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The days that are past

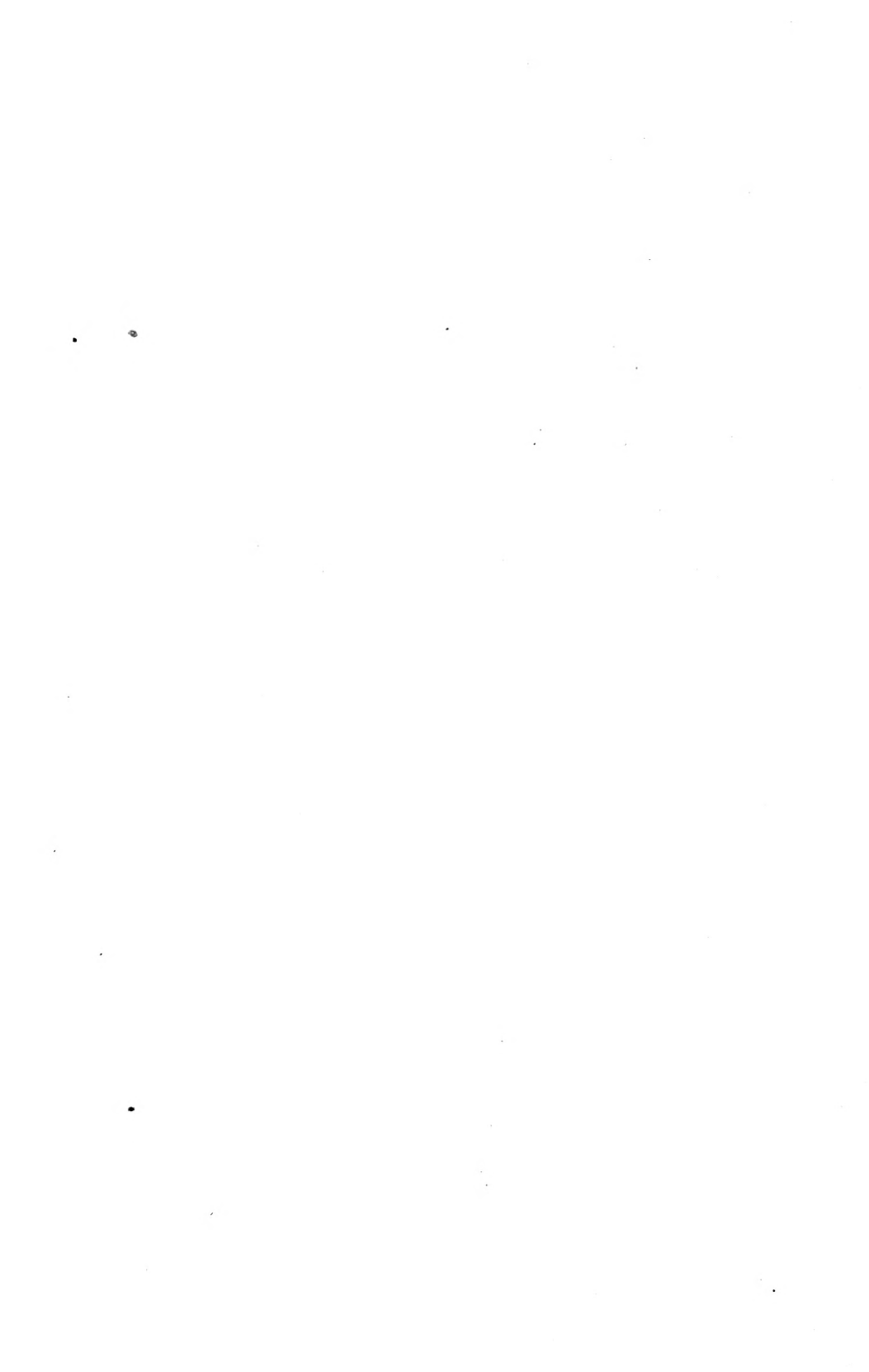




Rev. Dr. H. H. H. H.

with the printer at 9 o'clock of

T. S. H. H. H.



T H E



DAYS THAT ARE PAST.

BY

THOMAS JAMES SHEPHERD,

FOURTH PASTOR OF PHILADELPHIA N. L. FIRST PRESBYTERIAN  
CHURCH.



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TO THE

Trustees, Elders, and Members

OF THE

FIRST PRESBYTERIAN CHURCH

IN THE

Northern Liberties,

PHILADELPHIA :

BY THEIR PASTOR.



## P R E F A C E.



THE month of January, 1864, witnessed the semi-centennial anniversary of three closely related events in the history of "The First Presbyterian Church in the Northern Liberties," namely, the investment of the Congregation, by the Commonwealth of Pennsylvania, with corporate powers, on the sixth day of January, 1814; the installation of the first pastor, the Rev. James Patterson, on the eleventh day; and the formal organization of the Church on the twelfth day.

In commemoration of these events, and in testimony to that exceeding grace of God

which, through fifty years, had been signally revealed to the Church and Congregation, the present pastor, on the seventeenth and twenty-fourth days of January last, preached discourses which, without change in matter or form, but, with additional illustrations in footnotes and in an appendix, appear in the following pages.

The publication is made in response to urgent request, and in hope of adding something to the rapidly accumulating and already quite invaluable material of Presbyterian Church History.

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T H E

DAYS THAT ARE PAST.

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Ask now of the days that are past.

DEUT. 4 : 32.

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To inquire of the days that are past in respect to the persons and events of History is to experience a peculiar pleasure. It is well said by the historian Niebuhr, "He who calls what has vanished back into being, enjoys a bliss like that of creating."

The finished term of fifty years since the organization of this Church and the settlement of its first pastor, is a proper occasion to interrogate the past. With ampler material and greater leisure, I might have made

the inquiry more complete and more acceptable; but, I trust that what I have been able to achieve will prove not altogether ungrateful to the members of the Church and Congregation.

The corporate title of this Church is "THE FIRST PRESBYTERIAN CHURCH IN THE NORTHERN LIBERTIES."\* This title carries thought back to the beginnings of population and of Presbyterianism in that large District, once a suburb, now a part of the City of Philadelphia.

Few have need to be told that the original limits of Philadelphia were the Delaware and Schuylkill Rivers, east and west, and Vine and Cedar Streets, north and south. Along the Delaware, above and below city limits, population early began to form. The section

\* See Appendix I.

above city limits was commonly designated "North End;" that below city limits, "South End," or "Society Hill."\* But when the growth of population had made municipal government a necessity, the suburbs were erected into separate municipalities: the suburb, south, into the municipality of "Southwark;" the suburb, north, into the municipality of "The Northern Liberties."

The District of the Northern Liberties was incorporated in the year 1803, and was consolidated with the City in 1854. At the time of its incorporation, its inhabitants numbered about sixteen thousand, and its compactly built portions had, at no point, a greater westward extension than the line of Third Street; at the time of its consolidation, its inhabitants numbered about sixty thousand, whilst over its whole area, as de-

\* Watson's Annals.

lined by the Delaware, Cohocksink Creek, Sixth Street, and Vine Street, spread densely crowded buildings, and, beyond it, there stretched away the comparatively recent, yet rapidly advancing municipalities of Kensington, Spring Garden, and Penn Township, cities in themselves.

Of the first appearances of the North End no memorials now remain, and few traces of what the Liberties were even fifty years ago. In early times, from Callowhill Street to the Run, which the great sewer under Willow Street hides, and which, originally bearing the euphonious Indian name *Cohoquinoque*, was subsequently known as *Pegg's Run*, steep descents led down to broad marshes, where tide-waters flowed, and occasionally so flooded that boats were needed to cross them. These marshes, green in the summer with coarse grasses and shrubs, and alive with the

birds which sportsmen from the City keenly hunted, were first bridged by a long causeway in the line of Front Street. Beyond these marshes, as one went northward, the firm ground was densely wooded, and was cleared for tillage chiefly by two proprietors, Daniel Pegg and William Coates. Pegg resided on his farm; building for himself a house which stood on what is now the west side of Front Street, a little below Green, and which was usually called "The Big Brick House at the North End."\*

In later times, and immediately after the defeat of General Braddock by the French and Indians in the year 1755, the North End was the site of barracks built by the British Government for troops deemed necessary for the City's protection. The ground on which these barracks stood was the square lying

\* Watson's Annals.

between Second and Third and Buttonwood and Green Streets, and, when chosen for this purpose, was a field of luxuriant buckwheat. The barracks consisted of brick houses, two stories high, with a portico around the whole hollow square, and furnished accommodations for three thousand men, with their officers.\* Their location was so remote from town that young men and maidens in the City were accustomed, on holiday occasions, to form parties and to visit the Parade Ground directly east of them, under the double incentive of witnessing the drill of the soldiers and of enjoying a walk to the country. For the convenience of soldiers and citizens, another long causeway across the marshes of Pegg's Run, in the line of Second Street, was built; and, facilitating intercourse between the City and the North End, was a powerful stimulus

\* Watson's Annals.

to the growth of a resident population. It is, however, a strong proof of the predominant soldier element in the gathering population that the town, condensing about the barracks, was early named Campingtown, and, in the abbreviations, *Campington* and *Camptown* is still familiar to all middle-aged residents of the District.\*

In times later still, when the war for Independence had subjected Philadelphia to the occupancy of a British army, the barracks at Campingtown were not only filled with soldiers but the Cohocksink Creek was dammed, to make the flooded meadows a barrier of

\* According to Watson, Campingtown, in times not very remote, was well entitled to the designation *Fightingtown*. He says: "The Northern Liberties about Camptown and Pegg's Run used to be in agitation almost every Saturday night by the regular clans of 'rough and tumble' fighting between the ship-carpenters from Kensington and the butchers from Spring Garden,—the public authority not even attempting to hinder them, as it was deemed an affair out of town."

defence, and the high ground between the Delaware and Schuylkill Rivers was strongly fortified. One of the six fortifications that stretched from river to river, stood on the Delaware near the foot of Brown Street; another, in an open grass lot on the line of the present Second Street immediately east of where the first St. John's Methodist Church, on St. John Street, stood; another, on the ground where Sixth and Poplar Streets now intersect; another, on Bush Hill; another, near Fairmount; and the other remaining one on Market west of Broad Street; whilst between them all, from one to the other, stretched stockades and formidable barriers of trees.\*

But these memorials of early and later times, with many others that I may not stay to mention, have all passed away. The

\* Watson's Annals.



steeps above Pegg's Run have become gentle slopes; the marshes along Pegg's Run have hidden under streets and buildings; the sluggish waters of Pegg's Run itself have found a tunnelled channel-way where sunbeam never comes; and the barracks of Campingtown, and the meadows of Cohocksink, and the forts between the rivers, have alike disappeared.

Nor are we able to detect much that existed fifty years ago. From the Delaware to Third Street and from Vine Street to Poplar Lane, the plat of the District was substantially what it now is; but most of the streets were unpaved, one half of the buildings were of wood, and numerous vacant lots were here and there to be seen. The rude beginnings of Fourth Street, north of Callowhill, had just become visible, but no traces of Fifth and Sixth Streets had appeared. The Old York Road was the only highway across the

commons, and Green Street west of Third was a long line of ponds and brick-yards.\* The houses of worship in the District were few and unpretending, most church-goers walking to the City, and where these houses stood, stand now, with scarcely an exception, rows of shops.

But, turning from the beginnings of population, let me describe the beginnings of Presbyterianism in the Northern Liberties. When, in the second half of the last century, a town began to form in close proximity to the barracks, the spiritual wants of its people awakened the concern of the Second Presbyterian Church in the City worshipping at Third and Arch Streets. This Church had had its origin in the great revival under Mr. Whitefield's ministry, and was distinguished

\* Watson's Annals.

for zeal in labors to propagate the Gospel. Its first pastor, the famous Gilbert Tennent,\* was as eminent for public spirit as for preaching talent; and, residing, for the most part, at a country place called Bedminster, now Fourth and Wood Streets, he displayed that interest in the people of the North End which brought many of them under his ministrations. Mr. Tennent, dying in January, 1764, one hundred years ago, was succeeded by the Rev. Dr. Sproat, who instituted at Campingtown regular religious services in a small house which the Second Church had provided and fitted up for the purpose.† During the Revolutionary War, these services were sus-

\* The name *Tennent* is frequently spelled *Tennant*. In the text, the spelling is that adopted by Webster in his History of the Presbyterian Church in America, and by other authorities.

† This house, familiarly called in later times, "The Old Cannon House," stood at the northeast corner of St. John and Coates Streets.

pended, and the house in which they had been held was converted into a receptacle for military stores.\* After the Revolutionary War, the project of gathering a congregation at Campingtown was revived, but was not realized until, with special reference to it, Dr. Ashbel Green, in 1783, became the colleague of Dr. Sproat. The two pastors made arrangements for alternate Sabbath services at Campingtown and in the City; Dr. Green engaging, in addition, to preach at Campingtown every Wednesday evening. It illustrates the then condition of the District, that after an experiment of six months, the Wednesday evening service was abandoned, because "there was neither a regular pavement nor any lamps in that part of the Northern Liberties in which the house used for worship was situated."†

\* Dr. Green's Autobiography, p. 191.

† Ibid., p. 192.

At length, the growth of the Campingtown congregation demanded better accommodations than this small house afforded, and an effort was made to build a church. Mr. William Coates, a large land-owner, made donation of the lot on the northwest corner of Second and Coates Streets, then open ground, and, as was thought, too remote from the City to be ever disturbed by the noise of toil and traffic. Drs. Green and Janeway, the collegiate pastors of the Second Church, and that prince of laymen, Robert Ralston, begged the money to erect the house, which, built of brick, eighty by sixty feet in dimensions, without galleries and without a lecture-room, yet, according to Dr. Green, "of comely proportions and modest ornaments," was finished in the spring of 1805, and was opened for public worship "on the Lord's Day, April 7th."\*

\* Mr. Isaac Snowden, in a manuscript journal, now in the custody of the Presbyterian Historical Society, describes the

In this house, religious worship had for eight years been statedly held, when, from

opening of this house for worship. He says: "The service of the consecration or solemn dedication of the new Church in Campingtown began with a short introductory prayer for a blessing by Dr. Green. Then Mr. Bradford read the sixth chapter of Second Chronicles, and gave out a hymn. Mr. Janeway prayed and gave out the 122d Psalm.

"Dr. Green preached from 2 Chronicles 6 : 40, 41: 'Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now, therefore, arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.'

"Evening, Mr. Janeway preached from 1 Kings 8 : 27: 'But will God, indeed, dwell on the earth? Behold the heaven, and the heaven of heavens cannot contain thee; how much less this house that I have builded.'

"The church was exceedingly crowded both morning and evening."

Dr. Green's sermon was published. In it occurs the following passage: "Sacred edifice! long the object of my wishes, my hopes, my labors, and my prayers, mayst thou never be profaned, abused, and polluted by unhallowed lips. May thy consecrated walls resound only with evangelical truth. May no false doctrine, heresy, or error ever be uttered here; if it

the growth of the District and of the congregation as well, it was judged expedient to take measures for the organization of a church and for the settlement of a pastor who, collegiate with the pastors of the Second Church, should yet reside in the District and give to Presbyterian families there the long-needed oversight.

*shall, let the stone cry out of the wall and let the beam out of the timber answer it, and let them confound the wretch who shall here attempt to pervert the Word of Life and to beguile unwary souls. Gracious God! our hope is in Thee alone. Let this place ever be the witness only of worship that is pure, and of doctrine that is sound; that many sons and daughters, through successive ages, when we are mouldering under the clods of the valley, may here be born to Thee, and hence be translated to the house not made with hands, eternal in the heavens."*

The prayer that truth might be spoken in the dedicated house, and that in it many might be born again was signally answered; but the house did not stand, as Dr. Green anticipated, "through successive ages." It illustrates man's ignorance of the future and a growing city's changes that Dr. Green, who died in 1848, should himself see the sacred edifice he had toiled to rear demolished, and, in its stead, for near a score of years, the shops of busy industry.

The first movement in this direction was the election, by order of Philadelphia Presbytery, and with consent of the Second Church Session, of six men, members of the Second Church but attendants upon the worship at Second and Coates, who should serve as elders of the forming congregation. Of the six men, elected May 10, 1813, four only consented to serve. These four, Samuel Macferran, Joseph Abbott, John Gourley, and Thomas White, were, on the afternoon of Sabbath, 23d May, 1813, by the Rev. Dr. Janeway, then sole pastor of the Second Church, solemnly ordained and installed.\*

The first care of these Elders of a congregation, but not of a church, was the securing of supplies for the pulpit, with the view of finding an acceptable minister. Mr. Rich-

\* Dr. Green, in October, 1812, had entered on the Presidency of Princeton College.



ards, Mr. Crane, Mr. Galpin, and Mr. Patterson were employed, in succession, each a month.\* The choice of the congregation fell, at length, upon the Rev. JAMES PATTERSON, who, at a meeting held Monday, 27th of September, 1813, and moderated by Rev. Dr. Janeway, was elected pastor.

At an adjourned meeting of Philadelphia Presbytery, held Tuesday, 16th November, 1813, Mr. Patterson, on letters from New Brunswick Presbytery, was received as a member; the call from "the Congregation of the First Presbyterian Church in the Northern Liberties of Philadelphia," was put into his hands, and, upon his acceptance of the call, order was taken for his installation on the second Tuesday of January, 1814.

\* Of Mr. Richards, nothing is known. In the minutes of Assembly for the year 1814, John R. Crane is reported as a Licentiate of Jersey Presbytery, and Horace Galpin as a Licentiate of the Presbytery of New Brunswick.

Meanwhile, efforts went forward to perfect the organization of a Presbyterian Church, distinct and separate from the Second Church. An application was made to the Session of the Second Church by fifty-two persons, communicants in said church but worshippers at Second and Coates Streets, to be dismissed for the purpose of forming "The First Presbyterian Church in the Northern Liberties." An application was also made to the Commonwealth of Pennsylvania by the pewholders in the church edifice at Second and Coates Streets to be constituted "a corporation and body politic in law and in fact." Both applications were granted. The act of incorporation was consummated January 6th; the formal organization of the Church was effected January 12th, 1814.\*

The day preceding the formal organization

\* See Appendix II and III.

of the Church, Mr. Patterson was installed into the pastorate. A large congregation assembled at 11 o'clock on the morning of Tuesday, 11th January, 1814, to witness the installation. The Committee of Presbytery, consisting of the Rev. Dr. Janeway and the Rev. Messrs. Burch\* and Joyce,† occupied the pulpit, whilst the pastor elect, Mr. Patterson, sat in a slip below. The Rev. Mr. Burch presided, proposed the constitutional questions and made the installing prayer. The Rev. Mr. Joyce preached the sermon, and the

\* The Rev. James K. Burch, a minister of Philadelphia Presbytery, was, at the time of Mr. Patterson's installation, the pastor of a forming, feeble Church, denominated the Fifth Presbyterian Church, of Philadelphia. In the pastorate of this Church he was succeeded by Dr. Skinner.

† The Rev. John Joyce, also a minister of Philadelphia Presbytery, was, in 1814, pastor of the Independent Tabernacle Presbyterian Church, then in Ranstead Court, above Fourth, between Chestnut and Market Streets. He was from England, and labored in Philadelphia with much acceptance for some years.

Rev. Dr. Janeway delivered an impressive charge, first to the pastor and then to the people. The whole service was a solemn and tender one; and when, at the close, the heads of families, coming forward to their pastor, gave him the right hand, in token of cordial reception and affectionate regard, many an eye softened in sympathy with the tearful emotion that eloquently told the sense of a new, eventful responsibility.

Mr. Patterson, at the time of his installation, was in the thirty-fifth year of his age.\* Born on the 17th of March, 1779, at Ervina, Bucks County, near the Delaware, he was, while yet a youth, after a season of protracted mental suffering, amounting frequently to anguish, born again at Strasburg, Franklin

\* In sketching the life and ministry of Mr. Patterson, free use has been made of his Memoir, by Rev. Robert Adair: of Sprague's Annals, fourth volume; and of the statements of Mrs. Patterson, who still survives him.

County, in the beautiful Cumberland Valley. Devoting himself to the service of God, he began with characteristic energy and zeal the work of preparation for the ministry.

With the standing of a consistent Christian and of a good scholar, he graduated from Jefferson College, Canonsburg, in 1804; was for some time a classical teacher in Trenton, New Jersey; was appointed in 1806, a tutor in Princeton College, where, under direction of Drs. Smith and Kollock, he studied Theology; and, on Wednesday, the 5th day of October, 1808, by the Presbytery of New Brunswick, was licensed to preach the Gospel.

In June, 1809, he was called to the Church of Bound Brook, New Jersey, and was installed there, by the Presbytery which licensed him, on Wednesday, the 9th day of August following.

Resigning his charge in June, 1813, and

called to Philadelphia at the close of September in that year, he entered on his pastoral work in the Liberties at the opening of 1814, when the gloom of war lay thickest on the City, and when, from numerous other causes, the prospect of success was anything else than bright.

In the midst of a terrible war to-day, we can appreciate somewhat the state of public feeling, fifty years ago ; but, the circumstances of our City *now* differ so widely from its circumstances *then*, that we cannot possibly conceive the darkness and depression which characterized those times.

During the present struggle, Philadelphia has had an unobstructed access to the sea, and a powerful stimulus to her industry. At no period of her history, perhaps, have her shops been busier, or her warehouses fuller,

or her manufacturers and merchants more prosperous.

But, far otherwise was it, fifty years ago. Then, our harbor was blockaded; our coast-wise communications cut off; our railroads unbuilt, indeed, unthought of; our trade almost annihilated; our industry well-nigh paralyzed; our currency frightfully deranged; our population distressed, disheartened, despondent. The necessaries of life were doubled in price; and, so bitter were the differences of political opinion that the intercourse of society was constantly checked and the peace of households not infrequently broken.\*

A more unpromising time to attempt the difficult enterprise of gathering a self-sustaining congregation could scarcely be imagined; and yet the time was not the sole or the chief discouragement Mr. Patterson encountered.

\* See the Journals of that day.

His little band of communicants, fifty-two in number, were not able to aid him much. Three-fourths of them were females; nine-tenths of them were poor; all of them were unaccustomed to work together, and so were unpractised, undisciplined, untrained.

His stated hearers, moreover, were depressingly few, and, from long dependence on the Second Church, were quite indisposed to make sustained and steady effort to achieve enlargement.

Besides, his accessible material consisted mainly of the population usually found in the suburbs of cities, and usually noted for the bad pre-eminence of ignorance, poverty, vice, crime. Most of the families which, possessed of intelligence and wealth, had, from business or other relations, become residents of the District, were accustomed to seek, if church-goers at all, the more stately edifices,



and the more congenial companionships of the City.

And, as if to make the list of discouragements overwhelmingly formidable, his only place of assembling the people was, despite Dr. Green's commendation of it, a large, cold, unattractive house of worship, with a ceiling so lofty, and withal so arched, that no occupant of its pulpit could speak with ease, and few occupants of its pews could hear with comfort.

But Mr. Patterson had some singular qualifications for his new and untried field. Foremost among these qualifications was his *religious* character. His piety was pre-eminently trusting and self-sacrificing. He had an unlimited confidence in God; he was ready at any moment when duty called to renounce ease, money, reputation, health, life, everything, indeed, which the natural heart so instinctively clings to.

Looking to God in strong, firm faith, he was a man of abounding prayer. "He prayed on all occasions and over all subjects, and with whomsoever he might be. He prayed not as a matter of form or of mere duty; but he prayed because he loved to pray, and because he had faith in a God who hears prayer."\*

Obeying, in the spirit of Christ, the law of self-sacrifice, he was a man of untiring benevolence. He had been led to feel that his mission and ministry were mainly to the poor; that his one, all-comprehensive, all-commanding life-work was to lift up the degraded, to enlighten the ignorant, to reclaim the vicious, to reform the idle, to train for usefulness in time, and for reward in eternity, the neglected and the outcast. He was, thus, in remarkable degree, the man for his place.

\* Mr. Barnes, in his Commemorative Sermon.

Nor was he better qualified for his place by his religious than by his *intellectual* character. His mind was original, bold, imaginative, powerful.

His originality was marked. "He thought for himself; he thought in his own way."\* For material of thought or for modes of illustration, he never depended on others. A diligent, devout student of God's word, he held and uttered what he believed the Bible taught, regardless of what men, living or dead, affirmed to the contrary.

Nor was his boldness a less marked characteristic than his originality. He was anything else than a calm, slow, patient thinker. He never set himself to investigate truth with cautious deliberation, or to track error with tedious step, or to besiege intelligence with the toilsome approaches of an all-investing, irre-

\* Mr. Barnes, in his Commemorative Sermon.

sistible logic. With the dash and daring of an impetuous soldier he bore to men's minds principles which they dared not dispute ; and, with conceptions the most startling, and images the most striking, he stormed, before men were aware, the citadel of their hearts.

He had, too, as we might expect from his originality and boldness, an imagination singularly fertile. He was inexhaustible in illustration. He cared little for refinements of thought or elegances of phrase, but he sought diligently and successfully the strong, the arresting, the impressive. Aiming to save souls, he accounted no image too plain, and no incident too homely if it made the truth transparently clear and tellingly effective.

Hence, he had, in large measure, the royal attribute of *power*. He could, at will, arrest the attention of the most thoughtless and touch the sensibility of the most hardened.

Using ever the simplest, strongest, most sinewy, most thoroughly Saxon forms of speech, he carried conviction to the dullest minds, and terror to the stoutest hearts. He was an evangelist of the school of Whitefield and Gilbert Tennent; he was a pastor of the school of Baxter and Payson. Of all the men of his time he was, beyond question, the best adapted to the peculiar field and the special work to which he was called.

But, in enumerating Mr. Patterson's singular qualifications for his place, it must not be forgotten that the peculiarities of his heart and mind were aided in an extraordinary manner by those of his person. Six feet in height, and so spare that he looked much taller; with eyes black as the raven's wing, and burning at times like coals; with a complexion dark but whitened not infrequently by the paleness of feeble health; with features

on which habitually rested a grave, almost a sad expression, yet through which, occasionally, stole a gleam of brightness like sunburst through parting clouds; with arms of wide sweep and, in every movement, eloquent of thought and passion; with a voice, moreover, strangely sweet and subduing in its lower tones, startlingly shrill and piercing in its higher; he could never be heard with indifference, whilst often he would make an overwhelming impression.

Such was the man who, fifty years ago last Monday,\* was installed the first pastor of this Church. At the time of his installation there were but five Presbyterian Churches in the City proper, and, beside the feeble congregation which he took charge of, not one in any of the suburban Districts.

Of the five Churches in the City, three only

\* 11th January, 1814.

were possessed of any strength in membership or means: the First, under the care of Dr. James P. Wilson; the Second, under the colleague pastorate of Drs. Janeway and Skinner; and the Third, absorbed at the time in the bitter ecclesiastical controversy connected with the settlement of Dr. Ely.

It will illustrate the appearance of the City when Mr. Patterson came to it, if we call to mind that the edifice in which the First Church and Congregation worshipped stood then, in Market Street, between Second and Third, immediately east of what was once Elbow Lane, now Bank Street. This edifice, built in Grecian style, with a noble portico supported by four massive columns, was accounted one of the finest buildings in the City.\*

Little more than a block away, at the

\* Watson's Annals.

northwest corner of Third and Arch Streets, stood the edifice in which the Second Church and Congregation worshipped. The house was an oblong structure, with the pulpit in the west end, with ample galleries on three sides, and with pews which, fifty years ago, were characterized as models of convenience and comfort.\*

The edifice in which the Third Church and Congregation worshipped, stood where it now stands, at the southeast corner of Fourth and Pine Streets. What it was a half century

\* See brief notices of the Churches and Meeting Houses of Philadelphia, in *Christian Observer*, 1853, by PAUL.

The notice of the Second Church edifice has respect to its appearance half a century ago, not to its appearance as originally built. At the first, the pulpit was on the north side, and the house was without galleries. About the beginning of this century, the dimensions of the building and its interior arrangements were altered. For particulars, reference may be made to the interesting "Communication of Samuel Hazard, Esq., to the Board of Trustees of the Second Presbyterian Church."



ago, may be inferred from what it was when the present pastor came to it. In his quarter century sermon, two years since, Dr. Brainerd describes it as “barn-like in its aspects;” as “great and dimly lighted;” as having “high galleries and high-backed pews,” but no “vestibule, and no lecture, Sunday-school, or business rooms.”

Nor will it be less illustrative of the appearance of the City fifty years since, if we remember that then its compactly built portions were chiefly east of Sixth Street. On Chestnut, above Sixth, back from the street, on the north side, stood Carpenter’s mansion, a fine old dwelling, surrounded by trees. At Broad and Market, stood a circular, marble edifice, which, receiving the waters of the Schuylkill from a point near the present Market Street bridge, distributed them in limited quantities over the City. At Gray’s Ferry, a floating

bridge gave easy access to Bartram's botanic gardens, a resort as much in favor with the public then as Fairmount now. The beautiful Washington Square, facing which, on the south, stands to-day the honored edifice of the First Church, was the Potter's Field, the common grave-yard of paupers, criminals, and strangers.\*

Mr. Patterson began his work in the Northern Liberties by connecting with his Sabbath ministrations a system of faithful visitation to the families of the District. Going everywhere, and making everywhere the impression that he honestly sought to promote the spiritual welfare of the people, he had the happiness to see the number and the interest of his hearers steadily growing. At the first communion after his installation, he admitted eleven on profession and seventeen on certifi-

\* Watson's Annals.

cate; at the second communion, thirty on profession, and five on certificate.

Among the five admitted on certificate at the second communion was Francis Markoe, Esq., who, identifying himself with the Church to become one of its elders, was, for six years, a most judicious and effective helper.

Mr. Markoe was an extraordinary man.\* Born in Santa Cruz and educated at Princeton College, New Jersey, he entered on the scenes of active manhood, in his native island, gay, worldly, wealthy. Spending, with several of his relatives, a festive season of some days at a friend's house, and remaining, one morning, at home, while the rest of the company went abroad upon a pleasure excursion, he repaired to the library. His eye fell on a book, the title of which would scarcely have been more

\* The facts in the text are drawn chiefly from Dr. Skinner's admirable discourse on "The Religious Life of Francis Markoe, Esq."

striking to him, if he had seen it written in characters of light on the wall: "The Scholar armed against the errors of the times; or the truth of Christianity demonstrated."

The latter words, especially, excited the highest interest: *The truth of Christianity DEMONSTRATED.* The assertion had the effect upon him of something at the same time awfully important and perfectly novel. He paused upon it, repeated it to himself, and, pronouncing the last word over and over, soliloquized thus: "*Demonstrated*; from *de-monstro*, *demonstrare*; is this, indeed, so? the *truth* of Christianity *demonstrated*, shown by unanswerable argument? Then I ought to be a Christian. I must and will be one."

Thus saying, he opened the volume and read; his mind was completely overpowered. "I found the book," he said, "luminous with truth from beginning to end." It established

the truth of Christianity as a law, a life in his inner consciousness. From that hour he was a new creature. His friends thought him crazed, but his life proved him gloriously changed.

By a series of remarkable providences he was led to this City, joined the First Church under the pastoral care of Dr. James P. Wilson, the ablest preacher, perhaps, in America, and grew with astonishing rapidity in knowledge and in grace. His business leading him to become a resident of the Liberties about the time of Mr. Patterson's installation, he felt constrained, despite the strength of his attachment to Dr. Wilson, to render the feeble church and the new pastor the aid of his presence, experience, knowledge, counsel, labors, prayers.\*

\* Mr. Markoe was admitted to the communion of the church on certificate the seventh day of May, 1814, and on

He entered with entire heartiness into Mr. Patterson's plans, spending in visitation what time of every day he could redeem from business cares ; giving each night to meetings for social prayer ; stimulating the membership ; leading the eldership ; and approving himself, in every way, an unselfish, laborious, wise, true, efficient worker for Christ.\*

The first result of those activities which the zealous pastor and the earnest elder originated and controlled, was an attendance on the Sabbath services too great for the Church accommodations. The work of erecting gal-

the fifteenth day of that same month and year was, by Mr. Patterson, ordained an elder and installed into the office.

\* One fact of many illustrates the thoughtful and judicious character of the man. Placing, at his own expense, in the Old Cannon House, a select library for young people, and inviting them to use it, he met them there once a week, for the double purpose of directing their reading and of giving them Christian counsel. His influence with the young was very great. In later life, he was excelled by few as a Bible-class teacher.

leries on three sides of the Church, which, before Mr. Patterson's installation had been begun, was hurried forward to completion, and was finished in early July, 1814, at a cost of \$1529.20.\*

The opening of these galleries, and the crowding into them of many unaccustomed to attend a place of worship, made demand for still greater activities and yet other plans. The demand was nobly met. Every member of the Church that could be urged into the service became a visitor of the families in the District, and a helper in week-night gatherings for prayer and exhortation. These week-night services, held wherever the people could be persuaded to attend, and a place for holding them could be gotten, were wonderfully blessed.

But, in addition to systematic visitations

\* Manuscript records of the Board of Trustees.

and multiplied meetings, an agency was tried, altogether novel, but remarkably effective. Pained by the number of poor children in the District destitute of instruction, and illustrating his characteristic aptitude for devising expedients to do good, Mr. Patterson suggested the gathering of these children into some suitable room on the morning of the Sabbath, before public worship, and the teaching them without cost to read the Scriptures. The suggestion was immediately acted on. At a meeting held on Monday evening, the twenty-fourth day of April, 1815, an association was formed of persons willing to give instruction *purely gratuitous*, and *distinctively religious*, and, on the Sabbath following, in the school-room of Mr. White, one of the elders, standing on Coates Street, between the Church and St. John Street, a Sunday-school of more than one hundred children



was begun. Some opposition was at first encountered, on the ground that the movement was a desecration of holy time, but the voice of disapproval was soon lost in the shout of achieved success. The Association begun thus is still known among us as “The Union Sabbath School Association of the First Presbyterian Church in the Northern Liberties.”\*

Amid these busy scenes, the year 1816, that ever-memorable year in the history of this Church, opened. Through the two preceding years, there had been showings of the Divine power in the conversion of souls, and the Church had steadily grown to thrice its ori-

\* This association, instituted 24th April, 1815, obtained from the Commonwealth of Pennsylvania, on the fourth day of February, 1817, a charter of incorporation, and, on the sixth day of June, 1849, alterations and amendments of its Constitution.

ginal number, but now the heavens were opened, and the Spirit was poured down as a flood.

The interest began with the appointment of a prayer-meeting on Monday evenings, for the special purpose of supplicating revival influences.\* These meetings became so thronged and so solemn that additional evenings in the week were designated, until, at length, every evening was occupied, and preaching services were intermingled with those of prayer. For nearly ninety successive nights these services were protracted, with some extravagance it may be, but with manifold evidence of a power more than man's.

\* The prayer-meeting begun thus on Monday evening has, every week since, been held, and has always commanded a large attendance.

In March, 1858, a daily morning prayer-meeting was begun and is still continued. May the time never come when these meetings for prayer shall be abandoned!

At the outset, some of the cautious church-members were troubled and perplexed, among whom was Mr. Markoe. He had never witnessed, had never imagined such scenes. For a time he was in doubt as to the character of the work. In the subjects of the strange influence there were probably some prominent excesses of feeling and of action; but the fruits of a genuine revival of religion beginning to appear in the clear, unquestionable, and strongly marked conversion of many persons, he condemned and renounced his hesitation. With an honesty and nobleness that became him well, he arose in the crowded church, declared the change in his views, and pledged himself, thenceforth, with heart, soul, and strength, to enter into the work.\*

As the general result of this year of re-

\* Dr. Skinner's Discourse on the Religious Life of Francis Markoe, Esq.

vival, one hundred and ninety-two persons made profession of faith in Christ, most of whom proved valuable accessions to the Church. One of these persons was a young man, now the eminent Rev. Dr. Tustin, of Washington City; two of them were faithful men whom the Church afterward called to the eldership, Isaac Will and Adam H. Hinkel.

It is worth the mention, also, that throughout this season of protracted toil and excitement, Mr. Patterson had no other aid than that of his own church-members. One of these members, a student of divinity, now the Rev. Dr. Cox, of New York, rendered material service and gave promise of the distinction which, as preacher and pastor, he subsequently reached.

The continuous services of this first great revival closed with the month of April, but

similar services, some part of every year, were thenceforward among Mr. Patterson's favorite modes of labor. His passion for saving souls found in the crowds which such scenes called together a powerful stimulus and a grateful satisfaction. His ability to conduct and control such meetings was, perhaps, unequalled, and his success in them, through a score of years, vindicated his high estimate of them. He saw revival follow revival. He saw fifty, seventy, ninety persons at one time professing Christ. He saw young converts going everywhere throughout the Northern Liberties to visit the poor, to hold prayer-meetings, and to organize Sunday-schools. He saw, at one time, not less than a dozen Sunday-schools and more than forty prayer-meetings, in successful operation. He saw the number of communicants in his Church rise from fifty-two to eleven hundred. He saw, in the

twenty-three years of his pastorate, near seven-hundred souls assume the vows of Christians. He saw, in numerous remarkable instances, that grandest marvel of earth, the impure suddenly abjuring vice, and the rude, the vile, the abject, steadily rising to the gentleness and the goodness which befit the skies.

But the year 1816 is memorable for the beginning, not more of protracted daily services in the Church, than of periodic Sabbath services, in summer, on the Commons. Induced to make the effort by the throngs of Sabbath-breakers in the fields then near his Church, Mr. Patterson continued it through five successive summers, until great changes in the District made the fields somewhat remote, and failing health, especially, constrained him to desist. At each of these services thousands gathered round him, and

heard that Gospel which elsewhere they never heard. From these services to those in the Church, the transition of interested hearers would be easy; and, abundant evidence exists that many, who became consistent, earnest members, owed their first impressions to the field-preacher's pungent appeals.

During the revival of 1816, the want of a convenient Lecture-room was painfully felt. Upon the Church lot, between Second and St. John Streets, stood two frame buildings, rented by teachers of week-day schools, and occasionally used for religious meetings, but both of them small, and one of them so decayed as to be well-nigh untenable. It was accordingly proposed to substitute for them a single building of brick, fronting on Coates Street, thirty-two by fifty-two feet, and three stories high. The first story was to furnish the space for a capacious Lecture-room; the second and third

stories, eligible rooms for week-day and Sunday-schools.

After various plans to raise means, it was resolved to issue interest-paying stock, secured by Corporation property. It was believed that the revenue from the week-day schools would not only pay the interest accruing on this stock, but, in a few years, create a fund sufficient to redeem the stock itself. The stock was issued; and, although its sale was insufficient to cover the expense, the building was finished in the summer of 1818, at a cost of \$6158.24.\*

That same summer, in the second story room, under control of directors appointed by the Congregation, a school, on the Lancastrian plan, was opened with flattering prospect of meeting all expectations in respect to it;

\* Manuscript records of the Board of Trustees.



but it proved unsuccessful, and, in less than a year, was abandoned.

Meanwhile, provision must be made for paying the interest and for satisfying such stockholders as were restless from apprehended difficulty in redeeming the stock. The resort was to loans on bond and mortgage. The liabilities thus created, in addition to liabilities before existing, made a debt which, despite all effort to extinguish or reduce, slowly, yet steadily increased, and became at length so formidable as to threaten the corporation with financial ruin.\*

\* The sources of this debt, so far as can be gathered from the records of the Board of Trustees, were the following:

1. Pecuniary consideration to the Corporation of Second Presbyterian Church for transfer of property at Second and Coates as per agreement at the separation.
2. Erection of galleries in the Church.
3. School-house stock.
4. Purchase of burial lot on Shackamaxon Street, Kensington.
5. Pew-rental arrearages, which, accounted good and made the basis of temporary loans, were never realized.

I need not go into details. It is enough to refer to the matter, and to express an unqualified admiration, not more of the patience and toil with which, for years, the Trustees addressed themselves to their task, than of the repeated and very signal interpositions of a Divine, benignant Providence.

In the spring of 1829, after ten years of ceaseless struggle with embarrassments which every year augmented, it was resolved to dispose of the entire property at Second and Coates, and to seek another more westward location. Many reasons conspired to urge this. In the quarter of a century since the Church was built, the Liberties had rapidly advanced in population, and Second Street had become a leading thoroughfare of travel and of traffic. The dwelling-houses along Second Street were fast changing into places of business; the families once residing there were occupants of

homes in newer sections of the District. Hence, it was judged that from the appreciation in value of the Church property, sufficient means might be realized, not only to extinguish the debt of the corporation, but also to erect, without debt, a more commodious, more comfortable, more attractive house of worship, on a site more convenient to the majority of worshippers, and, because of remoteness from the noise and confusion of a crowded street, more suitable to the uses of worship. Besides, the Church edifice at Second and Coates was in such a state of decay, that large expenditure in repairs must soon of necessity be made if the Congregation were to remain there.

The question of remaining or removing was thus under earnest discussion, when a builder proposed "to erect a Meeting-House on a lot of ground situate on the west side of Fifth

Street, between Tammany and Green Streets, containing ninety-six feet front on Old York Road, by one hundred feet deep." The size of the Church edifice was to be eighty by sixty feet; its plan, that of the edifice then building on the northeast corner of Twelfth and Walnut Streets; its external walls, rough-cast, in imitation of marble; and its basement story finished for Lecture and Sunday-school rooms.

The builder engaged to complete the house within two years from the date of signing the contract, and, when completed, to convey it with the ground, clear of all incumbrances, in consideration of the conveyance to him by the corporation, of all their property on Coates Street, between Second and St. John, with whatever incumbrances were on said property at the date of his proposal.

The Congregation accepted the terms, and

the Board of Trustees appointed a committee "to inspect and supervise the building of the Church." It was subsequently ascertained, however, that the builder had made an assignment of his property and business, and that the lot where he proposed to build was twenty-one feet six inches less in the rear, and otherwise different from what had been represented. Thereupon, the Congregation rescinded their acceptance of the builder's proposition, and directed the Trustees to sell their property, to discharge the debts of the corporation, to purchase a convenient site for a new Church edifice, and to build one similar to that which had already been agreed on, without delay.\*

But, in selecting the site, such differences of opinion arose among the Trustees, as led

\* Manuscript records of the Board of Trustees.

ultimately to the building of three houses of worship instead of one; namely, that in which we are now assembled; that in Sixth Street, above Green; and that in Coates Street, below Fourth.

When we recollect that, at the time the question of removal to another site was agitated, the communion of this Church numbered more than one thousand persons, scattered over a large and rapidly growing District, we cannot wonder that Christian men should differ in regard to the best location of the proposed edifice, or that they should make this difference the honest occasion of earnest endeavors to promote Church extension. Previous to this time, two efforts had been made to establish "The Second Presbyterian Church in the Northern Liberties;" but, as the first had proved a failure, and the second an indifferent success, other

efforts were thought to be needed, if not, indeed, demanded.

The first effort was made as early as November, 1818, by the Rev. James K. Burch, who organized into a Church, with one elder, a number of persons dismissed from the Fifth Presbyterian Church in the City, and who, in April, 1819, secured from Philadelphia Presbytery a recognition of the Church. After a feeble struggle of some two years, the effort was relinquished, and the Church became extinct.

The second effort, with better promise, was made by one hundred and four persons, petitioning Philadelphia Presbytery, in April, 1825, to organize a Church. The Presbytery, in granting the prayer, appointed the Rev. Dr. Green and the Rev. Messrs. Patterson and Alexander Henry, a committee to effect the organization, "under such style as may be

agreed on by the petitioners and the Committee.”\* In October of that year, the Committee reported to Presbytery that they had “organized a Church, to be known by the name of the Second Presbyterian Church in the Northern Liberties.”† The Church was taken under care of Presbytery, and presented a call for the pastoral services of Mr. James Smith, a licentiate of the Presbytery of Carlisle. In November following, Mr. Smith was ordained and installed, taking the oversight of a little band of twelve communicants, and beginning his ministry in Commissioners’ Hall, Third Street. After five years of exhausting toils, the feeble Church, numbering twenty communicants, were encouraged to undertake the erection of an edifice in Sixth Street, above Green. They succeeded in putting the house under roof, and in fitting

\* Minutes of Philadelphia Presbytery.

† Ibid.



up the basement for Sabbath worship, when debts, beyond their ability to liquidate, arrested the work, and threatened the utter loss of what they had already expended.

The Second Church were in these trying circumstances, when thirty-eight communicants in the First Church, differing from their brethren on the question of church site, and believing that they had an independent work to do for the Master, asked to be dismissed, that they might constitute "The Third Presbyterian Church in the Northern Liberties."\* Dismissed, and regularly organized into a Church, they met for worship, conducted by the Rev. Hugh M. Koontz, in a school-room back of Mr. John Dickerson's residence, Poplar Street, above Second.

After an interval of some few months, negotiations for union between the Second and

\* Minutes of Session.

Third Churches were begun and consummated. The plan of union involved the junction of the two Churches, under the name of "The First Presbyterian Church of Penn Township;" the completion of the building by the Third Church; the resignation of the pastorate of the Second Church by the Rev. Mr. Smith; and the election of the Rev. Mr. Koontz to the pastorate of the united Church. The unfinished building was urged forward to completion; but, before its occupancy by the Congregation, differences unhappily arose, and severed the communion into two nearly equal parts. The one part, by common consent, retained the house, the pastor, and the name; the other part, denominating themselves "The Central Presbyterian Church in the Northern Liberties," returned to the school-room on Poplar Street, took instant measures for the erection of a Church edifice on Coates Street,

below Fourth, and elected to the pastorate the Rev. William H. Burroughs.\*

Thus, at the time this Congregation was about to remove from ground as sacred in the estimation of many as the spot where anciently stood the bush that burned yet was not consumed, there sprang into vigorous life two closely related Churches, which, in the term of a single generation, have rendered effective service to the cause of Christ, and which, through coming generations, bid fair to show a like effectiveness. We account their history a part of ours; we esteem their faith and order, their energy and zeal, their activity and success so many strong incentives to yield our covenant God the hearty tribute of praise.

\* The ministry of Mr. Burroughs in the Central Church was very brief. Beginning his labors in Commissioners' Hall, Third Street, he was compelled by hemorrhage to resign his charge before a year had passed, and before the completion of the new house of worship. He soon after deceased.

But, resuming the narrative of events connected with the change of Church site, I go on to say that, on the 13th of March, 1832, the Committee having the matter in charge, reported to the Board of Trustees that they had “purchased a lot of ground situated on the south side of Buttonwood Street, between Fifth and Sixth Streets, ninety-two feet four inches front on Buttonwood Street by about one hundred and fifty feet deep, for the sum of \$8000.” On the 8th of May following, the Trustees accepted the proposal of Mr. A. D. Caldwell “to build the Church agreeably to specification,” requiring a house similar in size, plan and finish to the edifice at Twelfth and Walnut, for the sum of \$11,500, with privilege of using in the new building what material in the old should be found serviceable.\*

\* The Trustees composing the Building Committee of the new Church were Messrs. Fenton, Hinkel, Will, Keim, Magee (Hugh S.), and Stout.

Soon the old Church, endeared to thousands by many tender recollections, and signalized by repeated, extraordinary effusions of the Holy Spirit, disappeared from view, and the new Church, on another and comparatively remote site, began to rise. Until the opening of the Lecture-room in the new Church, on Sabbath, the sixteenth day of December, 1832, the Congregation worshipped in their Lecture-room on Coates Street.\*

As an illustration of what the locality where we now are was, thirty years ago, it may be mentioned that Buttonwood Street, late Buttonwood Lane, had neither pavements

\* The building erected in the year 1818 for Lecture and School-rooms, is still standing. After its sale, it was appropriated to various uses: sometimes to business needs; sometimes to Sunday-school purposes; and sometimes to theatrical shows. It is now used for ware-rooms. It is related that a theatre manager, losing a fortune in the vain effort to make the Lecture-room an attractive place of amusement, abandoned it, saying, "Too much prayer had been made in it to allow its successful conversion into a playhouse."

upon it nor water-pipes beneath it.\* Before the Church, were open lots; behind it, were grave-yards, entered from Noble Street.

The audience-room of the Church edifice was opened for Divine worship on Sabbath, 12th May, 1833. The service of dedication was wholly performed by Mr. Patterson, and was one of unusual solemnity.† A very large

\* Manuscript records of the Board of Trustees.

† In the "Philadelphian" of 16th May, 1833, "A Stranger" gives his impressions of the new church edifice and of the opening service, thus:

"The house is most pleasantly located, having some open space on each side, so that they can never be deprived of a good current of air. The interior of the house is partly original, differing from anything I have ever seen. The centre-piece of the ceiling (from which is suspended an elegant chandelier) is a most beautiful design, and greatly improves the appearance of the house. The pulpit is mahogany, and altogether different from anything of the kind I have ever seen. Its lamps are of an entirely new pattern and very rich. Indeed, as I at first intimated, the whole appearance is that of neatness, convenience, and comfort. The Rev. Mr. Patterson performed his part with much solemnity and propriety. His subject was very fitly chosen, and appeared to give great satisfaction to a large and attentive audience."

Congregation crowded the house in every part and manifested a profound sense of the Divine Presence. It was an occasion of special interest to Mr. Patterson himself, for, before the completion of the house, and whilst the Congregation were worshipping in the Lecture-room, a revival of great power had consecrated, as his devout mind felt, the very beams in the wall to the worship of Jehovah. Nor may we doubt that the glory of the Lord, if not visibly, was really present. That glory, filling then the house, has at no time since departed. What multitudes within these walls have turned from sin to holiness, from death to life! What multitudes have here found a Bethel! What multitudes have gone from the assembly here "to the General Assembly and Church of the first born which are written in Heaven!"

But the labors of the honored pastor who

came with the flock into this fold, and who here, as everywhere, "ceased not to warn every one, night and day, with tears," were drawing to a close. For three and a half years he stood in this pulpit, and then "was not, for God took him." He died as gently as an infant sinks to sleep in its mother's arms, Friday morning, November 17, 1837, in the fifty-ninth year of his age, the twenty-ninth of his ministry, and the twenty-fourth of his pastorate in this Congregation.

His death awakened general interest throughout the City. Fifty clergymen, and from eight to ten thousand people, came to his burial, on the Tuesday following his decease. This house, draped with black, was literally a place of weeping. In the solemn funeral service, the Rev. Dr. Brainerd read the ninetyeth Psalm; the Rev. Albert Barnes gave out the hymn beginning "Hear what the



voice from Heaven proclaims;" the Rev. John L. Grant made the address, outlining the character of the deceased, and detailing the events of his life; and the Rev. Albert Judson offered prayer.

At the close of the service, when the body was placed in the vestibule, and the pale, cold features of the man of God were uncovered for the last time, before the grave should hide them forever, the numbers passing his coffin were so great that darkness came to arrest the interment. His remains, through the night, were guarded by Church officers; and, at sunrise the next day, were reverently laid down in the vault built expressly for them.

On the Sabbath following his burial, a sermon, commemorative of the godly man and the faithful minister, was preached in this house, by the Rev. Albert Barnes.

In reviewing the ministry of Mr. Patterson,

we are struck by its ascertained results. How few the men who have ever made his record : near seventeen hundred communicants in twenty-three years, added to a single pastoral charge, or an average of seventy-four a year ; sixty young men introduced into the ministry ; thousands of children instructed gratuitously in Sunday-schools ; tens of thousands of immortal ones warned, counselled, exhorted, entreated, in the fields, in the streets, in the places of prayer.

Nor were the results of his ministry confined to a purely spiritual realm. Mr. Patterson did more for the material prosperity of the Northern Liberties, as the Rev. George Chandler did for Kensington,\* than any score

\* The Rev. George Chandler was installed pastor of Kensington First Church, 15th November, 1815. He began his work, with a feeble society of nine communicants, in a small building on Palmer Street ; he ended it, after forty-five years of successful labor, by introducing near one thousand church-

of men who ever resided in the District. He caused, under God, a revolution in the social and religious condition of the people. Arousing intelligence, stimulating thought, quickening conscience, prompting industry, elevating effort, securing thrift, he infused a new life into a vast community, and brought competence and comfort to multitudes.\*

members into a new, large, and tasteful house of worship on Girard Avenue. Between himself and Mr. Patterson a strong sympathy existed. Each lived to promote revivals; each, in his District, wielded influences pre-eminently formative; each achieved results which, in material and moral grandeur, have seldom been surpassed by individual effort.

\* Among Mr. Patterson's numerous plans of promoting intelligence and worth of character was that of a "Religious Reading Society." The Constitution of this Society, now in my possession, provides that its officers "shall be male communicating members in the First Presbyterian Church in the Northern Liberties, of Philadelphia;" that its members shall be all who will pay annually, in aid of its funds, one dollar each; and that its funds shall be invested in such books, periodicals, and papers as the Society may elect. Among the papers ordered, as appears from the Society's minutes, I notice the Boston Panoplist, the Boston Recorder, the New

If the dwellers in the Liberties should rear to his memory a monument of brass or marble, as the dwellers in Kensington have reared a monument to the memory of Mr. Chandler, they would honor not so much him as themselves. His monument is the District itself; his memorial, what we see now in contrast with what he saw, fifty years ago. Through agencies which he devised and directed, an insignificant, unattractive, undesirable suburb has become a fair, free, favored City.

After an interval of a year, the pastorate of this Church was filled by the Rev. DANIEL LYNN CARROLL, D.D., who at a congregational meeting held Monday, 23d July, 1838, was unanimously elected, and by Philadelphia Third Presbytery, on Thursday evening, the

Haven Religious Intelligencer; among the books purchased, Buck's Theological Dictionary and Brown's Dictionary of the Bible. Mr. Patterson was its president and William H. Cowperthwait its secretary. It was begun in 1818.

first day of November following, was duly installed. At the service of installation, the Rev. Eliakim Phelps presided, and proposed the constitutional questions; the Rev. William Sterling preached the sermon; the Rev. Thomas T. Waterman delivered the charge to the pastor; and the Rev. Anson Rood the charge to the people.\* The occasion is described as one of deep and solemn interest.

Dr. Carroll, at the time of his installation, was in the forty-second year of his age.† Born on the tenth of May, 1797, in Fayette County, Pennsylvania, he was, like his lamented predecessor, Mr. Patterson, a son of

\* Of the ministers officiating in the service of installation, the Rev. E. Phelps was Secretary of the Philadelphia Education Society; the Rev. William Sterling was pastor of Reading First Church; the Rev. Thomas T. Waterman was pastor of Philadelphia Fifth Church, Arch above Tenth; and the Rev. Anson Rood was pastor of the Northern Liberties Central Church.

† The facts in Dr. Carroll's Life are gleaned from Sprague's Annals, chiefly.

Scotch-Irish, Presbyterian parents; an earnest Christian while yet a youth; and an honored Alumnus of Jefferson College, where he graduated in the year 1823.

His earliest aspirations, which change of heart but strengthened, were for the pulpit; and, after his graduation from College, he entered the Theological Seminary at Princeton, went through the whole course of three years, and tarried there for study six months longer. Licensed to preach the Gospel by the Presbytery of New Brunswick, Friday, 6th October, 1826, he spent some time in missionary work; but, receiving a unanimous call to Litchfield, Conn., he was ordained and installed in the month of October, 1827.

His health, however, was unequal to the rigor of the climate and the labor of his pastorate. He was compelled to resign his charge, and, amidst the regrets of an attached people,

was dismissed the fourth day of March, 1829. He was immediately called to the First Presbyterian Church in Brooklyn, where, with great acceptance and usefulness, he labored till June, 1835, when a threatening affection of his throat constrained him to retire for a time from the pastoral work.

He was, soon after, invited to the Presidency of Hampden Sidney College, in Virginia, and was inducted into office in the month of September following. About this time, he received from the University of New York City the honorary degree of Doctor of Divinity. His connection with the College lasted three years, or until his return to the active duties of the ministry, by accepting the call from this Church, in the autumn of 1838.

Dr. Carroll was largely endowed by nature and grace with the qualities which give success to the preacher and pastor. In person

he was tall, slender, yet symmetrically formed. He had a complexion rather dark; an eye singularly fine and expressive; a countenance that easily took on a winning smile, or brightened into a glow of animation; and a voice, withal, of great compass and melody, modulated ever with an exquisite taste. In manners he was uncommonly bland, graceful, fascinating. He had the rare faculty of making himself equally agreeable to people of all ages and of all ranks.

In native intellect and studious culture, he was undoubtedly superior to most men. He had in ample measure the intuitive power of reason, and the imperial power of imagination. In College and in Seminary he studied hard, too hard, indeed, for his physical strength, yet so successfully as to gift the workings of his mind with a prodigious force.

In sensibility, moreover, he was quick,



subtle, strong. He had a nervous organization, which, perhaps, was too highly strung for the world's rough ways, but which made him keenly susceptible of affection, and enthusiastically ardent in attachment.

He was, too, in executive talent, a more than ordinary man. He had the disposition as well as the ability to labor. He wrought his sermons with painstaking fidelity, and with disciplined skill. He gave himself to the work of the ministry with a zeal and self-forgetfulness that revealed not more the sense of religious responsibility than the spirit of indomitable energy.

And all these qualities, native and acquired, were under the control of a profoundly scriptural and eminently conservative piety. He loved truth, and sought it ever with an extinguishable thirst. He loved the souls of men, and, so long as strength lasted, sought

their salvation with an indefatigable earnestness. He was, in a word, a noble example of the Christian man and the cultivated minister.

Dr. Carroll began his ministry here in circumstances different from those which surrounded Mr. Patterson, but scarcely less embarrassing. Mr. Patterson came to Philadelphia when the gloom of war and the strife of politics filled the very air with darkness and distrust; Dr. Carroll came to Philadelphia when ecclesiastical conflicts of long continuance were just culminating in the disruption of the great Presbyterian body. The few Presbyterian Churches which Mr. Patterson found in Philadelphia had, during his life, grown five-fold, but their growth in number and strength had only added to the breadth and bitterness of the contest which Dr. Carroll encountered.

I have no purpose and no heart to sketch the contentions of those sad times, when two

denominations were eliminating their elements from the fragments of Christ's rent body, but I simply design to state, in a sentence, as matter of history, Dr. Carroll's position. Believing that the so-called New School were substantially right in the questions at issue, and sympathizing in this with the first pastor of this Church, he fully espoused and firmly maintained their cause. What embarrassments such position subjected him to we may well imagine, when remembering that Philadelphia had been, for years, the scene of the strife, and was, in 1838, the forum in which the legal right of every Presbyterian Congregation in the land, to hold and use its own house of worship, was about to receive judicial determination.\*

\* In October, 1838, the great Presbyterian Church case was pending in the Supreme Court of Pennsylvania for the Eastern District. The Hon. James Todd, the first on the list of relators in this case, was a member of the Church over which

But ecclesiastical embarrassments were not the chief ones confronting Dr. Carroll at the time of his installation. There are here to-day those who recall with painful memories the great monetary crash of 1837, and the consequent fearful prostration of all industrial interests. The business of the whole country, enormously expanded by reckless speculation and excessive overtrading, was so seriously deranged by sudden contractions and expansions of the currency, as to be brought, in the moment of collapse and panic, to the verge of utter ruin. Fortunes were lost in a day. Families sank from competence and comfort to destitution and distress.

Dr. Carroll was installed. The trial of the case began, 4th March, 1839, before Hon. Molton C. Rogers, at *Nisi Prius*, and a special jury; it occupied twenty days. For full particulars, see McElroy's Report and Dr. Judd's History of the Division of the Presbyterian Church in the United States of America.

By such a wide-spread social convulsion, all Congregations were, of necessity, much affected; but this Congregation, for the second time in its history, was well-nigh wrecked. It will be remembered that when the removal from Second and Coates to some other locality was agitated, it was believed and hoped that thus all financial difficulties would be easily surmounted. But when the removal was actually effected, through various causes, chief among which was the failure to realize from the sale of the Church property what had been confidently expected, this desirable result was not reached. A debt, not so large, indeed, as the old one, but quite too large for troublous times, was, with the Congregation itself, transferred to the new house of worship. This debt was not embarrassing so long as money could be readily borrowed; but when, as in 1838, no money at all could be borrowed,

and the payment of what had been previously loaned was peremptorily demanded, it became a burden, mountain-like in weight.

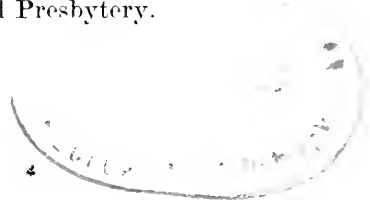
How the corporation survived the pressure is matter of marvel. A benignant Providence revealed itself, once more, in signal interposition. Unexpected sources of relief were opened; energetic measures were adopted; and, after a time of struggle and suspense, the crisis of peril was safely passed.

Dr. Carroll's pastorate, beginning thus in embarrassment, had yet in progress very manifest tokens of Divine favor. Every year, valuable accessions were made to the communion, both on profession and on certificate. The years 1840 and 1843 were years of revival. In 1840, sixty-four persons professed publicly their faith in Christ; in 1843, seventy. The whole number of additions to the Church during his ministry was two hun-

dred and fifty-nine, or an average of forty-eight a year.

Dr. Carroll's pastorate proved to be a brief one. Beginning in October, 1838, and ending in February, 1844, it extended only through five years and four months. Feeble health, which not infrequently before had arrested him in the work of the ministry, came again to do its office. He struggled with it bravely, but vainly. Finding it impossible to meet the requisitions of his charge, he asked the Congregation to unite with him in requesting Presbytery to dissolve the pastoral relation. With great reluctance and strong expressions of attachment, the Congregation yielded to his desire; and, at a called meeting of Philadelphia Third Presbytery, held in the Lecture-room of this Church, on the ninth day of February, 1844, he was released from the connection.\*

\* Records of Philadelphia Third Presbytery.



Dr. Carroll's pastorate in this Church was his last. The remainder of his life, a period of seven years and ten months, was a protracted scene of progressive bodily decay. He filled for a time the office of Secretary of the New York State Colonization Society, and subsequently edited two volumes of his own sermons, permanent memorials of his intellectual culture, his generous, Christian sympathy, and his real, undoubted power in the pulpit.

His latest days were spent in this City. Confined entirely to his house five months before his change came, he marked the gradual approach of death with the utmost serenity. In reply to inquiries respecting his spiritual prospects, he uniformly said, "Christ is all my hope."

The night preceding his decease, his physician telling him that he could not long sur-



vive, he called for a paper containing a covenant with God, which he wrote and signed in his youth; but as, at the moment, it could not be found, he repeated it from memory, and then prayed aloud, for near half an hour, with touching earnestness and fervor. After his prayer, he spoke of the night as that of Saturday, and expressed a desire to see the light of another Sabbath. His wish was granted. He saw the dawn of Sabbath, the twenty-third November, 1851, broaden into day; and, blessing God for His goodness, he yielded up his life in the fifty-fifth year of his age.

On the afternoon of the following Tuesday, before the removal of his remains to Brooklyn, his brethren of different denominations conducted, at the house where he had died, a touching burial service. The Rev. Henry G. Livingston, of the Reformed Dutch Church,

offered prayer; the Rev. John Chambers, of the First Independent Presbyterian Church, read the fourteenth chapter of John's Gospel; the Rev. Drs. Brainerd and Patton made addresses; the Rev. Dr. Wadsworth, of the other branch of the Presbyterian Church, offered the concluding prayer; and the Rev. Dr. Ide, of the First Baptist Church, pronounced the benediction. Removed to Brooklyn, his body was first borne to the Church of which he had been pastor, where, on Wednesday, appropriate funeral services were held, and then was borne to its final resting-place in Greenwood Cemetery.

The third pastor of this Church was the Rev. EZRA STILES ELY, D.D. Elected at a congregational meeting, held 18th April, 1844, two months after Dr. Carroll was constrained to retire, he entered at once upon his

labors. He was received into Philadelphia Third Presbytery, Tuesday, the seventh day of October, 1845, and was installed the Sabbath evening following. In the installation service, the Rev. Elias J. Richards presided, and proposed the constitutional questions; the Rev. Joel Parker, D.D., preached the sermon; the Rev. John L. Grant delivered the charge to the pastor; the Rev. Anson Rood, the charge to the people; and the Rev. John McKnight offered the closing prayer.

At the time of his installation he was in the sixtieth year of his age, and the fortieth of his ministry.\* Born in Lebanon, Conn., 13th June, 1786, of eminently pious parents, his father the honored pastor of Lebanon, he was converted, as he ever thought, when nine

\* The facts in Dr. Ely's life are gathered from varied, yet reliable sources. Special acknowledgments are due to Mrs. Ely, who, from memoranda in her possession, kindly aided in verifying what else would have been in doubt.

years old, and was admitted to the communion of the Church when turned of twelve. Graduating from Yale College at the age of eighteen, he studied Theology under the direction of his venerated father; was licensed to preach the Gospel by the Congregational Association of Windham, Conn., on the twelfth day of December, 1804; was called to the pastorate of Westchester parish, town of Colchester, Conn., and was installed there on the first day of October, 1806.

After laboring three and a half years in Westchester, he accepted, in the spring of 1810, a call to the office of stated preacher to the Hospital and Almshouse in the City of New York. Here he spent three years, recording his experiences in a book which he published under the title of "Ely's Journal," and which was republished in England, under the title of "Visits of Mercy."

On the seventh day of June, 1813, he was invited by the Third Church and Congregation of this City to preach as a probationer for three months. He accepted the invitation; was elected to the pastorate on Monday, the eleventh day of October, 1813; and, after a tedious and very famous ecclesiastical contest, was duly installed on the seventh day of September, in the year 1814.

He remained in the pastorate of the Third Church twenty-one years, when he resigned it to aid in person the establishment of a College and Theological Seminary in the State of Missouri. The enterprise was a noble conception, and, for a time, had promise of success, but went down at length, into that financial vortex which, opening in 1837, engulfed so many private fortunes and public projects. Dr. Ely's own means were invested in the scheme, and were lost in the common wreck.

Returning to this City about the time the pulpit of this Church was declared vacant, he accepted the call which the Congregation gave him, and, with the energy and zeal of a young man, began his ministry.

Dr. Ely was a most remarkable man. Among the numerous able ministers of his own denomination he had, when at his prime, few superiors in talent, eloquence, position, influence, power. He was a born orator. His personal appearance, to the very close of his pulpit ministrations, was singularly fine; his voice, full, sonorous, clear; his enunciation, exact, deliberate, distinct; his manner, natural, graceful, easy; his memory as marvelously accurate as minutely comprehensive; whilst his power of logical analysis, his breadth of mental range, his extraordinary affluence of language, and his perfect self-possession, were well-nigh unrivalled. Had

he possessed imagination in proportion to his other intellectual endowments, he would have taken rank with the great orators of the world.

In theological attainment, he held a high place. Entering thoroughly into the controversies which thirty years ago convulsed the Presbyterian Church, and finally disrupted it, he approved himself, in print and on the floor of the General Assembly, an unquestionably skilful defender of what he held to be Gospel truth and Church order.

The Stated Clerk of the General Assembly for eleven years; the Moderator of the Assembly in the year 1828; the pastor for a score of years of one of the largest Churches in the whole Presbyterian denomination; the actual possessor and the generous steward of vast wealth; the elegant dispenser of profuse hospitalities; the genial companion; the cultivated gentleman; the ready writer; the fluent

speaker; the popular preacher; and, withal, the bright, cheerful, trusting, Christian man; Dr. Ely, in his first pastorate in this City, occupied as much of the attention of the community as any minister in Philadelphia, or, perhaps, in the entire country.\*

\* It is scarcely possible to overstate Dr. Ely's activity, hospitality, charity, enterprise, enlightened Christian zeal, and large-hearted public spirit. In private benefactions he gave away a fortune; to every scheme that promised to promote the welfare of men he rendered an unselfish aid. His timely assistance of the Jefferson Medical School of Philadelphia when struggling for life, is well known, and is a good illustration of his large and liberal sentiments. Dr. Gayley, in his "History of Jefferson Medical College," tells the story substantially thus:

"It now became evident that for the College to succeed, a more eligible location and a more commodious building were necessary; on this point, both the faculty and trustees were unanimous. But where were they to get the funds? The institution had no endowment; the faculty, though gifted with energy, talent, and enthusiasm, possessed little wealth; the trustees, though desirous of the prosperity of the College, yet hesitated to assume the responsibility of purchasing a lot and erecting thereon a suitable edifice; whilst the number of students and the revenue from fees were anything else than



It is strong proof of Dr. Ely's devotion to the work of the ministry, and of his manly elasticity of spirit, that, when his cherished plans in the West were dashed, and his private fortune hopelessly lost, he was not unwilling to return to this City, the scene of past greatness, and to undertake, on the verge of three-score, a laborious pastoral charge.

With what fidelity and toil he met the requisitions of his office, I need not say. He stood in his place, year after year, unconscious,

promising. The only collaterals the infant institution could produce were the untiring industry of her new and only partially tried professors and their sanguine confidence of future success. Such an investment no mere stoical money-lender would look at. A man was needed who, while possessed of the money, had the mental elevation to rise above the calculations of the mere man of money, and the mental ability to estimate properly what force of character, a determined will, and a manly enthusiasm in carrying out a praiseworthy purpose can accomplish. Such a man was found in the Rev. Ezra Stiles Ely, D.D., a member of the Board of Trustees, and who, at a meeting of the Board, held March 22, 1827, assumed the responsibility of erecting a suitable building for the College."

seemingly, that time and trial had been laying burdens on him. "His eye was not dim, nor his natural force abated," when suddenly, at seven o'clock, on the morning of Saturday, the twenty-third day of August, 1851, paralysis, that mighty agent of a mysterious Providence, brought his ministry, but not his life, to abrupt ending. He lived nearly ten years longer, but never regained the power of intelligible speech. On the fifteenth day of April, 1852, nine months after his attack, and when it was evident that he could never again discharge the duties of the pastorate, he was released by Philadelphia Fourth Presbytery from the responsibilities of the office.

But his attachment to this house, and to the Congregation worshipping in it, never abated. So long as he was able to go abroad, he would walk, on Sabbath mornings, a silent, venerable man, to this holy house, and, ascend-

ing the pulpit, a half hour, not infrequently, before the service began, would sit in the posture of profound devotion; and, when I entered, he would rise to offer his hand, with all the cordiality of a father, and with that peculiar grace which marks the Christian gentleman. In the time of prayer, he would stand beside me and, when prayer was ended, would utter his *amen* in the single word "God," occasionally extended to "God over all."

This, for two years and more, was his uniform custom; and, when unable to worship with us on Sabbath mornings, he would come to our services of communion, sitting in dignified silence beside the table where the emblems of his dear Lord's passion lay. At such times, one who noted him could not but be struck with the still brightness of his face, and the mute eloquence of his eye.

But at length he failed from all.\* Never leaving his home, but always meeting with smiles the friends that sought him, he slowly yielded to the progress of decay, breathing his last on the morning of Monday, the seventeenth day of June, 1861, and the fourth day past his seventy-fifth birthday. His funeral, the Thursday following, was attended, in this Church, by many of his brethren, and a large concourse of his former parishioners.

In the orderings of Providence, I had been called from the City before his death, and was not permitted to return in season for his funeral. The Rev. Dr. Patton read the Scriptures; the Rev. John Chambers, of the First Independent Presbyterian Church, offered prayer; the Rev. Dr. Malin read a carefully

\* His last appearance in the house of God, where for eight years he had ministered, was at the communion on the afternoon of Sabbath, the first day of November, 1857.

prepared sketch of his life; the Rev. Albert Barnes paid a touching tribute to his memory; and the Rev. Dr. Steele, of the other branch of the Presbyterian Church, offered the closing prayer. Then, when the Congregation had defiled by the coffin to look upon his face for the last time, his body was borne to the pastor's vault, and was laid to rest near the dust of the first pastor.

Dr. Ely's pastorate, including the eighteen months he supplied the pulpit as pastor elect, ran through eight full years. Few incidents beyond the ordinary ones of stated ministrations, in the pulpit, by the bedside, and at the grave, are embraced in the history of these years. The year 1847 saw the handsome iron fence in front of the Church edifice replace the wooden one which for fifteen years had stood there, and the year 1851 witnessed extensive repairs to the Church edifice

itself. The year 1848 was pre-eminently the year of revival, eighty-six persons during the year making public profession of faith in Christ. The whole number of additions to the Church in the eight years of Dr. Ely's ministry was two hundred and twenty-two, or a yearly average of twenty-eight.

An interval of something more than six months lay between the ending of Dr. Ely's pastorate and the beginning of my own, the FOURTH in the half century past. The call to me was voted by the Congregation at a meeting held the fourth day of June, 1852, and was laid, with leave of Philadelphia Fourth Presbytery, by Commissioners appointed for the purpose, before the Presbytery of the District of Columbia, of which I was a member, in the City of Washington, Thursday, the sixteenth day of September follow-

ing. After hearing the case, Presbytery placed the call in my hands, and, upon expression of my willingness to accept it, dissolved my connection with the Church in Maryland, where for nine years I had labored, and transferred me to the Presbytery having oversight of this Church.

I began my ministry here, in feeble health and depressed by doubt, on Sabbath, the third day of October, 1852; was received by Philadelphia Fourth Presbytery the Wednesday following; and, on the evening of Tuesday, the second day of November next, was formally installed into the pastorate. At the service of installation, the Rev. George Duffield, Jr., Moderator of Presbytery, presided, preaching the sermon and proposing the constitutional questions; the Rev. John Chambers delivered the charge to the pastor; and

the Rev. William Ramsey, the charge to the people.\*

\* Embarrassed often in preparing this Discourse, by want of accurate information as to dates, I place on record here, for the relief of any one who may undertake to write the second half-century history of this Church, the leading dates of my life :

BORN, in Clarke County, Va. . . Saturday, 25th April, 1818.

ADMITTED to the Communion of the Presbyterian Church, Winchester, Va., Rev. Wm. Hill, D.D., pastor.	}	Sabbath, 4th Dec., 1830.
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GRADUATED from Columbian College, Washington City, D.C.	}	Wednesday, 2d Oct. 1839.
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GRADUATED from Union Theo- logical Seminary, New York City.	}	Wednesday, 28th June, 1843.
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LICENSED to preach the Gospel by the Presbytery of the Dis- trict of Columbia, in the 4th Presbyterian Church, Wash- ington City, D.C.	}	Thursday Evening, 13th July, 1843.
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ORDAINED, <i>sine titulo</i> , by the Presbytery of the District of Columbia, in Lisbon, Howard County, Maryland.	}	Thursday, 5th Oct. 1843.
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In the twelfth year of my pastorate to-day,  
I am impressed by the thought that I have

In the service of Ordination, the  
Rev. James Knox, Moderator  
of Presbytery, presided; the  
Rev. William McLain, D.D.,  
preached the sermon; and the  
Rev. James G. Hamner, D.D.,  
delivered the charge to the  
Evangelist.

INSTALLED into the pastorate  
of Harmony Presbyterian  
Church, Lisbon, Md., by a  
Committee of the Presbytery  
of the District of Columbia. }  
Wednesday, 8th May, 1844.

In the service of Installation,  
the Rev. Dr. Hamner pre-  
sided, preached the sermon,  
and delivered the charge to  
the people; the Rev. James  
Knox, delivered the charge  
to the pastor.

DISMISSED from pastorate and  
from Presbytery, in Wash-  
ington City, Fourth Church. }  
Thursday, 16th Sept. 1852.

PREACHED farewell discourse  
in Lisbon Church, Dr. Ham-  
ner declaring the pulpit va-  
cant. }  
Sabbath, 26th Sept. 1852.

stood in the pulpit of this house longer than either of my predecessors. With an overwhelming sense of my incapacity for the great work of the ministry, I cannot withhold the utterance of thanks to this Congregation for the uniform kindness shown me, or the acknowledgment of gratitude to God for the measure of success accorded me. Nor can I, in justice both to your kindly co-operation, and to that Divine blessing which has made our joint labors, in any degree, successful, fail to place on record some few of the more prominent items in the history of our connection.

ENTERED on ministry in Philadelphia, N. L. First Church.	} Sabbath, 3d Oct. 1852.
RECEIVED into Philadelphia Fourth Presbytery at its stated meeting.	} Wednesday, 6th Oct. 1852.
INSTALLED into the pastorate of Philadelphia, N. L. First Church, by a Committee of Philadelphia Fourth Presbytery.	} Tuesday Evening, 2d Nov. 1852.

One of these items is the reign of an unbroken peace. It is much to say, that amid all the infirmities, misconceptions, mistakes, so incident to our fallen humanity, we have maintained, through eleven years, the spirit of Christian unity and love. We have come to this holy house, Sabbath after Sabbath, with no heart-burnings, jealousies, rivalries, strifes; we have known nothing in our assemblies but the song of praise, the voice of prayer, and the Word of God. Above us the gentle Dove has rested; upon us the soft dews of grace have silently distilled; around us the refreshing atmosphere of common esteem, respect, kindness, has pervadingly stretched.

Another of the items deserving a place in the historic record of our connection is the extinguishment of that church-debt which for forty years was so burdensome and, at times, so threatening. Early in my pastorate

this great object was resolved on, and, in 1856, with commendable liberality and thorough unanimity, was happily consummated.

Another of the items which should find a prominent place in the record of our connection embraces the additions and improvements to the property of the Corporation. The erection of an organ, the construction of furnace-heaters, the tasteful remodelling of the Lecture-room, the substantial repairs of all the rooms under the audience-chamber, the fitting-up of a separate Sunday-school library-room, and other valuable improvements which need not be specified, have added greatly to our comfort and efficiency. These improvements were materially aided by a legacy from the late James Gay, Esq., President of the Board of Trustees, who, dying whilst they were in progress, manifested thus

his affection for the Church in which for more than thirty years he had worshipped.

Still another of the items which belong to the history of our connection is the enlargement of our contributions to denominational enterprises and to the general objects of a common Christianity. At the beginning of my pastorate, the average of the annual contributions to all objects was five hundred dollars; during my pastorate, these contributions have so steadily augmented that the annual average through the whole eleven years has been fifteen hundred dollars. In contributions to some specific objects, the advance has been very marked. For example: in the year 1854-5, sixty dollars were contributed to the Education cause; in the year 1862-3, two hundred and fifty-six dollars: at the opening of the year 1855, the contribution to Foreign Missions was seventy-five dollars; at

the opening of the year 1860, five hundred and fifty-one dollars; and, at the opening of the year 1863, eight hundred dollars.

Still another of the items which enter into the history of our connection is the forth-putting of Christian activity. In tract distribution, in charitable visitation, and especially in Sunday-school labor, it has been ours to hold an honored place. In our Sunday-schools we have had a corps of teachers, male and female, which any Church might well be proud of. As Churches now are constituted, the Sunday-school, more than all agencies beside, demands the talent, disciplines the skill, and directs the labor of their members. Sunday-school teachers are pre-eminently the Church's working force. Found in the schools, they are found also in the lanes and alleys of a great City, in the social prayer-meetings, and in the sanctuary services. Giving time,

strength, money, to the work of practical Christianity, they never withhold from pastors the truest sympathy or the best support. Through their exertions, mainly, during my pastorate, two simultaneous and thorough explorations of the Districts immediately east and west of this Church edifice, have been made with gratifying results, in gathering children into the schools and families into the Congregation. From their classes have come much the larger proportion of additions to our communion, and all the young men who, justly esteemed our jewels, are prosecuting studies preparatory to the Gospel ministry.

Still another of the items which I would include in the history of our connection, is the display of hearty sympathy with our Country in the gigantic struggle for life now going forward. We have had no lust of conquest, no purpose of vandal violence, no design to

affect injuriously the rights and interests of any section of our land, or of any portion of our countrymen, but we have had that love of law, order, government, nationality, which has risen superior to every subordinate consideration, and has ranged us with all who demand nothing less than that the flag of our fathers, undimmed by the loss of a single star, shall float from the Lakes to the Gulf, and from the Atlantic to the Pacific shore. We are thoroughly serious in this; we are purely, prayerfully, profoundly conscientious. Hence, we have given our money to the national cause, and to the relief of sick, suffering soldiers. Hence, too, we have given our personal service to the brave men whom disease or disaster made inmates of our hospitals. And hence, above all, we have given, first and last, more than one hundred of our sons, husbands, brothers. to that great army whose simple, sub-



lime task is that of defending, against domestic traitors and foreign foes, our Country's integrity. Of our own volunteers, some have come back to us with shattered health, and some have been borne to us in coffins, but all are enshrined forever in our hearts.

Still another of the items which I would record among the prominent facts in the history of our connection, is the joyful entrance into Heaven of so many from our communion. We account it the end of all Church-arrangements, and of all Christian efforts to save souls; to fit immortal ones for the holy companionships of the skies. We may not say that all who die in the visible Church are of necessity numbered among the saved, but from the *seventy* Church-members whom I have buried, we can single out many of whose joyful entrance into Heaven we may not have a doubt. Among these sainted dead are two

of our Elders, Isaac Will and Charles Deal ; among them, some of the holiest men and devoutest women this Church has ever had. The days we laid their bodies in the dust were sad days with us ; but, remembering them this morning, we murmur not, nor grieve. We rather rejoice that they are safe in glory ; that they no longer tread earth's toilsome, tearful ways ; that they are holy, happy now, and will be growingly forever.

But, omitting other items in the history of our connection, I would simply add that during my pastorate, I have solemnized one hundred and eleven marriages ; have attended to the grave two hundred and thirty of the dead ; have administered baptism to two hundred and eleven persons, children and adults ; and have received the covenant vows of three hundred and thirty-one persons connecting themselves with this Church, either on pro-

fession or on certificate, an annual average of thirty.

Our growth has been gradual but stable. We have had no seasons of marked excitement and of large ingathering, but we have had the Spirit's influence descending as the dew. The year 1858 was one of more than ordinary quickening, fifty-four persons entering our communion. And, to-day, without reckoning the names of more than a hundred persons who, in the changes of pastorates, and especially of residences in a crowded city, have dropped from the knowledge of Session, we count four hundred and sixty names on our roll of Church-members.

We have, too, abundant occasion to thank God for the steady progress we have made in pecuniary strength. It is a noteworthy, gratifying fact that, amid all the losses, expenditures, and excitements of a wasting civil

war, the past year has been, in contributions and Church-income, the very best year of my pastorate.

But I turn from these special notices of the four pastorates in succession, to state briefly some general particulars illustrative of continuous congregational life.

In reading the manuscript records of the Corporation, I have been constantly reminded that an accurate account of the varied modes of *warming* and *lighting* the Church edifice, would be the history of much of the world's progress in science and art the past half century.

The mode of warming the Church edifice in use at the installation of Mr. Patterson, was that of ten-plated, wood-burning stoves. Two years later, an immense improvement on

these stoves was effected, as was thought, by setting up what are described as *Pyramid Stoves*, but wood-burners still. It is in November, 1819, that we first read of an order to purchase coal *for the Session room*, and this by way of experiment.\*

Wood and coal apparently waged with each other a doubtful warfare for years, when the gradual change of public opinion brought coal into the ascendant. At the transfer of the Congregation to this house, coal was the only fuel used, but, from the imperfection of the stoves in which it was burned, failed to supply the requisite warmth.

At length, in a happy moment, some one invented, and the Trustees introduced, those huge, coal-burning heaters, which, four in number, were set up in the basement rooms beneath registers opening in the aisles of the audience-

\* Manuscript records of the Board of Trustees.

chamber, and which, in use when I began my ministry, had the merit of thoroughly roasting all in the Sunday-schools around them, if they did not comfortably warm all who came to worship above them.

In time, these heaters gave place to two furnaces in a single air-chamber underneath the basement rooms. This improvement, made in 1856, at a cost of four hundred and fifty dollars, has proved eminently satisfactory.

Such in outline, is the history of warming the house in which the Congregation have worshipped. It is substantially the history of coal consumption ; of steamships and iron-plated monitors ; of railroads and workshops ; of mining, mechanical, and manufacturing industry.

Nor is the history of lighting less suggestive than the history of warming. Fifty years ago, evening services in the Church edifice were

not held. The revival of 1816 made the first demand for such services; and, in that year, we read of the purchase of ten brass branch candlesticks, and of a box of mould candles.\*

In 1818, at the instance of some progressives in the Board of Trustees, lamps for oil were ordered, but a conflict between candles and oil, similar to that between wood and coal, seems for a long time to have been maintained with like result. At the opening of this house in 1832, oil alone was in use, and continued in use until 1841, when gas displaced it.

\* Manuscript records of the Board of Trustees.

During most of the first quarter of this century, candles were universally used for lighting Churches. In the manuscript journals of Mr. Isaac Snowden, an elder for many years in the Second Church, is a notice, under date of Monday, 23d May, 1803, of a missionary sermon preached in the Second Church by the Rev. Mr. Kollock. After mentioning that Drs. Alexander and Green aided Mr. Kollock in the services introductory to the sermon, he adds: "These gentlemen sat in the pulpit and snuffed the candles, so that neither the speaker nor the audience were interrupted by the sexton's going up and down repeatedly to and from the pulpit."

Candles, oil, gas! What three words could better tell the eventful story of the world's half century progress!

The history of this Church cannot be written without some notice of its SUNDAY-SCHOOLS. In 1815, as I have had occasion already to remark, the Union Sabbath-School Association, composed of worshippers in this Church, was formed, at the instance of Mr. Patterson, to search out poor children, to gather them into schools, to instruct them gratuitously in the Scriptures, not less than one hour on the morning and afternoon of every Sabbath, to go with them to the house of God, to watch over them during Divine service, and tenderly to pray for them.\*

\* Preamble to the Constitution and By-laws of the Union Sabbath-School Association.

The Association suggested by Mr. Patterson in aid of Sunday-schools, embodies the two ideas of *gratuitous* and *religious*



The first members of this Association were almost entirely females, who, for years, took the chief oversight and direction of its schools, whilst the management of its finances was intrusted to the male members. At the close of its first year of labor, coincident with the close of those protracted services which the revival of 1816 prompted, a very large school,

instruction. It is believed to have been the first association of the kind in this country; certainly the first in this city. Before its organization, benevolent individuals, here and there, had labored on this plan, but had never reduced its underlying principles to system, and had never summoned church-members, as such, to co-operative effort. In 1791, the First-day or Sunday-School Society, of Philadelphia, was formed, but its teachers were hired and its teaching more secular than religious. In 1810, the Rev. Robert May, an English Independent minister, sojourning in Philadelphia, preparatory to entering on the work of missions in India, originated an association of *gratuitous teachers*, but the character of the instruction was the same as that of the First-day Society. His effort contemplated simply the saving of expense in the conduct of Sunday-schools, and so the extension of their benefits. When he left for India, the Society he was instrumental in forming, declined and died.

consisting of a male and female department, was in hopeful progress, in separate rooms, on Coates Street, near the Church edifice.

The success of this school, and the quickened zeal of the Congregation, stimulated the establishment of other schools; some under the care of the Union Sabbath-School Association; some under the care of members of the Church, acting independently; and some under the care of a second association, styled "The Combined Sabbath-School Association of the Northern Liberties." I am not able to state the precise order in which these several schools were begun, the records of the Union Sabbath-School Association for the first five years of its history, and all the records of the Combined Sabbath-School Association, through the whole term of its fifteen years' existence, having been lost; but, in 1820, the Union Sabbath-School Association had under its care

five schools, which are named as follows: the Coates Street School; the Spring Garden School; the Cohocksink School; the Kensington School, and the Colored School. These schools are reported as having an aggregate of six hundred and fifty scholars. Of them, I first submit some brief notices.

The COATES STREET SCHOOL, at all times the largest, formed an important part of the congregations in the Church edifice on the Sabbath, and contributed much of the material from which additions to the communion were drawn. In 1833, it was transferred, with the Congregation, to the new Church edifice on Buttonwood Street, where it still lives in manifestation of an energy and success quite equal to any showings of the past.\*

\* The number of enrolled scholars in this school is about 250; the amount of annual contributions to benevolent objects about \$300. In the school is also a Mite Society composed of the teachers and their friends, and organized to raise means

The SPRING GARDEN SCHOOL, begun in 1817, as nearly as I can determine, was held at the corner of Buttonwood and Eighth Streets. At its opening, some fifty children were in attendance, gathered from poor dwellings, which numerous butcher shambles in that vicinity had attracted. Between the site of the school and the built portions of the town, there stretched a wide interval of open grounds and of occasional lots, inclosed with post and rail fences. Here, for thirty-four years, a corps of faithful teachers, with much to encourage them most of the time, perseveringly labored, relinquishing their work not until the changed circumstances of the District, and the urgent calls for laborers elsewhere, plainly demanded it.

The COHOCKSINK SCHOOL, begun, as I suppose,

for paying the salary of a music instructor, and for making additions to the library. The mite collections, last year, were rising \$200.

about the time of that in Spring Garden, was located, according to the records of the Association, "a mile and a half from town." Its average attendance of scholars through most of the ten years of its existence numbered eighty. Its remoteness and the consequent difficulty in commanding the services of teachers led to its discontinuance in the year 1828, but not before other Churches, in the vicinity, were prepared to carry forward the work it had begun.\*

The KENSINGTON SCHOOL, opened near the time of the opening of the Spring Garden and Cohocksink Schools, was located at the first, in "Frankford Road above Otter." Its his-

\* In December, 1818, Mr. Patterson reported to Philadelphia Presbytery that he had organized "The First Church of Cohocksink," with two elders. The Church was taken under care of Presbytery, but never became self-sustaining, and, finally, was disbanded. The present First Church of Cohocksink was organized by Rev. Dr. John McDowell, 8th March, 1840.

tory is one of singular alternations between the gladness of success and the gloom of despondency. At one time, over two hundred children and more teachers than can be well employed, are in attendance; at another time, few children and fewer teachers extort from successive superintendents the wail of lamentation. For eighteen years of its history it was a migratory school, wandering from room to room and from street to street, wherever it could find a local habitation. So great were the embarrassments from this source, and so important was the school to the destitute District immediately around it, that the Association, in 1835, erected, on Dunton Street above Otter, a school-house, which, finished in May of the following year, furnished the long-needed accommodation. In this house, with varying fortunes, the school was continued until November, 1862, when, from the multi-

plication of Churches and schools in its neighborhood, its discontinuance was judged expedient.

The COLORED SCHOOL began its existence somewhat later than the other mission-schools, and, for more than ten years, was efficiently conducted. Its locality was a room on Coates Street above Fourth, where now stands the African Methodist Episcopal Union Church. Here, with manifest tokens of the Divine approval and blessing, two hundred scholars, children and adults, were frequently assembled; but the formation of a Colored Church, and the necessity of concentrating the interest of the colored people, led to the discontinuance of the school in the year 1829.\*

\* This colored Sunday-school was not the only instrumentality employed by the Church to bless and save the colored population of the Liberties. In Brown Street above Fourth, where now the Zoar Church stands, a NIGHT school for colored adults, one evening in the week, was successfully carried on

Coincident with the discontinuance of the Colored School was the reception by the Union Sabbath-School Association, of a school named the NAZARENE, which individual members of the Church, young ladies chiefly, had, four years before, begun on Charlotte Street near Franklin. Starting with one hundred scholars, and reaching two hundred in a few months, this school was one of great efficiency. In 1830, it was removed, on the invitation of Mr. George Wilson, to a large, new, brick Sunday-school house, which he, at his own expense, had erected on ground in the line of Fourth Street, and above the present Thompson Street, where for years it was held.

But whilst the Union Sabbath-School Association was thus aiding the work of gratuitous,

for years. In this school, many of the most respectable colored people of the District were taught to read and write, of whom some few still live to praise their benefactors. The average attendance is represented as *fifty* scholars.



religious instruction, another association, consisting of members of this Church, was formed for a similar purpose. This association was styled "The Combined," and was organized in the year 1818. It had under its care, from first to last, according to the best information I have been able to gather, four Schools: one at the corner of Second Street and Germantown Road, begun in 1818 and removed in 1820 to Berkley Court, now Lawrence Street, where, for years, the average attendance was sixty scholars; another, in the third story of the Lecture-room on Coates Street, begun about 1819 and continued several years, with an average attendance of seventy-five scholars; another in Ulrick's Alley, but the time of beginning and the average attendance I cannot ascertain; and the other at the corner of Third Street and Germantown Road, begun about 1821, but soon removed to a commodious Mis-

sion Schoolhouse, which the Association had built on ground a little north of Otter, where Hope Street now is. This fourth School was the principal one, numbering never less than one hundred and fifty scholars, and exerting, for more than a dozen years, an extended and healthful influence.\*

Beside the ten schools thus briefly described, six under the care of the Union Sabbath-School Association, and four under the care of the Combined, there were begun, at various times, thirteen others, which I can merely enumerate.

\* In this Mission House, 2d October, 1832, Mr. Patterson organized "The Second Presbyterian Church of Kensington." To aid in forming this organization, fourteen persons from his pastoral charge had been dismissed. Three elders were elected, Samuel Wilson, William E. Cornwell, and David Henderson; all late members of Philadelphia N. L. First Church. In 1838, the Church changed its ecclesiastical relations by union with the German Reformed denomination, but in 1846 was disbanded, most of its members entering Kensington First Church, Rev. George Chandler, pastor.

First, the BARTON School, near the spot where Laurel and Front Streets now intersect, begun about 1817, and continued several years, with an average attendance of one hundred scholars.

Next, the HART LANE School, three miles from town, in the line of Second Street, begun in 1820 and continued two years, with an average attendance of fifty scholars.

Next, the RISING SUN School, at the fork of the Germantown and York Roads, begun about 1822, and continued some three years, with an average attendance of sixty scholars.

Next, the RACE STREET School, at Twelfth and Race, in a poor suburb of the City proper, begun about 1824, and continued five years, with an average attendance of seventy-five scholars.

Next, the EASTBURN School, on Charlotte Street near Beaver, begun about 1825, and

continued for more than twenty years, with an average attendance of one hundred and fifty scholars.

Next, the KIRKE WHITE School, begun in 1828, on Kunkle, now Dillwyn Street, above Callowhill, and subsequently removed to Keim's Hall, on Fourth Street below Callowhill, with an average attendance of seventy-five scholars.

Next, the INFANT School, which begun in the study of the new Church edifice on Buttonwood Street in 1834, and suspended in 1841, was, two years after, under the auspices of the Union Sabbath-School Association, resumed in the Trustees' room, where, to-day, it is large and flourishing.\*

\* This school has more than one hundred and fifty enrolled scholars. It gives from thirty to forty dollars annually to Foreign Missions, and sends annually to the more advanced school, taught in the Lecture-room of the Church, an average of twenty-five children.

Next, the *MISSIONARY* School, which begun about 1835 on Sixth Street above Poplar, and subsequently removed to Sixth and Coates, was, with an average attendance of eighty scholars, taken under the care of the Union Sabbath-School Association in 1838, but was discontinued in 1839.

Next, the *MARION* School, opened the sixth day of December, 1835, and continued for four years in Smith's Alley, with an average attendance of sixty scholars.

Next, the *COATES STREET COLORED* School, begun about 1840, in Coates Street above Fifth, and continued some three years, with an average attendance of ninety scholars.

Next, the *UNION* School, which begun in 1852, by the Union Sabbath-School Association, in the Lecture-room of the old Church on Coates Street above Second, had, when transferred that same year to the Union Presby-

terian Church of the Northern Liberties, more than one hundred scholars.\*

Next, the PENN HOSE School, begun in the South Penn Hose House, in the spring of 1859, but, after a few months' existence, suspended.

Next, the BRIGGSVILLE School, which, begun in Delaware County, near Media, in the spring of 1860, by one of our students for the Gospel ministry, is aided annually by the Buttonwood Street School with gifts of money and books, and, through eight months of the year, with an average attendance of fifty scholars, is most efficiently conducted.†

\* The Union Pre-byterian Church was constituted by Philadelphia Fourth Presbytery, in October, 1852, of forty-five communicants, dismissed for the purpose by the Session of Philadelphia N. L. First Church. The enterprise proving unsuccessful, the Church was disbanded, many of its members returning to their old home.

† See Appendix IV.

Thus, it appears that, first and last, during forty-nine years of Sunday-school labor, this Church has had the care of not less than twenty-three schools, some of them large, and none of them with a smaller average attendance than fifty scholars. If, to-day, we could assemble all who, as superintendents, librarians, teachers, scholars, were identified more or less closely with these schools, what an exceeding great army would confront us!

The plan of instruction early adopted in the schools, and rigidly adhered to for years, was the recitation of Scripture verses and of hymns.\* Brown's Catechism was subsequently introduced, and, later still, the As-

\* In the recitation of Scripture verses, some pupils in the schools displayed remarkable power of memory. It is related that in the Eastburn School, a young lady, during the few years of her attendance as a scholar, recited to the superintendent the whole of the New Testament and quite one-half of the Old.

sembly's Shorter Catechism. Question-books are of comparatively recent date.

In reward for *memoriter* recitations, tickets, blue and red, were given, and, at fixed rates, were exchanged for premium books, the presentation of which, on Christmas or New Year's day, was the festival time of the year. The ticket system continued in use until 1840, when it was abandoned. Two years afterward, however, it was restored; but, in 1844, was again abandoned. In 1857, it was once more adopted, but, the year following, was finally abandoned.

For ten years past it has been the custom, at the anniversary of the schools in May, to present a copy of the Scriptures to every scholar who, during the year, has accurately recited to the pastor the Assembly's Shorter Catechism. Scores of Bibles, worthily won, have thus been widely distributed.



As early as the year 1821, attention was directed to the formation of libraries for the schools, but it was not until 1827 that this important enterprise was earnestly attempted. The teachers of the Coates Street School, contributing themselves the money, purchased a library of two hundred volumes, and their example was speedily followed by the teachers in all the schools. In 1836, when the Coates Street School had been three years in the Church edifice on Buttonwood Street, the teachers again contributing the money, a new library of six hundred volumes was purchased. This library was the beginning of that now in use, which, after the wear and waste of more than a quarter century, and with, perhaps, not a volume in it of the original purchase, numbers to-day more than one thousand volumes, many of them valuable.

In 1846 the first Sunday-school papers were

purchased, and, with occasional changes of the papers themselves, the choice alternating between those published by the American Sunday-School Union and those by the American Tract Society, have ever since been stately distributed.

From the beginning of my pastorate to the present time, I have been accustomed to meet the schools taught in the Church edifice, on the first Sabbath of every alternate month, to catechize them in the Assembly's Shorter Catechism, and to preach the Gospel to them. The preaching services have ever been characterized by thorough attention and eager interest; and, as I have had occasion to know, have not been unattended by the blessing of Him who, in the days of His flesh, said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven."

In all the schools, too, from the earliest times to the present, systematic contributions to benevolent objects have been made. It is suggestive to read the record of these objects. Now the contribution is in aid of the education of Indian youth; now, of some colored man who is about to enter Africa as a missionary; now, of some young man, a member of the Church, who is struggling to enter the ministry; now, of Sunday-schools in the West; now, of Bible distribution; now, of a feeble Church, sometimes in, sometimes near Philadelphia; now, of Home Missions; and now, of Foreign Missions. Thus the whole field of Christian enterprise has been, year by year, surveyed; and thus an intelligent sympathy with Christ's heart has been steadily fostered.

But I may not extend this general notice of our Sunday-schools. Nor may I attempt

the slightest estimate of the good which these schools have effected. What thousands they have trained for usefulness on earth; what thousands for happiness in heaven! Some faint reflections of their manifold utilities may, indeed, be seen in the material prosperity of the various localities where they have noiselessly wrought, especially in the number and influence of the Churches occupying their sites, and, by natural law, outspringing from them, but their real power, and their actual results, can only be learned from the revelations of eternity.

The ELDERSHIP of this Church deserves a fuller notice and ampler justice than I can give. In the fifty years now past, twenty-one persons have been inducted into the office: four by Dr. Janeway in connection with the organization of the Church; nine by Mr. Pat-

terson; three by Dr. Carroll; five by me.\* Of the four ordained and installed by Dr. Janeway, not one is now living. Of the nine ordained and installed by Mr. Patterson, but two are living, SAMUEL S. BARRY and ADAM H. HINKEL: the former, in Yonkers, N. Y.; the latter, an Elder, still with us. Of the three ordained and installed by Dr. Carroll, all are living, but all have gone from us to other churches: ANTHONY GREEN, to Milwaukee; WILLIAM SOBY, to Beverly, N. J.; NICHOLAS B. UNRUH, to Germantown. Of the five ordained and installed by me, one, CHARLES DEAL, has deceased, but the surviving four, JOHN B. STEVENSON, JACOB H. ZIEGENFUS, PETER A. JORDAN, and ELI H. ELDRIDGE, are all members of our Session to-day.\*

Of the twenty-one who, during the half century, have served in the Eldership, five,

\* See Appendix V.

JOHN GOURLEY, ROBERT SAWYER, JOSEPH ABBOTT, ISAAC WILL, and CHARLES DEAL, deceased while in office. Although unable to describe these brethren as their worth and work demand, I may not yet omit brief notice of them.

JOHN GOURLEY, the first of our Elders dying in office, was one of the four whom Dr. Janeway ordained and installed on Sabbath, the twenty-third day of May, 1813. He was a man of singularly amiable and gentle spirit, a devout Christian, and a faithful elder.

In the revival of 1816, he rendered valuable aid to the overburdened pastor, but through most of the following year, he was an invalid. He appeared in Session the last time on the seventh day of January, 1817, and thenceforward to the seventeenth day of November, when he died, his strength of body slowly, yet steadily, declined. His end was peace.

ROBERT SAWYER, the second of our Elders dying in office, was received into the communion of this Church, on public profession of faith in Christ, the fifth day of March, 1814; was ordained and installed by Mr. Patterson on the eighteenth day of July, 1820; and was called to die on the fourth day of January, 1830. As member and Elder of the Church he was equally conscientious and indefatigable in every good word and work.

In the Eldership he approved himself one of Mr. Patterson's most efficient helpers. He was pre-eminently the praying and working Elder. Engaged, six days of the week, in a laborious occupation, which gave him, at noon, but a single hour for rest, he habitually spent the half of it in closet prayer. He kept in his drawer a paper on which he had written the names of persons whom he wished to re-

member at a throne of grace, and, day by day, in their behalf, he wrestled with Jehovah.

Of those he prayed for, many were converted, and some were made most eminent Christians. Singular to tell, his ordinary speech was slow and stammering, but in prayer his fluency and fervor were alike remarkable.

Nor was he more earnest in praying than in working. The evening of every week-day found him somewhere in religious meetings: two evenings in the Church; the other four in little gatherings for prayer and exhortation which he himself had planned.

Like his pastor, he had a passion for saving souls. He overlooked no lane or alley; he passed by no humble, wretched home in all the Liberties. Through night and storm, guided by his lantern, which was his almost constant companion in missionary work, he



went everywhere. It is believed, that to all residing in the District, the person and the lantern of Robert Sawyer were well-nigh as familiar as the principal streets or the prominent buildings.

Liberal in money gifts, although of moderate circumstances, diligent in business, fervent in spirit, serving the Lord, he was universally respected, and when he died, "devout men made great lamentation over him."

Under date of fourth January, 1830, Mr. Patterson wrote in his journal: "This day I witnessed the calm and peaceful death of one of the most useful men in my Church. That Scripture, indeed, was fulfilled in him, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' A few minutes before he ceased to breathe, he was asked if he had any fears of death. He replied, 'No, no fears at all.' He was one of my best friends

and supporters; and I thank the great Head of the Church that He gave me so useful a man. Perhaps few men, if any, in this City, made a better use of their talents and influence than he did."

JOSEPH ABBOTT, the third of our Elders dying in office, was one of the four ordained and installed by Dr. Janeway, and was associated with Mr. Patterson, in the Church Session, a longer term than any other Elder. He was a man of strong sense, of calm, clear judgment, and of unquestioned, unquestionable piety. Without the culture of Francis Markoe, and without the fervor of Robert Sawyer, he revealed a character so noble in attribute, and so massive in proportion, that his influence was scarcely inferior to that of either.

He was especially distinguished by know-

ledge of Scripture. He made the word of God, in literal sense, the man of his counsel. Mr. Patterson, himself a diligent Bible student, is quoted as saying, that of all the men he ever knew, Joseph Abbott had the rarest and readiest command of Scripture texts.

A safe and trusted counsellor, a quiet yet efficient worker, an invaluable church officer, a steadfast friend, a true, honest, Christian man, he stood beside his pastor through evil and through good report. On the records of Session, whatever name does not appear as present at meetings, where scores are asking admission to Church communion, or where unworthy members are to be dealt with in discipline, his name is never missed.

At the close of November, 1831, he is recorded as present at Session; at the next Sessional meeting, some few weeks thereafter, he

is absent, and never again is present, for God, meanwhile, has said to him, "Come up higher."

ISAAC WILL, the fourth of our Elders dying in office, was converted and received into the Church during the great revival of 1816, and was, with Robert Sawyer and Robert Wallace, ordained and installed by Mr. Patterson on the eighteenth day of July, 1820. For thirty-seven years, nearly, he filled with great fidelity and acceptance the office of Elder. In Sessional responsibility and labor he was associated with every pastor the Church has had: with Mr. Patterson more than seventeen years; with me, nearly five.

He was a fine example of the elevating and ennobling influence of Christianity. Possessed of few early advantages, and arrived at middle life when making a profession of religion, he revealed a mental activity which before he

had not shown, and sought with diligence the knowledge which now he felt the need of. He searched the Scriptures as for hid treasures; he availed himself of whatever helps to the understanding of the Word he could command; and he read with uncommon care the standard authors in divinity, and the best treatises in our language on practical religion.

When I first knew him, he was seventy years old, yet his memory was unimpaired, and his intelligence surprising. He was a Calvinist from experience and conviction. It was impossible to hear him pray without impression that his sense of dependence on God was real, and that his apprehension of truth was as comprehensive as clear.

Entering the Session about the time that Francis Markoe, removing to New York City, left it, and when, of the earlier Elders, Joseph Abbott was the only one remaining, he ap-

proved himself “not a whit behind the very chiefest.” Working, like Robert Sawyer, with his own hands, day by day, like Robert Sawyer he was “instant in season, out of season; purchasing to himself a good degree and great boldness in the faith which is in Christ Jesus.”

At the close of February, 1857, his seat in the Session and in the Sanctuary, was vacant because “he was sick nigh unto death.” It was my privilege, almost daily, to speak to him of Jesus, and to hear from him the calmest, most assuring testimonies to the power and the preciousness of that faith which, through more than forty years, he had professed.

His disease was typhoid fever. On the morning of Thursday, 12th March, after a sleepless night, as the light of day streamed in and the restlessness he had been subject to subsided, he prayed aloud with manifest re-

freshment, and, turning to his daughter, said, "Now I think I shall sleep." Sinking into gentle slumber, and continuing quiet for an hour or more, he was called but heard not. He slept in Jesus. He had died without movement, and while watchful love was guarding the stillness of his chamber.

CHARLES DEAL, the last of our Elders dying in office, was, on the thirteenth day of December, 1839, during the pastorate of Dr. Carroll, received into the communion of this Church on certificate from the Franklin Street Presbyterian Church of Philadelphia. Elected to the office of Ruling Elder, he, with four others, was ordained and installed by me on the evening of the day we buried Isaac Will, the fifteenth day of March, 1857.

He first made a profession of religion in the Fifth Presbyterian Church, a short time

after its organization, and under the ministry of the Rev. James K. Burch, the predecessor of Dr. Skinner. His exercises of mind were unusually pungent; his conversion from sin to holiness most manifest and thorough.

From the beginning of his religious life to its close, he held steadily on his way. Never swayed by impulse, but always moved by principle, he was uniformly calm, considerate, conscientious, consistent. Year after year he sat at the head of his Sunday-school class, without show of weariness, or without thought of change. Year after year he filled his place in the Sabbath-congregation, and in the week-night assembly for lecture and social prayer, nor seemed to imagine that other than this was at all possible.

His habitual sense of duty was as strong as I have ever known, and yet his modesty was as real as his merit. Indeed, if he erred



in any respect, it was in not assuming in the Church that prominence to which his character, intelligence, position, and the free suffrage of his brethren alike entitled him. When nominated for the Eldership he shrank from the office, and would certainly have declined it, if conscience had allowed him, but when ordained and installed he carried into the new sphere of responsibility the same quiet earnestness that he had always shown.

He was permitted, however, to fill the office but little more than six months. The summer of 1857 found him feeble, and made him more so. Present at our July communion he went soon after to the sea-side, but growing weaker rather than stronger he returned to the City, and, on the morning of Monday, the twenty-fourth day of August, yielded his life. He died as he had lived, "looking unto Jesus." On the Thursday following we buried him,

not without tears : tears of grief that he had gone from earth ; tears of gladness that he had entered heaven.

But I must hasten. Of the fifty-two communicants constituting this Church, Mrs. ELIZABETH GOURLEY, wife of John Gourley, Elder, now Mrs. Close, widow of the late Henry Close, is the only survivor ; and she, to-day, is a communicant in the Church on Sixth Street above Green. With us, however, there lingers still a venerable woman, Mrs. SARAH MOORE, who, connecting herself on profession with the Second Church in 1805 and worshipping at Second and Coates from the opening there by Dr. Green of the house which he and others built, was received on certificate into the communion of this Church, the fifth day of March, 1814, a few weeks after Mr. Patterson's installation. So far as I know,

these aged and devout women are the sole links between our Church's present and its earliest past.

To the original fifty-two, there have been added, during the half century, twenty-five hundred and two persons, an average of fifty a year. Of the whole number connected with the Church from the first, many have died in its communion; many have entered the communion of other Churches in this City or elsewhere; some have been dismissed in a body to constitute new Churches; and some have proved unfaithful to their covenant vows.

What assurance have we in this that neither death nor dismissal nor defection can destroy an individual Church's life so long as it has the favor of its Living Head. Through fifty years this Church has had a visible succession, and shall have, through three times fifty years to come, if proving loyal to the

highest truth, and needful to the glory of its Lord.

In the half century now completed, this Church has had the oversight of four Presbyteries, each a constituent of the General Assembly of the Presbyterian Church in the United States of America, namely, the Philadelphia Presbytery; the Philadelphia Second, commonly designated the Assembly's Second; the Philadelphia Third, the same substantially as the Assembly's Second; and the Philadelphia Fourth. With the Philadelphia Presbytery it was connected from its organization in 1814 to the year 1832; with the Philadelphia Second, from 1832 to 1836; with the Philadelphia Third, from 1836 to 1851; with the Philadelphia Fourth, from 1851 to this present time.

All acquainted, however slightly, with eccle-

siastical conflicts and changes in this City, recognize in these Presbyterial connections the outline of that painful story, which tells the cleaving in twain of the great Presbyterian body, and the standing apart, to this day, in despite of substantial oneness in faith and order, of the powerful fragments.

And now, having asked of the days that are past in respect to the first half century of our history as a Church, I conclude all with some few thoughts which the inquiry has pressed upon me.

1. One thought is, *the power for good of every individual Church.*

In the pictorial language of the old Hebrews, the word used to express a natural spring of living water is properly the word for the human eye. The idea thus enshrined is the beautiful one that a bubbling, ever-

flowing fountain is the eye of the landscape. What life in such an eye! What greenness, growth, grace, glory, all around it!

Now, this Church of the Living God, in sense the very grandest, has been the landscape's eye. Think of the death and darkness which once reigned throughout the Liberties! Think of the life and light which from this Church, as from an ever-welling spring, have steadily flowed! What the prophet saw as shadowy vision, we see as substantial fact: "In the wilderness have waters broken out, and streams in the desert; the parched ground has become a pool, and the thirsty land springs of water."

2. But another thought, which inquiry of the past has brought home to me with force, is *the responsibility to God and men of every individual member of a Church.*

When we speak of forty prayer-meetings,

and of twenty-three Sunday-schools, sustained by this Church, at various times, in fifty years, we simply say that very many of the twenty-five hundred members whose names have, first and last, been placed upon our Church-roll, owned and obeyed the promptings of a realized, individual responsibility. Not else could such results have been achieved. Those coral islands which insects build, depend not more on the industry of every tiny worker, than meetings for worship, and schools for instruction, on the fidelity of every individual helper in them.

Now, in strict proportion to the value, temporal and spiritual, of religious meetings and Sunday-schools, is the responsibility to God and men of individual Church-members. In the light of our history we cannot but see clearly what vast responsibilities rested on such faithful workers in the Eldership as

JOSEPH ABBOTT, ROBERT SAWYER, ISAAC WILL, and CHARLES DEAL, and on such equally faithful workers in the membership as CYRUS DANFORTH and MARGARET REYNOLDS, JAMES TODD and SARAH KEIM, HARVEY HAND and MARY STUART DAVIS, all now upon our roll of honored dead.

But certainly we cannot fail to see in the light of this same history, that responsibilities not less vast, rested on all who, with abilities coextensive with those of the worthies whom we honor, fell short in diligence and duty. The good *not* accomplished by professed workers in the Master's vineyard, is quite as real a measure of individual responsibility as that which has been.

O brethren! what need for us to lay all this to heart! We are now in the place of hundreds who have gone before us. From them all; from faithful and unfaithful ones alike;



we catch the echoes of Christ's word to each of us: BE THOU FAITHFUL UNTO DEATH.

3. But still another thought, which inquiry of the past has made to me overwhelmingly impressive, is *the shortness of life's working term*.

As I have read the manuscript records of the Church and Congregation, following characters traced by hands long mouldered into dust, I have had a buried generation round me. Now the penmanship is that of the FIRST pastor of this Church, and now of the THIRD. Now the scribe brought vividly before me is WILLIAM PORTER, a secretary of the Board of Trustees, whom I never saw; and now he is EDWARD F. WATSON, a secretary of this same Board, whom, ten years ago, I buried. Now, page after page, is the work of that faithful Sunday-school teacher and superintendent, OREN HYDE; and now a massive

volume is the ten years' work of that equally faithful Sunday-school teacher and superintendent, JOHN M. LINDSAY.

In literal sense, I have "entered into their labors," but the laborers—where are they? From pulpit and from pew, I hear their voices whispering, "One generation passeth away, and another generation cometh." Short, indeed, was the term of their working time, and ours, brethren, will be as short!

Then, let us work while it is day; let us do with our might what our hands find to do. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST BE WITH YOU ALL. AMEN.

# APPENDIX.

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## I.

### CHARTER OF THE FIRST PRESBYTERIAN CHURCH IN THE NORTHERN LIBERTIES.

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#### CHARTER.

*The Commonwealth of Pennsylvania,*

*To all to whom these presents shall come, greeting :*

WHEREAS Providence has been pleased to cast the lot of the persons whose names are hereunto subscribed, in this highly favored country of civil and religious liberty, where every person may worship Almighty God agreeably to the dictates of his conscience ; and whereas the subscribers, citizens of the State of Pennsylvania, and worshippers in the Presbyterian Church, at the corner of Second and Coates Streets, in the township of the Northern Liberties, and county of Philadelphia, lately collegiate with the Second Presbyterian Church, in the city of Philadelphia, have, by and with the consent of the Trustees and people of said Second Presbyterian

Church, in the city of Philadelphia, and sanctioned by an unanimous resolution of the Presbytery of Philadelphia, belonging to the General Assembly of the Presbyterian Church in the United States of America, convened at Philadelphia on the twentieth day of April, A. D. 1813, agreed to form the people worshipping in the building erected in the Northern Liberties, into a Church distinct and separate from the Second Presbyterian Church in Philadelphia, to be styled "The First Presbyterian Church in the Northern Liberties," to remain under the care and government of the said Presbytery of Philadelphia :

Now know ye, that the said persons whose names are hereunto subscribed, citizens of the said Commonwealth of Pennsylvania, having associated themselves for the purpose of worshipping Almighty God, and being desirous of acquiring and enjoying the powers and immunities of a corporation and body politic in law, it is hereby declared :

SECTION 1. That the said subscribers and their successors, being citizens as aforesaid, be, and they are hereby constituted and declared to be one body, politic and corporate in law, by the name, style, and title of the "First Presbyterian Church in the Northern Liberties," to have perpetual succession, and to be able to sue and be sued, to plead and to be impleaded in all courts of record, and to receive, purchase, hold, and enjoy, to them and their successors, lands, tenements and hereditaments, goods and chattels, of whatever nature, kind, or quality, real, personal, or mixed ; and the same from time to time to sell,

grant, demise, or dispose of, according to the objects, articles, and conditions of this instrument, and according to the by-laws of the corporation, or the will and intentions of the donors ; and to make, have, and use a common seal, and the same to break, alter, and renew at their pleasure, and also to ordain, establish, and put in execution such by-laws, ordinances, and regulations as shall be needful for the good government and support of the affairs of the said corporation, not being contrary to the laws and constitution of the United States, or of this State, or to the articles and provisions of this instrument of incorporation ; and generally to do all and singular the matter and thing which to them shall appertain as a body corporate in law ; provided always, that the clear yearly value, income, interest, or dividend of the messuages, lands, real estate, hereditaments, moneys, stock, goods, or chattels of the said corporation, shall not exceed the sum of five hundred pounds.

SECTION 2. That the affairs of this corporation shall be managed by fifteen Trustees, to be chosen by ballot, at such times and in such a manner and form as is hereafter directed ; provided, that the persons who have been already chosen as Trustees, viz., Joseph Grice, John Gourley, Robert Wallace, Joseph Abbott, Andrew Manderson, Joseph Weatherby, Branch Green, William White, John M. Hood, John Baker, John Shaw, Samuel Macferran, George Benner, Benjamin Naglee, and Samuel Grice, shall continue to be Trustees of this corporation, until others

shall be chosen to succeed them, according to the provisions of this instrument.

SECTION 3. That of the aforesaid Trustees, Joseph Grice, John Gourley, Robert Wallace, Joseph Abbott, and Andrew Manderson, shall continue to serve until the first Monday in December, in the year of our Lord one thousand eight hundred and fourteen, and until others are chosen in their stead; that Joseph Weatherby, Branch Green, William White, John M. Hood, and John Baker, shall continue to serve until the first Monday in December, in the year of our Lord one thousand eight hundred and fifteen, and until others are chosen in their stead; that John Shaw, Samuel Macferran, George Benner, Benjamin Naglee, and Samuel Grice, shall continue to serve until the first Monday in December, in the year of our Lord one thousand eight hundred and sixteen, and until others are chosen in their stead.

SECTION 4. That on the first Monday in December, of every year, the Congregation shall meet, public notice having been given from the Clerk's desk the Sunday preceding, for the purpose of electing, by ballot, five persons to supply the places of those Trustees whose time of service shall have expired at that period; and the vacancies may be supplied by a re-election of the same persons, or of others, as may seem good to the Congregation, and if by accident an election shall not be held for the purpose aforesaid, within one month after public notice having been given as above stated: provided, those Trustees whose time of service expires shall continue to

serve until such election. Vacancies by death, removal, or resignation of any of the Trustees, may be supplied by a special meeting held for that purpose, after public notice to the Congregation.

SECTION 5. No person shall be eligible to the office of Trustee, or capable of voting for Trustees, except such as contribute to the support of the Minister, to the Burial-ground, and to the funds of the Church generally, and who shall hold a pew, or part of a pew, in the aforesaid Church, in payment not less than one dollar and twenty-five cents annually, and shall not be in arrears for pew rent more than one year at the time of election.

SECTION 6. That the Trustees shall meet within three days after the election on the first Monday in December of every year, and select by ballot from among themselves, a President, Secretary, and Treasurer, and it shall be in the power of the Trustees to remove all or any of the aforesaid officers, whenever in their opinion the good of the Congregation requires. The Treasurer shall receive and account for all moneys coming to his hands belonging to the Church; shall give ample security on his accepting the office; and shall have his accounts settled annually, to be laid before the Congregation at their annual election for Trustees.

SECTION 7. That a majority of the Trustees shall form a quorum to transact all business; they shall keep fair records of their proceedings; their power shall extend to letting or renting pews, collecting pew rents, and dues of the corporation; keeping the

house in repair; paying the interest and debts of the corporation; choosing a Clerk and Sexton, with full powers to dismiss both or either of them, and choose others, whenever it shall seem good; collecting and paying the salaries of the Minister, Clerk, and Sexton: provided, that the said Trustees shall have no power to sell, alienate, or dispose of the property, or expend the funds of the Congregation for any purpose whatever (except the salaries of Minister, Clerk, and Sexton) beyond the sum of three hundred dollars per annum, without the consent of a majority of a congregational meeting, convened for the purpose after due notification.

SECTION 8. Whenever a special meeting of the Congregation shall be deemed necessary by a majority of the Trustees, it shall be their duty to call the Congregation together, by giving notice in the usual form, at least three days previous to the meeting, stating the time when, the place where, and the purpose for which the meeting is to be held.

(Here follow the signatures of the subscribers to the foregoing instrument.)

I certify that I have perused and examined the foregoing instrument, and am of opinion that the objects, articles, and conditions, therein set forth and contained, are lawful.

December 14th, 1813.

JARED INGERSOLL,  
Attorney-General.



We, the Justices of the Supreme Court of the Commonwealth of Pennsylvania, hereby certify that we have carefully examined the foregoing instrument of writing, and concur in opinion with the Attorney-General, that the objects, articles, and conditions, therein set forth and contained, are lawful.

Witness our hands, this sixteenth day of December, in the year one thousand eight hundred and thirteen.

WILLIAM TILGHMAN,  
J. YEATES,  
HUGH P. BRACKENRIDGE.

*Pennsylvania, ss.*

In the name, and by the authority, of the Commonwealth of Pennsylvania,  
Simon Snyder, Governor of the said Commonwealth,  
to Nathaniel B. Boileau, Esq., Secretary of the said Commonwealth, sends greeting :

Whereas it has been duly certified to me [SEAL.] by Jared Ingersoll, Attorney-General of the said Commonwealth, and by William Tilghman, Esq., Chief Justice, Jasper Yeates, and Hugh P. Brackenridge, Esqrs., Associate Judges of the Supreme Court of Pennsylvania, that they have respectively perused and examined the annexed act, or instrument for the incorporation of the "*First Presbyterian Church in the Northern Liberties,*" and that they concur in opinion that the objects, articles, and conditions, therein set forth and contained, are lawful :

Now know you, that in pursuance of an act of the

General Assembly, passed the sixth day of April, in the year of our Lord one thousand seven hundred and ninety-one, entitled "An act to confer on certain associations of the citizens of this Commonwealth, the powers and immunities of corporations, or bodies politic in law," I have transmitted the said act, or instrument of incorporation, unto you, the said Nathaniel B. Boileau, Esq., Secretary as aforesaid, hereby requiring you to enrol the same at the expense of the applicants; to the intent, that according to the objects, articles, and conditions, therein set forth and contained, the parties may become and be a corporation, and body politic in law and in fact, to have continuance by the name, style, and title, in the said instrument provided and declared.

Given under my hand, and the great seal of the State, at Harrisburg, the fifth day of January, one thousand eight hundred and fourteen, and of the Commonwealth, the thirty-eighth.

By the Governor.

N. B. BOILEAU,  
Secretary.

N. B. BOILEAU,  
Secretary.

Secretary's Office, Harrisburg, January  
[SEAL.] 6th, 1814. Enrolled in the office of the Secretary of the Commonwealth, in book No. 1, page 315, &c. &c., containing a record of sundry incorporations of religious, charitable, and literary societies. Witness my hand, and the lesser seal of the State, at Harrisburg aforesaid, the day and year aforesaid.

## II.

TRUSTEES OF THE FIRST PRESBYTERIAN CHURCH  
IN THE NORTHERN LIBERTIES.

THE corporate number of Trustees is fifteen, divided into three classes, which serve one, two, and three years respectively. Of the Trustees in the following list, many were re-elected at various times, but their names appear but once in connection with the first year of their election. The time of annual election is the first Monday in December. Presidents of the Board are designated by small capitals.

TRUSTEES.	YEAR OF ELECTION.
JOSEPH GRICE, . . . . .	1813.
John Gourley, . . . . .	“
Robert Wallace, . . . . .	“
Joseph Abbott, . . . . .	“
Andrew Manderson, . . . . .	“
Joseph Weatherby, . . . . .	“
Branch Green, . . . . .	“
William White, . . . . .	“
JOHN M. HOOD, . . . . .	“
John Baker, . . . . .	“
JOHN SHAW, . . . . .	“
Samuel Macferran, . . . . .	“
George Benner, . . . . .	“
Benjamin Naglee, . . . . .	“
Samuel Grice, . . . . .	“
John Naglee, . . . . .	1814.
John Brown, . . . . .	“
ROBERT BROOKE, . . . . .	“

TRUSTEES.	YEAR OF ELECTION.
Rees Morris, . . . . .	1814.
Thomas White, . . . . .	1815.
Andrew Wray, . . . . .	"
Charles Dingley, . . . . .	"
FRANCIS MARKOE, . . . . .	1816.
William A. Stokes, . . . . .	"
Samuel S. Barry, . . . . .	"
Joseph Pond, . . . . .	1817.
Isaac Will, . . . . .	"
Charles Anderson, . . . . .	"
CHARLES ELLIOTT, . . . . .	"
WILLIAM PORTER, . . . . .	1818.
William Simons, . . . . .	"
John Doughty, . . . . .	"
Cyrus Danforth, . . . . .	"
William Bruner, . . . . .	1819.
Leonard Jewell, . . . . .	"
William Heiss, . . . . .	"
J. George Flegel, . . . . .	1820.
ADAM H. HINKEL, . . . . .	"
George Shade, . . . . .	"
John Dickerson, . . . . .	1821.
Henry Close, . . . . .	"
John Hoeker, . . . . .	1823.
George Cragg, . . . . .	"
Jacob W. Smith, . . . . .	"
Hugh S. Magee, . . . . .	1824.
John Keim, . . . . .	1825.
E. N. Bridges, . . . . .	"
Joseph Ketler, . . . . .	"
George Wilson, . . . . .	"
Horatio Sansbury, M.D., . . . . .	1826.
James Patterson, . . . . .	"
James Russell, . . . . .	"
Joseph Naglee, . . . . .	1828.

TRUSTEES.	YEAR OF ELECTION
John Moore, . . . . .	1828.
Isaac Wright, . . . . .	“
Matthew Walker, . . . . .	1829.
ANDREW FENTON, . . . . .	“
James Donnelly, . . . . .	“
William Heaton, . . . . .	1830.
Jacob Stout, . . . . .	“
Thomas Wilson, M.D., . . . . .	1831.
William P. Aitken, . . . . .	“
Smith Law, . . . . .	“
Andrew D. Caldwell, . . . . .	“
Seth Collom, . . . . .	“
Jacob Painter, . . . . .	1832.
William Fiss, . . . . .	“
Lemuel P. Burton, . . . . .	“
M. M. Levis, M.D., . . . . .	1833.
Samuel Kirkpatrick, . . . . .	1834.
H. Kellogg, . . . . .	“
Ezekiel B. Foster, . . . . .	“
James Hunt, . . . . .	“
Henry Young, . . . . .	1835.
William Soby, . . . . .	“
Thomas B. Smith, . . . . .	1836.
JAMES TODD, . . . . .	1837.
William W. Perrine, M.D., . . . . .	“
Nicholas Helverson, . . . . .	“
Stilwell Eldredge, . . . . .	1838.
Nicholas B. Unruh, . . . . .	“
Anthony M. Warthman, . . . . .	1839.
Henry Bellerjeau, . . . . .	1840.
Benjamin Schlatter, . . . . .	“
William Stratton, . . . . .	“
James White, . . . . .	“
Anthony Green, . . . . .	1841.
John M. Test, . . . . .	“

TRUSTEES.	YEAR OF ELECTION.
HARVEY HAND, . . . . .	1842.
James S. Smith, . . . . .	"
Jenkin P. Tutton, . . . . .	1843.
John M. Lindsay, . . . . .	1844.
Thomas Leitch, . . . . .	"
Alexander W. Hall, . . . . .	1845.
MARTIN BELLOWES, . . . . .	"
JAMES GAY, . . . . .	1846.
Robert Haig, . . . . .	"
James T. Brodie, . . . . .	1847.
Edward F. Watson, . . . . .	"
Eli H. Eldridge, . . . . .	"
James Mitchel, . . . . .	"
Peter A. Jordan, . . . . .	1848.
William D. Baker, . . . . .	1849.
Christian Dull, . . . . .	"
Edward Hobart, . . . . .	"
Jacob Wagner, . . . . .	"
ROBERT LINDSAY, . . . . .	1850.
Jesse M. Cook, . . . . .	"
Simeon T. Zane, . . . . .	"
William S. Magee, . . . . .	1851.
THOMAS WOODBURY, . . . . .	1852.
Enos Bartlett, . . . . .	"
Henry S. Tarr, . . . . .	1853.
J. Atlee White, . . . . .	"
Jacob H. Ziegenfus, . . . . .	1854.
Oliver A. Lindsay, . . . . .	"
Thomas Darling, M.D., . . . . .	"
George S. Sharp, . . . . .	"
William Kennedy, . . . . .	1855.
ISAAC D. BUDD, . . . . .	1856.
William S. Black, . . . . .	1857.
Oscar Knipe, . . . . .	"
John S. Hoffman, . . . . .	"

TRUSTEES.	YEAR OF ELECTION.
Nathaniel O. Bennett, . . . . .	1857.
Jacob T. Whilt, . . . . .	“
Charles Bossert, . . . . .	“
Joseph W. Norbury, . . . . .	1858.
Charles H. Eldredge, . . . . .	“
John F. Taggart, . . . . .	1860.
John T. Sawyer, . . . . .	“
Joseph Campbell, . . . . .	“
Richard S. Cline, . . . . .	“
Charles H. Davis, . . . . .	“
John Philip Erwin, . . . . .	1861.
John Gay, . . . . .	1862.

## TRUSTEES IN OFFICE, JANUARY, 1864.

Thomas Woodbury, *President.*

Joseph W. Norbury, *Secretary.*

John Gay, *Treasurer.*

William S. Magee, *Pew Agent.*

Charles H. Eldredge.

Charles Bossert.

Martin Bellows.

Nathaniel O. Bennett.

John T. Sawyer.

John F. Taggart.

William Kennedy.

Joseph Campbell.

Richard S. Cline.

Oliver A. Lindsay.

John Philip Erwin.

## III.

## NAMES OF COMMUNICANTS

DISMISSED FROM PHILADELPHIA SECOND PRESBYTERIAN  
CHURCH, TO CONSTITUTE "THE FIRST PRESBYTERIAN  
CHURCH IN THE NORTHERN LIBERTIES."

Samuel Macferran,	Mary Green,
Joseph Abbott,	Mary Macferran,
John Gourley,	Nancy White,
Thomas White,	Susannah McClurg,
Peter Benner,	Rebecca Wilson,
Sarah Henderson,	Jane White,
Susannah Lutz,	Jane Campbell, Sr.,
William White,	Jane Campbell, Jr.,
Sarah Crawford,	Joshua Burley,
Margaret Patterson,	Rebecca Burley,
Margaret Wallace,	Mary Smith,
Elizabeth Forsyth,	Amy Free,
Elizabeth Wallheimer,	Elizabeth Jones,
Joseph Grice,	Margaret Crawford,
Mary Grice,	Mary Phile,
Margaret Naglee,	John M. Hood,
Ann Ford,	Francis Grice,
Mary Rice,	Benjamin Wells,
Susannah Ziegler,	Elizabeth Segar,
Elizabeth Ziegler,	Mary Wells,
Catharine Dempsey,	William Wallace,
Catharine Hartman,	Andrew Manderson,
Susannah Pollock,	Elizabeth Manderson,
Lucretia Fry,	Elizabeth Abbott,
Martha Craige,	Elizabeth Gourley.
Sarah Fenton,	



In the above list there are but fifty-one names. Fifty-two persons, in November, 1813, asked to be dismissed, but, before the dismissal, one, MARGARET WHITE, had, it is supposed, deceased. On the day of the ordination and installation of the Session, 23d May, 1813, THOMAS A. STARRETT was admitted to the communion, and was reckoned with those constituting the Church. A few weeks after Mr. Patterson's installation, the following persons, in connection with the Second Church, but worshipping stately at Second and Coates Streets, were added to the original communicants,

Susannah Ferguson,	Margaret Templeton,
Lydia Dusenberry,	Sarah Hamlin,
Deborah Johnston,	Elizabeth Johnston,
John Moore,	Rachel Morris,
Sarah Moore,	Mary Engle.

## IV.

## SUPERINTENDENTS OF THE SUNDAY-SCHOOLS

ESTABLISHED AT VARIOUS TIMES, AND SUSTAINED FOR LONGER OR SHORTER PERIODS, BY MEMBERS OF PHILADELPHIA N. L. FIRST CHURCH.

The lists of Superintendents in such schools as were controlled by the UNION SABBATH-SCHOOL ASSOCIATION, whose records from February, 1820, are the only records now accessible, show the names in the order of their *first* election, regardless of subsequent elections, or of repeated transfers from one school to another. As some of these earlier schools

had male and female departments, with correspondent superintendents, their lists, for a limited period, show names that were contemporaneous.

Of the schools that were under the care of the COMBINED ASSOCIATION, and of those begun by individuals acting independently, no accurate lists can be given. The lists as given are entirely from recollection, and cannot claim to be full.

## I.

## COATES STREET SCHOOL, U. S. S. A.

Designated thus from its establishment in 1815 to its removal in 1833 to the new Church edifice, when it was named BUTTONWOOD STREET SCHOOL.

PRINCIPAL.	ASSISTANT.
Margaret Reynolds,	
Cyrus Danforth,	
Martha Agnew,	Maria Morgan.
T. R. M. Anderson,	
William Cunningham,	
William P. Aitken,	
Benjamin Naglee,	
Joseph Naglee.	

## BUTTONWOOD STREET SCHOOL, U. S. S. A.

At the removal from Coates Street to Buttonwood Street, William P. Aitken was superintendent. His successors were

## PRINCIPAL.

Lemuel P. Burton,  
 Samuel Kirkpatrick,  
 James Hunt,  
 James Todd,  
 John M. Lindsay,  
 James S. Smith,  
 Anthony M. Warthman.

## ASSISTANT.

James S. Smith,  
 Thomas Leitch,  
 Nicholas B. Unruh,  
 Peter A. Jordan,  
 Henry Bellerjeau,  
 Horatio B. Lincoln.

Of the above list, Anthony M. Warthman and Horatio B. Lincoln are the superintendents at the present time.

## II.

## SPRING GARDEN SCHOOL, U. S. S. A.

## PRINCIPAL.

Oren Hyde,  
 Margaret Wolbert,  
 Joseph Naglee,  
 William Soby,

## ASSISTANT.

Simeon T. Zane.

Of the above list, William Soby was superintendent, by successive election, from 1825 to 1851, a period of more than a quarter century.

## III.

## COHOCKSINK SCHOOL, U. S. S. A.

## PRINCIPAL.

Edward Reynolds,  
 Jacob Stout,  
 William Cunningham,  
 John M. Test,

Robert Adair,  
 William Erhardt,  
 William Mulison,  
 Thomas P. Aitken,

Thomas Wilson.

## IV.

## KENSINGTON SCHOOL, U. S. S. A.

## PRINCIPAL.

Eliza Souder,  
 Maria Morgan,  
 Ephraim Crowell,  
 Elizabeth B. Smith,  
 Elizabeth White,  
 John M. Test,  
 Thomas P. Aitken,  
 David B. Ayres,  
 William E. Cornwell,  
 Jacob Stout,  
 Harvey Hand,  
 William Stratton,  
 James S. Smith,  
 Jacob H. Ziegenfus,  
 Henry C. Sheppard,

## ASSISTANT.

Anthony M. Warthman,  
 Thomas Leitch,  
 Christian Dull,  
 Daniel M. Price,  
 Enos Bartlett,  
 Charles D. Shaw,  
 Henry C. Sheppard.

## V.

## COLORED SCHOOL, U. S. S. A.

## PRINCIPAL.

Joseph Naglee,	William P. Aitken,
Oren Hyde,	William Mulison,
William Heaton,	John Erhardt.

## VI.

## NAZARENE SCHOOL, U. S. S. A.

## PRINCIPAL.

William Erhardt,	Joseph Naglee,
Joseph Aitken.	

VII.

FIRST COMBINED SCHOOL, Second Street and Germantown Road.

Superintendents not known.

VIII.

SECOND COMBINED SCHOOL, in third story of Lecture-Room on Coates Street.

PRINCIPAL.

Charles Bender,                      George Warner,  
   Samuel Kirkpatrick.

IX.

THIRD COMBINED SCHOOL, in Ulrick's Alley.

PRINCIPAL.

Philip Hess,                              Charles Bender.

X.

FOURTH COMBINED SCHOOL, in Hope Street.

PRINCIPAL.

William E. Cornwell,              Andrew Caldwell.

XI.

BARTON SCHOOL.

PRINCIPAL.

Maria Morgau.

## XII.

## HART LANE SCHOOL.

## PRINCIPAL.

Anthony M. Warthman,      James McMullin,  
John Cassner.

## XIII.

## RISING SUN SCHOOL.

## PRINCIPAL.

Adam H. Hinkel,              Samuel P. Shoch.

## XIV.

## RACE STREET SCHOOL.

## PRINCIPAL.

Ledden Davis.

## XV.

## EASTBURN SCHOOL.

## PRINCIPAL.

Seth Collom,                  Charles C. Aitken.

## XVI.

## KIRKE WHITE SCHOOL.

## PRINCIPAL.

Thomas Brainerd,              Matthew Walker,  
Samuel Kirkpatrick,          Charles C. Aitken.

## XVII.

## INFANT SCHOOL, U. S. S. A.

## PRINCIPAL.

Mrs. Rev. James Patterson,	Miss Caroline R. Elmes,
Miss Mary C. Patterson,	Mrs. Julia Hall,
Miss Julia Patterson,	Miss Emma H. Patterson,
Miss Margaret Soby,	Miss Sarah C. Patterson,
Miss Mary R. Stevenson.	

Of the above list, Miss Emma H. Patterson, Miss Sarah C. Patterson, and Miss Mary R. Stevenson are, at present, the associated teachers.

## XVIII.

## MISSIONARY SCHOOL.

## PRINCIPAL.

William S. Keim,	Samuel Kirkpatrick,
Almon Bardin.	

## XIX.

## MARION SCHOOL.

## PRINCIPAL.

Thomas B. Smith,	James Graham,
Joseph Stoneman.	

At the opening of this school, 6th December, 1835, the following hymn, written by Thomas R. Ross, was sung:

## HYMN.

Blessed Saviour! smile propitious  
 On this little gathering here:  
 Are not groups of children precious  
 When before Thee they appear?

Now we bring the heart-oblation,  
 Humble though the off'ring be;  
 Now we make a consecration  
 Of this Sunday-school to Thee.

May we come with feelings fervent,  
 While we bow before Thy throne;  
 Make each teacher here Thy servant,  
 Make this Sunday-school Thine own.

To Thy feet we come, dear Saviour,  
 And we there our off'ring lay;  
 May we now obtain Thy favor:  
 For Thy blessing now we pray.

Mr. Ross, for many years a faithful Sunday-school teacher, despite infirmities which many would have judged sufficient to exempt him, has, since the above notice of the Marion School was written, deceased. He listened to the semi-centenary discourses with great interest, having given the pastor much valuable information, but before the discourses were printed, he passed from the labors of earth to the rest of Heaven.

## XX.

COATES STREET COLORED SCHOOL.

PRINCIPAL.

David Henderson.



XXI.

UNION SCHOOL, U. S. S. A.

PRINCIPAL.

Charles S. Rea.

XXII.

PENN HOSE SCHOOL, U. S. S. A.

PRINCIPAL.

William Stratton.

XXIII.

BRIGGSVILLE SCHOOL, U. S. S. A.

PRINCIPAL.

William Hutton, Jr.,

Rev. Alvin H. Parker.

## V.

PASTORS AND ELDERS OF THE FIRST PRESBYTERIAN CHURCH IN THE  
NORTHERN LIBERTIES.

PASTORS.	INSTALLED.	DISMISSED.	DIED.	AGE.
1. James Patterson, . . . . .	Jan. 11, 1814.	. . . . .	Nov. 17, 1837.	58 yrs., 8 months.
2. Daniel Lynn Carroll, D.D., .	Nov. 1, 1838.	Feb. 9, 1844.	Nov. 23, 1851.	54 yrs., 6 mos., 13 days.
3. Ezra Stiles Ely, D.D., . . . .	Oct. 12, 1845.	April 15, 1852.	June 17, 1861.	75 yrs., and 4 days.
4. Thomas James Shepherd, . . .	Nov. 2, 1852.			
ELDERS.				
1. Samuel Macferran, . . . . .	May 23, 1813.	May 7, 1816.		
2. Joseph Abbott, . . . . .	"	. . . . .	Dec. 1831.	
3. John Gourley, . . . . .	"	. . . . .	Nov. 19, 1817.	
4. Thomas White, . . . . .	"	Jan. 21, 1817.		

5. Francis Markoe, . . . . .	May 15, 1814.	1820.	Feb. 16, 1848.
6. Charles Anderson, . . . . .	May 25, 1817.	1822.	
7. William A. Stokes, . . . . .	"	1821.	
8. Samuel S. Barry, . . . . .	"	1824.	
9. Robert Wallace, . . . . .	July 18, 1820.	Nov. 15, 1831.	
10. Isaac Will, . . . . .	"	. . . . .	75 yrs.
11. Robert Sawyer, . . . . .	"	. . . . .	Mar. 12, 1857.
12. Adam H. Hinkel, . . . . .	Dec. 11, 1831.	. . . . .	Jan. 4, 1830.
13. Jacob Stout, . . . . .	"	July, 1838.	
14. Anthony Green, . . . . .	Sept. 13, 1840.	Dec. 11, 1844.	
15. William Soby, . . . . .	"	Nov. 28, 1853.	
16. Nicholas B. Unruh, . . . . .	"	Feb. 25, 1860.	
17. Charles Deal, . . . . .	Mar. 15, 1857.	. . . . .	Aug. 24, 1857.
18. John B. Stevenson, . . . . .	"		65 yrs., 1 mo., 21 days.
19. Jacob H. Ziegenfus, . . . . .	"		
20. Eli H. Eldridge, . . . . .	"		
21. Peter A. Jordan, . . . . .	"		









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