass, when East, among his friends in Philadelphia and New York City.

Dr. S. A. Sterrett, D. Chesnut, and Robert Adams were appointed, in expectation of an organization being granted by Presbytery, to arrange for a suitable place for worship and for a commission to organize a congregation; and they procured the Evangelical Lutheran church, Seventh Avenue, for the commission, and afterwards the City Hall, Market Street, for regular worship.

The work of getting subscriptions for building and support was continued by the committee, and by August 14, 1865, they had secured toward the building fund, ten thousand (\$10,000) dollars; and on August 21, 1865, Dr. Sterrett, D. Chesnut, and R. Adams were authorized, if in their judgment it was deemed advisable, to purchase the Seventh Avenue Lutheran church for eighteen thousand (\$18,000) dollars, if offered for that figure, as reported, which, however, was found to be a mistake, as the owners had suddenly greatly advanced their price for that edifice.

There had also been a committee appointed to obtain signatures to a petition for presentation to Pittsburgh Presbytery to grant a new, separate organization in Pittsburgh. There were very many in both Pittsburgh and Allegheny desirous that

the movement would succeed; but at first there were few indeed who cared to openly commit themselves, or become on paper the public sponsors for the proposition to organize a new congregation at the expense of taking members from the old church; and this feeling was so deeply seated, temporarily, at least, that but three of the committee were willing to act at all, and but two of them entered actively into the work. This committee was composed of Dr. S. A. Sterrett, Robert Glasgow, and R. Adams. However, the committee more or less steadily continued to seek signatures to the petition, so that by Oct. 16, 1865, they were able to report a list of seventy signatures, and eight hundred (\$300) dollars for annual support of pastor, or twice the sum in paper money (gold coin at this time not being current except at high premium) that on December 18, 1800, the first pastor of the Pittsburgh Congregation was to have received, as was then expressly stipulated by the call, in silver dollars; and strange, though true, an amount exactly double the sum paid the second pastor, Rev. Thomas Sproull, pastor of the congregation recognized by Presbytery Sept. 9, 1833, as the Reformed Presbyterian congregation of Pittsburgh, O. S.

Success to the extent stated in signatures to the petition for a new organization and in subscriptions toward pastor's salary settled the point that hung in doubt, viz: that the petition would actually be presented at the first meeting of Presbytery; and accordingly, Messrs. John A. McKee and Robert Glasgow were appointed commissioners to present the petition and urge the claim for a new organization in Pittsburgh before the Presbytery which met in Wilkinsburg on Oct. 17, 1865. The Presbytery granted the petition, and appointed a commission to carry into effect the desire of the petitioners. The time was appointed when the pastoral relation would cease, as between the pastor and friends in Allegheny and the brethren who were to form the Pittsburgh congregation, and on the 29th day of October, 1865, Rev. Thomas Sproull preached his last sermon as pastor to the united congregations of Pittsburgh and Allegheny, taking for the text Genesis 32d chapter, and last clause of the 10th verse: "I have passed over this Jordan, and now I have become two bands."

On the following Tuesday, Oct. 31, 1865, the petitioners for

a new organization met in the Evangelical Lutheran church, Pittsburgh, with a commission of the Pittsburgh Presbytery, consisting of Rev. John Galbraith, chairman, Rev. Thomas Sproull, D. D., and Rev. Joseph Hunter, with Elders Samuel Henry, Alexander Miller, Daniel Euwer, and William Wills, clerk of the commission. Rev. Thomas Sproull handed in certificates of dismissal from the Allegheny congregation of sixty-one members, including three elders of the former congregation. Striking off one male member, placed on the list through a clerical error, gave us, to begin the organization, sixty members in all. Of this number, on the evening of organization, three persons, who had been elders of the old organization, viz: Robert Glasgow, Alex. Adams, and Robert Adams were unanimously chosen and installed in the office of ruling elder, Joseph Hunter addressing the elders and Thomas Sproull the congregation.

Let us pause a moment. Shall we call the old roll of names as they were read over on that memorable evening? No, no; too many sad memories are awakened for us to venture to do so to-night. What a large proportion of that noble band of sixty men and women have been called from the church militant to the church triumphant. Among those who have gone before are many sainted fathers and mothers, dearly beloved brothers and sisters, husbands, wives, and children—all called home to the upper sanctuary to continually sing the praises of redeeming love. The few of the original sixty members organized into a congregation on that memorable night who are living and in connection with this congregation to-day, of the male membership, are reduced to five persons. They, as taken alphabetically from the roll of that date, are Daniel Chesnut, Robert Glasgow, John A. McKee, Samuel R. Sloan, and John Tibby; and of the ladies we have but thirteen remaining, and they are as follows: Mrs. M. A. Alexander, Mrs. D. Chesnut, Miss Sarah Jane Chesnut, Mrs. Mary Chesnut, Mrs. Hugh Campbell, Miss Matilda Donahue, (now Mrs. Turner), Miss Mary Glasgow, Mrs. Margaret Mawhinney, Mrs. Hannah Martin, Miss Hannah Martin, Mrs. Sarah McGeary, Miss Mary J. Spence, and Mrs. Agnes Sloan.

We are now brought to the point in history when we become once again an organized Pittsburgh congregation, members and

officers, but without a pastor. The people of the Pittsburgh congregation for a brief period of time still continued to worship with their former brethren in Allegheny, till March 11th, 1866, when the first public service of the congregation was held in City Hall, Pittsburgh, by the Rev. Thomas Sproull, D. D., whose sermon for that day was taken from the text found in Zechariah, 4th chapter and 10th verse: "For who hath despised the day of small things, for they shall rejoice."

In about two weeks from this first public service the first meeting of session was held, and on the evening of this same day, March 27th, 1866, the Rev. Joseph Hunter moderated a unanimous call for the Rev. A. M. Milligan, which call he accepted April 11th, 1866, and on May 6th, 1866, (on Sabbath, May 6th, 1866, not May 3d, 1866, as recorded by another writer,) the two congregations of Pittsburgh and Allegheny held a joint communion in the old Leacock street church in Allegheny, the Rev. Thomas Sproull being assisted by the pastor elect.

One week after this communion, being May 13th, 1866, though not yet installed pastor of the congregation, the Rev. A. M. Milligan conducted public worship for the first time for the congregation, as such, who had called him to be their pastor. At this time the pastor elect still resided in New Alexandria, and was making his home with the speaker; on that memorable Sabbath morning, our journey from the "Hill" in what is now known as the 11th Ward, Pittsburgh, to City Hall, where the services were to be held, can be better described in the language of Dr. Milligan than by myself: "That morning the Prince of the power of the air held high revel among the elements. At the hour the people were assembling for public worship, a terrific gust of wind filled the face and clothes with dust, and then a dash of rain accompanied with wind that made umbrellas and awnings useless, turned the dust into mud, while vivid lightnings played and thunder rolled. Thus preacher and hearers assembled in the great Hall, saturated with rain and mire, like a handful of sheep seeking a friendly shelter, and then the gloom of that darkest of Pittsburgh's dark days made it evident that the powers of darkness were abroad, determined to resist the unfurling of the old blue Banner for the Crown and Covenant of Christ on Fort Pitt, where for thirty years it had not been displayed."

The few among the audience to-night, that remain of the worshippers of that day, of whom so many have since been called to the upper sanctuary, will long remember the appropriate Psalm that formed the basis of that morning's service:

"Unto me happily the lines in pleasant places fell;
Yea, the inheritance I got in beauty doth excel."

And those other words from which we heard on the same day and which seemed as an inspiration to the speaker: "By faith, Abraham, when called to go forth to a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

On the following Monday evening, May 14th, 1866, the Rev. A. M. Milligan, at City Hall, Market St., became pastor of the Pittsburgh congregation, being installed as such by a commission of Pittsburgh Presbytery consisting of Rev. Joseph Hunter, Rev. Thomas Sproull, D. D., and Elder James B. McKee.

The *first sermon as pastor* of the Pittsburgh congregation by Rev. A. M. Milligan was delivered on May 20, 1866, from Heb. 9: 22, last clause of the verse: "Without shedding of blood there is no remission." And the last sermon in the same City Hall was preached by the pastor July 29th, 1866, from which date until Sabbath, Sept. 4th, 1870, services were held in the Fourth Ward School Hall, Pittsburgh, on which occasion the pastor preached from such suitable words as are found in Deut. 1: 6: "Ye have dwelt long enough in this mount."

We have thus rapidly sketched the history of the congregation from the point at which we began until May 20th, 1866, when the Rev. A. M. Milligan, the former pastor, delivered his first sermon to the new congregation. We do not enter at present into details beyond this point, as Elders Samuel McNaugher and James S. Arthur became members of the congregation sixteen months subsequent to the date we have named, and they with others who are to speak this week will doubtless be able to fully give you the financial and other history of the organization from that point onward for the remaining twenty-five years.

Mr. Robert Glasgow then gave an account of the first session, of which he is to-day the only surviving member. The other members, he said, were Mr. Robert Adams, and Mr. Alexander Adams, both of whom have entered into their rest. The first session held its meetings in a small room in the old City Hall, just off the main audience room where public services were at this time conducted.

The first meeting of the session, after the organization of the congregation, was held on March 27, 1866, at which Messrs. John R. Gregg and William J. Printer were received into the membership of the church. The next meeting of the session was on May 4, 1866, just preceding the spring communion, when twelve members were admitted, including one who is still with us, Mrs. Georgia Sloan, wife of Mr. Samuel R. Sloan. This increased the membership of the congregation to 75.

In September of this year, 1866, the place of worship was changed from the Old City Hall to the Fourth Ward School House, and the session then met in a small room on the first floor, which the janitor kindly provided for such occasions. On September 28 of this same year Dr. Samuel A. Sterrett and Mr. John A. McKee were added to the session, at which time the membership of the congregation had increased to 112.

As an illustration of the harmony of the session, even when there were differences of opinion, mention may be made of objections expressed by one of the members of the session to repeating tunes. There was no bitter or carping criticism, but a frank expression of objections by one member of session, with whom another member sympathized. The pastor's method of meeting the objections was characteristically happy and effective. He said, "Brethren, you who object to a repeating tune are in favor of lining

out the Psalm. Now, if it is proper to read out the lines of a Psalm and then sing them, it can certainly be no more objectionable to repeat a line by singing it twice than to repeat it by first reading it and then singing it."

The next increase of the session was on December 5, 1870, when Messrs. Daniel Entwerr and Robert McKnight were ordained and installed. After this there were no additions to the eldership of the congregation until May 11, 1883, when Messrs. Samuel McNaugher and S. M. Orr were ordained and installed.

Unavailing efforts were made to add Mr. John Tibby to the session. On the ground that he could serve the church better as a private member, Mr. Tibby time and again steadfastly declined the position, though repeatedly elected to the office.

The more recent accessions to the eldership of this congregation are Messrs. Jas. R. McKee, James A. McAteer, Jas. S. Arthur, and Daniel Chesnut. And never has the session been more harmonious or efficient than at the present time.

Elder Samuel McNaugher then read the following paper :

**HISTORY OF THE SABBATH SCHOOL OF THE
8TH STREET R. P. CHURCH, FROM
1866 TO 1891.**

The people that left the old church on Leacock street, Allegheny, twenty-five years ago, were full of energy in the work of the Lord. They were ready and eager to enter the Master's vineyard. Everyone was determined to do all he could to advance the new enterprise. The laborers were mostly of the younger element of the congregation, ready and willing for active work in their new field. They were determined to succeed. After worshipping for a short time in Old City Hall,

they rented the Fourth Ward school house on Avenu Penn e. Here their work actually commenced. The Sabbath school was organized immediately, by the election of Mr. Isaac McCrum as superintendent, and other officers to assist him. Thus the 8th Street R. P. church Sabbath school began. The aim of the school was to do missionary work in the community in which it was placed. Committees were appointed to visit from house to house in the lower section of the city, from the Point to 8th street, and from along the river to Market street. These committees were not long in gathering in a great many of the neglected ones into the school, until our room was full.

We believe that through the instrumentality of this school many were brought to a knowledge of Christ. The aim of the school has always been missionary, and still continues to be so. Mr. McCrum served in the capacity of superintendent for about six years, when he resigned to go to the West. We thus lost a good superintendent, an earnest worker in the Sabbath school, and a Christian gentleman. Many of the children that were brought into the school brought also their parents with them; and we hope it was the means of bringing some of them likewise to the Saviour. No doubt many of these children and their parents have passed away, and we hope that they are enjoying the blessedness of the better country, saved by the precious blood of Christ.

The school has had its seasons of prosperity and adversity, its ebbs and flows, in the twenty-five years. But it has been for the most part exceedingly prosperous. Among the young people of the congregation, and also among the mission children, we have had names added to the roll of the congregation at nearly every communion since its organization. The Sabbath school has certainly been the nursery of the church, in training the youth for their places around the communion table, and for doing the work of the church. Those who in its early days were children, are now active workers in the congregation.

We do not know the exact date when Mr. McCrum resigned, as there was no record of the school at that time. On Mr. McCrum's resignation, Mr. S. M. Orr was appointed, and served about four years. These were the years when the Chinese were brought into the school. They, with some of the teachers, were hard to control, and caused some trouble and friction,

until Mr. Orr became discouraged and resigned. He was a very faithful worker in the Sabbath school. At this time the school was put under the care of session, and S. McNaugher was appointed by Session to take full charge of the school and to select his own assistant. Mr. Alexander Adams was accordingly appointed assistant, and put over the Chinese department. After a short time this department was made separate from the main school, and has been ever since under a superintendent of its own.

My superintendency lasted ten years. Those years were spent very pleasantly, and I trust profitably. I labored hard, night and day, for the success of the school. My great pride was in having a large and efficient school. The school before this had run down until we had about 75 scholars. We labored hard until we had about 450, mostly all mission children. We commenced to give books and Bibles for bringing in children into the school; also giving cards for daily attendance. All this aided to build up the school and to hold the children in it. In building up the school I don't take credit to myself. I was ably assisted by a noble band of teachers who worked zealously for the same end. Mr. John Tibby came into the school and the prize system was accordingly commenced for committing either Psalms or chapters of the Holy Scriptures. Mr. Tibby donated books every year, and continues to do so. These prizes gave a great interest to all in the school. For committing the Shorter Catechism, the superintendent gave a Bible at the anniversary each year. The next thing that helped the school was the appointing of Miss Sarah Woodside as city missionary. She was the means of bringing in a great many children from the lanes and alleys of the city. She brought the mute class also.

The last but not the least of the agencies that helped to build up the school and to keep the children in it was the Ladies' Sewing Society. This society met every Saturday for the ten years that I was superintendent. The ladies bought the goods, and made them up for both boys and girls. They put shoes and stockings on their feet, and hats on their heads. Never was better work done than was done by those few ladies. If we were to relate all they did for the school, it would take up more time than we can afford.

At the end of my superintendency, Mr. O. B. Milligan was appointed and served one year. Mr. David Martin was then appointed and served until his death. Mr. Martin was appointed July, 1886, and served until June, 1890. Mr. Martin was a good man in every respect, well qualified to fill any office in the church. He was a good superintendent. He was well liked by both old and young. The school was prosperous under his management. He has been called to the enjoyment of the rewards of his faithful labors in our school. Our loss is his gain. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Mr. John D. Carson was appointed superintendent to succeed Mr. Martin. Mr. Carson is still superintendent, and doing efficient work in the Master's vineyard. We hope he will serve in this capacity for many years to come.

I can not say how many deaths have occurred among the teachers. We have had comparatively few in the 25 years. I remember William McClelland, John McClelland, Miss Annie McFerron, Jos. Chesnut and Jos. McNaugher. God has been merciful to us as teachers in sparing our lives in the land of the living. We would say, "Work while it is day, for the night cometh when no man can work."

The contributions of the Sabbath school for the fourteen years ending at this date, amount to \$4,772.00. After paying for its own support each year, the balance was divided among the different missions of the church.

The total number, enrolled from the year 1871 until now is 10,700 scholars.

The work has been blessed. God has been our support and stay. In all work may we look to the Father of all good. May we work until all our own children and all the world shall come to Christ; when every land and people shall sing praises unto His Holy Name.

Dr. Wm. R. Hamilton gave the following narrative concerning the erection of the house of worship:

HISTORY OF THE BUILDING OF THE CHURCH.

The early history of establishing a house of worship for this congregation is connected with the origin of the congregation itself.

The Pittsburgh and Allegheny congregation was organized after the division of the church in 1833, with about thirteen members of the former Pittsburgh congregation who remained faithful to the principles of the church. From these as a nucleus under the faithful care of their first pastor, the now venerable Thomas Sproull, D. D., the congregation increased in numbers so greatly as to be too great a care on the pastor. The congregation was peaceable and contented, frugal and economical in the management of its financial affairs, so much so as to dwarf its energies.

A feeling that the congregation was becoming sufficiently large to be divided began to prevail, and at a meeting of the congregation, December 7, 1863, Mr. John A. McKee, now a venerable elder of this congregation, moved "That a committee be appointed to devise ways and means by which a house of worship might be procured for a separate congregation in Pittsburgh." A committee was appointed, and this committee called the attention of the congregation to the subject, and encouraged a sentiment in its favor. At the end of a year, as this committee had not recommended anything practical, at its own request it was discharged unanimously. There was some delicacy, probably, on the part of the congregation in agitating a division on account of the profound respect and esteem in which the pastor was held. The pastor, however, came to the relief, and on Monday following the communion, the 8th day of May, 1865, Dr. Sproull stated to the congregation that the membership was so great as to make it necessary for him to have a co-pastor, or that otherwise there should be a division of the church. He favored the latter.

A new congregation was then taken into contemplation, and efforts made to obtain the promise of money by subscriptions for the purchase or erection of a church building in Pittsburgh. A considerable sum was subscribed, enough to give encouragement to the new enterprise. This congregation was organized October 21, 1865. Fifty-eight members were certified to

form the new congregation. The name Pittsburgh was taken from the old congregation, which has since been known as The Allegheny. The first regular meeting place was City Hall. The next, the hall of the 4th ward school building. The influence of the first pastor is intimately connected with the building of our church. Under his ministrations there was a marked increase in numbers, and an unusual spirit of enterprise and liberality characterized the congregation, as manifested in the support of the pastor, and the various church schemes.

The necessity of a home for the congregation was the prevailing sentiment, and efforts were made to obtain subscriptions. Committees were appointed till about every person who had influence, and some who had not, were at various times on some of the committees. At length the selection of a site was taken into consideration, and the present one, on which at that time was an oil warehouse, was determined upon. At the meeting of the congregation at which the site was chosen, it was determined that those present would open a new subscription book, cancel old subscriptions, and make new ones. At this meeting \$16,815 were subscribed.

Soon after this, the pastor, the Rev. A. M. Milligan, was requested to preach a sermon specially on the subject of giving to the Lord. Those who have enjoyed his acquaintance need not be told that the duty was well performed; and as he had been one of the most liberal contributors to the building fund, he could consistently say, "Come;" not simply "Go." He encouraged and stimulated by his example. He referred to David as being unwilling to serve the Lord with that which had cost him nothing. He said that giving was for our own personal benefit; that the Lord did not need our contributions; that the widow's mite was more than all that had been cast into the treasury; and that the Lord could accomplish his work without our aid. This impressive sermon had effect.

About the commencement of the year 1869, there was an increase of subscriptions, and about \$50,000 was obtained in cash and subscriptions. On the 15th of February it was determined to proceed with the erection of a church building. The general character of the building was agreed upon by the congregation, and a limit of cost set at from \$25,000 to \$30,000. Mr. Balph, of Allegheny City, was employed as architect. The plans and

specifications furnished by him were adopted, bids taken, and early in May, 1869, a contract was entered into with Mr. James Gilleland for the erection of the building for the sum of \$27,750. This contract did not embrace plumbing, or gas fitting, or heating apparatus.

During the summer and fall the work prospered, and the building was closed in before the winter. The following summer found it completed. In the meantime the congregation were keeping the treasury from being empty, and the Mite Society offerings increased the amount to assist in furnishing the church.

We were generally well pleased with our new church. Our lot is eighty feet front by ninety deep. The church building is sixty-four feet front, and eighty-eight and a half feet in depth, with cellar under all. The lecture room, with ceiling fourteen feet high, is lighted by ten large windows with double enameled glass. The auditorium, with ceiling twenty-six feet high, has ten large stained glass side windows, and a very large ornamental stained glass front window. It is mainly lighted by two reflectors in the ceiling—the first of the kind in the city; and they have given entire satisfaction. While lighting the church, they act as ventilators. Provision was made for heating the church by furnaces in the sub-basement, but the first furnaces introduced were a failure. The selection of furnaces occasioned the only friction there ever was in the building committee, and our church was the only place in which these furnaces were ever tried. In connection with the heating, provision was made for ventilation. Cold air registers were placed near the floor, connected with tin-lined flues of ample size which were heated by the furnace flues along side of which they extended, and opening into the loft, by which the cold air and sleep-inducing gapes were drawn out of the room near the floor, allowing the heated air thrown into the room to descend and occupy the space of that removed. This device in very cold weather produced about ten per cent. of a saving in fuel. These registers have been removed and the openings neatly boarded over.

As the building approached completion, the congregation were making provision for its furnishment. The pews were furnished with cushions. The auditorium and platform were

neatly carpeted, the pastor's study furnished, and the pews numbered. Being rather proud of our church, and wishing it to appear as ample as possible, we commenced placing the numbers from one upwards in the gallery, and ending by placing the high numbers on the most conspicuous pews near the platform. But there arose a king who knew not Joseph. The numbers are now changed.

The church being finished and furnished was dedicated. The pastor, the Rev. A. M. Milligan, Prof. J. R. W. Sloane, D. D., and the Rev. D. McAllister co-operated in the first day's services, and the congregation was inaugurated in its new home. This was then undoubtedly the largest and finest church building in the denomination.

Synod had been invited to hold its next session in our new church. This Synod was attended by a large number of ministers and elders who were very much pleased with our building and its appointments. Some even thought it too fine. Two elders from the rural districts who had been walking through the church and viewing specially our stained glass windows, and not having been guilty of "occasional hearing" had probably never seen such beautiful windows, were heard to declare that no one would ever go to heaven from this church. The church building, the exertions of the congregation to erect it, the liberality manifested in support of the church schemes and the pastor's salary, and the manner in which the entire Synod was dined daily during its sessions at a first class hotel, all pleased Synod, and stimulated the entire church to an exercise of liberality previously unknown.

When Synod met, not wishing to have our church defiled, nor yet deprive the members of Synod of "wholesome enjoyment," we furnished about four dozen spittoons for Synod's use. They were used then. Nothing of the kind has been required since.

The amount of money contributed by members of the old congregation who did not unite with the new was \$3.082, contributed by fourteen persons. From members of Wilkinburgh congregation we received the sum of \$710.50. I mention Wilkinburgh specially, as we may be called upon to reciprocate and should not forget it. We also received from persons, not Covenanters, and from a few members of other congregations

in this Presbytery, about \$2,000, leaving the congregation the balance, near \$50,000, as its share.

SUMMARY OF COST.

Cost of Lot,	\$20,000 00
Building contract,	27,750 00
Extras by contractor, not in specifications,	500 27
Plumbing and gas fitting and fixtures,	776 21
Heating and ventilating,	1,100 71
Furnishing, embracing chairs for lecture room, pulpit furniture, also for pastor's study, carpets and mattings, cushions for pews,	2,326 05
Making in all,	\$52,850 24

To this should be added some items of interest and expense not enumerated above, and borne in part by persons who did not claim credit for same, enough to make the entire cost about \$53,500

The following are the names of the persons who subscribed and paid money for the purpose of building our church. Each gave according to his several ability. In some cases the amount was large, in others small. But each gave liberally and willingly.

- | | |
|-----------------------|------------------------|
| Robt. Adams | James Brown, |
| Alex. Adams, | Wm. F. Beattie, |
| Geo. Alexander, | Mrs. D. Boyd, |
| Robert Akin, | Mrs. Brien, |
| James S. Arthur, | Danl. Chesnut, |
| Charles Arbuthnot, | Jos. Chesnut, |
| J. A. Armstrong, Sr., | Ellen Crawford, |
| Robert Armstrong, | Miss Mary Crawford, |
| Samuel S. Armstrong, | A. B. Copeland, |
| Henry Brown, | S. B. Copeland, |
| John Barrett, | Hugh Campbell, |
| Thompson Bell, | Thos. Carlin, |
| James Best, | John D. Carson, |
| Charles Beattie, | Harry Caldwell, |
| James Boal, | Alex. Chambers, |
| Wm. Boal, | Mrs. James A. Caughey, |
| James Boggs, | John A. Caughey, |

Harry Darlington,
 Mrs. John Daugherty,
 Mrs. Harmon Denny,
 Henry Dean,
 Ann Eliza Dodds,
 Archy Dodds,
 D. Dodds,
 Wm. J. Donahue,
 Isaiah Dickey,
 John Donahue,
 Mrs. Nancy Donahue,
 Miss Isabella Donahue,
 Miss Jane Daugherty,
 Miss Margaret Donahue,
 Miss Maggie Donahue,
 Daniel Euwer,
 Matthew G. Euwer,
 Robt. Eckles,
 John Frazer,
 Dr. Floyd,
 John Foster,
 Wm. Floyd,
 John Floyd,
 James Gilleland,
 David Gregg,
 John R. Gregg,
 Saml. Grier,
 Robt. J. Grier,
 Robt. Glasgow,
 Miss Mary Glasgow,
 Wm. M. Gormly,
 Miss Charlotte Gallagher,
 W. R. Hamilton,
 Saml. Henderson,
 John Hood,
 Jane K. Hazlett and Son,
 John Heath,
 Alex. Harvey,
 Michael Harper,
 Knox C. Hill,

James Hill,
 David Hostetter,
 John M. Hazlett,
 David Hutcheson,
 William Jordan,
 James Jenkins,
 John Kitchen,
 Alex. King,
 Robt. H. King,
 Hugh Knox,
 John McM. King,
 Allen Kirkpatrick,
 Isaac Kitchen,
 Joseph Love,
 James Kelley,
 Joseph Kennedy,
 John Logan,
 Mrs. Hugh Marshall,
 S. S. Marvin,
 Mrs. Margaret Mawhinney,
 Robt. Mawhinney,
 Rev. A. M. Milligan,
 Thos. Martin, Sr.,
 Mrs. Thos. Martin, Sr.,
 David Martin,
 William Martin,
 Miss G. A. Martin,
 James Moffitt,
 Mrs. Moore,
 William Magee,
 John T. Morton,
 James Marshall,
 Mrs. Murdock,
 Dugald Munn,
 Matthew Mawhinney,
 Hon. J. K. Moorehead,
 Mrs. Margaret Miller,
 James Mawhinney,
 Mawhinney Brothers,
 Hugh McElroy,

James A. Morton,
 Mrs. Moffitt,
 James H. Magee,
 John McElroy,
 David McElroy,
 Mary McKinney,
 Hugh McDonald,
 James McMaster,
 David McFerron,
 Saml. McClurkin,
 Saml. McNaugher,
 John A. McKee,
 Robt. McKnight,
 Miss Martha McKnight,
 W. McCune,
 David McCucheon,
 James B. McKee,
 John C. McKee,
 Sarah McKee,
 Saml. McClurkin,
 Miss A. B. McFerron,
 Mrs. M. McClelland,
 William A. McClelland,
 Sadie Mawhinney,
 Mrs. McCready,
 Wm. McKinney,
 Mrs. and Mr. James McKee,
 Isaac McCrum,
 James R. McKee,
 Thomas McChesney,
 James McKinney,
 Miss Mary McKee,
 Saml. McCrickert,
 W. K. Nimick,
 Saml. M. Orr,
 Mrs. Oudry,
 Mr. E. Owens,
 L. Osgood,
 Margaret Patterson,
 Rev. I. C. Pershing,

Mr. Quigg,
 William Pearce,
 Wm. J. Printer,
 Robt. Paisley,
 W. Phillips,
 Joseph Patterson,
 J. R. Reed,
 Mrs. G. Robinson,
 W. Roseburgh,
 John A. Renshaw,
 Robert Rowan,
 James Rafferty,
 Saml. Ross,
 Mrs. Rice,
 Dr. S. A. Sterrett,
 Matthew Steele
 Rev. Thos. Sproull, D. D.,
 Wm. Sproull,
 H. S. Steele,
 James S. Steele,
 J. R. W. Sloane, D. D.,
 William. Stewart,
 D. A. Stewart,
 Dr. T. W. Shaw,
 Dr. J. W. Sykes,
 Miss E. Scott,
 Danl. W. South,
 Henry Stewart,
 Saml. Sloan,
 Miss Mollie Sloan,
 Mrs. Mary Spence,
 Saml. Sample,
 W. M. Swank,
 Isaac Taylor,
 William Thursby,
 John Tibby,
 Mrs. Jane Tibby,
 Matthew Tibby,
 James Tibby, Sr.,
 Mrs. Matthew Tibby,

Geo. Thursby,	William Wills,
James Tibby, Jr.,	Mrs. Wadsworth,
David Taylor,	John Watt,
William Thaw,	Henry Williams,
John Taggart, Sr.,	Mrs. Jane Wilson,
Mrs. Taylor,	Mrs. Jane B. Warden,
	William Wilton.

In conclusion I had forgotten to say that the solemn act of Covenanting was entered into in this church, and is intimately connected with its history, and should not be passed over in our Quarter Centennial exercises, but commemorated. And as I know no one more actively engaged in preparing the details necessary for the solemn event than our present pastor, I earnestly request that he furnish an appendix on that subject.

The reader may see an account of the act of Covenanting, referred to above by Dr. Hamilton, in the Introduction to this volume.

Mr. T. H. Boyd followed with a paper giving the financial methods and a summary of the moneys raised by the congregation during the quarter of a century.

THE FINANCIAL AFFAIRS OF THE PITTSBURGH CONGREGATION.

After the organization of the congregation, the first and most important question to be decided was: What plan will best promote the glory of our King and Lord, and build up the congregation? The great truth that "giving of our means to the Lord is a solemn act of worship" is too often lost sight of in our congregations. It was this truth, however, that actuated the leaders of the new organization; and in giving *themselves* to the work of their Lord, they put their *time* and

means at his disposal. Subsequent events show that they were enabled by his grace to perform their vows.

The principal plans used for receiving the offerings of God's people in their congregations have usually been: 1. The pew renting system; and, 2. The subscription method.

The first of these was impracticable in the earliest history of this congregation, because the place of worship was a large public hall, and no regular sittings could be obtained; but the main objection to this plan was our conviction that it was unscriptural, marring, as it does, the perfect freedom that should characterize the house of God. We were, and still continue, desirous of making friends and strangers feel welcome to any part of our house of worship.

The plan of quarterly or other periodical subscriptions was objectionable for the same reason, and also because the money was not available to meet promptly current expenses. The plan adopted was to receive annual subscriptions, payable in part every Lord's day. Such a weekly offering is clearly the Scriptural method; and the amount of the year's subscription being given in advance, the Board of Deacons were thus enabled to make their plans intelligently. The church schemes, as arranged by Synod, were divided into two parts as nearly equal as possible, on cards showing in the left hand column the whole amount required from this congregation; and in the right hand column a blank to be filled out by the contributor, who was expected to designate for each scheme the amount he felt disposed to devote to that part of the Lord's work. One set of these cards were distributed in the Fall, and the other in the Spring. This plan was continued for thirteen years.

During these years "special collections" for a multitude of objects, worthy in themselves, but not included in the main lines of the church's work, became so oppressive that it was

necessary to adopt some other plan. The great trouble was that members, having arranged their affairs at the beginning of each year and ascertained what they had for the Lord's cause, divided this between current expenses and church schemes, so that when these special calls were made they either had to give more than they felt they could afford, or draw on the coming year, which was not pleasant. Accordingly, in the Spring of 1879 the Board of Deacons proposed to the congregation that if the members would make an annual subscription covering current expenses, church schemes, and the regular lines of the church's work, no more special collections would be called for; in other words it was proposed to have one common fund, out of which would come all claims upon the congregation. This proposal was gladly accepted, and has been continued until the present time, with the single exception of a thankoffering on the first Sabbath of each year to National Reform. This special offering for this great national cause is taken by subscription cards, or envelopes, according to the suggestion of Synod. One chief object of this special contribution in this way is the enrollment of as many members of the congregation as possible, old and young, as contributing members of the National Reform Association.

The financial method followed by the congregation for the last twelve years has commended itself to the Board of Deacons for such reasons as the following:

1. It relieves the pastor of the by no means pleasant task of announcing particular collections, and urging the importance of each, until the congregation find difficulty in deciding which of the church's many schemes are the most important.

2. It helps to prevent the making of certain schemes of the church the pet schemes of particular members of the congregation. Under the influence of such partiality, or sometimes of prejudice, large contributions may be given by individual

members to schemes that do not need them, while others of the highest importance and in greatest need are quite ignored.

3. As a further carrying out of this wise and impartial distribution of congregational funds, the method now in use conforms to Synod's appropriations. These appropriations, made by the highest court of the church, furnish the basis by which the Board of Deacons distribute the funds put into their hands for all purposes over and above the current expenses of the congregation.

4. The system of having the members of the congregation put into the Lord's treasury each Sabbath their offering for all parts of the Lord's work, conduces to no small extent toward the faithful and conscientious following out of the Scriptural rule—that of laying by in store in a weekly offering on the Lord's day as the Lord hath prospered his people.

5. This system still leaves the way open for members of the congregation to give large sums on such special occasions, public or congregational, as the repairing of the church building, or the erection and endowment of a college. It has been proven by the experience of this congregation that those who have contributed most liberally to its general fund for all ordinary congregational purposes, and all customary public schemes, are the very ones to respond most generously when any additional call is made upon them.

The following tabulated summary exhibits the contributions of this congregation for the quarter of a century now under review. It will be noted with interest that in the progress of the years new schemes were added, including National Reform and Education in 1870, the Chinese Mission and Sustentation in 1885, and the Indian Mission in 1890, until at present the congregation contributes every year to ten public schemes of the church, besides the current expenses of the congregation, and special causes included in the miscellaneous column.

TABULATED STATEMENT

OF

*Moneys Contributed by the Pittsburgh R. P. Church
from 1866 to 1891 inclusive.*

DATE.	FOREIGN MISS'N.	HOME MISS'N.	SOUTH'N MISS'N.	Chi- nese Mis'n.	THE. SEM.	EDUCATION.	Sus- tenta- tion.
1866							
1867	\$ 60.75	\$ 50.00	\$ 84.50				
1868	127.00	60.00	222.85		\$ 17.00		
1869	345.32	118.22	118.94		91.64		
1870	189.63	186.21	63.96		122.66	\$ 45.54	
1871	235.00	82.35			223.00	56.00	
1872	929.60	218.20			172.15	42.65	
1873	178.75	198.59	63.00		74.40	76.26	
1874	561.00	187.95	182.00		2,060.00	57.35	
1875	295.00	150.08	158.25		78.25	36.00	
1876	517.50	374.33	426.75		411.50	74.10	
1877	439.00	246.00	230.00		265.00	72.00	
1878	383.00	160.00	560.00		164.00	163.00	
1879	524.00	183.00	347.00		163.00	389.00	
1880	428.00	66.00	66.00		66.00	33.00	
1881	642.00	561.00	357.00		183.00	239.00	
1882	1,596.00	173.00	303.00		273.00	1,373.00	
1883	360.00	617.07	158.00		1,816.00	1,344.00	
1884	330.00	198.00	209.00		165.00	10,104.00	
1885	335.00	134.00	155.00	\$117	184.00	134.00	\$134
1886	300.00	123.00	100.00	73	696.00	197.00	50
1887	150.00	35.00	100.00	35	250.00	250.00	50
1888	320.00	50.00	50.00	25	1,180.00	160.00	50
1889	175.00	147.00	50.00	50	165.00	156.00	25
1890	378.00	100.00	75.00	75	175.00		50
1891	809.60	360.00	150.00	17	170.00	800.00	50
	\$10,609.15	\$4,778.93	\$4,230 25	\$392	\$9,165.60	\$15,801.90	\$409

TABULATED STATEMENT

OF

*Moneys Contributed by the Pittsburgh R. P. Church
from 1866 to 1891 inclusive.*

CHURCH ERECTION.	NATIONAL REFORM.	INDIAN MISS.	MISCEL- LANEOUS.	PASTOR'S SALARY.	TOTALS.
			\$ 130.00		\$ 130.00
\$ 9,519.47			2,116.96	\$1,500	13,331.68
5,379.33			482.02	2,500	8,788.20
8,087.00			2,113.43	2,500	13,374.55
13,454.00	\$ 568.81		1,954.50	2,500	19,085.31
	147.25		18,918.43	2,500	22,162.03
51.75	620.50		8,216.39	3,250	13,501.24
106.80	428.81		2,368.33	3,500	6,994.94
500.00	366.15		3,100.27	3,500	8,660.72
593.00	66.25		1,190.52	3,500	6,067.35
5,400.00	158.50		2,103.04	3,500	12,965.72
1,421.00	244.00		2,323.00	3,500	8,740.00
486.00	200.00		2,636.00	2,500	7,252.00
1,970.00	144.00		2,216.00	2,500	8,436.00
1,229.00	66.00		3,585.00	2,500	8,039.00
998.00	69.00		4,574.00	2,500	11,977.00
686.00	144.00		3,191.00	2,500	10,239.00
3,425.00	515.00		3,567.00	2,500	14,302.00
116.00	204.00		7,607.00	2,500	21,433.00
100.00	335.00		4,140.00	2,500	8,268.00
125.00	270.00		2,365.00	1,627	5,926.00
300.00	300.00		1,104.00	1,220	3,794.00
550.00	225.00		2,330.00	1,500	6,440.00
195.00	402.00		3,353.00	2,500	7,218.00
2,615.00	1,366.00	\$194	4,494.00	2,500	12,022.00
480.00	700.00	450	3,748.54	2,500	10,235.14
\$57,787.35	\$7,540.27	\$644	\$93,927.43	\$64,097	\$269,382.88
Sundry Contributions.....			23,000.00		23,000.00
			\$116,927.43		\$292,382.88

The following statement exhibits in summary form the entire contributions for each scheme during the twenty-five years.

SUMMARY STATEMENT.

Foreign Missions,	\$10,609 15
Home Missions,	4,778 93
Southern Mission,	4,230 25
Chinese Mission,	392 00
Theological Seminary,	9,165 60
Education,	15,801 90
Sustentation,	409 00
Church Erection,	57,787 35
National Reform,	7,540 27
Indian Mission,	644 00
Miscellaneous,	116,927 43
Pastor's Salary,	64,097 00
	<hr/>
Total,	\$292,382 88

The following paper, prepared by Mrs. S. McNaugher, Mrs. J. S. Arthur and Mrs. J. R. McKee, was then read:

THE LADIES' MISSIONARY SOCIETY.

A number of the ladies of the Eighth Street Reformed Presbyterian Congregation of Pittsburgh having resolved to form themselves into a missionary society, the object of which should be to aid in the support of the Foreign and Domestic Missions, met Oct. 4, 1866, in the house of Mrs. Dr. Sterrett.

The first officers of the society were—Mrs. J. A. McKee, President; Mrs. Dr. Sterrett, Vice-president; Miss Mary McKee, Secretary; Miss Eda Gregg, Miss Mary McKnight, and Miss Ella McKee, Corresponding Secretaries.

The first work was to assist the Washington, D. C., and Indianapolis Missions. Very early in the history of the society, it was found necessary to organize a Dorcas branch, whose object was to make and distribute clothing to needy mission children. By our assistance the Rev. G. M. Elliott, missionary at Selma, Alabama, was enabled to finish his collegiate

and theological course. Year after year we have aided in the Syrian, Tarsus, Chinese, Southern, and Indian Missions, also the Birmingham, Messiah, and Springfield Mission Sabbath Schools, besides employing students at different times through the summer months to do Mission Sabbath School work. At the request of Dr. Milligan, the entire city of Pittsburgh was canvassed for signatures to petitions, urging an amendment to the constitution of the United States, which would acknowledge Christ as the nation's King. The society, through the offer of one of its most generous members, Mrs. Dr. Sterrett, was enabled to place in the sanctuary a marble tablet, suitably inscribed to the memory of our first pastor, Dr. A. M. Milligan.

We hold our meetings monthly, for the transaction of business, the hearing of reports and the reading of letters by our corresponding secretaries. The whole number of names on the roll is one hundred and forty (140). Forty-four (44) of these have removed within the bonds of other congregations. Thirty (30) have gone to the reward of their labor in the society above. *We* lament the loss; *they* experience the unspeakable gain.

“They never quite leave us, our friends who have passed
Through the shadow of death to the sunlight above;
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love.”

The present membership is sixty-six (66). Some of the first workers are active members yet. Our meetings have been made very interesting by addresses from ministers, students, and missionaries, reading of essays on the work in the various fields, discussing Scripture texts, reading letters from missionaries and sister societies, and hearing reports of committees. It has been our custom to appoint committees monthly, to speak to strangers, to gather in Sabbath School scholars, to procure addresses, to visit the sick and aged, and to cultivate the acquaintance of new members, and invite them to join our society.

On Nov. 29, 1885, an auxiliary was organized among our girls, under the name of the A. M. Milligan Memorial Mission Band. From a membership of nine (9) the number has increased until the present enrollment is twenty-eight (28). The

entire number of names on the roll is forty-four (44). They work for a different mission each year, and have contributed in all four hundred dollars and sixty-eight cents (\$400.68).

During the twenty-five years the ladies' society has contributed six thousand seven hundred and eighty-five dollars and fifty-two cents (\$6,785.52), besides making and sending several boxes of clothing to the different mission fields. Last year we contributed more than in any single year since our organization—seven hundred and twenty-one dollars and fifteen cents (\$721.15). The largest number in attendance at any meeting was thirty-seven (37), and the greatest number of visits made during any one month was forty-nine (49). Considering the very scattered condition of our congregation, this is worthy of note.

As we are now coming to the close of the twenty-fifth year of our existence, we would desire to express our gratitude that so many are yet spared to work for the Master. We would set up our Ebenezer, and say, "Hitherto hath the Lord helped us."

"Laborers wanted. The ripening grain
 Waits to welcome the reaper's cry.
 The Lord of the harvest calls again.
 Who among us shall first reply:
 'Who is wanted, Lord? Is it I?'"

"The Master calls, but the servants wait.
 Fields gleam white 'neath a cloudless sky.
 Will none seize sickle before, too late,
 Winds of winter come sweeping by?
 Who is delaying? Is it I?"

After this the following paper was read:

MISSION WORK IN THE CITY.

Mission work in the city began very soon after the organization of the congregation. Our first Sabbath School was largely a Mission Sabbath School. Committees were sent out who canvassed through the streets and alleys in search of Sabbath School scholars. All were invited without respect to race, color, or previous servitude.

MISSION WORK AMONG THE COLORED PEOPLE.

Many colored children were brought into our school. Their down-trodden and oppressed race, so recently under the iron heel of the oppressor, was sadly in need of help; and the wants of these our congregation endeavored to supply. Not only were their spiritual wants looked after, but their temporal wants as well. A Dorcas Society was formed to provide and manufacture clothing for the destitute. In time, this race did not so much need our help, as they soon began to multiply churches and Sabbath Schools of their own. Various employments opened up to them, so that parents could provide for the wants of their own children. But God in his providence brought to us those of another race needing instruction and sympathy.

MISSION WORK AMONG THE CHINESE.

In the year 1875, two Chinamen were brought into our Sabbath School by Miss Elmira McKee. As these men were almost entirely ignorant of our language, it was thought best to organize a week-day school for the purpose of imparting secular instruction, and also to open up the way for their instruction in spiritual things. On the following Monday evening, Miss McKee and another young lady who is still a member of this congregation met at the church at an early hour, visited the laundries, and by earnest solicitations secured the attendance of three Chinese pupils at school that evening.

Ours was the first Chinese School in Pittsburgh or Allegheny. From it have grown the school in the Central Allegheny Reformed Presbyterian congregation, the Second Presbyterian congregation, Pittsburgh, and the Fourth Avenue Baptist congregation, Pittsburgh. Not only in this city and in Allegheny, but in many *other* cities has this work spread. Many schools have been formed from ours. Our pupils on going to other cities usually found a Chinese school and united with it, if there was such a school in the city. If no such school was in existence, by the aid of their former teachers they would have one organized. Open letters were often given to Chinamen who were leaving our city, requesting some Christian to whom the letter might be presented to take an interest in the bearer. This has often been the means of securing Christian friends

and instructors. Some have gone back to China bearing with them God's precious Word, so that their friends might hear the glad news of salvation.

Thus we have been laboring for fifteen years in this work, and although none of our pupils have made a public profession of their faith in this congregation, yet by their attendance at our school some of them have had a desire for a knowledge of the way of salvation so stirred within them that they have continued the search after leaving us and have found the way, and have been led to make a public profession of the name of Christ. We seem to have been laying the foundations on which others have been erecting structures; but if that was our work and we have been faithful in it, we shall not lack our reward.

THE ELEVENTH WARD MISSION SCHOOL.

Another enterprise engaged in by this congregation was the Eleventh Ward Mission Sabbath School. On the 2nd of July, 1886, a number of members of this congregation, living in the vicinity, met at the house of Mrs. Hannah Martin to organize a Mission Sabbath School in the Eleventh Ward Public School. Officers were elected and necessary arrangements made. The school was opened on the following Sabbath with eleven pupils. The teachers were not discouraged, but announced that the school would be open the next Sabbath at the same hour. The next Sabbath the attendance was twenty-two; and so on till the enrollment reached 300. Some of those who were pupils when the school was organized are now teachers. The school Board has generously granted us the use of the school without charge for all these years.

The International Bible Lessons, Catechisms and Psalms are taught in this school. The following prizes are given for attendance. Pupils who attend forty-five Sabbaths in a year receive a first prize, usually a valuable book. Those who attend thirty-five Sabbaths in a year receive a second prize, also a book. In the year 1888 this school was taken under the care of session.

EAST END MISSION SCHOOL.

In January, 1887, some of the members of this congregation organized a Sabbath School in the East End, which has since grown into a congregation.

MESSIAH MISSION SCHOOL.

This school has been in operation for many years, under the superintendency of Mr. S. M. Orr, long an elder of this congregation. For the last year this school has been conducted independently, having at the request of the superintendent been released from the care of session.

OTHER MISSION SCHOOLS.

Other mission schools have been conducted for a time on the hill near the Perrysville Road in Allegheny, in Birmingham, and in the Springfield District in Pittsburgh. This last was a fine large flourishing school under the superintendency of Mr. John Gibson, and afterward, of Mr. J. R. W. Stevenson. The want of a suitable place of meeting compelled a reluctant arrest of this work.

WORK AMONG THE MUTES.

This work was begun in the year 1868 by Mr. Joel Kerr, superintendent of the Franklin Street Mission Sabbath School under the care of the Third U. P. Church of this city, who found a little colored mute boy in his school. The boy was very annoying, and as there seemed to be no way of imparting instruction to him, the superintendent tried to eject him. He failed in this, as the boy came in at the window when he was put out at the door.

He then procured a mute teacher for him. Learning that instruction was given in the mute language in the school, a white mute boy joined the school; but as his mother did not approve of the co-education of the races, another mute-class had to be formed, and another mute teacher secured.

This department of the Mission Sabbath School made "quiet" yet steady progress, until in the year 1869, Rev. J. G. Brown, pastor of the Third U. P. Church, invited seven mutes and their interpreter to services in his church. During the year 1870, sixteen mutes joined his church. In the year 1872, Rev. J. G. Brown resigned the charge of the Third U. P. Congregation. This left the class for a time without any church connection. They held services in the Fourth Ward School Hall.

At this critical point in the history of this class, our dearly

beloved deceased pastor, Rev. A. M. Milligan, came to it rescue. He opened the doors of this church, and extended a cordial invitation and welcome to it. In August, 1884, his sermon, was interpreted to one mute. On the following Sabbath nine were present. In September of the same year, nine certificates were presented to and received by our session. The present enrollment of the mute class in the congregation and Sabbath School together is over fifty, of whom about forty are communicants.

This was the first mute class organized under the Presbyterian form of government. From this parent stock, three branches have grown out which are bearing luscious fruit. A young man, Mr. John Unsworth, came from Washington, D. C., to this city, and was brought under the influence of the gospel in this church. Being called home, he longed so much for the "courts of God's house," and for the Christian fellowship he had enjoyed among us, that he with some other mutes formed a prayer-meeting, and held services. *Second.* A class has been organized in Braddock under the pastoral care of the Rev. Mr. Shaw, of the United Presbyterian Church, who has taken a deep interest in the mutts of that place. His sermon is interpreted to sixteen of them every Sabbath. They attend prayer-meeting and Sabbath School. *Third.* Another branch has extended to the little town of Duquesne where a former member of our church, Mrs. Friend, interprets to the mutes who attend the Methodist Church of that place. Thus we see that the seed sown has taken root. May it spread till every mute in this country shall have the gospel preached to him. In this work we see the promise fulfilled: "The deaf hear, and the poor have the gospel preached to them." What a blessed privilege to convey the glad news of salvation to those who sit in silence!

This class, like all missionary enterprises, has had its clouds and sun-shine, its friends and foes; yet in all its trials it has been lovingly guarded and protected by that Friend that sticketh closer than a brother."

ELLA M. MARTIN, }
SARAH WOODSIDE, } *Committee.*

On Saturday, May 16, at 1 P. M., preparatory services were continued. Before the sermon a number of children were baptized, the baptismal vows being made peculiarly solemn by the memories of the occasion. The following discourse was then preached:

THE PALACES AND TOWERS OF ZION.

BY THE REV. D. C. MARTIN.

“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.”—PSALM 48: 12, 13.

The bravest and mightiest soldier may also be the most gallant and courteous of men. “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?” “It is I,” the Messiah answers; “I that speak in righteousness, mighty to save.” “Behold my sword shall be bathed in heaven; it shall come down upon Idumea and upon the people of my curse to judgment.” Then turning from the field of carnage and conflict, with a radiant smile upon his bride, he saith: “But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall.” To his enemies he is terrible; but to his friends he affords the divinest consolation and affection.

On this half holiday, set apart from the cares of the world to hold communion with Christ, he meets us in our mother’s house. He says to his beloved, “Come with me from Lebanon, my spouse, with me from Lebanon. Look from the top of Amana, from the top of Shenir and Hermon, from the lions’ dens and from the mountains of the leopards. Come, my beloved; let us go forth into the fields; let us lodge in the villages. Let us walk about Zion; let us recount her towers;

let us consider her palaces; let us lay to heart the strength of her bulwarks, that we may faithfully report it to the generation following: for this God is our God for ever and ever; he will be our guide even unto death."

But Jerusalem was the city of types; and Zion is a type of the city of our God, the church of God, the new Jerusalem that descendeth from God. Her institution, foundation, walls, towers, palaces, and bulwarks, are all spiritual, and hence impregnable and imperishable. The earthly Zion has been plowed like a field. But no weapon formed against the spiritual shall prosper; and every tongue that is moved against her shall be confounded. We are here invited to consider well the beauty, strength, and security of the church, that we may faithfully transmit the precious truth and light which God has given us in charge.

This is an invitation of Christ to his friends, first, *that they may be cheered and comforted*. The Christian life is one of constant struggle. Conscious weakness, doubt and fear and sin, are constantly assailing from within. Enemies, numerous, subtle and powerful from without oppose our peace. But Christ here says, "Let me exhibit to you your heritage of beauty and the strength of your security." Secondly, *that they may be instructed and strengthened*. The false theory that ignorance is the mother of devotion has long since been exploded. Ignorance is the mother of superstition, the very antipodes of true religion. True religion and strong faith rest upon the most profound investigation. They are the final conclusions of highest reason. The answer of the disciples to Christ's question, "Will ye also go away?" has been the answer of searching, sorrowing humanity all down the ages: "Whither shall we go? *Thou* hast the words of eternal life."

As we accept the invitation of Christ for a walk about the "delectable mountains;" as we view *the towers and palaces,*

the strength and beauty of Zion, let us not fail to notice and consider

I. *Her foundations.*

These are in the holy mountains; laid by the triune Jehovah; laid in infinite love and eternal righteousness; according to the eternal purpose and divine pattern. As the temple of Solomon, the glory of Zion and type of the church, was built upon the solid rock, and firmly cemented thereto, so is the church built upon the *rock* Christ. It is united to him by an indestructible bond, as the body to the head. And this union withal is so "firm and sure" that the gates of hell shall not prevail against it.

II. *Her protection.*

As Zion and Jerusalem were surrounded by walls, and these walls in some places of triple strength, so these were still further strengthened and sustained by towers of greater thickness and elevation, in order that from these the watchman might obtain a more extensive view of the surrounding country, and give more timely warning at the approach of any foe. To these already strong defences, were added bulwarks, standing out in bold relief, and frowning defiance in the face of every foe. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." What are these walls and towers of protection and defense? These, we must remember, are not carnal or material, but spiritual and mighty through God.

Among these towers we would observe, first, *the divine presence*. "God is in the midst of her; she shall not be moved; God shall help her and that right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Consider this." Of his church he hath said, "This is my rest; here will I stay, for I like it. I will greatly bless

her provision; I will satisfy her poor with bread; I will clothe her priests with health; her saints shall shout for joy." "I will clothe her enemies with shame; but the crown of her king shall flourish upon him." Oh, what a tower of strength is this! With this one tower above her, Zion stands invincible. "The eternal God is thy refuge, and underneath are the everlasting arms;" and "he shall drive out the nations before thee and shall utterly destroy them." What sustained the church amid the desolation of Eden and the sweeping destruction of the deluge? amidst the trials of Egypt and the waywardness of Israel? amidst the desolations of Jerusalem and the deep night of the dark ages? The bush burning yet unconsumed is still the appropriate symbol of the church. The shekinah in the Holy of Holies, and "*I am with you always*" is the strength of Zion.

From this let us pass on to consider a second tower of Zion's strength. This we behold in the *everlasting covenant*, the divine arrangement for the reclaiming of an elect world. This is the rock and tower upon which David rests after a long and turbulent, and not a little disappointed life: "Though my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure; and this is all my salvation and all my desire, though he make it not to grow." Proposed by the Father, accepted by the Son, and applied by the Holy Spirit, it stands resplendent with the shields of all the mighty that have ever marshalled with the host of God. To this the church has ever looked as the ground of her security and hope. From this gilded tower the sunlight of God has ever been reflected upon his church and into the hearts of his people. O love of God! O work of Christ! O consolations of the Spirit! This is thy stone of remembrance, and looking unto thee, we sing, "The *Lord* hath helped us hitherto."

But as we walk about Zion. our attention is arrested by

III. *Her perfect order.*

And this reminds us that God in infinite wisdom hath established government in his church. The Lord Jesus Christ is not only King in Zion, but he is Head over all things to the church. His *reigning* in the hearts of his people, and over all with which they intermingle, is as essential to their final salvation as his teaching and atoning. You and I need the subduing power of Christ within us, and his dominion over our enemies, in order that his atonement may be triumphant. And hence, as we view Zion from various stand points, she presents her gates and towers standing at regular intervals, her temples and palaces and homes all protected in their individual rights, and mutually sustaining the integrity of the whole. "Jerusalem is builded as a city that is compact together." And as the strength of any city consists in the purity and integrity and loyalty and vigilance of her citizens, so the strength and prosperity of Zion consists in the piety and loyalty and vigilance of her citizens. The ecclesiastical organization which fails or refuses to accept the law and order which Christ has given for her regulation, soon becomes a mere conglomeration of heterogeneous factions, or what is little worse, a synagogue of Satan. It is the spirit of insubordination and rebellion which these towers of Zion are raised up and established to resist and suppress. Those who count them reverently must see in them the God of Zion frowning forth his wrath against every proud, malicious foe who encamps against them.

Moreover, Zion is not only a fortress, but a home. Not only walls and towers and bulwarks arrest the attention of the beholder, but within is the palace of the King, and the palaces of the nobles. God appreciates adornment as well as utility. The most beautiful structure that ever adorned this earth was built after the divine pattern. Grecian and Roman architecture, in their palmiest days, bowed to the temple of Solomon.

But Zion is a city of palatial homes. It is the only resting place for the soul unsettled and unparadised by sin. There the melody of joy and health is heard because of the valiant doing of the Lord's right hand. There is no reason why the people of God should not have the most beautiful, happy, and attractive homes. In the principles of our holy religion there is everything to favor and foster prosperity. It is Christianity that has made the home sweet and sacred. It is the religion of Jesus that has not only strengthened the towers, but polished the palaces of Zion.

And yet it is not external adornment that Christ regards, but the inward. The humble cot of the peasant is made a palace of the King by the presence of Christ. "Thus saith the high and lofty one, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." These palaces of Zion are Bethels, and homes and hearts are beautified with the presence of God, by the Holy Spirit.

Let us now make the application as God has pronounced it.

1. In our church life and relations we have received a most precious heritage. Dr. Sloane was accustomed to say, "Whatever the Lord may have been pleased to do by me for the church, that is nothing compared with what the church has done for me." That precious legacy of truth, and light, and joy, and peace in believing, is above rubies. These formulated principles of truth have been assigned to us in martyr blood. They stand out in divine revelation as towers of strength surrounding palaces of beauty.

2. The legacy of truth we have received is the rightful heritage of future generations. God's injunction for present privileges is, "Tell it to the generation following." How sadly unfaithful have the descendants of a covenanted ancestry been.

The Presbyterian church of Scotland was once a covenanted witnessing church. She saw the towers and palaces of Zion much as we see them to-day. But what of the generations following? What of the divisions and distortions that have rent the descendants of the martyr church? At every passover the history of Israel's deliverance was repeated by the father to the children. "What mean ye by this service?" These principles and practices—these must be recited over and over again. The children must be indoctrinated and filled with a holy enthusiasm to maintain the whole truth.

Where rests the responsibility for those lax ideas of doctrine and practice that are weakening and defaming Zion to-day? Don't blame the children. Let the fathers take the responsibility where it falls. When the truth is proclaimed, the people will follow. When the truth is perverted, the flock is divided and scattered. Fitly has it been said: "The judgment is placed at the end of time. for only then can the far reaching influences of good and evil, truth and falsehood be determined and appropriately rewarded." "For this God doth abide our God *forevermore*. He will be our guide even unto death."

After this sermon the Terms of Communion were explained by Dr. R. J. George, tokens of admission to the Lord's table were distributed, and closing words of counsels were spoken by the pastor. Thus closed the week of preparation for the great day of the feast, and the congregation went to their homes with high anticipations of a blessed day of communion on the mount of sealing ordinances on the morrow.

Nor were the expectations of the people disappointed. The Sabbath was a day of full spring-time beauty, and the

words of the Song were most appropriate: "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

Into the spiritual meaning of this call of the Beloved did the congregation enter in some good measure, as the Psalm was explained by the Rev. D. C. Martin, and as the pastor led them in the morning devotions, and then preached the following

Action Sermon.

THE RELATIONS OF COVENANTING AND COMMUNION.

"My beloved is mine, and I am his: he feedeth among the lilies."—SONG 2: 16.

This is the endearing expression of the bride, the church, concerning her husband, the Lord and Saviour. It is also the language of each believing soul concerning Christ. No interpretation of this Song of songs will ever satisfy the believing heart unless it recognizes throughout the successive chapters, Christ and his church collectively, and Christ and the individual members of the church, in their tender and loving relations to each other. What is usually termed the allegorical interpretation satisfies the demands of a sound hermeneutical science as well as the cravings of faith and love. Like the forty-fifth psalm, the Song takes the metaphor of the marriage relation, and expands it into an allegory. And thus through

many scenes, with many characters grouped about the central pair, and with animated dialogue, this continued and elaborated metaphor of the marriage relation of Christ and his church, takes on a dramatic as well as an allegorical form. At one time the bridegroom speaks; at another time, the bride, or the collective body of the church; at another, the daughters of Jerusalem, or the individual members of the church. But one and all speak of the mutual love of the spouse and her Beloved.

The marriage tie is thus the human relationship which our Lord has specially honored by making it a most eminent figure of the bond of union between himself and his people. This Song of songs and Song of love draws aside the curtain from the privacies and confidences and intimacies of that union which makes of twain one flesh and one true moral personality. The sensual mind looks upon the revelation and sees nothing but the reflection of its own carnality. But the spiritual mind looks upon the sacred mysteries, and sees shadowed forth, in all the emblems and tokens of pure and hallowed wedded love, the obligations and the privileges of the covenant relation between Christ and those whom he chooses and possesses as his own.

No wonder, then, that this Song of songs is so intimately associated with our communion seasons. Perhaps no part of the Bible, unless it be the accounts of the institution of the Lord's Supper as given by Paul in 1st Corinthians, and by the different evangelists, is so often the subject of sacramental meditations. How appropriate did we all feel the passage of Scripture to be the other evening, when in our preparation for this day's festivity, we meditated in our prayer meeting on the "Banqueting House and the Banner of Love!" And now, as we draw near the banquet itself, how fitting is it that we should say in the language of our text, "My beloved is mine, and I am his: he feedeth among the lilies!"

This affectionate declaration of the bride is the avowal of the

covenant relation between the Bridegroom and herself. Her Beloved is hers and she is his. This declaration also affirms the fellowship or communion between the Bridegroom and all the individual members who constitute his bride, the church. They are the lilies, transformed in purity of character into the likeness of the Beloved, "the Lily of the valleys," and therefore among them he delights to feed. In most intimate communion he feasts with all those who are in covenant with himself. Let us bring together, then, these thoughts of covenanting and communion, and seek to trace the connection between them.

THE RELATIONS OF COVENANTING AND COMMUNION.

1. *The covenant relation constitutes the union which is essential to all true communion.*

The sweet and hallowed fellowship of husband and wife in an earthly home rests upon the marriage bond or covenant. Let this covenant with its solemn sanctions be wanting, and pure fellowship gives place to illicit intercourse. No beauty of robes, no wealth of personal adornment, or comfort and elegance of palatial dwelling, or charm of voice and form and manners, can of themselves lay a legitimate and enduring basis for the fellowship of the home. All such circumstances, favorable as they may be, are but the gilding of vice when the bond of union, the covenant engagement of the ordinance of marriage, has been ignored and dishonored. The loyal wife must say, "My beloved is mine, and I am his," and the loyal husband must respond in the same terms of affection and fidelity, and thus the twain must become one in covenant relation, before there can be any foundation for domestic happiness.

We think to-day, as many families gather here, parents and children sitting down together at the Lord's table, of the delights of our home circles. We see the hearth-stone, the blazing fire, the table around which father and mother, sons and daughters, brothers and sisters sit; we hear the kindly voices

in happy conversation, and the genial laughter; we look into the eyes that need no words to tell the love of the heart. Or some of us recall these home gatherings which once were ours, but which, alas! are ours no more. Whether ours still, to be acknowledged with deepest gratitude, or gone from us, with vacant places and aching breasts left instead, we all know that these blessed experiences of home life never could have been, and cannot now be, but by the bond of the marriage covenant. The privileges and joys of the family are built upon the sacred obligations of the marriage bond.

And the same is true of the communion which this Song of love portrays. We can know the felicities of fellowship with our Beloved only when we are his and he is ours in the union of the covenant never to be forgotten. The words themselves show this necessary connection—union and communion; that is, communion is something together with union. First there is union, and then communion is the added result. There is no way to communion with Christ but by covenant union with him. Uniting with the church of Christ may number us with the communicants who sit at the Lord's table; but nothing short of union by personal engagement with our Lord and Saviour himself can enable us to say in truth that our communion or "fellowship is with God the Father and with Jesus Christ his Son."

O the matchless grace of that loving Bridegroom who hath taken us into covenant union with himself that he may hold fellowship with us forevermore! We were cast out from all holy fellowship and joy in the blood of our pollution and guilt. His time of passing by was a time of love. He cleansed us in his own blood. He put the raiment of his perfect righteousness upon us. He said to us that we are his and that he is ours: "Thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel;" "as the bride-

groom rejoiceth over the bride, so shall thy God rejoiceth over thee." He has enabled us to say in response, "My beloved is mine and I am his." Uttering to-day this language from the heart, we shall not fail to enjoy satisfying communion with our Lord. His by a marriage vow pure and unspotted as the lily, we shall ourselves be lilies among which he will rejoice to feed on this sacramental Sabbath. Coming to his table in such covenant consecration of wedded love, we shall lean like John on the Saviour's breast, and receive from him the tenderest endearments of his plighted affection.

2. *Covenanting pledges the exclusive possession which promotes and intensifies communion.*

"They twain shall be one flesh." This is the exclusive law of the marriage relation, The Creator ordained this law of monogamy at the very origin of the human family. According to this law, the exclusive possession of each other by husband and wife is the inherent condition of full wedded happiness. God never approved polygamy. He suffered it for a time, because of the hardness of the human heart; but he did not fail to inflict in his providence the just penalty for this violation of the law of wedlock which provides for the union of one man with one woman. Abraham and Jacob and David, as well as many others less eminent, drank deeply of the bitter cup of domestic unhappiness because of their infraction of this law of the marriage relation.

In like manner the law of monogamy must have full sway in the marriage of the Lord Jesus and his bride. He is a jealous God who will not give his glory to another. He says of his bride, "My dove, my undefiled is one; she is the only one of her mother." And because of this exclusive affection he will brook no rival: "Set me as a seal upon thine heart, as a seal upon thine arm." All the affections of the heart, and all the loving embraces of the arm, must be sealed exclusively to

the rightful Lord of the bride. And this is the reason: "For love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." The bride of Christ must covenant to be his alone; to love her Lord with all her heart, with all her soul, with all her strength, and with all her mind; and in the faithful keeping of such exclusive covenant relation, she shall know that many waters cannot quench her Husband's love for her, neither can the flood drown it.

Does the Lord say of his bride: "As the lily among the thorns, so is my love among the daughters?" Then must the bride regard her Lord as "the rose of Sharon and the lily of the valleys." He must be to her "the chiefest among ten thousand," and she must say of him: "He is altogether lovely. This is my beloved and this is my friend, O daughters of Jerusalem."

Who is this that, in the beautiful figure of this Song, rests with the Shepherd at noon, sheltered from the scorching heat, where he makes his flock to feed? It is the faithful one who turns not aside after other flocks, but goes her way forth by the footsteps of the flock of the Shepherd Himself. Who is this that sits down under the shadow of the one chosen tree with great delight, and finds his fruit sweet to her taste? It is she who, with her affections centred on her Husband, says: "As the apple tree among the trees of the wood, so is my beloved among the sons." Who is she that is brought into the banqueting house, and shares in its festivities under the banner of love? It is the true-hearted one who banquets at no rival board, and whose loyalty permits no wandering from that kingly standard.

The marriage covenant between Christ and his bride pledges this exclusive union and possession. She is reserved for her Lord, as he has chosen her for his own and his only bride. It

must be his own garden into which he will go to eat his pleasant fruits. He will go into no other. To his eyes the lilies are clothed in beauty beyond all the glory of Solomon, and their fragrance delights him above all the odors of myrrh and frankincense, and he hastens like a roe or a young hart to feed among them, only when they belong to himself alone. And the more entirely his people surrender themselves to him as the people of his possession, the more full and complete will be their communion with him. Remembering that they are not their own, but that they are bought with a price, even the blood of the Son of God, the blood of the everlasting covenant, they will enjoy closer and fuller fellowship with their Covenant Head and Lord while they glorify him with their bodies and spirits which are his.

Bride of Jesus Christ, can it be that any person or any thing is capable of supplanting your own divine husband in your affection? Or shall he have a divided place in your heart? Call in all wandering desires. Let the heart be fixed on your rightful Lord alone. Take him as all your salvation and all your desire. Covenant anew to be only and wholly his, and you shall be ravished with your royal Bridegroom's love.

3. Covenant engagements serve to remove hinderances to communion.

When the obligations of the marriage vow are forgotten, the peace and harmony of the home are rudely disturbed. Trials to the patience, forbearance, and devotion of husband and wife will be sure to arise, and the full force of the marriage covenant will be needed to maintain the sweet confidences and joys of wedded life. The memory of the solemn engagements of that covenant will help to calm the disturbed temper, and to restrain hasty and unkind words. And those who have truly given themselves to each other in God's ordinance of marriage will diligently guard, under the sense of the obligations that

rest upon them, against everything in thought, word, or deed, that would hinder the tender and loving fellowship of the home.

And how manifold are the influences in this wicked world that interrupt and hinder the fellowship of the bride of Christ with her Lord! In the bride's own heart are tendencies which, if not counteracted, will lead her to forget her husband. False worldly lovers seek to draw off her affections from her rightful Lord. She needs to remember the covenant of her youth, that she may remain faithful to her first love, and that her communion with her divine husband may not be marred.

And not only do gross sins hinder this intimate communion. What may be regarded as minor matters, either of omission of duty or of commission of overt wrong, will turn the bride's affections away from her husband, and shut out his gracious communications from her heart. Not only the full grown foxes, but "the little foxes" as well, make sad havoc in the spiritual vineyard. No deadlier foe to spirituality of life and consecration to the Master's service has the Christian to meet than the fashionable follies and sensuous pleasures of the world. The bride of Christ cannot continue long to be like the lily in such an atmosphere. If she is to retain her attractive beauty, and with radiant face and loving tones respond to her husband when he says: "Let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely," she must ever heed the admonition: "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes." Ah! how tender are the implanted graces of the Spirit; the buds of righteousness; the young and forming fruits of a holy life! How readily may these be injured by the contaminating touch of a corrupt world! How constantly do believers need to be on their guard against the apparently harmless and insinuating, yet treacherous and deadly influences of worldly

pleasures and ambitions! On every hand, in social and business life, are at work these "little foxes" that spoil the vines of heavenly planting, and destroy the tender grapes of the soul's communion with God. But the treasured memory of our covenant relation, and our acts of covenant renovation, will serve to keep us on our watch against all such interruptions and hinderances of our fellowship with our beloved Saviour.

Christ's sister-spouse must be "a garden inclosed." She must be separate from the world in order to have the joy of communion with her Lord. If the garden of the church becomes an unguarded common, trampled by foot of the unclean, and made a place of deposit for all manner of filth; or if the soul of the believer lies thus open to what is unholy and profane, no north wind awaking, and no south wind coming and blowing upon such a garden, can cause perfumed spices to flow out; and there can be no pleasant fruits to invite the Beloved to come into the garden and eat.

When the church and the believer have covenanted to be the faithful bride of Christ, their engagement is to keep true to their character as those who are *called out* or separated from the world. They are yet *in* the world, but they are not *of* it. Here is the injunction of their marriage covenant: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." To be in covenant relation with Christ means the maintenance of this separation from

all iniquity. To indulge in sin is to drink the cup of devils, and partake of the table of devils, or to have communion with them. Whosoever does this cannot drink the cup of the Lord; nor be a partaker of the table of the Lord; he cannot share in the communion of the body of Christ and in the communion of his blood, and at the same time partake in fellowship with the Saviour's enemies. But he who covenants to have no fellowship in any relation of life with unrighteousness; no communion with darkness; no concord with Belial; no part with an infidel; no agreement with idols; and who accordingly keeps himself separate from all the uncleannesses of the world, shall be able to say, out of the fullness of his own soul's blessed experience: "My beloved is mine, and I am his: he feedeth among the lilies."

Confession of sin, with a view to the more complete separation from it, has always been an essential part of covenanting. And such confession will always be made appropriate to the circumstances of the covenanters. The sins of the land and of the day; sins to which there are special temptations at the time; sins which in existing circumstances peculiarly endanger the welfare of God's children, and publicly dishonor Christ, and from which the covenanters should therefore keep themselves with the most scrupulous care, will be particularly noticed in connection with the more general confession of covenant renovation. Covenanting will thus greatly aid in keeping the follower of Christ on his guard against the sins into which he would otherwise be liable to fall, and in this way will remove many and great hinderances, and bring the believer into more intimate and soul-satisfying fellowship with his Redeemer.

How conscious are we all of the effect of sinful thoughts and desires and acts upon our fellowship with the Saviour? When our heart, instead of being a "spring shut up, a fountain

sealed" against such pollution, is defiled with currents of impurity pouring in, we may not expect the Lord to come to such contaminated waters for refreshment and delight. But the more entirely separated we are from sin, the closer and sweeter shall be our union and communion with the Beloved. Yes! his left hand shall rest more affectionately under our head, and his right hand shall more lovingly embrace us, when our own hands are kept most clean and free from sin; and he shall kiss us with the most ravishing kisses of his mouth when our lips are purified from guile.

Intending communicants, have you covenanted to separate yourselves from all sin, and are you conscientiously regarding your covenant engagements? Have you come out from all relations that dishonor your Saviour? Do you keep aloof from all worldly pleasures and pursuits that hinder communion with your Lord? Do you refuse to strike hands in any compact that will withhold from your Saviour King the glory which is his due? As his covenanted people under sacred bonds to maintain, in all individual, domestic, social and political relationships, consistent separation from everything that fails to give to our Lord the glory that is rightfully his own, are we faithful to our vows? If so, we shall not fail to feast with him at his holy table to-day, and in such steadfast keeping of our covenant we shall make our whole life a service of joyous fellowship with our Beloved.

4. *Covenanting quickens the gracious exercises in which communion positively consists.*

The true happiness of wedded life is something more than freedom from disturbance. It must include something beyond negative exemption from hinderances to home communion. It must be positive in its character. Active virtues and graces must be roused to their full exercise. Husband and wife must minister to each other's joy and pleasure in the positive activi-

ties of conjugal affection. They must live for each other. By word and deed they are to help and serve one another and rejoice together in mutual exchanges of love. Their blessed communion consists in its most positive aspect in the reciprocal communications of satisfaction and delight. This is the meaning and obligation of their marriage vow. It binds them to use all possessions and powers for each other's welfare and happiness. It is such a view of the marriage relation that has led one of the sweetest and most home-loving of English poets to exclaim—

“O wedded happiness! thou only bliss
Of Paradise that hast survived the fall!”

In this positive aspect of its character the marriage covenant happily illustrates the union between the church and her Head, or the believer and his Saviour. The pure pleasures of the wedded relation are but so many chaste illustrations to the spiritually minded of the highest graces and joys of the Holy Spirit. It is one of the highest attainments of the life of faith to enter into the full spiritual significance of Solomon's Song as a Song of Love, and to see in all the intimate endearments and positive tokens of affection, of which it so freely speaks, the pure emblems of the most delightful soul-communion between Christ and his people. Nowhere in all his Holy Word do the pure in heart see God himself and his ineffable love and grace more sweetly and fully set forth, than in this allegory, with its manifold expressions and manifestations of wedded love. And nowhere do such spiritually-minded Christians find stronger incentives to the faithful discharge of the duties devolving on them as the bride of the Lamb. They are here most powerfully reminded that their marriage covenant with Christ binds them not only to put away all sin which would hinder their communion with him, but also to use every power of body and soul in fidelity to their rightful Lord. This bride,

too, they are taught, must find her own pleasure and honor in honoring and pleasing her husband.

The removing of all hinderances is with a view to the more active exercise of those graces and virtues which present the positive side of communion with Christ. The believer is to be separate from all sin, and to die daily unto it, in order that he may live daily unto righteousness in the quickened exercise of every grace of the Spirit of life. The mercies of God are covenanted to him in Christ, and by these he is besought to present his body a living sacrifice, holy and acceptable unto his Lord, which is his reasonable service. Hands, feet, lips—every faculty of body; memory, judgment, imagination, affections, will—every power of the mind, are all to be devoted to the Beloved. When the believer says, “I am his,” that means the consecrated use of all that he possesses and is. Bought with a price, he is bound by that ransom of blood to be no more his own, but to serve his covenant Lord with his body and spirit which are His.

In just such a quickening of gracious exercises is the most perfect communion possible in this world to be found. The believer loves what his Lord loves; desires what he desires; devotes himself to the accomplishment of the same purposes: and in this resemblance of character and correspondence of aim and life the highest communion essentially consists. And this is the comprehensive breadth of covenant engagement. It covers the whole will of Christ: “All that the Lord our God hath said will we do, and be obedient.” There can be no call to the more active exercise of any grace of the Spirit that is not included in the believer’s covenant. The more faithfully he covenants, therefore, and the more scrupulously and conscientiously he carries out his covenant obligations, the more like Christ will he become, and the more full will be his communion with his Covenant Head and King.

It is this aspect of the relations of covenanting and communion that received such timely illustration from our preparatory service of yesterday afternoon. We in substance renewed our covenant with our Lord, engaging to be true to all our solemn obligations as we accepted tokens of admission to the communion table. And prominent among our renewed covenant engagements is our vow of fidelity to our Saviour King as the Sovereign Ruler of the nations. Our sworn pledge is that we will not incorporate with the government of our beloved country until it shall be placed in right relations to Christ and his law. As Covenanters we must purpose in our hearts faithfully to carry out this, together with all other renewed engagements, in order to receive to-day large and satisfying portions through the emblems of the body and blood of our crucified but glorified and exalted Saviour King.

And the very trials of the life of faith will but serve to strengthen and quicken all these gracious exercises in which communion consists. Here, too, the figure of wedded love holds true. The shadows that fall athwart the home only serve as a dark background to bring out the active graces of husband and wife into clearer relief. Never do the home chords of sympathy and love vibrate with harmonies so sweet and full, as when smitten by the hand of affliction. How truly can husband and wife, faithful to their marriage vow, walking hand in hand amid life's sorest trials, say :

“Then come the wild weather, come weal or come woe,
We'll stand by each other however it blow ;
Disaster and trouble and sorrow and pain
Shall be to our true love as links to the chain.”

And may not believers say in the time of their trials: “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” “Nay, in all these things we are more than con-

querors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The shadows, no doubt, will gather upon the soul that is in union with Christ. Afflictions and tribulations will come to the church and to her members. But the shades of night shall scatter, and the morning light shall break; and in confident expectation of this the church will say, and every believer as well, to the apparently absent Lord: "Until the day break and the shadows flee away, be thou like a roe or a young hart upon the mountains of Bether." And in answer to these anticipations of a living faith, and these quickened desires for Christ's comforting presence amidst the shadows of the valley of weeping, the Beloved will come with the fleetness of the roe upon the mountains of separation, and with abounding consolations, to the side of his afflicted bride.

Bride of the Lord Jesus, be of good cheer! Our own covenanted Zion, even now in the dark shadows of Baca's vale, dry your tears! You are mourning over your condition as that of a city with its walls already partly broken down and its gates here and there overturned, and with enemies rejoicing in view of coming complete overthrow and desolation. But listen to the comforting voice of your covenant Saviour. Even now he is saying to you: "O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Does not thy Maker, thy Husband, give thee "songs in the night?"

5. *By covenanting the believer is brought into special fullness of fellowship with Christ as the Covenant Head of all his people.*

The figure of the marriage relation still serves for illustration, in some measure, as we come to this closing aspect of our subject. While the husband and the wife give themselves exclusively to each other in the marriage covenant, they are at the same time, nevertheless, and by that very bond, brought into closer relations with the whole circle of each other's connections. The kindred and friends of the bride become the kindred and friends of the husband. All that are near and dear to him become also near and dear to her by her union with him. And her communion with him is thus made fuller and more complete because of her closer connection with all his friends in him. Her fellowship with them as his friends, and because they are his friends, is in reality a part of her fellowship with him whose honor and pleasure she holds supremely in view.

In all this we may see a suggestive illustration of the union by covenant of the church and of the believer with the divine Bridegroom. In entering into covenant with Christ the believer is united with him as the Covenant Head of the whole body of his people, and thus comes into fellowship with all that glorious company in him. Lazarus in the bosom of Abraham is not only in fellowship with Abraham, but also in the fellowship of Christ, and of all who are children of Abraham by faith in the Saviour. And John, leaning on the bosom of the Saviour, is in fellowship with all who love the Lord.

To be in communion with Christ, as we have before seen, is to love what he loves, and to labor for the accomplishment of the purpose which he has set before himself. The entire body of his chosen people is the object of his infinite love, and his all-comprehensive purpose in the administration of his mediatorial government is the eternal redemption of this ransomed

host. Not one of all that chosen heritage shall be lost. The dead who have already entered into glory; the living, struggling amid the conflicts of this world; the generations of his children yet unborn—all, without any exception, the Lord has taken into covenant union with himself. And by laying hold of that everlasting bond in an act of personal covenanting for ourselves, we come into union and communion with all who are one with our Covenant Head.

The Covenanter church, by virtue of this very ordinance of covenanting, enters into the most comprehensive fellowship of the saints. The fullest possible unity with Christ in this world is by a complete self-surrender; by separation from all sin, and by most solemn and faithful engagements to do all that he commands in every relation of life. This full fellowship with Christ the Head is the true communion of the saints. Yes! Christ's followers on earth will yet be organically and visibly one. But how? Not simply by occasionally sitting together at one communion table. Not merely by an outward public profession of being organically and visibly united. More than this, and something more fundamental than this, is necessary. There must be a union of hearts and souls and lives in holding to the great truths that concern the Redeemer's honor and the welfare of men. There must be consistent separation, maintained when necessary by discipline, from all that is opposed to the kingdom and law of Christ. Such an organic oneness may exist in the midst of manifold diversities of opinion, but it demands a formulated creed based upon the Scriptures, and a covenant with God and between the members of the church to express and help maintain their visible unity. In such covenant relations with their Lord and with each other the followers of Christ are manifested to the world to be one even as the Father and the Son are one. And with such manifested unity the world will believe that the Father hath

sent the Son as the Redeemer and Head of his universal church.

Rejoice, then, O covenanting communicants, as you come to sit together at the Lord's table to-day, that your fellowship is so truly catholic and comprehensive. There is indeed a restriction to the outward communion necessary in a denomination in present circumstances to the maintenance of the discipline of the visible church of Christ. But that very devotion to the honor of your Covenant Head brings you into closer fellowship with him, and therefore also into fuller communion with the whole glorious body of his chosen and ransomed people. You sit with the Master of the feast himself, and therefore with the general assembly and church of the first-born whose names are written in heaven. You are side by side again to-day with the friends and brethren, the fathers and mothers, the husbands and wives, the brothers and sisters, and the beloved children, who have exchanged the temptations and burdens of this earthly service for the service above that knows no night of sin and sorrow. You sit in heavenly places together with your Lord and with the apostles who were about him when he instituted this supper. You sit together with the whole white-robed multitude before the throne; with patriarchs and prophets, and martyrs on whose brows are coronals, and in whose hands are palms of victory.

Nor does the true catholicity of your communion stop here. The genuine Covenanter may be censured by the "liberality" of these loose days for being narrow and close in his ideas of ecclesiastical fellowship. But the restriction is not in him or in his principles. He is ready for the unity of the visible church on the only basis on which organic unity is possible. The Covenanter church pleads in her covenant for that organic unity as no other fragment of the visible church in the wide world pleads for it. And she holds herself ready for the fellow-

ship that will include every true believer in Christ, under the inherent law of the body of Christ which permits no schismatic or sectarian division.

May the Lord hasten the day when the visible church, united in covenant bonds, shall be one from the rising to the setting of the sun; when followers of Christ of every race and condition, the high and the low, the rich and the poor, the learned and the unlearned, shall be in one organic body, with the Lord's name one and his praise one; when this one organic body shall, without compromise of any truth, or disregard of the good order and discipline of the house of God, be in visible communion, and be able in any and every land to have the one children's table, under one Lord, and with one faith and one baptism. That blessed time is sure to come, for the mouth of the Lord hath spoken it. But until that time does come, let us rejoice that even now, in measure as our fellowship is full and complete with God the Father and Jesus Christ the Son, even the fellowship of the Holy Ghost, we may and do come here on earth into communion with the entire body of which our Covenant Saviour is the Head. When we shall pass through the gates into the heavenly city, and drink from the river of life that is before the throne, our fellowship in that blessed abode, though purified from all taint of sin, and though flowing like the river that makes glad that city with a fullness and depth that earth can never know, will be no broader in principle and spirit, and no more comprehensive of the travail of the Redeemer's soul, than our fellowship here to-day when we say in faith and covenant fidelity, "My beloved is mine, and I am his; he feedeth among the lilies."

What practical lessons does this subject of the relations of covenanting and communion suggest to us on this sacramental Sabbath?

1. *It teaches us to seek a firmer hold by faith upon the provisions*

of the covenant of grace. God the Father, the Head of that Covenant, entered into its engagements from all eternity with our Covenant Head, the well-beloved Son. By the provisions of that eternal covenant all the blessings of salvation become the believer's. The blood of the covenant cleanses him from all sin. The righteousness of the covenant is unto and upon him. The Holy Spirit, as the sanctifying and comforting Messenger of the covenant, dwells in his soul. Do we accept this full provision as it is freely offered to us in Christ? This must be the foundation of all our personal covenanting, and thus of all our communion with our Lord and with each other in him. We shall prove faithful to our covenant engagements only as we rest our souls upon the covenant of grace itself, and plead its rich provision for self-ruined sinners. Making our approach to God in all our acts of covenanting on the basis of that everlasting covenant, ordered in all things and sure, our communion seasons shall be genuine feasts of love. Having respect to the sin-offering provided in that covenant, we shall "eat the fat and drink the sweet" in the full fellowship of the feast of our New Testament peace-offering.

2. *It suggests to us how we may make our whole life a season of communion with our Lord.* These sacramental Sabbaths come and go. They are but transient seasons of fellowship with Christ. Only two or three times in the course of a year do we sit at the Lord's table. But the covenant relation is permanent. Covenant obligations are upon us, and covenant duties address their call to us during the intervals between sacramental seasons as well as during these seasons themselves. Every Sabbath should be in this sense a communion Sabbath, and every day of our life a day of fellowship with our Saviour in conscious acknowledgment of our covenant relation, and in the faithful discharge of covenant duties. According to this view of the connection of covenanting and communion, our sacramental

seasons will not stand out, as it is to be feared they too often do, as something quite distinct and different from the rest of the Christian life. They will simply be times of quickened pulsations of the believer's heart. It will be the same current of spiritual life, only with a fuller and an intenser throb.

And all the trials of the believer's life will but help make all his days a more constant season of communion. With James Renwick, wandering "in dark and stormy nights through mosses and mountains," he will still be able to say: "I cannot express how sweet times I have had when the curtains of heaven have been drawn; when the quietness of all things in the silent watches of the night has brought to my mind the duty of admiring the deep, silent and inexpressible ocean of joy and wonder wherein the whole family of the higher house are everlastingly drowned; each star leading me out to wonder what He must be who is the Star of Jacob, the bright and morning Star, who maketh all his own to shine as stars of the firmament." Hunted like partridges on the mountains, and hiding in dens and caves of the earth, rarely having the opportunity to hear the preaching of the Word, and still more rarely to sit at the Lord's table even in the solitudes of the moorland waste or rocky glen, the whole life of such suffering heroes, in their faithful keeping of covenant engagements, was in holy fellowship with the Lord. May our life, in these days of trial when fidelity to the truth brings the reproach of Christ in essence as of old, be for that very reason in closer communion with the Saviour King for whose crown and sceptre we contend!

3. *Our subject to-day points us to the perfect union and communion of the heavenly home.* Not until that home is reached are the conditions of perfect fellowship fulfilled. Our communion with Christ must be at its best imperfect in this world, because the duties of our covenant relationship are at

the best imperfectly performed. The work of sin in the believer's heart and in the church, more or less hinders fellowship with the Beloved while this earthly life lasts. Even when the bride of the Lamb is most devoted here, she is constrained to mourn over remaining hinderances to her communion with her Lord. Every believing soul that knows its own condition in this world confesses that it fails to give itself wholly to Christ; that it must lament with Paul: "I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

But the interruption and marring of the believer's and of the church's communion with the Lord shall have an end. Christ shall perfect his work in every believing soul. The eternal day shall break. The shadows of sin and sorrow shall forever flee away. Over every mountain which separates his own from Christ he will come, and finally separate them from all that can hinder their communion with himself. His own in covenant relation, he will make them every one his own in every faculty and purpose and desire and activity. And then the marriage supper of the Lamb in all its fullness of glory and happiness will have come, and the bride, made ready for it, will know through the eternal ages the inexhaustible meaning of the words: "My beloved is mine, and I am his: he feedeth among the lilies."

At the communion service in the afternoon, the exercises of special self-examination in debarring or "fencing the tables," and the exposition of the words of institution in 1st Corinthians 11: 23-29, were conducted by the pastor, who also served the first table. Other tables were served by Dr.

R. J. George, Prof. D. B. Willson, D.D., and the Rev. D. C. Martin. In all 243 communicants sat down at the Lord's table, while many looked on with deep interest, among whom were an unusually large number of little children. In the evening the following Memorial Sermon was preached by Dr. R. J. George.

Memorial Sermon.

THE HEAVENLY VISION.

BY THE REV. DR. R. J. GEORGE.

"I was not disobedient unto the heavenly vision."—ACTS 26: 19.

Words are sometimes deceptive. This phrase, "the heavenly vision," suggests visions of glory, such as the shepherds had, when the flaming seraphim swept across the midnight sky and sang the rapturous song of the nativity; such as came to the beloved disciple in the isle of Patmos, when he saw a throne set in heaven, and he that sat thereon was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne, in sight like unto an emerald." But Paul's "heavenly vision" was very different from these. He is telling again for the hundredth time the story of his conversion; and he describes it by this significant term, "the heavenly vision." It was "heavenly," because it came from heaven; it revealed heavenly things; it led Paul into a heavenly way; and through him it brought multitudes to the heavenly home.

Religion delights in reminiscence. A memorial service is profitable because the believer's life is *full of God*. It is made up of three things: what God has wrought *for him*; what he has wrought *in him*; and what he has wrought *by him*. There

are also crisis periods in every life, to which the mind delights to turn in the retrospective hours. Moses always went back to the burning bush, aflame with God. That was his heavenly vision. It involved all that followed: the miracles of Egypt; the dividing of the sea; the smitten rock; the tables of testimony. So Peter remembered the mount of transfiguration, and the woman of Samaria the well of Sychar, and Paul the road to Damascus. In the memorial services of this past week, you as a congregation have been going back to your heavenly vision, when God came into your life, and called you into your lifework.

This Memorial Sermon is not to be a biography of your first pastor, Dr. A. M. Milligan; you have had that over and over. Nor is it to be a history of your congregation; that has been told all through the week, with wonderful interest by those most familiar with it. Let it rather be the duty of this hour to seize upon this congregational life and character of both pastor and people, and hold it forth as a vision of God, and seek to interpret it as a divine plan, and purpose, and work, and result. I will first seek to unfold the significance of the heavenly vision as it came to Paul; and then in a brief memorial service apply the truths to your congregational life and history.

I. What did this heavenly vision include?

1. *It was a vision of truth.*

Paul was a learned man; educated, cultured, disciplined to think. He was familiar with the truths of history, of philosophy, and of the sacred Scriptures; and yet until he obtained this vision, he was ignorant of all saving truth. This vision of truth was threefold: first, the truth concerning *himself*; second, the *way of salvation*; and third, the truth concerning *the kingdom of Christ in this world*.

(1.) It was a vision of the truth concerning himself. Up to

this time Paul was a self-satisfied, self-sufficient, self-seeking, self-righteous Pharisee. His life revolved about himself. But his judgment of himself was utterly false and misleading. On his way to Damascus, a glorious light, above the brightness of the sun, flashed down upon him out of heaven. Its lightning flash sent him reeling to the earth, and was followed by the thunder tones of rebuke: "Saul, Saul, why persecutest thou me?" Then for the first time did Paul know the truth concerning himself. He learned that he was a sinner, helpless and undone; that he was a murderer in heart, and an enemy of God. This was the dark back ground of his vision of glory.

(2.) It was a vision of the truth concerning the way of salvation. There would have been little value in the discovery of the truth concerning his sins, if there had not been at the same time a revelation of the divine plan of salvation. What he was to declare to others, he learned first experimentally for himself; and this is declared in verse 18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." This was the unfolding of the whole plan of salvation. When at the close of his life Paul declared, "I have kept the faith," (2 Tim. 4:7,) he did not mean that he had kept his personal belief in Christ, but that he had kept that *system of truth* which had been entrusted to him as a revelation, and which he had maintained and defended and preserved unimpaired to the end. This vision of the truth concerning the way of salvation he summarizes beautifully in the words: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief." (1 Tim. 1:15.)

(3.) It was a vision of the truth concerning the kingdom of Christ in the world. This he expresses in verses 22 and 23:

“Having therefore obtained help of God, I continue unto this day, witnessing, both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles.” The remarkable thing here is this: that Paul, a learned and zealous Jew, had such a revelation given to him of the kingdom of Jesus of Nazareth, that he saw fulfilled in him all the glorious prophecies of the Old Testament Scriptures concerning the Messiah. Hence the Lord said to Ananias concerning him: “He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.” (Acts 9:15.) This heavenly vision was, first of all, a glorious vision of TRUTH.

2. *It was a vision of the personal Christ.*

Amazed at the strength of the grasp in which he was held, and awed by the majesty of the voice that spoke to him, Paul asked: “Who art thou, Lord?” and received the answer: “I AM JESUS.” This was the beginning of a personal acquaintance, which grew closer and closer to the end of his life, and which death itself had no power to interrupt. This was what made Paul’s faith so realistic. It did not rest upon abstract truth, but upon the living Christ, whom in this heavenly vision he saw. When Barnabas introduced him to the brethren at Jerusalem, he told them “how he had seen the Lord in the way, and that he had spoken to him.” Oh, beloved, it is not strange that Paul turns to this meeting with the glorified Jesus, and calls it “the heavenly vision.” For him the cross of Christ was not a gilded crucifix to be worn as an ornament, but an *altar* upon which Jesus had died for him, and upon which he was ready to be offered as a sacrifice for Jesus.

It is related of a world-renowned sculptor, that he undertook to carve an image of the Saviour. After he had wrought for

years, he brought a little child into his studio, and asked him if he could tell who it was. The child looked at it thoughtfully, then said; "I think it is some great and good man, but I cannot tell who it is." Again the sculptor prayed, and wrought at his work for years; then brought another one to look upon his image, and the child gazed upon it with rapt vision and said: "I think it is the One who said, 'Suffer little children to come unto me, and forbid them not.'" Then the great artist knew that his work was successful; he had made the marble speak. But afterward, when they asked him to carve an image of the goddess of Love, he absolutely refused, for he believed that in a vision he had seen the face of Jesus; and he said that one who had looked upon the face of the Lord, could not degrade his high art to carve the image of a heathen goddess. This was what made it forever impossible to degrade the life of Paul—he had seen the Lord.

3. *It was a vision of duty.*

Paul's "heavenly vision" was the vision of a LIFE WORK: "But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee." (Verse 16.) Dr. Phillips Brooks, has a sermon entitled "VISIONS and TASKS." It is founded on the words, "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee." The vision was that which taught Peter that "what God had cleansed he should not call common or unclean." The three men were the servants of the Gentile, Cornelius, coming to ask him to visit their master. The vision was for the sake of the men. Peter stood between his vision and his task. So it is here with Paul. This heavenly vision summons him to a life-work. The *world of truth* is on the one side of him, and

the *world of men* is on the other, and he is standing between. His life-work is to bring the truth to the men, and to persuade the men to accept the truth. Christ had laid hold of Paul for a purpose. The "heavenly vision," therefore, comprehends these three things—TRUTH, CHRIST, DUTY.

II. What did this heavenly vision require?

Evidently it demanded obedience: "*I was not disobedient unto the heavenly vision.*" But what was the obedience to which it summoned him? Writing to the Galatians, the apostle explains what it was, and the prompt readiness with which he responded to it. "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; *immediately I conferred not with flesh and blood.*" He was not like Festus who said, "Go thy way for this time, and when I have a convenient season I will call for thee;" nor like Agrippa, who said, "Almost thou persuadest me to be a Christian;" nor like Moses, who demurred, saying, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech and of a slow tongue." To the call of Christ Paul sent back the ready response, "*Lord, what wilt thou have me to do?*" From that moment, for him to live was Christ. His life had been full of plans. He was a born leader. He was conscious of his power. He was ambitious for self. Now everything was changed. *Self* was lost sight of. Christ was all and in all. "I follow after, if that I may lay hold of that for which also Christ laid hold of me." (Phil. 3:12). This purpose of Christ included three things:

1. *To declare the message of salvation to the perishing world:* "Delivering thee from the people and from the Gentiles unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,

that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Verses 17, 18.) As we read these words we begin to catch a glimpse of the glory of Paul's heavenly vision. There lies the poor, blind, lost race of men; *he* is "to open their eyes." They are plunging away into outer darkness; *he* is "to turn them from darkness unto light." They are held as captives under the power of Satan; *he* is to break that power and "turn them to God:" and all this that they might "receive the forgiveness of sins, and an inheritance among them that are sanctified." How it thrilled the apostle's heart to find himself with such a mission as that. "To me," he says, "who am less than the least of all saints is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ." And surely it ought to be a glad service to carry the tidings of salvation to the perishing. Only last week it became my sad duty to carry a heavy message to one of our families. The husband and father had gone to Colorado, in hope of finding, in a change of climate, relief from a disease that was incurable by medicine. But he had gone steadily down, and was coming home to die in the bosom of his family. He was expected on an early morning train, and friends were at the station to welcome him; but the train pulled in, and pulled out again, leaving no passenger, and no message. A few hours after a telegram came announcing that he had died on the way and would be brought home in a casket. This was the message I was to carry to his waiting, expectant wife, and eight children. On my way I met his little daughter, three years old, his very pet, who every morning since her papa started away, had prayed to Jesus to bring him back. She came bounding to meet me, and giving me her little hand, she lifted her beaming face to mine, exclaiming, "Papa didn't get home this morning, but he is coming home to-night; and skipping on one foot and

tossing the other in childish glee, she danced along at my side. I felt as if my heart would break with the heavy message of death which I bore. Oh beloved, how different it is to bear the message of life, eternal life to the dying world. Forgiveness of sins! Victory over death! Eternal blessedness! Eternal glory! The apostle's soul thrilled to its inmost depths as he realized how this vision of his had to do with a world's salvation. "I determined not to know any thing among you save Jesus Christ and him crucified."

2. *To be a witness for Jesus Christ:* "To make thee a minister, and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee." The testimony was to be progressive. Paul did not know to what it might lead. He was to bear testimony to all classes of men, "witnessing both to small and great." Some would not witness to the poor because of their pride; nor to the rich, because of their fear. But Paul was a witness to all. He was fearless and faithful as he stood before the learned men of Athens, and exposed their weak philosophies by the touchstone of death and eternity. He witnessed to Lydia; to the barbarians on the island; to Lysias, the chief captain; to Felix and Drusilla; to Festus and Agrippa and Bernice; at Ephesus, at Corinth, and at Rome. He not only bore testimony to all classes, but for the whole truth—"the sufferings of Christ, and the glory that should follow." The cross was the stumbling block to the Jew, and foolishness to the Greek, but Paul declared it, saying, "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

3. *To suffer for his name:* "For I will show him how great things he must suffer for my name's sake." (Acts 9: 16.) Christ does not deceive his servants as to the cost of following him. When he chose his followers on earth he told them distinctly what it would cost them to be true to him. So he did

with Paul. As he bade farewell to the elders of Ephesus he said: "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20: 22-24.) And now he is standing before Agrippa, a prisoner in chains, pleading not for his life, but for his Lord; and he adds this testimony: "Having therefore obtained help of God, I continue unto this day." A little further on, his heavenly vision came to its completion. He was standing between two worlds, and looking backward and forward. The heavenly vision opened into the vision of heaven as he uttered the triumphal words: "I have fought a good fight; I have finished my course; I have kept the faith: and henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day."

MEMORIAL ADDRESS.

Beloved Brethren: This quarter of a century of congregational history, of which the services of the past week have been a fitting memorial,

I. Existed first of all as a HEAVENLY VISION.

I can think of nothing more calculated to solemnize and exalt your minds to-night, than to realize this truth.

1. *It was so in the mind and purpose of God.*

The purposes of God, like the Hebrew Bible, are read backward. This is what we are doing in this memorial service. Dr. Bushnell has a sermon entitled "Every Man's Life a Plan of God." It is just as true that the life of a congregation is a plan of God. Jesus said: "To this end was I born, and for

this cause came I into the world, that I should bear witness unto the truth." (Jno. 18: 37.) Not less definite is the purpose of God in every other life. As you have reviewed these twenty-five years, the purpose of God in your existence must have become very clear to your minds.

(1.) It was seen in the character of the men who founded the congregation. The men who were laid as living stones in the foundation of this spiritual temple were prepared of God. These men were trained under the pastorate of the now aged and venerable Dr. Thomas Sproull, upon whose sainted face may be seen this night the reflected glory of another heavenly vision. We cannot forget with what a steady, consistent, unwavering fidelity, he stood for more than half a century, the uncompromising advocate of a covenanted testimony, which will only be finished when all this world is brought to the feet of Immanuel. To these men thus prepared, God gave a heavenly vision, just as he did to Paul—giving them glimpses of the possibilities of their work, "both of the things which thou hast seen, and of those things in the which I will appear unto thee." Whereupon they "were not disobedient unto the heavenly vision."

(2.) It was seen in the character of the pastor God gave to them. God, having prepared a people for himself, prepared a pastor for the people. Dr. A. M. Milligan was a man of most distinct and marked individuality. There was only one such minister in our body. But there was a most marked correspondence between his qualities as a minister and their characteristics as a people. They seemed made for each other. It is not extravagant to say, that no other minister could have accomplished what he did—God and he. The bringing together of such a pastor and such a people is a revelation of the divine purpose in the work to be wrought. When Dr. Milligan's work was done, and he entered into his rest, the hand

of God was not less clearly marked in the choice of his successor. The congregation set its heart upon men of marked ability and eminent success, but whose after-course in life proved that in their convictions of truth and duty they were not in harmony with you or your life work. Had either of these men become your pastor, you would either have been diverted from the course hitherto marked out for you, or your energies would have been wasted in resisting his influence over your lives. But God did not permit his purpose to be thus thwarted. He led you to the choice of a pastor to whom he had given the same heavenly vision that he had given to you, and whose life was devoted to the same glorious cause to which your congregation had been consecrated from the hour of its birth. Under his noble leadership you are following with unwavering lines, in this crucial hour of the church, the banner that is inscribed "For Christ's Crown and Covenant." In view of these facts, you must believe that you are working out a divine destiny.

II. Your heavenly vision embraced the same elements as Paul's.

1. *It was a vision of truth.*

There was given to you a banner "to be displayed because of the truth." Besides the common doctrines of Christianity as held by all evangelical Christians, you have a heritage of truth that is distinctive; truth that is most intimately connected with the honor of Christ, and the coming of his kingdom in this world. This is as truly a part of the heavenly vision given to you, as it was to Paul on the way to Damascus.

2. *Yours was also a vision of the personal Christ.*

Your reminiscences have revealed how wonderfully near and intimate has been your fellowship with Christ as a personal friend. This was a most distinctive characteristic of Dr. A. M.

Milligan. All of you will recall his rapt devotion in prayer, and how he talked with God face to face, as a man talketh with a friend. It is this feature of his religious life which I would seek to revive in your memories. My mind recalls a little incident of his boyhood which I heard him relate when I sat with you under his ministry. It was this: He had gone out gunning, perhaps for the first time. As no game appeared, he resolved to inquire of God, and knelt by a log to pray. Presently a quail, seated near, called to its mate. Rising from his knees, by a well directed aim he brought it to the ground. Quickly seizing the dead bird, he ran home, filled with awe at the thought that he had been so near to God.

It was my privilege to travel with him in soliciting funds for Geneva College. On one occasion we were benighted; and in an unknown mountainous road were overtaken by a most terrific thunder-storm. It was a night of peril. We could not see each other's face in the dense darkness, but his voice was calm and trustful, as if he had been sitting by his family on a Sabbath evening. A mighty peal of thunder would shake the everlasting hills; and when its reverberations ceased I would hear the sweet music of his voice repeating,

"A powerful voice it is that comes
Out from the Lord most High.
The voice of that great Lord is full
Of glorious majesty."

Again the wheels of the vehicle would drop down until we seemed about to be hurled over the precipice; and as they rose again to the level road I heard these words: "For he shall give his angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone." (Ps. 91: 11, 12.) That night I learned to know him as I never had known him before.

It was my privilege to hear his last sermon, preached when

we were in New York in the interest of the College, which lay so near to his heart. His text was, as one who had lived in such intimacy with Christ, "I know that my Redeemer liveth." Oh! I wish I could help you to see him as he looked that night. Truly we beheld his face as it had been the face of an angel. His voice was weak, but his tone was triumphant. He seemed to stand on the pavement of sapphire stones.

In harmony with the character of your first pastor has been the life of the congregation. You have had a very remarkable history in your communion with God. Those seasons of great trial through which you have passed, were seasons of great grace. Well might you be called *Israel*—for as a Prince you have wrestled with God and have prevailed. And you might call your sanctuary *Peniel*, for here you have seen the face of God.

3. *Yours was also the vision of duty.*

(1.) To carry the gospel to all people. Yours has been both an evangelistic and a missionary congregation. The gospel has ever been proclaimed with power from your pulpit. Your Sabbath school, your Mission Sabbath Schools, your Chinese School, your provision for the instruction of a large mute class—all bear testimony to your Pauline zeal in seeking the unsaved. Your pastors have stood as the champions of missionary enterprise to the freedmer, the Chinese, the Indians, and to Syria—in every field and to all races of men; so that to-night you, as a congregation, are in closest sympathetic touch with the laborers in every mission field in home or foreign lands.

(2.) To be witnesses for Jesus Christ. Paul was called not only to be a minister, but also a witness; and so also are ye. Dr. Milligan was a true witness-bearer. His bold testimony against human slavery came near winning for him the martyr's crown. When John Brown was sent to the gallows, he dared

to avow himself his friend. But the crowning work of his life was the testimony he gave for the royal claims of King Jesus. If there is any one thing to which this congregation of Eighth Street, Pittsburgh, is sacredly pledged by all the past, it is to be loyal witnesses for Jesus Christ. TRUTH, CHRIST, DUTY --these three.

By the sacred memories of the past. I charge you to be true to your HEAVENLY VISION. I cannot close more fittingly than by recalling to your memory these touching words, from the letter written by Dr. Milligan to you, his dear people, when, having decided to submit to the surgeon's knife, he prepared for death: "I wish to bear my testimony to the truth and importance of our whole Covenanted System, and my confidence that substantially it will ultimately prevail. Although in my boyhood I shrank from the cross, yet in my manhood, I have gloried in it. And I trust, whether I am spared longer or shorter, whether I am permitted to stand in my lot and see it triumph or not, *that my congregation*, like a fortress frowning defiance, with its banner for Christ's crown bravely floating, will stand as a monument to the fidelity of him that founded it, till it catches the first rays of the rising Sun of Righteousness, and flashes back the glory of the kingdom of light and of God's dear Son."

During the war of the Rebellion, when northern soldiers were being starved in southern prisons, one avenue of escape was sometimes offered to them, viz., that they should renounce their allegiance to their country and enlist in the southern army. It is related that in one of these prisons there was a young soldier boy, on whose immature manhood the hard prison life told severely, so that he was reduced to a skeleton, and was nigh unto death. One day he was seen tottering toward the barracks where the recruiting office for the rebel army had been opened. An old soldier recognized him, and

surmising his purpose, he crossed his path, intercepting him. "Charlie, where are you going?" he asked. "Oh," said the poor boy, "I cannot endure this any longer. My strength is all gone. I am going to die if I do not get out of this dreadful prison. I will never see my home again, nor look upon the face of my mother. I cannot stand it. I am going to enlist in the rebel army." The old soldier took the trembling boy in his strong arms, and drew him close to his heroic soldier's breast. Then he drew forth from his pocket a little silk flag, the stars and stripes of the union; and holding it before his eyes, he said to him: "Charlie, can you forsake the flag?" The young soldier took the little banner in his emaciated hand; he pressed it to his thin, white lips, and the tears gushed from his eyes. Then handing it back to the old soldier, he said: "No, no; I cannot forsake the dear flag of my country." Then tottering back to his place *he lay down and died.*

Oh, beloved! beloved! in this testing hour of our church's history, when so many have grown weary and faint-hearted in bearing the cross and the reproaches of our Lord; when they are casting aside their testimony which, as witnesses for King Jesus, and as soldiers of his cross, they had solemnly sworn to maintain and defend;—if in this crucial hour the temptation comes to any of you to abandon your profession, and to prove "disobedient to your heavenly vision," then would I hold up before your eyes this banner inscribed "For Christ's Crown and Covenant," bought with his own precious blood, and baptized in the blood of thousands of his faithful witnesses and martyrs, and I would press upon you the question of the old soldier: "Can you forsake the flag?" Oh, no! no! NO! rather like the true hearted boy, go back to your place, and if duty demand it, yield up your life rather than yield the truth; assured of the fulfillment of his promise, "*Be thou faithful unto death, and I will give thee a crown of life.*"

And now the day is done. While I speak these closing words another *heavenly vision* passes before my eyes. I am thinking of the departed—the dear old Pastor, and the many sainted dear ones who from this congregation have gone to be with God. You are naming them over now in your hearts. And as we think of them, and their faces come before us in memory, the heart grows tender; a strange home-sickness comes over us, and we are ready to cry out like Peden at the grave of Cameron, “Oh to be wi’ Ritchie”—“Oh to be with them.” Weep not; the separation will not be long.

“Though wild is the tempest and dark is the night,
 Soon will the day-break be dawning;
 And the friendships of yore shall blossom once more,
 And we’ll all meet again in the morning.”

The concluding services on Monday evening, May 18, were well attended. Four addresses in all were delivered this evening—two by ministers of the Covenanter church, one by a representative of the United Presbyterian church, and the closing address by a representative of the largest body of the Presbyterian faith. All these addresses, except the last, are given here. The address of Dr. I. N. Hays was a high tribute to the fidelity of the Covenanter church in general, and specially to the Pittsburgh congregation, for fidelity in maintaining sound doctrine, and for zeal and activity in promoting every good work bearing on the welfare of the nation. It is to be regretted that this address cannot be given with the other three.

ADDRESS BY PROF. D. B. WILLSON.

DEAR FRIENDS:—Your pastor has kindly asked me to make some remarks at this Quarter-Centennial of the Pittsburgh congregation. It gives me great pleasure to be here. Many important memories of my own life are linked with the history of this church. Your minds go back to 1865, when you were organized, on October 31st., and to 1866, when Dr. A. M. Milligan became your pastor, on May 14th. Those years are full of significance to me as well. I graduated from the University at Philadelphia in 1860, when events were fast hastening on to civil war; and when it came, I was for some years in the service. At the close of the war, in 1865, I came to Allegheny to begin my studies for the ministry, which I had had in view for a long time. During my seminary course the upper room of the Fourth Ward School House on Penn Avenue, where you worshipped, became very familiar to me. I was away in the summer of 1866, until its closing day; and returned in answer to a telegram, to find that my father had died five hours before my arrival; that is, on Friday, August 31st. The burial was in Philadelphia on the Wednesday following, that is, September 5th. On the intervening Sabbath, our bereaved household united with you in worship, when Dr. Milligan, discoursed of death, and treated, in connection with his sermon, the work of father's life. You see, then, how when the year 1866 is recalled, memory has its story for me, connecting our family life with your congregational history.

On the 15th of April, 1868, I was licensed to preach, along with David Gregg and W. J. Gillespie; and my first discourse after licensure was in the same upper room, on the Saturday before your communion, that spring. Two years after, that is, in 1870, I became pastor of Allegheny congregation; and thus

for the following fifteen years, till he was called away by death, the labors of your pastor, in the ripe years of his strength, were familiar to me. We recall the Synod of 1871, and the subsequent joint covenanting and communion of the Allegheny and the Pittsburgh congregations in this building.

It was my privilege to be Secretary of the Local Auxiliary of the National Reform Association during the early part of those years, and many of you remember the full meetings throughout these two cities and in the vicinity, when Dr. Milligan spoke with eloquence and power, commanding attention and assent from many hearers. Those were sowing times. Nor were his labors local. He travelled widely, and the history of National Reform, East and West, is closely associated with him. He labored in season and out of season.

Meanwhile this congregation grew—grew in numbers and in influence, until its faith and zeal and liberality became known throughout the church. It is certainly a matter of rejoicing that Dr. Milligan found in you a people ready to uphold his efforts in every good work. This is of great importance in the life of a faithful, witnessing pastor. At the time of the death of Dr. J. R. W. Sloane, a member of the Third New York congregation in attendance at the funeral told a reporter of his pastor's maintenance of a testimony against human slavery in that great city, in the face of great opposition. The reporter naturally spoke of the devotion of a people who would support such a pastor as sharing in the honor of the triumph of the right. So it is with you. Dr. Milligan found in you a willing people, devoted to the reforms he advocated and the testimony he upheld.

Is this an occasion of self-gratulation, or of thanksgiving to God? God receives from you the praise. How instructive to us is the 29th chapter of 1st Chronicles! Much treasure had been given for the house of God. "Then the people rejoiced,

for they offered willingly, because with perfect heart they offered willingly to the Lord." Then the king said: "Now, our God, we thank thee, and praise thy glorious name. But who am I, and what, is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding."

There is none abiding. Thus every occasion, as this, is of mingled joy and sadness. When I was a young man, seven of our family connection were in the Covenanter ministry. Of that generation, but one remains, and I am the only one of the generation that followed, who has engaged in the same service of the ministry. The church will live and prosper, with or without us. We are not her creditors. One of her most efficient ministers, Dr. Sloane, has said, that he was indebted to the church, not the church to him. To her he owed instruction in divine truth, in the great principles that she maintained.

Let us then remember that it is of God's grace that he makes use of us. He bestows honor upon us when he calls us into his service. "Be not high-minded, but fear." The cause shall triumph. The relation that we bear to it is of vast importance to ourselves. The great matter is service—the serving of the Lord Jesus Christ. "I had rather be a door-keeper in the house of my God than dwell in tents of wickedness." Much remains to be accomplished. Souls are to be saved; great reforms are yet to be carried forward to victory. In all this you are to bear a part, but not in your own strength. "Who goeth a warfare any time at his own charges?"

You have passed through a week of commemorative service, closing with the observance of the communion. This will be helpful to you, for all such celebrations mean not only thankfulness for the past, but also acceptance of the future, in a re-

dedication of strength bestowed, to coming labor. You now give yourselves anew to the testimony of Christ.

THE COVENANTER CHURCH AND REFORMS.

BY REV. DR. W. J. ROBINSON.

MY DEAR FRIENDS:—I most heartily thank your pastor for the kindly words with which he has introduced me, and I assure you that I cordially reciprocate his kindly sentiments. I have a profound respect for the Covenanter church. In my childhood and youth, and through all the years of my ministry, I have been most intimately associated with its ministers and members. And I count it a privilege to have the opportunity of testifying to the high type of Christian character and activity which its history furnishes. For fidelity to Scripture truth, strength of conviction, and courage in its maintenance; for faithfulness in the application of the truth to the individual, family, church, and state; and hence for sterling integrity of character in its individual members; for the best fruits of culture and discipline in the family life; and for an intelligent adherence to truth, and earnest zeal for its promotion in church life, the Covenanter church, stands in the very front rank among the churches of our land. It has often been asserted that a doctrinal church and a doctrinal ministry are of necessity impracticable; that by their very adherence to what is called, very flippantly, “a dry and dead orthodoxy,” they are out of touch with the thoughts and activity of the living world around. The Covenanter church is a standing answer to this assertion. Firm and unmovable against all assaults,

with devotion to the doctrines of God's Holy Word, it has, at the same time, and I believe for that very reason, held a leading place in the Christian *work* of extending the *kingdom*.

I have chosen for my theme this evening, "The Covenanter Church and Reforms," because it is a theme so easily discussed. The relation has been so constant, so patent, so conspicuous; your church has been so literally identified with the great reforms which have characterized the progress of the gospel in this land, that they need simply to be mentioned to speak her praises. The Anti-Slavery Reform, the Sabbath Reform, the Temperance Reform, the Constitutional Amendment—every great organized effort to meet and overthrow those giant organized evils which are intrenched in our social and political structure, has either been originated, or most effectively prosecuted by the Covenanter church.

1. Let me say, she has been a reform church through all her history. Her interest and her active participation in great reform movements is not of recent development. She stands, to-day, where she has always stood in this respect. This is not true of all the churches of this land. Says a recent writer: "Let the American church not forget one great and sad lesson, in its recent history. The praise of having been first to lead off, and the most resolute to persist in the Anti-Slavery Reform, does not belong to the Christian church. History will have to record that she was not faithful to her high commission; that she halted when others advanced; that she was timid, and bowed to money power or political expediences; and that the real heroes of that great movement were men who, in some instances, went out of the church, rather than be a party to her dilatory and vacillating policy. Let the lesson never be forgotten. Let the church of Christ be spared a second such disgrace." These are severe words. But, as applied to the great body of the churches in this land, they are true. And

I fear the lesson has been in a measure already forgotten by some of the larger churches. And I fear a second such disgrace does await them. But to some of the branches of the church, these words do not apply; notably is this true of the Covenanter church, and I am happy to be able to add, of the church which I have the honor to represent to-right. So conspicuous was your church in the Anti-Slavery movement, at the very time when other churches were throwing the weight of their influence on the other side, that in an editorial in the New York Independent, from the pen of its accomplished, though not very orthodox editor, Theodore Tilton, the main purpose of which was to berate your church for what seemed to him narrowness in certain respects, the writer paid her the highest compliment by giving her a leading position in all the great reform movements of the day, and asserted that while in some respects she seemed to be fifty years behind the times, in these matters she was fifty years ahead of the other churches. And it is worth something to be able to claim the testimony of a past *consistent* record in the work of social reform. You have no page of history in this direction, which brings a blush of shame to your cheeks as you read it, and which you would gladly blot from the record. Throughout your whole history there has never been a time when any great reform appealed in vain for your sympathy and support.

2. The Covenanter church has been identified with social reforms, not simply in the sympathy and labors of its members, but as a church. It has recognized them as a part of its organized church work. In its pulpits, in its church courts, in its schemes of work, in its appointed agencies, it has deliberately taken them up and prosecuted them as essential elements in its church life and activity. It has endeavored to bring the saving power of the gospel to bear upon the social and national life of the people, with as much earnestness and persistency as

upon the individual and family life. And in this, I firmly believe, your church has laid hold of an element of power which has been too much neglected by all the other churches in this land. In the wholesome dread of the union of church and state, they have almost forgotten that the gospel is the only safeguard to every interest committed to the care of the state.

3. The Covenanter church has prosecuted its reform work upon the right principles. "The crown rights of Jesus" has been the watchword of its efforts. Loyalty to Him whose right it is to reign in the state as well as in the church, has been the one great inspiration of its activity. No church has so distinctly enunciated, and so prominently urged the Headship of Christ as the reason and motive for earnest aggressive effort against all forms of evil in society and government, as the Covenanter church. And she is entitled to high honor in this. Reform movements have too often been ineffective and short-lived, because they were begotten of mere human impulses, and sometimes of human passions; and hence they have shared the fate of all mere human enterprises. The true basis of all reforms in the church or in the state is the right of Jesus to reign supreme in the individual heart, in the family, in the community, in the nation. These great organized evils that are desolating our land are to be met and overthrown not simply because they bring hurt to men, but because they are usurpers of the Throne of the King. They constitute a great invasion of the realm of our Lord and Saviour Jesus Christ. And every movement against them, rightly conceived and carried on, is in the name and under the banner of the King. The high honor of keeping this cardinal truth prominent in all her teachings and in all her activities belongs to the Covenanter church. The key-note of her call to action, and the battle-cry that rings along her ranks, as she marches against the great hosts of evil-doers is,

“Bring forth the royal diadem
And crown Him Lord of all.”

I congratulate you, on this happy anniversary occasion, upon the honorable record of the church, of which you are part, in the work of reform.

ADDRESS OF DR. J. W. SPROULL.

We meet this evening for the purpose of bringing to a close the exercises connected with the celebration of the twenty-fifth anniversary of the Reformed Presbyterian or Covenanter Congregation of Pittsburgh. *Covenanter*—the term is not a new one. The whole country is familiar with it, and knows something of the belief, the history and the struggles of the small body so called. At present Covenanters are not looked upon with special favor. The very name is regarded by many as a synonym for narrowness, illiberality, intolerance, bigotry: a reminder of those other days when independent thinking on religious matters was regarded as a crime, and the boot, the rack and the gibbet were among the most effective arguments for its prevention.

This is not strange. Any denomination that has views so peculiar: that, for instance, maintains that the Lord Jesus Christ is a real king; that nations not acknowledging his authority and serving him are in actual rebellion against him, and that his loyal subjects should “refuse to incorporate by any act” with political bodies so long as they thus remain, must expect to be misunderstood, ridiculed and opposed. It is not at all surprising, that, in our own State, good conscien-

tious men are advocating the enactment of a law requiring, under severe penalties, all citizens entitled to vote, to do so, for the special purpose of reaching those whose consciences will not allow them to exercise the right of suffrage as matters now are.

Such a denomination must expect more than misrepresentation and opposition from without. There will necessarily be, to a greater or less extent all the time, internal agitation. The pressure from outside, constantly increasing; the bond uniting all Christ-lovers, daily growing stronger; the common work in which the different denominations are now engaged, so well calculated to minimize differences and bring prominently into view points of agreement; the great sacrifice required to maintain consistently the distinctive position; the seemingly hopelessnes of the cause and inadequacy of the means to the end—all tend to bring about modification of views, which will necessarily result in efforts to effect a change in the position of the body.

As the result of this constant struggle for existence, one of two things is inevitable. Either there will be a casting off of the disturbing element. Those who treat as of minor importance what the majority regard as vital will not be long tolerated. The contest must come, and if there is sufficient vitality in the body, with but one result. Or if there is not sufficient vitality, if the distinctive principles are formally or practically abandoned, then sooner or later will follow disintegration and absorption by larger denominations. Certain causes, as, for instance, large endowments, may delay, but they cannot prevent it. This is right. Organizations that have no reason for existence should cease to exist. Mere sentiment, pride, a past history, prejudice, do not justify their continuance. They are an incumbrance. Dead bodies should be buried, and so deep that they will not cause annoyance.

Taking for granted that our distinctive position justifies our separate existence, the question that is of greatest importance to us to-day is: How can we, in the present condition of society, with the pressure from without to abandon and from within to yield, resist these influences and continue to "hold fast." This question is of vital importance. It we must meet; it we must answer. Several things are necessary:

1. All applicants for membership should have clearly explained to them our position and what is required in order to its practical application. There must be no concealing or modifying or explaining away its plain meaning and the sacrifice required, in order to get new members.

2. Before being admitted, all applicants should be required to give an unhesitating and unqualified declaration of their approval of our principles as in accordance with Scripture, and their intention to conform to them in practice so long as they continue with us.

3. Professions of belief in these great principles should be made in humble reliance upon Almighty God, and with a firm persuasion of their ultimate triumph. Without this reliance the truth, if held at all, will not be held in love. Without the firm persuasion, efforts will relax. The "lion in the way" will soon check endeavors to "go forward."

4. Church courts should enforce impartially the law. There must be no closing of the eyes where are actual violations; no respecting of persons. If the views of members become so modified that they no longer accept of our position or conform to our practice, they should leave; or, if they refuse, be required to go where they will be more at home and do less harm. If she is to maintain her distinctive position, the church must *enforce with discipline* her teachings. Here has been our weakness of late years. Our principles have been assailed and practice violated with impunity by our own mem-

bers. There must be a change or our days as a church are numbered. Unless impartially and consistently enforced, all declarations of loyalty to principles and determination to maintain them, however strong such declarations may be, proclaim only the weakness and insincerity of those who make them. The church that so does will soon lose the confidence of her own members and the respect of those beyond her pale.

5. Presbyteries and Synod should see that due importance is given to this subject in all our congregations and stations. If there be a disposition on the part of either ministers or sessions to ignore what is distinctive, such action should be taken, and promptly, as will neutralize the harmful effects of such neglect. Oversight should be exercised. Here "the ounce of prevention is worth pounds of cure."

If what has been said be true, and surely no one will question it, it is very evident that the future of the church depends largely on her ministry. The pastor, who is loved and trusted by his people, moulds to a very great extent the congregation over which he is placed. That Covenanter minister, who in his pulpit ministrations and in his private intercourse, clearly, earnestly and wisely dwells upon our distinctive position, keeps himself well informed on the different phases of the question relating to it, answers to the best of his ability the objections that are constantly being presented, faithfully yet kindly deals with all violators of the law, will have a congregation of intelligent and consistent Covenanters: elders and people, men, women and children, one and all. If, however, the distinctive principles are seldom referred to, or presented in a half-hearted, apologetic way; if appeals are made wholly to feeling, pride, past history, prejudice, personal motives, etc., etc., and little or no solid instruction is given, the congregation may increase in numbers and influence; it may cling to its pastor in a right loyal support, and be true to the ec-

clesiastical organization as long as he continues with it, but when the inevitable trial comes, then comes also the falling away. The bond of union not being based on principle, but on personal relations or passing feeling, is easily severed. Yes, to a very large extent as Covenanter ministers believe and preach her principles, will her members believe and practice them.

This evening we have an illustration of what has just been stated. It is the Reformed Presbyterian or Covenanter congregation of Pittsburgh, whose twenty-fifth anniversary we celebrate. For a quarter of a century a Covenanter congregation has been in existence here, and still flourishes. What does this mean? It means that the members have been taught the principles of the church so that they understand the profession they have made, and are prepared to maintain it. It is for the same reason our church flourishes in this Western Pennsylvania as in no other locality, although in no other has it been so violently assailed. Here the truth has been presented so wisely as not unnecessarily to repel, and hence there has been steady growth; so clearly, and forcibly that there has never been, since 1833, a great falling away.

As we meet here to-night, there lies in the city on the other side of the river, on his bed of sickness, an aged servant of God, the first pastor of our congregation in these cities after the division. To him the church in this land owes a debt it has never paid, and never can pay; a debt certainly as great as it owes to any other. No one that knew him ever questioned his belief in the principles that distinguish us from others. No one long under his ministry remained in ignorance of them, or of his reasons for accepting and preaching them. One of your elders, not then a member of our church, told me of a sermon that father preached many years ago relating to Christ's mediatorial rule which made an impression on his mind never

afterwards effaced. Of the twenty elders in these three congregations fifteen were for a time at least under his ministry. Whatever may be the result of present difficulties, watch carefully the course they take who for but a little listened to his preaching, and you will see the effect of faithful presentation of truth. That father passed through one crisis of the Covenanter church, and has lived to lift up his voice on behalf of what he believes to be the truth in discussions which, we fear, are preparing the way for another crisis. The message I bring this evening from his bed side is, "Hold fast, and wait. Jesus is the king and Jesus reigns."

Because such emphasis is placed upon Christ's mediatorial authority it does not follow that Covenanters are illiberal and narrow. No. We pronounce no judgment on others. We do not claim to be infallible. Possibly we may be mistaken in some matters we regard as very essential. It may be the future will show that others are nearer right than we. But this we say: With the light God has given us, these principles we must accept and this practice we must enforce. Because we give so much importance to Christ's headship over nations it must not be supposed that we regard it as preeminently the one truth which the church should preach. No. There are others which in their place are equally important. Evangelization, Foreign Missions, Church Union, which, when accomplished, will remove the greatest scandal to-day of Christendom, the division of the body of Jesus Christ, are second to no other. We emphasize the doctrine of Christ's headship because it is so much neglected, and because its presentation is especially needed in the present condition of society.

And now, as we close these anniversary exercises, let us see that we are better prepared because of them to render loyal service to him who is our Saviour and our King. With hearts full of gratitude for past goodness, let us resolve anew to yield

our wills wholly to his, and, if it should so happen, that in answer to our prayers, he shall reveal to us duty in a new and clearer light, let us be prepared to walk in that light and perform the duty regardless of ourselves and all other considerations. For it is only as we walk in the light we shall receive light.

APPENDIX I.

LIST OF RULING ELDERS.

The following is a full list of the elders of the Eighth Street congregation. Those marked (1) were in office at the time of the organization of the congregation; those with the figure two (2) attached, are in service at the time of the Quarter-Centennial celebration.

Robert Adams, 1	Robert McKnight,
Alexander Adams, 1	Samuel McNaugher, 2
Robert Glasgow, 1, 2	Samuel M. Orr,
Sam'l A. Sterrett M. D.,	James R. McKee, 2
John A. McKee, 2	James A. McAteer, 2
Daniel Euwer,	James S. Arthur, 2
Daniel Chesnut, 2	

LIST OF DEACONS.

The full list of deacons comprises the following names. Figure one (1), as in the list of ruling elders, indicates the officers at the time of the organization, and figure two (2) the deacons in office at the date of the commemorative services.

Sam'l M. Orr, 1	William Thursby, 1
Matt. G. Euwer, 1	Samuel McNaugher, 2

I. Allen McCrum,	Thomas Peoples,
Daniel Chesnut,	John R. Gregg,
James A. Arthur,	Robert B. Carson, 2
James Rafferty,	Samuel H. McKee,
John B. McClelland,	Will M. Dauerty,
Wm. A. McClelland,	James S. Tibby, 2
Jno. D. Carson, 2	Charles N. Hanna, 2
James McAteer, 2	James S. McNaugher, 2
James R. McKee, 2	Thomas H. Boyd, 2

LIST OF MEMBERS.

The following is a full list of all who have been in the membership of the congregation during the twenty-five years of its existence. The names are given in the order of the date of their addition to the roll. Accordingly, the first sixty (60) names comprise the original members at the time of the organization. The figure one (1) is added after the names of all who are members at the time of this Quarter-Centennial. The names without the figure attached include a large number who have been dismissed by certificate to other Covenanter congregations; not a few who have gone to other denominations; others who have drifted away and who have been dropped from the roll; still others removed by discipline; and finally, a great company that have died in the membership of the congregation. The names read down the column, not across the page.

<i>Oct. 31, 1865.</i>	S. A. Sterrett, M. D.,
Robert Glasgow, 1	Jane W. Sterrett,
Mary Glasgow, 1	Daniel Chesnut, 1
Amy Glasgow,	Martha S. Chesnut, 1

Robert Adams,
 Jane Adams,
 Jane Adams, Jr.,
 Alexander Adams,
 Annie Adams,
 Matthew G. Euwer,
 Margaret Hutchison,
 John Kitchen,
 Margaret Mawhinney, 1
 Sarah J. Mawhinney,
 Mary Crawford,
 Ellen Crawford,
 Thomas Martin,
 Hannah Martin, 1
 David A. Martin,
 Hannah Martin, Jr., 1
 Sarah A. Martin,
 Agnes Martin,
 Mary Spence,
 Mary J. Spence, 1
 Wm. Thursby,
 Robert Thursby,
 Sarah J. Thursby,
 George Thursby,
 Jane Thursby,
 Charlotte Thursby,
 John Barnett,
 Eliza Barnett,
 Joseph Chesnut,
 Sarah Chesnut,
 Samuel H. Chesnut,
 Mary Chesnut, 1
 Sarah J. Chesnut, 1

Mary Crawford, 2d,
 Samuel Ross,
 Helen McKinnell,
 Hugh Campbell,
 Jane Campbell, 1
 John Alexander,
 Mary A. Alexander, 1
 Wm. McCune,
 Sarah McGear, 1
 John Donohue,
 Mary Donohue,
 Tillie Donohue, 1
 (Now Mrs. Turner,)
 Agnes Sloan, 1
 Samuel Sloan, 1
 Mary Sloan,
 John Tibby, 1
 Wm. Irwin,
 Mary E. Kinney,
 John A. McKee, 1
 Mary M. McKee,

March 27, 1866.

John R. Gregg,
 William J. Printer,

May 4, 1866.

James A. Morton,
 Henry C. Brown,
 Wm. A. McClelland,
 Sarah E. Patterson, 1
 (Now Mrs. H. Smiley,)
 Georgia Sloan, 1

Jane Owen,
 Robert McCrum,
 Jane McCrum,
 Isaac A. McCrum,
 Anna McCrum,
 Wm. McConnell,
 Margaret McConnell,

Aug. 27, 1866.

Samuel Grier,
 Martha Grier, 1
 Eleanor McKee,
 Ella J. McKee,
 Eliza Patterson,
 Samuel M. Orr,
 Jennie Orr,
 Robert McKnight,
 Mary McKnight,
 Mary McKnight, Sr.
 Martha McKnight,
 Margaret Patterson, 1
 James F. Thompson,
 John D. Carson, 1

Sept. 24, 1866.

William McKinney,
 Margaret McKinney,
 James S. Steele,
 Sarah Marshall,
 Margaret McMaster, 1
 Elizabeth Stewart,
 Margaret McKee,
 Martha McKee, 1

James Rafferty,
 Matilda Rafferty,
 Sarah G. Sproull, 1
 Jemima Sterrett,
 Anna M. Sloss,
 Eda S. E. Gregg, 1
 (Now Mrs. J. R. McKee,)
 John B. Glasgow,
 Wm. Stewart,
 Isabella Euwer,

Sept. 28, 1866.

Martha Euwer,
 J. Hays Euwer,
 Jane A. Euwer,
 Rebecca Euwer,
 Mary McKee,
 Mrs. Murdock,

Sept. 29, 1866.

Thos. D. Martin,

March 18, 1867.

Jane Taylor,
 Margaret Donohue, 1
 Ann Williams,
 Hamilton F. Roberts, 1
 Mary Jane Roberts,

April 30, 1867.

Nancy Boyd,
 Jane Dougherty,
 Margaret Beattie,

Nancy Donohue,
 Ephraim Maxwell,
 Ellen Gillespie,
 Eliza Lockhart,
 Robert C. Martin,
 Jane E. Adams,
 Mary A. Adams,
 Nancy M. Boyd,
 Elizabeth Gillespie,
 James McKnight,
 Henry Adams,
 Amanda Adams,
 Sarah McKee,
 Anna M. Milligan,
 Marg't Ellen Milligan,
 Mary A. Donohue,
 Rebecca A. McKnight,
 Margaret J. Donohue,
 Thomas Bradford,
 Matilda Bradford.

May 4, 1867.

Matthew Denholm,
 Margaret Miller,
 Isabella Donohue.

Aug. 1, 1867.

Margaret Duncan.

Aug. 12, 1867.

Dr. John Willson,
 Henry Gaw,
 Wm. F. Beatty,

Ellen S. Milligan.

Aug. 14, 1867.

Daniel Euwer.

Sept. 16, 1867.

Mrs. Margaret Bradford,
 Miss Margaret Bradford,
 James Sloane,
 Eliza Sloane,
 James Moffatt,
 Clarissa Moffatt,
 Samuel McNaugher, 1
 Jane McNaugher, 1
 Elizabeth Robbins,
 James R. McKee, 1
 Robert Donohue,
 David Donohue,
 James M. Adams,
 Wm. H. Adams,
 S. O. Wylie Lowry,
 Alice Thursby.

Sept. 26, 1867.

Eliza Thursby,
 J. G. McElroy,
 James S. Arthur, 1
 Sarah Miller,
 Sarah Connor,
 James Clements,
 Samuel Elliott,
 Margaret Adams,
 Agnes Quay.

Oct. 16, 1867.

D. W. South,
Rob't McClelland.

Apr. 13, 1868.

Charlotte Gallgaher,
S. S. Armstrong,
Mrs. S. S. Armstrong,
Jno. Lockhart,
Eleanor Crawford,
Marion Aitken,
Eliz. Nutter,
Mary Emma Patterson,
William Pearce,
Agnes Lindsay Crawford.

Apr. 27, 1868.

Dr. Wm. R. Hamilton, 1
Catharine A. Hamilton, 1
Mrs. Sarah B. McKnight,
Wm. John Donohue,
Ella M. Martin, 1
Daniel Hirsch,
Robert Netz,
Miriam Netz,
Samuel Moffatt,
Marg't Moffatt,
Mary E. Euwer,
Martha Macferron,
Matthew Tibby, 1
Nancy Tibby, 1
Anabella Macferron,

Mary Eleanor Macferron,
Martha H. Macferron,
Christiana H. Macferron,
Mary E. Macferron,
Robert Hazlett,
W. I. Pinkerton,
James McLaughlin.

Apr. 30, 1868.

Robert B. Allen,
Jane Willson,
Hugh Smiley, 1
Sarah Jane Moffatt.

May 2, 1868.

Geo. R. Slater, 1
Martha Slater,
Thos. D. Simpson, 1
Margaret Simpson,
Agnes Simpson, 1
(Now Mrs. Galbraith,)
Elizabeth Hirsch,
Thomas Martin.

Sep. 14, 1868.

Anna Mary Gregg,
S. Clara Milligan,
Sam'l Rutherford Irwin,
Anderson Roberts,
John Boyle,
Margaret Jane Blair,
Frances B. Sloane,
William J. M. Sloane.

Sep. 17, 1868.

Joshua J. Kennedy,
Ellen Jane Kennedy,
Margaret Partridge,
Sarah E. Alexander, 1
Elizabeth McCartney,
T. D. Renfrew,
Jno. Martin,
Andrew A. Hazlett,
Lizzie Donohue,
Jno. F. Quarles.

April 19, 1869.

Matt. W. Clements,
Nancy J. McJohnston,
Mary Barrett.

April 22, 1869.

William T. McConnell,
Matilda Hays,
Ann Clements,
Maria Clements,
Isabella S. Clements,
Robert Paisley,
A. Jane Paisley,
Sarah Clements.

Sep. 20, 1869.

Jane Henderson, 1
Eliza J. Henderson, 1
Mary Picken,
Matilda Thursby,
Edward Megraw,

Margaret Megraw,
James Carson,
Robert B. Carson, 1
Mary Carson,
Maggie J. Carson, 1
R. R. Beattie,
Sarah Workman,
Joseph Steenson,
Margaret McCready,
Mrs. Weir,
Margaret Weir,
Agnes Weir,
Jennie Weir,
Thomas McChesney,
Margaret White,
Mary Tibby, 1

(Now Mrs. H. Williams.)

Apr. 1870.

Anna M. Hazlett.

May 9, 1870.

Miss M. J. Jamison, 1
Joseph K. Harper,
F. D. Rosborough,
Sarah K. Shore,
Elizabeth Glasgow,
John Logan,
Mary Logan,
Andrew Boyd.

May 12, 1870.

Wm. John Dougherty,

Elizabeth Crull,
Rebecca J. White, 1
Mary A. Johnston, 1

Sep. 6, 1870.

Jno. B. McClelland,
Geo Holliday.

Sep. 12, 1870.

David J. Simpson,
Nancy E. Bradford,
Mattie E. Cairns, 1
Esther Rogers, 1
Henry Williams,
S. A. Shirard,
William McBride,
Ellen McBride, 1
M. B. Taylor.

Sep. 15, 1870.

L. I. O. Sterrett,
David A. McBride,
Anna Warden,
Jane McBride,
Sadie E. Arthur, 1
Margaret Dougherty,
Wm. Dougherty,
Mary Dougherty,
Jane Dougherty,
Michael Harper, 1
Mrs. M. Harper, 1
Sarah J. Harper,
Alex Irwin, 1

Jane Irwin,
Jane Crawford,
Robert H. McCready,
Thos. Russell Duncan,
Chas. G. Beater.

March 2, 1870.

Joseph A. McKee.

Oct. 1871.

Rev. Henry Easson,
Jeanie Easson,
Mary Steele.
Mrs. A. S. Milligan,
Henry Caldwell,
Martha Gillespie,
Mary McCready,
Mercy A. Johnston,
Robert Scott,
Rob't H. Mawhinney
Joseph Brown,
William Blair,
John B. Campbell,
Rob't Ferguson Campbell.
Nancy Brown, 1
Lizzie Blair, 1
Ellen W. Cochran,
Mary Peaden,
William Shaw,
Margaret Shaw,
Ann Bole,
Joseph Chesnut,
Nancy Chesnut, 1

March 18, 1872.

Kate A. Simpson,
James Warden,
Lucinda H. Tabour.

Sep. 27, 1872.

Martha Harper,
Mary E. Harper,
Joseph Steenson,
Mary Steenson,
Elizabeth Sloane,
Francis Sloane,
David Sloane.

Oct. 3, 1872.

Rob't John Patterson, 1
Wm. Edward Patterson, 1
Isabel Allison Adams,
Lizzie Montgomery Adams

April 1873.

Margaret Peoples,
Annie Peoples,
R. C. McKee,
Rachel McKee,
Almyra McKee,
Hannah Robinson,
Jane Thursby,
Mrs. M. P. Gault,
Mary Campbell, 1
Jane Peoples,
Jeannie Tibby, 1
Mary Ann Brown,

Lizzie C. Milligan,
Martha Yaw,
A. McLeod Milligan, Jr.,
Sarah Woodside, 1
Geo. Peoples.

Aug. 5, 1873.

John Logan,
Mary Logan,
James A McAteer, 1
Sadie McAteer, 1
Mary Duncan, 1

Sep. 29, 1873.

Henry Perry,
Samuel Perry,
Mary Agnes Perry,
Wm. Ross,
Mary Ross,
Agnes Moore,
Janet P. Hutchinson,
George Lindsay Crawford.

Oct. 2, 1873.

Sarah Thursby,
Catherine Banks Hamilton
Mary Jane Taggart.

Oct. 3, 1873.

William B. Allen,
John Hislep, 1
Isabella Allen, 1
Sarah E. Willson,

James L. Crawford,
Mrs. C. A. Oudry, 1

April 27, 1874.

Archibald J. Dodds,
Jas. Renwick Tibby, 1
Charles N. Hanna, 1
Elizabeth Owens,
Rebecca White, 1
Mary Henderson, 1
Mrs. J. H. Dick.

May 2, 1874.

T. C. Miller.
Mary A. Miller,
Catherine Cummings,
Isabella Cummings,
John Hanna,
Isabella Hanna, 1
Agnes Hanna, 1
John A. Hanna,
Sarah Connor.

Sept. 28, 1874.

Margaret Curtin,
Geo. M. Elliott,
Wm. John Graham,
Mary A. Dougherty.

Oct. 1, 1874.

Wm. G. Miller,
James Symington,
Wm. I. Cleeland,

Lizzie Irwin, 1
Clara M. Hazlett, 1
Robert Woodside, 1
Susan Woodside, 1
Archy Woodside, 1
Sarah E. Woodside, 1
Samuel Woodside,
Martin Prenter,
Jeannie Wells, 1
(Now Mrs. Howard,)

James Woodside, 1
John Galbraith,
Mary Jane Ross,
Kate Oudry,
Eugenia Blanche Oudry,
Anna Henderson, 1

April 12, 1875.

Eliza Moore,
Ada Carson, 1
Maggie Lindsay,
Jeannie Graham,
Susan Phillips,
Samuel Caldwell,
Mary Caldwell.

April 15, 1875.

Mary Lindsay Steele,
Margaret Steele.

April 17, 1875.

Geo. W. P. Nicholson, 1
Caroline D. Nicholson,

Mary Schorth, 1

Mary Botts,

W. J. Finley.

Sept. 7, 1875.

Ludwig Euler, 1

Carrie Steineagle, 1

(Now Mrs. H. Nieman,)

Emma Seibick,

Anna C. Metz, 1

Lizzie Fehl, 1

Emma Jane Hutchinson,

Anna C. Hitchcock, 1

George Laverty,

Letitia Prenter.

Sept. 9, 1875.

Ellen Willson,

Rob't McFall,

Minnie Ache,

Joseph M. Moffatt.

April 3, 1876.

Jacob Seibert, 1

Samuel H. McKee,

Lizzie S. Denholm,

Esther Virginia McEwen,

Matilda Jackson, 1

Caroline Tibby,

Mary Lizzie McNaugher, 1

(Now Mrs. L. Johnston,)

Joseph Wylie McNaugher,

David Alexander Ross.

April 6, 1876.

Sarah Symington,

Mary Caldwell,

Mrs. W. Lindsay,

Wm. Thomas Humphrey,

John Hazlett,

Lizzie Hazlett,

Annie South, 1

Sept. 25, 1876.

Mrs. E. A. Byers,

Jno. Steele,

Jane Steele.

Sept. 28, 1876.

R. H. Abraham,

Thomas Peoples,

Maud Peoples,

Mary Peoples,

Jane Peoples,

Annie Peiffer, 1

April 2, 1877.

James McKee,

Melinda McKee, 1

Sam'l W. Hazlett,

Helen R. Hamilton

Katie Owens,

Elizabeth South,

Bella J. Gilchrist, 1

Lizzie Wylie,

Harriet M. Roberts,

David McKee,

Sarah McKee,
Sarah Shore,
Wm. Orr.

April 5, 1877.

Jeanie McBride,
James M. Denholm,
Cornelius Lynch,
Martha Belle Lynch,
Anna McCreedy,
D. K. Uncapher.

Oct. 1, 1877.

Margaret Johnston,
Clementina B. Willson,
Sarah Jane Gillespie,
Susan J. Gillespie, 1
Wm. James Barnet,
Wm. Manton McKinney, 1
Joseph R. Kay, 1
Kate Thompson, 1

Oct. 4, 1877.

R. Lorinda Pollock,
Nannie E. McKinney,
S. O. Sterrett,
Sarah A. Sterrett,
Thos. McConnell, 1
Mary McConnell, 1
Jane Duncan, 1
David Kirk Orr,
Ada Rachel Milligan,
O. Brown Milligan.

Oct. 6, 1877.

Maggie E. Carson.

Jan. 7, 1878.

John Gibson, 1
Mary A. McKinney,
Margaret A. McKinney, 1
John Peoples,
Robert Adams, Jr.,
Calvin K. Adams,
John K. Ross,
Elizabeth J. Ross.

Jan. 10, 1878.

W. G. Harper,
Rachel Moore.

May 6, 1878.

Robert Little,
Mrs. Robert Little,
Eliza Hamilton, 1
Emma Simpson.

May 9, 1878.

W. J. Hamil,
Maggie Brown,
Rebecca A. McFall,
Eleanor Thompson, 1
Sarah McGeary, 1

May 10, 1878.

Maggie M. Hazlett.

Sept. 9, 1878.

Wm. Dodds,
Anna Dodds,
Andrew McConnell,
Martha J. McConnell.

Sept. 12, 1878.

Sarah Jane Alexander, 1
Sarah R. Elliott,
Annie L. Roberts, 1
John A. Roberts, 1
Eliza Little,
James D. Clements,
Isabel S. Clements,
Rob't H. McCready.

Sept. 14, 1874.

Samuel Denholm,
A. M. Denholm.

Jan. 9, 1879.

Lizzie McKinney,
Mary A. McCrum, 1
(Now Mrs. R. M. J. Dodds)
James W. Adams,
Rob't Alex. Barnett,
Walter Neff Hazlett,
Mary Lizzie Hazlett,
Ida Jane Hazlett.

May 6, 1879.

Wm. McBride,

Ella McBride,
Mary McBride,
Alex. McBride, 1
Mrs. Jno. A. McKee, 1
James S. McNaugher, 1
Lizzie Irwin, 1
Rachel Young, 1
(Now Mrs. Kerr.)

May 8, 1879.

Robert McKeever,
John W. Alexander, 1
Rebecca K. Alexander, 1
Emma McBride, 1
(Now Mrs. Hugh Kirk,)
Thomas McBride, 1

Sept. 8, 1879.

Jno. H. Douthett,
Mrs. J. H. Douthett,
Wm. Patterson,

Sept. 11, 1879.

Mrs. Jane Robb,
Mary Stumm.

Sept. 12, 1879.

Elmer E. Byers,
Clemens A. Byers,
Lizzie Byers.

Jan. 5, 1880.

Ella M. Musser, 1

Eugenie W. Musser, 1
(Now Mrs. J. R. Tibby.)

Jan. 8, 1880.

Vaddie Sterrett, 1
James Mackie
Mary J. York, 1
Agnes Lafferty,
John Reid,
Jessie Reid.

Jan. 9, 1880.

Mary Schroat, 1

Jan. 11, 1880.

Lillie J. McKinney.

May 3, 1880.

Eliza Jane Gibson,
Mary H. Gibson, 1
Edward A. Barr,
James Calvin Ewing,
Robert Charles Campbell,
Eudora Dickinson,
Frank McCrory, 1
J. Hind Steele,
Eliza S. Steele.

Nov. 1, 1880.

Hiram E. Williams, 1

Sept. 1880.

Jennie Martin,

Joseph Adams,
Sammy Sloane.

Jan. 3, 1881.

Helen Mackie,
Alex. Martin,
Lottie Eberhart,
William Rob't White.

April 4, 1881.

Mrs. S. A. Brandeberry.

May 2, 1881.

Jos. Moore,
Mrs. Moore,
Maggie E. Tibby, 1
(Now Mrs. C. N. Hanna,)
Mattie W. McNaugher, 1
John S. Duncan, 1
Wm. Myler Hice, 1
Matilda Hice, 1
Lizzie Patton,
Katie Woods,
Newton D. Webb, 1
Daniel Peoples,
Lizzie Belle Montgomery.

Aug. 29, 1881.

Josiah Mishler.
Katie M. Friend,
Alice J. Barnett.

Sept. 1, 1881.

Wm. Friend,
Lizzie Curry,
Agnes Elizabeth Steele.

Jan. 2, 1882.

Wilber Fisk Pollock,
Lizzie Richards,
Anna Starr, 1
(Now Mrs. Murphy.)
Lena Sicker,
Frank Edgar Byers,
Henry C. Niemann, 1
Lizzie Ann Pritchard.

Jan. 5, 1882.

James Sloane Tibby, 1
Jeanie Esler,
William Esler,
Martha Esler,
Mrs. G. E. Crawford,
H. W. Calderwood,
Margaret Calderwood,
Jno. C. Calderwood,
Jeannie E. Calderwood,
Rachel S. Calderwood,
Maggie Calderwood.

Jan. 7, 1882.

Wm. A. Miller, 1

May 8, 1882.

Maggie Eisenbrann,

Wm. Hedrick, 1

Geo. Setler, 1

Paul Langhans, 1

Nellie V. Byerly,

Rob't Jackson.

Lewis Peiffer Thompson, 1

May 11, 1882.

Wm. John Slater,
Agnes E. Calderwood,
Nannie Newcome.

May 13, 1882.

John G. Allen,
Mary White,
James Shaw,
Jane Shaw.

Oct. 18, 1882.

Martin Hartung, 1
Lewis Callahan, 1
Henry Robinson Martin,
Stewart Rowan,
Samuel McNaugher, Jr., 1
James Govan.

Oct. 21, 1882.

Richard Pow,
Sarah Gibson.

Jan. 8, 1883.

Joseph Frank Chesnut, 1

Lizzie Schaum, 1

(Now Mrs. L. Callahan,)

Sept. 6, 1875.

Jeanie Greene, 1

Minnie Glesher.

(Now Mrs. Langhans.)

Jan. 7, 1884.

Jan. 13, 1883.

Edward F. Meyers,

Nettie Houghton Gregg,

Edith May Hice, 1

Joseph Miller,

Ella Mary Arthur, 1

Anna Mary Miller.

Katie O. Logan,

Ida Mary Starr.

May 11, 1883.

Lewis C. Johnston, 1

Robert Gray,

Robert English, 1

Mrs. Gray,

Jane English, 1

Thos. S. Duncan, 1

Mrs. M. S. Barr.

Nettie C. George,

David McBride, 1

Jan. 10, 1884.

Eliza D. Webb, 1

Sam'l Gibson,

Wilhelmina Fleissner, 1

Florence J. Gibson,

R. A. Milligan Steele.

Jeannie A. McKee,

Sadie A. Smiley, 1

Jan. 13, 1883.

Christiana S. Goven,

Jane Myers, 1

Mary Collins, 1

E. Crawford, 1

Sept. 4, 1883.

Mrs. M. R. Crawford, 1

Edward A. Barr,

Wm. Anderson, 1

Christiana Scherger, 1

Mrs. Anderson, 1

(Now Mrs. Hedrick,)

Mrs. L. M. Barr, 1

Laura E. Chesnut, 1

Sarah Andrews,

May 8, 1884.

Martha Morrison,

David McClellan,

McLeod Milligan Gray,

W. J. Meekin,

Maggie Grier,

Jane E. English, 1

Maggie Gray.

A. McLeod Macrum,

Ann E. Trotter, 1

(Now Mrs. Courtney,)

Robert Fyffe.

Sept. 11, 1884.

Ira A. Rodgers,

Bella J. Rodgers,

John K. M. Tibby, 1

Helena Neesner, 1

Caroline Neesner, 1

Jan. 8, 1885.

Sarah Gray,

Lizzie Gray,

Lizzie Patton,

Jas. Magee, 1

Jan. 9, 1885.

Kate Magee, 1

Abraham Beam,

Wm. Ross.

May 21, 1885.

Jennie McNaugher, 1

Bessie McCaw, 1

Gertie Gray,

Rachel Young,

Edward Milby,

Cyrus Crawford,

Margaret Flynn, 1

(Now Mrs. Cumming,)

Mary Adella Powers, 1

(Now Mrs. Roberts.)

May 23, 1885.

Maggie Hazlett,

Agnes B. Orr,

T. H. Boyd, 1

Mrs. T. H. Boyd, 1

Sept. 10, 1885

Mary O. Duncan, 1

Mary Graham, 1

Jennie D. Slater,

Anna M. M. Adams,

Henry F. Orr.

Sept. 12, 1885.

Manie E. Denholm,

John K. Denholm.

Jan. 7, 1886.

R. Calvin McAteer, 1

Jan. 9, 1886.

D. H. Brown, 1

J. A. Hanna,

Ada L. Chesnut, 1

May 5, 1886.

Maggie Mercer Hill, 1

Susan Stella Musser, 1

May 6, 1886.

Hugh Kirk, 1

May 8, 1886.

R. M. J. Dodds, 1
Sadie L. Love.
Lelia Parker Calderwood.

Sept. 6, 1886.

Maggie Sloane, 1

Sept. 9, 1886.

Margaret Boyd English, 1

Jan. 3, 1887.

Eliza Weigley Chesnut, 1
A. M. Milligan Chesnut, 1
John McNaugher, 1

Feb. 28, 1887.

Michael Harper, 1
Mary Harper, 1

March 7, 1887.

W. A. C. Brown, 1
Anna M. Brown, 1
Mrs. R. H. Corlett, 1

May 5, 1887.

Edward Blair,
Joseph Draher,
Jennie McPhiloney, 1
Anna Hutchinson.

Sept. 5, 1887.

John Knox Barnett,

David Gregg,

Anna Mary M. Gregg,
Essie Maxwell McAteer, 1
Carrie Agnes Hice, 1

Sept. 10, 1887.

Robert S. George,
Mrs. Kilgore,
Sam'l Chesnut,
Stella Lee Haslett, 1
Emma Ward Adams,
Hettie Blanche Chesnut, 1
Maggie Reed McAteer, 1
Irene Perkins, 1
Sam'l Rutherford Barnett,
Thos. Harper Martin, 1
Ellen Burns, 1

(Now Mrs. Woods.)

Dec. 31, 1887.

Robert McFarlane,
Samuel Hesson Love, 1
Andrew Donaldson, 1
Frederick Farke, 1
Willie C. Blair, 1
Mary Campbell English, 1
Wm. John Sloane, 1

Jan. 5, 1888.

Mattie J. Boyd, 1
Jennie S. Duncan, 1
Martha Musser, 1
Jos. W. Chesnut, 1

Rheinhardt Fritz, 1
 John Fulton, 1
 Margaret Jane Rees, 1
 Margaret A. McAllister, 1
 Mary Vida McAllister, 1
 Elizabeth C. McAllister,
 Wm. K. McAllister, 1
 David McAllister, Jr., 1

Feb. 1, 1888.

James L. Armstrong, 1

May 10, 1888.

Lou Price McKee, 1
 Elizabeth Rose McKee, 1
 Belle Marie Henry, 1
 Margaret Eliza Henry, 1
 (Now Mrs. E. Rodgers.)

Sept. 10, 1888.

Jane Davis,
 Martha Thompson, 1

Dec. 5, 1888.

Wm. E. Patterson, 1
 Mrs. E. J. Patterson, 1

Jan. 7, 1889.

Geo. Simpson, 1
 Margaret Simpson, 1
 James Simpson, 1
 Wm. Simpson, 1
 Eliza Morrison, 1

Alex. Adams, 1
 Martha Adams, 1

Jan. 12, 1889.

J. Beattie Dodds, 1
 Lucretia Mott Martin, 1
 Rachel Mary Martin, 1
 Margaret Belle Martin, 1
 Isabella Morrison, 1
 Henry Roberts, 1

May 13, 1889.

Robert James McIlrath, 1
 Margaret D. McBride, 1
 Carrie Gordon, 1
 (Now Mrs. Klein.)

May 17, 1889.

Agnes McKinney, 1
 J. N. Armstrong, 1
 Bella Armstrong, 1
 Wm. Gillespie Musser, 1
 Margaret R. Wagoner, 1

July 1, 1889.

Margaret Agnes Beatty, 1

Sept. 2, 1889.

Mary Gettis Carson, 1

Jan. 6, 1890.

James C. Taylor, 1
 Howard C. Davis, 1

Jan. 9, 1890.

Ewart Rodgers, 1

Jan. 10, 1890.

Agnes Jackson, 1

Jan. 11, 1890.

Frances E. Graham, 1

Jennie Gertrude Martin, 1

John Adams, 1

May 5, 1890.

Joseph Kennedy Martin, 1

Mary McGreggor, 1

Estella Chesnut, 1

Jane McFadyen, 1

Bertha McNaugher, 1

Margaretta B. Galbraith, 1

D. Gregg McKee, 1

Margery McMaster, 1

July 8, 1890.

Charles Savage, 1

Sept. 11, 1890.

Wm. James Morrison, 1

Christina Morrison, 1

Oct. 21, 1890.

Henry G. Foster, 1

Sarah A. Foster, 1

Jan. 5, 1891.

Mary B. Armstrong, 1

Wm. R. Beatty, 1

Wm. J. Alexander Blair, 1

Jesse W. Baker, 1

May 4, 1891.

Jessie Muir, 1

May 11, 1891.

Harry C. Galbraith, 1

Aggie May Galbraith, 1

Mary Jane Orr, 1

Eda Cooper Chesnut, 1

Emma Clara McAteer, 1

Eda Margaret Arthur, 1

May 14, 1891.

Harry Hazlett, 1

Dolly Elizabeth Hazlett,

Frank Rowan, 1

May 16, 1891.

Myrtle Palmer, 1

APPENDIX II.**REFORMED PRESBYTERIAN CHURCH CHARTER.**

To the Honorable, Judges of the Court of Common Pleas, in and for the County of Allegheny, and State of Pennsylvania:

The petition of the undersigned respectfully represents, that, Dr. S. A. Sterrett, Dr. Wm. R. Hamilton, John Carson, Jas. R. McKee, Robert Morton, James Arthur, Wm. McClelland, Samuel Elliott, Hugh Campbell, James Steele, Samuel Sloan, James Sloan, John R. Gregg, Samuel M. Orr, Matthew G. Euwer, John Tibby, Matthew Tibby, W. S. Donohue, Dan'l Chesnut, and other citizens of the Commonwealth of Penna, with others, have been and continue to be associated together as a religious assembly, or congregation in Pittsburgh, under the pastoral charge of Rev. A. M. Milligan, under the name and style of the Reformed Presbyterian Church of Pittsburgh, and being desirous to enjoy the immunities and privileges of a corporation or body politic in law, have prepared and do now exhibit to your Honorable Court, this instrument, in writing, specifying the objects, articles and conditions, and name, under which they have associated, respectfully asking the Court to pursue, and examine the same, to the intent that all things necessary may be done to incorporate said congregation according to act of assembly in such case made and provided.

Article I.

The number of Trustees shall be nine, of whom a majority shall at all times be citizens of the United States, and, until their successors are elected as here-in-after provided, shall consist of the following named persons, viz. : Rev. A. M. Milligan, Dr. S. A. Sterrett, John A. McKee, Dr. Wm. R. Hamilton, Samuel McNaugher, I. Allen McCrum, Dan'l Euwer, Samuel M. Orr, Robert Adams, who, and their successors, shall be known by the name and style of the Trustees of the Reformed Presbyterian Congregation of Pittsburgh, and as such shall be a body politic and corporate with power and authority to make, have, and use a common seal, with such device and inscription as they shall decree proper, and the same to alter or renew at their pleasure; and by the name, style, and title aforesaid shall be able and capable in law to sue, and be sued, plead and be impleaded in any court or courts, before Judge or Judges, in all manner of suits, complaints, pleas, causes, matters and demands whatsoever, and all and every matter and thing therein to do in as full and effectual a manner as any other person or persons, or bodies politic or corporate within the Commonwealth of Pennsylvania may or can do.

Article II.

Said Trustees, and their successors in name and style of the Trustees of the Reformed Presbyterian Congregation of Pittsburgh, shall be capable in law to take, receive, and hold, all, and all manner of lands, tenements, franchises, hereditaments, sums of money, and any goods, and chattels, which have at any time heretofore been granted, bargained, sold, released, confirmed, devised, or otherwise given, granted, or bequeathed to the said Reformed Presbyterian Congregation of Pittsburgh, or to any person or persons in trust for the same, provided, the clear yearly rent thereof does not exceed five thousand

dollars: Provided that this shall not apply to contributions for pastor's salary, or for beneficent or general religious purposes.

Article III.

And further, said Trustees, and their successors at all times hereafter, shall be able and capable in law to purchase, take, hold, and enjoy for the use of said Congregation, real estate in the simple, or less estate by gift, grant, devise, or other act or instrument, of and from any person, or persons, under the above restrictions as to the clear rent, or yearly income therefrom, and all the same, whether heretofore sold, devised, or given to said Congregation, or to other persons in trust for the same, or whether conveyed, devised, or given hereafter to said Congregation, or said Trustees, or their successors, or any other person in trust for use of such Congregation.

Article IV.

They, the said Trustees and their successors. shall be able and capable to convey to any person, or persons in fee simple, or any less estate, any part or portion of said real estate so held by them, or by any other person or persons for use of said Reformed Presbyterian Congregation of Pittsburgh, or to encumber the same by Mortgage or otherwise for the purpose of procuring funds necessary to purchase and pay for such site or lot of ground on which to erect a house for public worship, or to pay for the erection and furnishing of such building for that purpose, on such site or lot of ground as said Congregation may already have, or hold, or as any other person or persons may hold for use of said Congregation, or that may hereafter be purchased for that purpose: Provided, however, that such sale or mortgage and encumbering shall be sanctioned by a vote of a majority of the members present,

male and female, in regular or good standing in said Congregation, at a meeting called for that purpose, and of which meeting notice shall be given from the pulpit as notice is given of other Congregational meetings. The purchaser, however, or persons loaning money to said Corporation, not being bound to look beyond the proper execution, attestation, etc., under seal of the Corporation, nor the lender of money to its application.

Article V.

The Trustees of whom there shall be nine, a majority of whom shall form a quorum for transacting of business, shall elect one of their member as President, and one as Secretary, and may elect as Treasurer any member of the Congregation, from whom they shall take bond with sufficient securities for the safe custody of the funds of the Congregation. The first election for Trustees shall take place on the second Monday of January, A. D., 1870, and on the same day in every year thereafter. But provided circumstances prevent such election at the appointed time, the Trustees then in office shall continue to act till their successors are elected, which may be done at any time thereafter on notice given from the pulpit. Of the Trustees first elected, three shall serve for one year, three for two years, and three for three years; and after that, all shall be elected for three years; and should any vacancy occur in the Board of Trustees, by death, or removal, or refusal to serve, resignation, or church censure, a majority of the acting Trustees shall have power to fill such vacancy until the next annual election.

Article VI.

And that your Honorable Court may act knowingly on either granting or refusing our prayer for incorporation, we declare our object to be to support and maintain the preached Gospel

and public worship of God in accordance with the standards of the Reformed Presbyterian Church, as set forth in the Westminster Confession of Faith, Catechisms Larger and Shorter, and the Act and Testimony of said Church in North America; and while on account of the sanction given to slavery heretofore in the constitution and laws of the United States, and on account of the omission still existing in the non-acknowledgment of God, of his Christ as King, and his laws therein, we did, and still do conscientiously refrain from exercising the elective franchise, holding office, or any other act involving us in the above omissions, yet we love our country, whether native or adopted, seek and pray for her welfare, cheerfully bear our share of her burdens, and with both our property and our lives, have ever stood ready to support her in the right, and defend her against either foreign, or domestic foes. On this point we beg leave to refer you to our record, from our first struggle as a nation for Independence to the close of the late rebellion. We know of none among us who sympathised with treason.

We have thus explicitly set forth our principles and our practice under them. If in your opinion as Judges, they exclude us from the right of a decree of incorporation, we respectfully submit; otherwise we respectfully ask that it may be granted.

In testimony that the foregoing are the principles and objects of said Congregation, and that agreeably to the same they desire to become incorporated, the Pastor or Minister thereof, with a number of the members thereof, have hereto subscribed their names, this twenty-second day of May, in the year of our Lord one thousand eight hundred and sixty nine.

John R. Gregg,
Sam'l Sloan,

A. M. Milligan,
D. Chesnut,

Rob't Morton,
S. A. Sterrett,

W. R. Hamilton,
James Steele.

And now, August 14th, 1869, the foregoing instrument of writing having been presented to the Court of Common Pleas of Allegheny County, etc., the same having been present and examined by said Court, and the objects, articles, and conditions therein contained and set forth appearing lawful, and not injurious to the community, it is hereby directed that the said instrument of writing be filed in the office of Prothonotary of the said Court, and that notice be inserted in the "Pittsburgh Gazette," a newspaper printed in Allegheny County, for three weeks, setting forth, that application has been made to our said Court to grant such Charter of Incorporation, and that if no sufficient cause be shown to the contrary the same will be granted at the next (September) term of said Court.

By the Court.

And now, to wit, Sept. 16, 1869, due proof of publication having been filed, and no exceptions being filed: Thereupon the Court do hereby decree and declare that the persons so associated, and their successors, under the foregoing Articles and stipulations, become and be a corporation, or body politic in law; and it is farther ordered and decreed that said Charter of Incorporation be recorded in the Recorder's office of said County of Allegheny, and on said instrument being so recorded the persons so associated, or who shall hereafter become associated, shall be a corporation, or body politic in law and in fact, to have continuance by the name, style, and title in said instrument set forth and contained.

By the Court.

Attest. JACOB H. WALTERS, [SEAL.]

Prothonotary.

Recorded September 17th, A. D., 1869, in Charter Book 3,
Page 122.