



THE SERMON

PREACHED AT THE

Farewell Service in Old Trinity Church,

PITTSBURGH, PA.

ON THE MORNING OF THE

NINETEENTH SUNDAY AFTER TRINITY,

OCTOBER 3d, 1869,

BY THE RECTOR, THE REV. JOHN SCARBOROUGH.





PUBLISHED BY REQUEST OF THE VESTRY.



PITTSBURGH:

J. R. WELDIN & CO., BOOKSELLERS AND STATIONERS,
1869.



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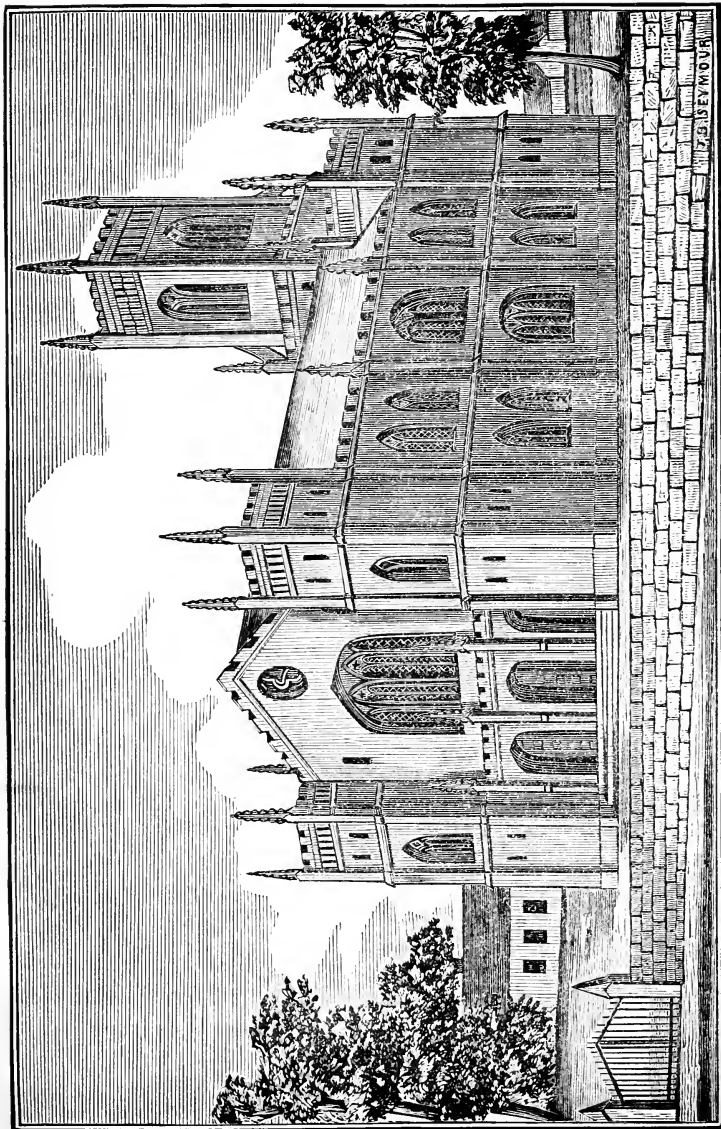
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TRINITY CHURCH, PITTSBURGH, PA.

AS DESIGNED AND BUILT BY THE REV. MR. (THE LATE BISHOP) HOPKINS, A. D. 1835.

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VESTRY ROOM OF TRINITY CHURCH,

Pittsburgh, Oct. 6, 1869.

REV. JOHN SCARBOROUGH,

Rector of Trinity Church, Pittsburgh:

Reverend and Dear Sir:—The undersigned, Wardens and Vestrymen, for themselves, and on behalf of the very large congregation, of present and former parishioners, assembled on Sunday, the 3d inst., to join in the public services of the Sanctuary for the last time, in the dear old house of prayer and praise, which is about to give way to a nobler temple, erected on its site, and still more worthy of the sacred uses to which it is to be consecrated—impressed with the happy appropriateness of your sermon, on that occasion, and with its interesting historical reminiscences of the Estate, as well as of the Clergy and Laity of the Parish—respectfully request you to furnish a copy of the same for publication, with such appropriate marginal notes as you may see fit to select from the old records of the parish.

JNO. H. SHOENBERGER,

JOSIAH KING,

Wardens.

THOMAS M. HOWE,

WILSON McCANDLESS.

JAMES M. COOPER,

WALTER P. MARSHALL,

STEPHEN JARVIS,

HENRY G. HALE,

HENRY LEE MASON,

CALVIN ADAMS,

WM. F. ROBB,

ALEX. BLAKELEY,

Vestrymen.

138 PENN STREET, PITTSBURGH,

October 6, 1869.

MESSRS. JOHN H. SHOENBERGER, JOSIAH KING, AND
OTHERS OF THE VESTRY :

Gentlemen:—If you think the Historical Reminiscences of Sunday morning last, of sufficient interest or importance to be published, the manuscript is at your disposal. They were prepared hastily and in the midst of other duties—intended only to serve an occasion. There still remains a vast unwritten history, of the growth and early struggles of the parish, but of course a single morning sermon could not do more than glance at a fact here and there. Thanking you for your favorable judgment, I am, believe me,

Faithfully Your Friend and Pastor,

JOHN SCARBOROUGH.



S E R M O N .

“Who is left among you that saw this house in her first glory? *Haggai* I. 3.”

It was a glorious and a joyous day when the first Temple was formally dedicated, and set apart for the worship of God. A thrill of infinite satisfaction stirred every devout heart, that at last a resting place was provided for the Ark—a spot where God Himself would vouchsafe to dwell by His more immediate and special presence, between the outstretched wings of the Cherubim.

It was a great event in history when King Solomon offered up his princely sacrifice within its walls, and for the first time invoked the divine blessing on the finished work. But magnificent and costly as was this house of God—sacred and solemn as its use—it was finally to pass away. Its imposing ritual was to cease. The hand of the destroyer was to be laid upon it, and its carved work to be broken down with axes and hammers. In their captivity Israel remembered its glories, and its desecration filled them with sadness. The harp refused to utter its sweetest notes in response to the skillful touch of the player. The voice choked with deep emotion in attempting to sing the songs of Zion. But a brighter day soon dawned. The ruins were to be repaired. The House of the Lord was to be rebuilt, and the reproach

taken away. In goodly number the people gathered from every quarter, and of every age and condition in life, to see the foundation laid.

Seemingly it was an occasion only for the wildest joy. But there were present some who remembered the first House in all its glory. In early life they had stood under its brilliant dome, and worshipped within its jeweled walls. Its rare beauty and splendors were deeply and indelibly impressed on their memory, and the joy of the present was clouded and swallowed up in thought of the past; so that while others shouted for joy, because the foundation of a new Temple was to be laid, these wept sorrowfully as memories of departed glory came crowding thick upon them. There is deep, touching pathos in the graphic words of the Prophet which describes the scene: "Many of the Priests and Levites, and chief of the Fathers who were ancient men, that had seen the first House, when the foundation of this House was laid before their eyes, wept with a loud voice, and many shouted for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people." Could any other words so tenderly and truthfully describe that strange scene? The greater part of the people were overjoyed and expressed their feelings in shouts that rent the air. The chief of the Fathers who were ancient men, living in the past—more than in the present, wept for the house of their first love, where they had been wont to pay their vows unto the Most High.

And this was most natural. I do not blame, but rather praise them, for this display of the gentler emotions of the human heart. Their affections could never again entwine

themselves about another holy spot as they had round that which was associated with their tender years; and thus while the shout of joy was going up from the multitude, the mighty flow of recollection overcame them and their eyes were dim with weeping.

Now, my brethern, is it not passing strange how wonderfully history repeats itself and how we live over again the lives of those who were thousands of years before us. I must not take time here to draw out analogies, nor to show wherein our circumstances to-day in many points correspond exactly with the experience just recounted in your hearing. All may very readily do this for themselves. The truth of the analogy is self-evident. This intermingling of sorrow and joy, too, is a touch of human nature that I am sure all must have sometime or other experienced for themselves. There are events and periods in life when one hardly knows beforehand, whether sorrow or joy will gain the day. I have seen the bride standing at the altar, about to give her hand, as she had already given her heart, to the man who loved her, weep most bitterly, when to others it seemed as if the occasion much more befitted animation and joyfulness. There are depths in the human heart that we never know till an occasion sounds them, and tender chords that never vibrate till the hand of experience touches them.

I am quite sure that some of my hearers to-day can appreciate the strange discords that marked the beginning of the second Temple. I will not presume to divine their thoughts, nor bring to the light the secret emotions of their souls. There is joy, doubtless that a new house is to be built here for the honor of God—joy that the Church, the

Bride of Christ, is about to deck herself in beautiful garments. But there is mingled with such joy a strange sense of sadness and bereavement. The affections are shocked with the consciousness that these sacred walls, with their priceless memories, are to be forever swept away. We are assembled together here, for the last time to worship and praise. For the last time we are to kneel together here, to receive the Body and Blood of Christ, as the tokens of His dying love, and as the bond that makes us all one in Him. The occasion has seemed to me a fitting one to recall, as briefly as possible, some of the leading events in the history of a parish that has, for nearly four score years, taken no mean part in the planting and extension of the Church in all this region. There are many yet living who saw this House in its first glory—when it was esteemed, and indeed was for its day, a very triumph of genius. We who are strangers, so to speak, know little of the strong attachments entertained by some even for the material walls. No other spot on earth can throw the same spell around us, as the home of early life—and this House of God has been the spiritual home of two generations. It would be strange, indeed, if it had not, in that time, become very dear to some, and it would be contrary to nature, if these did not feel a pang at thought of parting forever, with an object so long and so intimately associated with the joys and sorrows of their lives. Let us turn now to a brief survey of its varied history.

The first record of any sort that I find existing in the history of Trinity Church, is the deed of gift of two and a half lots of ground, that on which the present Church

stands and the adjacent burial ground West and South of it. This deed bears date the 24th day of September, 1787, executed by "John Penn, Jr., and John Penn, of the city of Philadelphia, late Proprietors of Pennsylvania, to the Honorable John Gibson, John Ormsby, Deverux Smith, and Dr. Nathaniel Bedford, all of the town of Pittsburgh, in the county of Westmoreland, trustees of the congregation of Episcopalian Protestant Church, commonly called the Church of England, in trust forever, as a site for a house of religious worship, and a burial place for the use of said religious society and their successors, and for no other use, intent or purpose whatsoever."^a Doubtless before this date the services of our Church had been held here occasionally, though I have no data at hand to confirm this opinion. The chaplains of regiments quartered in the neighborhood, and clergymen transiently here, certainly officiated at times, though there was no settled pastor for years after.

Pittsburgh was then a frontier Borough of small proportions, quite unconscious of its future greatness, as the manufacturing metropolis, the great workshop of the whole West, which was then mostly an unexplored wilderness. It was fully twenty years subsequent to this date that Fulton first ascended the Hudson in a Steamboat, and the Railroad was then not so much as dreamed of by the most visionary. It was a day of small things. But even then there was at least the germ of a congregation existing here. Members of the Church, deprived of all her privileges save those of love and loyalty for their spiritual Mother, planted the early Seeds and continued faithful through long years of waiting,

and finally were privileged to enjoy the fruits of their patience. In the year 1797, ten years subsequent to the gift of land by the Penns, the mere handful of Churchmen here invited the Rev. John Taylor to officiate as their pastor. Mr. Taylor, familiarly and lovingly named still as "Father Taylor," was not originally either a member or a minister of this Church, but through the influence chiefly of William Cecil, an influential layman and a devout member of the Church of England, he was induced to take Orders and begin his labors here. At first, services were held in the Court House, and in other rooms, both private and public, as necessity and convenience required. On the third day of September, 1805, a charter was granted by the Supreme Court, constituting the Rev. John Taylor, then Minister of the parish, Pressly Nevill and Samuel Roberts, the Wardens, and Nathaniel Irish, Joseph Barker, Jeremiah Barker, Nathaniel Richardson, Nathaniel Bedford, Oliver Ormsby, George McGunnegle, George Robinson, Robert Magee, Alexander McLaughlin, William Cecil and Joseph Davis, Vestrymen, a corporation and body politic by the name of the "Minister, Church Wardens, and Vestrymen, of Trinity Church, in Pittsburgh."^b About this time a triangular piece of land was purchased at the intersection of Sixth street with Wood and Liberty,^c and a brick building erected thereon, commonly called the "Round Church," from the fact that it conformed in its shape to the location of the ground. It contained forty-two pews, beside a gallery. A list of the original pew-holders is preserved, which would be full of interest to the present generation, had I space and

B—See Note B.

C—See Note C.

time to name them.^d For twelve years from this date Mr. Taylor continued in office, often struggling with poverty and eking out his meagre support by teaching school. In 1818 he resigned the parish on account of advancing age and infirmity, having ministered in his holy office more than twenty years. He lived till the year 1838, when, on the 10th day of August, at the ripe age of eighty-four, the wish he had often been heard to express, "that he might not die a lingering death," was literally fulfilled. He was killed by lightning at Chenango, Mercer county, and buried, by the Rev. Mr. Crumpton, now Rector of St. Paul's Church, in this city, in a beautiful knoll, which he had been wont to say, "nature intended for a place of sepulture." There his mortal remains are resting now, alone by themselves, in a field, with no sacred enclosure to protect the spot, and no visible monument to mark it. Would it not be a worthy deed for the present congregation, either to remove the sacred dust of their first Rector to their own burial ground, or else erect some token of love, to mark the lonely spot, where all that is mortal of Father Taylor is resting, in the hope of a joyful Resurrection?

The first vestry meeting, under the new charter, was held April 9th, 1806. The only business then transacted was the adoption of a Seal for the corporation, and the passage of a resolution, fining "each member absent from a meeting, without due and sufficient cause and excuse, in the sum of fifty cents!" From 1806 till 1819—that is, for a period of thirteen years, there is no record of anything, save the official acts of ministerial duty, performed by Mr. Taylor and others,

D—See Note D.

and collected with much pains and care by Dr. Upfold at a later day. If the vestry kept any minutes of their doings then, they are now, I fear, hopelessly lost; and thus we are deprived of much information, that would be of the greatest interest, as giving us an insight into the early struggles of the parish.

At this period, 1819, we find that death had removed a number of the vestry, as at first organized. Oliver Ormsby and Peter Mowry are the Wardens; Morgan Nevill, George Poe, Jr., Abner Barker, Abraham Long, Joseph Davis, Peter Beard, Charles L. Volz, Walter Forward, Nathaniel Richardson, Samuel Roberts, Thomas Cromwell and John Reno, Vestrymen. The Rev. Abiel Carter became Rector of the parish in this year, but only remained a short time. The Rev. William Richmond, a missionary of the "Advancement Society of Pennsylvania," officiated for six months, and the Rev. George McElhenney for six months more. In the meantime the vestry were in correspondence with various clergymen, endeavoring to find a settled pastor. The Rev. Joseph Prentiss, of Athens, New York, was called, at a salary of \$1,200 per annum, and a gratuity of \$300 to pay the expense of removal hither; but after a long correspondence he declined to come. The great length and difficulty of the journey seem to have been the chief obstacles in the way! How strangely this record reads at our end of the half century!

The Rev. Intrepid Morse, of Steubenville, Ohio, and the Rev. H. P. Powers, of Fairfield, N. Y., were both called and both declined. Finally, in 1821, the Rev. William Thompson was called and entered on his duties, remaining, however, less than two years.

During his ministry, the project of building a new church, on the present site, was determined on, and application made to the Legislature for leave to sell the old Round Church.^e No beginning was made, however, before the close of his rectorship.

Again there was a brief period without any pastoral care. During this time John Henry Hopkins, Esq., a young lawyer—a communicant of the church, and a member of the Vestry—volunteered to act as Lay-reader, until a Rector should be called, and obtained his license from the venerable Bishop White. Finally he determined to quit a lucrative practice at the bar, and choose the Ministry for his life work. He was ordained Deacon in 1824, and at once assumed the duties of Rector. From that time really dates the growth and prosperity of the parish. His vigorous mind infused new life into every department of the work. He speedily renewed the project of building a new Church; himself made the plans, and the marks of his wonderful genius were visible in every part of the work. Thomas Liggett was employed to superintend the building, but Mr. Hopkins was the power behind the throne, which controlled and shaped everything by the force of his indomitable energy and will.

The corner-stone was laid with the imposing ritual of the order of Freemasons—the date I am unable to give—and on the 12th day of June, A. D. 1825, this Church was formally set apart, and consecrated to the worship of Almighty God, The Father, The Son, and The Holy Ghost, by Bishop White.^f The building was then incomplete, for I find the tower was built a year or two later, by funds chiefly raised abroad by

E—See Note E.

F—See Note F.

the personal solicitations of the Rector. In a resolution thanking Mr. Hopkins for the successful manner in which he had discharged the delicate duty assigned him, the Vestry also thank the Rev. David Cook Page—still living among us, beloved and revered of all—in most cordial terms, for his acceptable services during the absence of the Rector. May I not here ask my parishioners to remember, when some needy missionary, from a frontier parish, presents his claim, and is either helped sparingly or turned empty away, that their own Rector, less than half a century ago, was, by vote of the Vestry, sent out as a “begging parson” to seek aid for this parish? In 1827 the tower was completed, and in the following year the Rev. Mr. Hopkins was called to St. Steven’s Church, New York. In a letter earnestly entreating him to decline the call, the Vestry express the fear that “the congregation, built up mainly by his exertions, will be dissolved and scattered should he leave them then.” He yielded to their wishes. But in 1830 he was called to be the Assistant Minister of Trinity Church, Boston. Again the Vestry of this parish interposed, and again he declined a most tempting offer. But Boston was determined not to yield her claims to a man of so much ability in the present, and so much promise in the future, without a further effort. The call was repeated, and after much painful deliberation, accepted.

He states that the only reason of his leaving here, was the claim urged upon his services, in the great cause of theological education. He had long desired the founding of such a work here, but his effort had failed.* Nevertheless, in the

*Mr. Hopkins offered to give his home, and his entire property in the lower part of the City of Allegheny—now very valuable—for the purpose of a Theological School. Others were not so far-sighted as he, and so his generous offer found no response.

short space of four years, seven of the young men belonging to this congregation, had entered the ministry, under his care and training, and three others were candidates for Holy Orders. Massachusetts, then a part of the Eastern Diocese, offered the field of labor he desired, and hence his change. The Vestry, in formally accepting his resignation, have put on record a picture of the times worth reproducing here. They say: "In recurring to the period when your labors commenced, they well remember the dark cloud, which hung in gloom over the prospects of our branch of the Church of Christ. They remember that in all Western Pennsylvania there were not more than two officiating Episcopal clergymen, and that the members of our Communion were scattered; that in our Church there were less than fifty communicants; that in many of our largest and most flourishing villages the voice of an Episcopal clergyman had never been heard. But we turn with pleasure to our present situation. In this place there has been erected a splendid Church, an ornament of the West; and the number of worshippers, and number of communicants, have increased nearly tenfold. Butler, Mercer, Meadville, Erie, Greensburg and Blairsville will all remember the spirit and zeal, which were infused, by your visits to those places."^g

I need not trace further the history, or work of this great man, of whom this parish is justly proud. His name and fame are now the heritage of the whole Church. As a man of genius and culture he was almost a prodigy. And had he been made the first Bishop of Pittsburgh, when he was chosen to Vermont, in 1832, I cannot but feel that our Church

G—See Note G.

would be vastly stronger to-day in all this Diocese. As we are about to blot from existence this venerable building, the old familiar landmark of his genius, surely some one will think it worth while, to see that there is erected a fitting memorial of him in the new Church. The following verses were written by Bishop Hopkins, as his

FAREWELL TO TRINITY CHURCH.

Farewell, ye pinnacled and buttressed towers !
 Ye Gothic lights, and arch-crowned pillars high !
 Fruits of a zealous heart, though humble powers,
 We cannot leave you now, without a sigh.

Farewell, dear Church ! no more thy Sabbath Bell
 Calls us to worship in thy place of prayer ;
 No more we hear thine organ's solemn swell,
 Nor mark the full response that rises there.

Farewell, thy grassy mounds, where peaceful sleeps
 In its cold bed, our precious infant's clay ;
 But faith can triumph, e'en while nature weeps—
 The Lord has given—'twas His to take away.

Farewell, our house, embosomed deep in trees,
 And decked with all the garden's choicest pride—
 No more we breathe thy woodbine-scented breeze,
 Nor tread thy flowery alleys, side by side.

But why art thou so heavy, O, my soul !
 Why so disquieted, my mourning heart !
 Art thou not led by duty's high control ?
 Has not thy Master called thee to depart ?

Farewell, then, all ! Though homeless now we go,
 A better, brighter home to us is given,
 Nor may we mourn to leave a Church below,
 While Christ secures to us the Church in heaven.

There, in that Paradise of joy above,
 Partings, and griefs, and pains shall all be o'er ;
 There we shall meet again with all we love,
 And sighs shall breathe, and tears shall fall no more.

The Rev. Mr. Kemper, now the venerable Bishop of Wisconsin, who had officiated here for a time, during the early years of his ministry, and had occasionally visited the parish with Bishop White, was now invited to become its Rector, but did not.* The Rev. Mr. Brunot, son of Mr. Hilary Brunot, one of the oldest communicants of the parish now living, a young minister of promise, afterwards cut down by death, in the very prime and vigor of his youth, officiated until the Rev. Dr. Upfold was called, July 27th, 1831, and entered on his duties, as Rector, in October, of the same year. This brings us down to a comparatively modern date, in the history of the parish. For eighteen years Dr. Upfold ministered to this congregation as a faithful Pastor. It is a needless task to speak words of praise of one who is still remembered with a strong affection by many here present. His works praise him, and many hearty prayers are offered that his declining years may be blessed, and that he may live to see still further fruits of his labor, as his once frontier Diocese of Indiana, now in the very heart and centre of the nation, grows and expands into magnificent proportions.

Truly, my brethren, other men have labored here, and we have entered into their labors. Others have laid the foundation, and we build thereon. I need hardly trace the history of the parish farther. In 1850, the Rev. Dr. Lyman entered on his duties, and, going abroad in 1860, the Rev. Mr. Swope was elected Rector, *pro tempore*. In 1862, Dr. Lyman having concluded not to return again, Mr. Swope was made Rector,

*At a meeting of the vestry, at the house of Peter Beard, on the 27th day of May, 1831, after a resolution, declaring that the vestry believe it to be Mr. Hopkins' duty to accept the call to Boston, they voted unanimously that the Rev. Dr. Kemper be invited to take the charge of said Church. (Trinity.)

and in 1867 resigned, to become an Assistant Minister of Trinity Church, New York.

The present Rectorship began October 1st, 1867.

There are two or three considerations suggested by this hasty and imperfect glance at parish history, to which I would for a very brief space longer invite your thought and attention. One is, the very noticeable fact that so large a number of distinguished laymen have, during the past four-score years, managed the temporal affairs of Trinity Church. Let me read the names of some whom I find among the Vestrymen of that time: Nevill, Roberts, Richardson, Bedford, Ormsby, Barker, Irish, McGunnege, Robinson, Magee, Cecil, Mowry, Davis, Forward, Beard, Volz, Poe, Long, Reno, Ennochs, Arthurs, Witty, Kerr, Holmes, Mason, Baldwin, Johnston, Israell, Selden, Miltenberger, Quinan, Keller, Holdship, McFaden, Hogan, Hughes, Darlington, Schweppe, Metcalf, Wade, Snowden, Anderson, Shaler. There are others equally deserving of mention among the worthies of the past, but my facts, are of necessity, gathered, mainly, from the Vestry records. I find, for instance, such names as Cowan, Barclay, Shiras, Collins, Gregg, Butler, Brewer, Ingram, McClure, and many others, who all did their share in bearing the burden and heat of the day. A list of names, my brethren, that which any parish may well be proud of as a rich heritage. Many of these were men of great influence and strength of character, in their day—men of mark in nearly every profession and calling in life. Their names, I am sure, will sound familiar as household words, to the ears of most of my hearers. There are two or three in this list, that I must mention spe-

cially, without meaning at all to disparage any of the others. For many years the name of Ormsby, one of the oldest families in all this region, appears on the Church records. First, John Ormsby, and then Oliver. The name of Davis appears among the original list also, and for more than half a century it was continuously in the Vestry. First, Joseph Davis, and then John D. Davis, his son. Of the latter I need not speak words of commendation, to those who knew him. He gave much time and toil freely to the Church, whose interests were very near his heart. This parish owes his memory a debt of gratitude for his long continued and unwearying services.

Dr. Peter Mowry seems to have been a strong pillar of the Church in the days of its weakness, when friends were few. Long time the Senior Warden, his house was the constant place for the meeting of the vestry, and almost a second home for the clergy. He died in 1833, and the vestry have put on record, in the strongest terms of friendship and affection, a sense of their very great loss. I am glad to know that a beautiful and costly window will be erected in the new church, to commemorate his long and faithful devotion.

Charles L. Volz served as Secretary of the Vestry for nearly twenty years, being all this time himself a member. It is chiefly owing to his painstaking care that we have any history of the parish preserved. Did time permit there are others in the list of worthies I might mention with approval, but I must hasten lest I weary you.

One other feature of this catalogue is suggestive of the ravages of time, with its changes and chances.

How few of these old names appear on the Church records of to-day ! “Your fathers, where are they?” Some of their descendants have deserted the Church and the Faith for which their fathers agonized. In other instances the old familiar names seem almost to have perished and disappeared. Those familiar with the intermarriages of the old families may be able to point to children and grandchildren still among our most valued members, and worthy of their progenitors, though they may not now bear their names. I would that all the early friends of this parish who have gone to their reward, might find among their descendants—whether bearing their names or not—loving hands to set up some memorial of them in our new church, and thus make the history of the parish continuous, joining together the present with the past. Of those who have served as vestrymen in bygone years, I find the name of Samuel Gormly, Esq., standing at the head of the list of survivors—the oldest by right of his office. He was chosen in 1834, and served for many years. I regard him, therefore, as the connecting link between the past generation and the present, a place of honor which I trust he will long be spared to fill. In 1837, Mr. J. H. Shoenberger was elected. In 1839, Mr. Geo. R. White was chosen vestryman. He had been a member of the parish since 1822, and represented it for twenty or more consecutive years in the Convention of the Diocese; he succeeded Mr. Volz as Secretary. In 1840 Hon. Wilson McCandless, Hon. Thomas M. Howe, and Mr. Josiah King were chosen. These all, except Mr. White, who some years since removed to another parish, are still honored members of the vestry. This brings us down to a sufficiently modern date.

Most of my hearers have done their share in making up the history which extends from that time to the present day, and I very properly leave it for some other pen to write, when the breath of ages, perchance shall have made our names as strangers here.

Turning now from the Laity to the Clergy who have served this parish in the past, one is no less struck with the preponderance of able names that fill the list. Mr. Taylor, the first Rector, was a man of strong mind, more fond of Natural Science, perhaps, than of Theology. I am told by one who knew him well that so great was his love of Astronomy, that he sometimes spent the entire night in the open air, watching the movements of the Heavenly bodies. Of the Rev. Mr. Carter and Mr. Thompson, very little is known. Their combined Rectorships covered a period of less than three years. The Rev. Wm. Richmond, who officiated here for a time, was a man of brilliant parts, and belonged to a family of rare talent.

Dr. Kemper, who also officiated here temporarily when a very young man, and was afterwards honored with a call to the Rectorship, is one of the best loved and most apostolic men in the House of Bishops. His gentleness and goodness are far more to be envied than his greatness. Bishop Hopkins, a name of towering strength, known the world over, Poet, Painter, Musician, Architect, Author, Theologian. Time would fail me to recount all his marvelous gifts. Bishod Upfold, the tender, loving pastor, and friend of the poor, a good man, full of the Holy Ghost, and of the faith. Under his able administration of the parish it fairly overflowed, and a second parish was formed. Dr. Lyman, ge-

nial, warm-hearted and able. During his decade of years, St. Peters was built, as another off-shoot from Trinity. He is known familiarly to the whole Church, as one who has done so much to make our American Services known abroad. For years he has maintained a mission in the heart of Papal Rome, proclaiming the truth in the face of corruption and error, and carrying the principles of the Anglican Reformation to the very doors of the Vatican! Dr. Swope, younger, indeed, but hardly less known to the Church, for the noble and successful stand he took in the founding of this Diocese. Elected to a place among the clergy of the oldest and wealthiest corporation in the whole Church, he is not unworthy to be named with those who preceded him. It will surely be pardonable in me if I feel a slight glow of pride, that my own name, however unworthy, is henceforth to be associated with such as these. As I have already said, the others who served here have gone to their reward, and though in earthly record they be little prized or spoken of, I would fain believe that in the imperishable record of the sky, in the Lamb's Book of Life, their names stand very high. The Rev. Mr. Goshorn, the Rev. George Foote and the Rev. Alexander Varian, lately deceased, were assistant ministers here for a time. The Rev. Richard Smith, who still survives, was for a long time engaged as an out-door missionary to the poor. The Rev. Richard S. Smith, Rector of the Church at Uniontown, served as an assistant, first in teaching the parish school, and afterwards in the chancel. He is faithfully laboring now at one of the out-posts of this Diocese, still remembered with affection here. The Rev. Mr. Taylor, well known to the Church as a suc-

successful educator of youth, founder of Kenwood School for boys, at New Brighton, served here as assistant minister for some time. So, also, did the Rev. Dr. Sebastian Hodges, of Grace Church, Newark, N. J. The Rev. Dr. Richey was here so recently, that I need hardly mention his name. And the present faithful and acceptable assistant, the Rev. A. A. Kerfoot, will, I am confident, if God spares him in life and strength, leave a record of good deeds behind him, that shall not fall below any of others. The Rev. Dr. Van Deusen, now of Utica, N. Y., was for a time Associate Rector with Dr. Lyman. When St. Peter's was set off as an independent parish, he was chosen its first Rector.

The growth and extension of the Church here, as well as the growth of the city, may be seen in the fact that it was not until 1837 that a second parish, St. Andrews, was organized. Now there are in the city proper, nine parishes, and in the city and its immediate surroundings, there are thirteen parishes—each with its settled pastor—each a centre of influence and power. When we remember that an overwhelming majority of the population here were not favorably disposed to the Episcopal Church, there is no need to be ashamed of such results. But if we are only faithful and true, the next half century will, under the blessing of God, have far greater results to show.

It is surely something—nay, a great deal—in this age of changes, to have an unbroken history of four-score years! Trinity is still fondly called the Mother Parish—and a faithful Mother she has been—taking always her part in every good work, and permitting none of her daughters, thus far, to outstrip her. May she long continue to hold a first place—

not merely in the affections of her children, but in advancing the interests of the Savior's Kingdom. She shows no signs of decay, no sign of decrepitude, or old age, but is now renewing her strength for undertaking a higher, nobler work than ever. The Church building—whose days are numbered—in which we are now assembled for the last time, has undergone various changes. In 1849, the tower was burnt, and speedily replaced by the present one. The roof and chancel have been materially altered, but the main features of the building remain the same. On the 26th day of January, 1866—the feast of the conversion of St. Paul—a new peal of bells, the gift of one to whom this parish owes much, was rung for the first time, on the occasion of the consecration of the first Bishop of Pittsburgh, the Rt. Rev. J. B. Kerfoot. D. D.

Then for the last time the venerable Bishop Hopkins was seen within the walls that had been so long vocal with the praises of God—the silent witnesses of his skill, who had planned and built them. Soon they were draped in mourning for his death.

And now, dear brethren, my task is done—a labor of love I should rather call it—and it remains for me but to speak the word that will bring pain to some, and joy to some. The number of those who saw this house in her first glory, is growing small indeed. They will feel that, in its removal another of the landmarks of their early years is gone. I can almost divine the tender associations that are at this moment welling up in such hearts—thoughts, perchance, of those who once sat by their side here, joining in the same prayers, singing the same holy songs, who are now trans-

lated and taught to sing in sweeter strains, "the song of Moses and the Lamb." Many, many are the sacred associations that gather around the Church of God—if our lives have been truly sanctified and given up to Him. Can you not recall some quiet hour, when, weary with life's struggle, you have found rest here—holy thoughts gained possession of your soul, and you felt of a truth that God was near? Such hours are the beginnings of heaven upon the earth—foretastes of the future. How often have you knelt here, broken-hearted, and the cry went up to the Throne of Grace, beseeching God for mercy! Here some of you (may I not say many of you?) were born anew into the Kingdom of God's dear Son.

Here your children were sealed with the sign of Christ's redeeming love; here holy hands were laid upon your head in blessing; here the tender joy of your first Communion clusters; here, perhaps, you recall the hour when two loving hearts were made one by the authority, and with the blessing of the Church; here the last sad offices of affection have been said over some you loved in life. Indeed, your life has been bound up with the life of the parish more intimately, far, than you have yourself either known or suspected—so that you can literally adopt for yourself the beautiful words of "the Christian Ballads"—

"I love the Church—the Holy Church,
That o'er our life presides;
The Birth, the Bridal, and the Grave—
And many an hour besides."

Thoughts of separated families, and broken ties, will, I am sure, be revived by this day's services. The old men wept

when the new Temple was begun, because their lives were identified with another, and their affections could not take new root nor throw out new branches.

But, my brethren, it is right and proper, that these changes, sad in themselves, as they are, should come to us in our pilgrimage here. They are intended to remind us, that nothing here is fixed and permanent—that change and decay are written, by the finger of God on us, and on all about us. We have here no continuing city, but we seek one to come, whose Builder and Maker is God—not these perishing, earthly houses,—“A house not made with hands, eternal in the Heavens.”

It is an unfailing law of nature, that that which waxes old must pass away, but Christ has taught us, by the side of the open grave, to look up through our tears rejoicingly, in the firm hope of a Ressurrection. So, I would ask you to-day, to look up and on to the completion of another house, rising on the ruins of the old, that shall be a spiritual home, we trust, for generations yet unborn, and “The glory of the latter house shall be greater than the glory of the former.”

Farewell, forever, then, to the dear old pile, rich with the garnered memories of more than two score years. May we not be unworthy inheritors of the blessings handed down to us from our fathers. May our zeal and our love abound. May the solemn warnings here spoken not have been in vain, and when the secrets of all hearts shall be disclosed, may it appear that many souls were born here for Christ, that for many, this Church was indeed the very gate of Heaven—and my heart's prayer for the future, is, that “The Lord, our God, be with us as He was with our fathers. Let Him not leave us, nor forsake us.”

NOTES.



[NOTE A.]

TITLE PAPERS OF TRINITY CHURCH, PITTSBURGH.

PENNS TO JNO. GIBSON *et al.*

This Indenture, made the twenty-fourth day of September, in the year of our Lord, one thousand seven hundred and eighty-seven, between John Penn, Junior, and John Penn, of the City of Philadelphia, Esquires, late Proprietors of Pennsylvania, of the first part, and the Honorable John Gibson, Esq., John Ormsby, merchant, Devereux Smith, gent., and Doctor Nathaniel Bedford, all of the town of Pittsburgh, in the County of Westmoreland, in Pennsylvania aforesaid, Trustees of the congregation of Episcopalian Protestant Church, commouly called the Church of England, in the said town of Pittsburgh, of the other part, witnesseth: That the said John Penn, Junior, and John Penn, as well for and in consideration of the laudable inclination which they have of encouraging and promoting morality, piety and religion in general, and more especially in the town of Pittsburgh, as of the sum of Five Shillings, current, lawful current money of Pennsylvania, unto them in

hand well and truly paid by the said John Ormsby, John Gibson, Devereux Smith, and Nathaniel Bedford, at and before the sealing and delivery of these presents, the receipt whereof is hereby acknowledged, have given, granted, bargained, released, sold and confirmed, and by these presents do give, grant, bargain, sell, release and confirm unto the said John Gibson, John Ormsby, Devereux Smith and Nathaniel Bedford, their heirs and assigns, two certain contiguous lots or pieces of ground, situate in the town of Pittsburgh aforesaid, in Colonel Woods' general plan of said town, 435 and 436, containing in breadth on the whole on Sixth Street and Virgin Alley, one hundred and twenty feet, and extending in length or depth from the aforesaid street to the said alley, and also one full equal and undivided moiety or half part of a certain lot of ground adjoining the aforesaid lot, marked in said plan, No. 437, containing in breadth on the said Sixth Street and Virgin Alley, thirty feet, and in length or depth, from the aforesaid street to said alley, the whole of said premises, bounded northeastwardly by Sixth St. aforesaid; southwardly by Lot No. 434; southwestwardly by Virgin Alley, and northwardly by the remainder of said Lot No. 437 conveyed for the use of the Presbyterian Church, together with all the rights, messuages and appurtenances thereunto belonging, to have and to hold the said two whole lots and the said half lot or pieces of ground, hereditaments and premises hereby granted, with their respective appurtenances, unto the said John Gibson, John Ormsby, Devereux Smith and Nathaniel Bedford, their heirs and assigns, forever, in trust nevertheless, for and a site for a house of religious worship

and burial place for the use of said religious society or congregation, and their successors in the said town of Pittsburgh and the vicinity thereof, and in trust and confidence that they, the said John Gibson, John Ormsby, Devereux Smith and Nathaniel Bedford, the survivors or survivor of them shall and will permit and suffer the said two whole lots and the said half lot of ground and premises hereby given and granted, and the buildings thereon hereafter to be erected, to be from time to time and at all times hereafter, forever, at the disposal and under the care and management of the said religious society or congregation and their successors in the said town of Pittsburgh and vicinity thereof, and to and for no other use, intent or purpose whatsoever. In witness whereof, the said parties have interchangeably set their hands and seals hereunto, date of the day and year first above written.

Sealed and delivered by	}	
John Penn Junior in the		JOHN PENN, Junior. [SEAL.]
presence of us,		JOHN PENN. [SEAL.]
PETER MILLER,		
JOHN SPOONER.	}	

Sealed and delivered by
said John Penn, in the pres-
ence of us,

JOHN F. MIFLIN,
PETER MILLER.

Be it remembered, that on the 24th day of September,
A. D, 1787, before me, George Bryon, who am one of the

Justices of the Supreme Court of the State of Pennsylvania, came Peter Miller, of the City of Philadelphia, gent., and upon his solemn affirmation, according to law, did say that he was present and did see the above named John Penn, Junior and John Penn, Esqs. seal, and as their act and deed, deliver the above wrtten Indenture; and that he did also see John F. Mifflin and John Spooner subscribe their names as witnesses to the execution thereof; and that the Peter Miller thereunto subscribed, is his own hand writing. Witness my hand and seal,

GEO. BRYON. [SEAL.]

State of Pennsylvania,

Westmoreland County, ss:

I, Samuel Rock, Recorder of Deeds, &c. in and for said County, do certify, that the foregoing is a true and correct copy of the Indenture from John Penn, Jr. and John Penn to John Gibson, John Ormsby, et al., as recorded in my office in said County, on the 27th day of March, 1788, Deed Book "C," page 270.

SEAL.

Witness my hand and official seal, the 19th day of February, A. D. 1869.

SAMUEL ROCK, *Recorder.*

[NOTE B.]

CHARTER.

CHARTER of incorporation of "The Minister, Church

Wardens and Vestrymen of TRINITY CHURCH, in Pittsburgh," framed and established agreeable to an act of General Assembly, of the Commonwealth of Pennsylvania, passed the sixth day of April, 1791, 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."

WHEREAS, The Congregation of the Protestant Episcopal Church, residing in the Borough of Pittsburgh, and vicinity thereof, are now erecting a Church in the said Borough, called TRINITY CHURCH, and are desirous that the Minister, Church Wardens and Vestrymen of the said Church, may be incorporated, agreeable to the Act of Assembly aforesaid, 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"—and in order to enjoy the powers and immunities of a corporation or body politic in law, they have, pursuant to the provisions of the said act, prepared this Instrument in writing, wherein they specify and declare the objects, articles and conditions—name, style and title, under which they have associated as follows—that is to say—

SECTION I. It is hereby declared, and by virtue of the "Act of General Assembly" aforesaid established, That the Rev'd John Taylor, the present Minister of the said Church; Presley Nevill and Samuel Roberts, the present Wardens of the said Church; and Nathaniel Irish, Joseph Barker, Andrew Richardson, (Nathaniel?)—Nathaniel Bedford, Oliver Ormsby, George McGunnegle, George Robinson, Robert Magee, Alexander McLaughlin, William Cecil and

Joseph Davis, the present Vestrymen of the said Church, and their successors, duly elected, nominated and appointed in their place and stead, be, and they are hereby made and constituted a corporation and body politic in law and in fact, to have continuance forever, by the name, style and title of "The Minister, Church Wardens and Vestrymen of TRINITY CHURCH, in Pittsburgh.

SECTION II. And it is hereby further declared, and by virtue of the "Act of General Assembly" established—That the said Minister, Church Wardens and Vestrymen, and their successors, shall have full power and control to make, have and use one common seal, with such device and inscription as they shall deem proper, and the same to break, alter and renew at their pleasure.

SECTION III. And it is hereby further declared, and by virtue of the "Act of General Assembly," aforesaid established—that the said Minister, Church Wardens and Vestrymen and their successors, by the name, style and title above mentioned, shall be able and capable in law to sue and be sued, plead and be impleaded, in any Court or Courts, before any Judge or Judges, Justice or Justices, in all manner of suits, complaints, pleas, causes, matters and demands whatsoever, and all and every matter and thing therein to do, in as full and effectual a manner as any other persons, bodies politic and corporate within this Commonwealth, may or can do.

SEC. IV. And it is hereby further declared, and by virtue of the "Act of General Assembly" aforesaid, established—That the said Minister, Church Wardens and Vestrymen, and their successors, or a majority of them, shall and may

convene from time to time to make, and they are, by virtue of the same "Act of Assembly," authorized and empowered to make rules, by-laws and ordinances, and to do everything needful for the good government and support of the affairs of the said corporation.

PROVIDED ALWAYS, That the said by-laws, rules and ordinances, or any of them, be not repugnant to the Constitution and Laws of the United States, to the Constitution and Laws of this Commonwealth, or this Instrument upon which the said corporation is formed and established.

SECTION V. And it is hereby further declared, and by virtue of the "Act of General Assembly," aforesaid, established—That the said Minister, Church Wardens and Vestrymen, and their successors, by the name, style and title aforesaid, shall forever hereafter be persons able and capable in law to purchase, receive, take, hold and enjoy in fee simple or for any lesser estate or estates, all and all manner of lands, tenements, rents, annuities, franchises and hereditaments, by the gift, grant, bargain, sale alienation, enfeoffment, release, confirmation or devise of any person or persons, bodies politic or corporate, capable to make the same: And further, that the said corporation may take and receive any sum and sums of money, and any manner or portion of goods and chattels given or bequeathed to the said corporation, to be employed and disposed of according to the objects, articles and conditions of this Instrument, upon which the said corporation is formed and established, or according to the articles and by-laws of the said corporation or according to the will and intention of the donors.

PROVIDED, ALWAYS, NEVERTHELESS, That the clear yearly

value or income of messuages, houses, lands and tenements, rents, annuities, or other hereditaments, and real estate of the corporation, and the interest of money by said corporation lent, shall not exceed the sum of *Five Hundred Pounds*.

SECTION VI. And it is hereby further declared, and by virtue of the Act of General Assembly, aforesaid, established, That the rents, revenues, profits and interest, of the real and personal estate of the said Church and Corporation, shall, by the said Minister, Church Wardens, and Vestrymen, and their successors, from time to time, be appropriated, for the support and maintenance of the Minister of the said Church, for salaries to their Clerk and Sexton, for improvements, and repairs, of the said Church, churchyard, burial ground, and other tenements, which now do, or hereafter may belong to the said Church or Corporation, and to such other uses and purposes as in and by the by-laws of the said corporation may hereafter be directed and appropriated, or according to the will and intention of the donors of any part of such real or personal estate.

SECTION VII. And it is hereby further declared, and by virtue of the "Act of General Assembly," aforesaid, established, That the said Minister, Church Wardens, and Vestrymen, and their successors, shall and may grant, alien, or otherwise dispose of any messuages, houses, lands, tenements and hereditaments, other than the site of the Church aforesaid, and the burial ground or grounds, of which they now are, or hereafter may be seized or possessed, unless such alienation be contrary to the express wish and intention of the donor. PROVIDED, ALWAYS, That in the disposal, sale or alienation of any such messuages, houses, lands,

tenements and hereditaments, as the said corporation are hereinbefore permitted to sell and transfer, the consent and concurrence of two-thirds of the Vestry, shall be had and obtained ; and also, the moneys arising from the said sale or sales, shall be appropriated to the purchase or procuring of such other more convenient messuages, lands, tenements, rents, annuities, or hereditaments, as the aforesaid two-thirds of the Vestry may deem proper and expedient, and to no other purpose or purposes, whatsoever.

SECTION VIII. And it is hereby further declared, and by Act of General Assembly, aforesaid, established, That the Vestry of said Church shall always consist of FOURTEEN PERSONS, members of the said Church, of which number the Church Wardens are to be always two, and that the election of said Vestry shall be made every year, on EASTER MONDAY, by a majority of such members of the Church, as shall appear and vote at the said election. That no person shall have a right to vote for Vestrymen who shall not appear by the vestry books to be a contributor to the support and maintenance of the said Church, having and paying for, a pew or part of a pew, sufficient for one person at the least, being also of full age, and a free citizen of this Commonwealth.

SECTION IX. And it is hereby further declared, and by virtue of the Act of General Assembly aforesaid, established, That the said Vestrymen so elected shall have full power to elect and choose annually and every year, two of their own number to be Church Wardens, and one Treasurer of said Church ; *Provided, always*, That in case of the death or removal of the minister of the said Church, until

another shall be duly appointed and approved for the said Church, the Church Wardens for the time being, with the consent of the major part of the Vestry, shall have the same power and authority relative to the disposal of rents and revenues of the said corporation as is hereinbefore vested in the Minister, Church Wardens and Vestrymen.

SECTION X. And it is further decreed, and by virtue of the "Act of General Assembly" aforesaid, established— That whenever any vacancy shall happen by death, refusal to serve or removal of any one or more of the Church Wardens or Vestrymen, an election shall be held of some fit person or persons to serve in his or their place and stead, dying, refusing to serve or removing, for the unexpired part of his or their period of service, as soon as conveniently may be, and upon such reasonable notice, and according to such regulations as in and by the by-laws of the said corporation may be from time to time limited and appointed: and in case the congregation shall at any time neglect to choose Vestrymen on the day fixed and appointed in and by the eighth section of this instrument, the former Wardens and Vestry shall continue in office till others shall be duly chosen in their place and stead: for which purpose a special election may be held in like manner as is hereinbefore provided for supplying vacancies happening by the death, refusal to serve or removal of Church Wardens and Vestrymen.

CERTIFICATE OF THE ATTORNEY GENERAL.

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

JOS. B. McKEAN.

THOMAS McKEAN, Governor of the Commonwealth.

[NOTE C.]

Memorandum of an Agreement made and concluded this thirteenth day of April, in the year of our Lord, one thousand, eight hundred and five, between Isaac Craig, of the Borough of Pittsburgh, Gentleman, of the one part, and Presley Nevill, Doct. Nathaniel Bedford, Nathaniel Irish, John Hancock, and Samuel Roberts, the Building Committee, appointed by, and on behalf of the Members of the Episcopal Church, residing in the Borough of Pittsburgh, and the vicinity thereof, on the other part—WITNESSETH, That the said Isaac Craig, for, and in consideration of the sum of FOUR HUNDRED DOLLARS, to be paid as follows, that is to say: Two hundred dollars, parcel thereof, at the expiration of one month, and two hundred dollars, residue thereof, in one year from the date hereof—hath granted, bargained and sold to the said Presley Nevill, Doct. Nathaniel Bedford, Nathaniel Irish, John Hancock, and Samuel Roberts, one lot of ground, situate in the Borough of Pittsburgh, numbered in the general plan of the said town 44, (being the triangular lot situate on Liberty street, Wood street and Sixth street,) and the said Isaac Craig, for himself and his heirs, doth hereby covenant and agree, that at a time hereafter, upon the request of the said Presley Nevill, Doct. Nathaniel Bedford, Nathaniel Irish, John Hancock, and Samuel Roberts, or either of them, he will convey and assure to them, and the survivors of them, and the heirs of such survivors, in trust for the Episcopal Congregation, or, (in case the said Church should be incorporated, as is contemplated,) to the Minister, Church Wardens and Vestrymen

of Trinity Church, in Pittsburgh, the lot of ground aforesaid. And the said Presley Nevill, Nathaniel Bedford, Nathaniel Irish, John Hancock, and Samuel Roberts, covenant that the sum of money aforesaid, shall be paid to the said Isaac Craig, in manner aforesaid. In testimony whereof, the said parties have hereunto set their hands and seals, the day and year above written.

Sealed and delivered in the	}	ISAAC CRAIG.	[SEAL.]
presence of us.		PRESLEY NEVILL.	[SEAL.]
ROBERT MAGEE.	}	NATH. BEDFORD.	[SEAL.]
		NAT. IRISH.	[SEAL.]
\$200 paid 30th April 1805.		JNO. HANCOCK.	[SEAL.]
		SAML. ROBERTS.	[SEAL.]

[NOTE D.]

The following are the names of the pew-holders in Trinity Church, October 1st, 1821 :

Christopher Cowan, Abraham Long, Doct. P. Mowry, Alexr. Johnston, Jr., Oliver Ormsby, Morgan Nevill, Geo. Poe, Jr., Abner Barker, Nathl. Richardson, David McGunne-
gle, Joseph Barclay, Peter Beard, Samuel Kingston, John H. Hopkins, Thomas Ennochs, Esq., Mary Cecil, George Shiras, Mrs. Kerwin and J. Lightner, Thomas Barlow, Chas. L. Volz, Samuel Roberts, Jr., John Burke, Sarah Mark and Sarah Domeler, Wm. Fearn and Robt. Towne, Mrs. Collins, John Craig, William Arthurs, Chas. Reno and Austin Drury, Mrs. Gregg, David Holmes, Arnold Eichbaum, Jas. R. Butler, Jno. L. Glaser, John Reno, Jno. R. McNickle, Joseph Davis, Campbell, Muller, Clayland and Brown, Dr. S. R. Holmes and A. L. Kerr, Alexr. Glass, Ralph Pittock.

Geo. Connelly, Mrs. Patterson, Walter Forward, Robt, Elder, and Jas. Rutter.

[NOTE E.]

At a meeting of the Vestry, held May 17, 1824, at the house of Dr. Peter Mowry, a deed of the old Church and lot was made and delivered to George Bayard, to whom the said property had been sold, the Treasurer receiving of him in payment, thirteen hundred dollars, in cash, a transfer of a judgment against Sturgeon's estate, for one thousand dollars, together with an assignment, of a note drawn by Alexr. McClurg, for twelve hundred dollars, both of which the said George Bayard guarantees.

[NOTE F.]

CERTIFICATE OF THE CONSECRATION OF
TRINITY CHURCH.

BY THE RT. REV. BISHOP WHITE.

WHEREAS, The Rector, the Church Wardens, and the Vestrymen of Trinity Church, in the City of Pittsburgh, having built the said Church, have desired of me that it may be consecrated, and set apart to the worship of ALMIGHTY GOD, after the form and manner established and in use in the Protestant Episcopal Church, in the United States of America. In compliance with their desire, I have this day consecrated and set apart this Church, agreeably to the said

established Form, hoping and praying that it will remain to all future ages, a monument of the piety and the liberality of the congregation worshipping therein, and be a means of the advancement of the glory of the Great Being, who, although he dwelleth not in Temples, made with hands, has vouchsafed to promise His especial presence to those who assemble in His name, for the exercise of devotion, on the terms of the Gospel Covenant.

Witness my hand and seal, this 12th day of June, in the year of our Lord, one thousand, eight hundred and twenty-five.

WILLIAM WHITE.

[NOTE G.]

COPY OF A LETTER ADDRESSED BY THE REV.
J. H. HOPKINS, TO THE VESTRY
OF TRINITY CHURCH.

DATED JULY 17, 1831.

My Friends and Brethren:

The period has arrived when the high and holy trust, committed to me nearly eight years ago, must be surrendered, in obedience to the call of duty, which summons me to another sphere. And in resigning the office of Rector of your Church, I feel it due to you to say, that no failure of my expectations, no want of affection and support, no interruption of our long unanimity, no coldness nor dissatisfaction, has the slightest influence in pro-

ducing the change; so far from it, that I now bear my testimony to the direct contrary. All our expectations have been more than realized, in the increase and general prosperity of the Church. All my calculations on your concord and attachment, have been surpassed, and in declining the many calls with which I have been honored, to other places, for your sake, I have felt that I had no merit, since no prospect of congregational usefulness abroad, could hold out stronger inducements for my going, than the actual experience of our success afforded for my stay. The cause, therefore—and the single cause—which has determined me to leave you, is the claim advanced upon my services by the great interests of Theological Education. You know my sentiments on that subject—they have been declared publicly and privately, from the pulpit of your Church, and on the floor of the convention. You know the efforts made by me, more than two years ago, to induce our own Diocese to foster the establishment of a Theological Seminary in our own immediate neighborhood. You know the fate of my application—and although alone, without any aid, or public countenance, we have seen seven young men enter the field of ministerial labor, out of our own congregation, within four years—some of whom may rank with the best of any seminary; and besides these seven, the names of three other candidates, have, within the current year, been added to the list. Although the young and flourishing Churches of Western Pennsylvania, bear no doubtful evidence to the zeal and influence of Pittsburgh, and to her just claims to have had her opinions and exertions regarded with some little more than common feeling, yet you know that up to this hour, the

product of these last four years, has been unnoticed and disregarded, by any official or public token of recognition. And, therefore, when in the Good Providence of God, the Bishop, and Clergy of Massachusetts, thought fit to offer me an important agency in the establishment of a Theological Seminary, in conjunction with the office of Assistant Minister of Trinity Church, at Boston—I had no recollections of the past, nor expectations of the future support of Pennsylvania, which could justify me in withholding my best services from the all-controlling interests of Ministerial Education.

I do not mention these facts for any other purpose, than to present to you, in my last address, the motive of my resignation, as a standing record in behalf of the uniform satisfaction which has marked our intercourse together, and to free your minds from all idea that any disappointment from the hands of the congregation, or from yours, has influenced me. I desire to find no fault with the course of the Conventions of this Diocese, or the opinions of any of those who preside over their counsels. Towards the venerable Prelate, by whom I have been twice ordained, I have not had any other than feelings of the deepest respect and attachment, nor do I think, that between him and me there ever has been, or ever could be any serious misunderstanding. And towards others, in whose policy and judgment I have not always been able to confide, with the same degree of satisfaction, I bear the kindest sentiments of personal good will, and in leaving them, the same prayer will continue to be offered up, which ought to make a part of every minister's devotions, that the blessing of the Most High may prosper

their efforts for good—and His spirit guide and direct them.

And now, Brethren, I bid you, officially, farewell! It was my expectation, and my hope, that I might have ended my days among you. But the Lord, in His wise Providence, has ordained it otherwise. Accept my fervent thanks for all the instances of your confidence and kindness. Grant me your forgiveness of all the infirmities and defects, which I have doubtless manifested, in the discharge of my duties; and for the measure of success which has attended my imperfect labors, unite with me in giving God the praise. And let me beseech you to remember, that, as officers of Christ's Church, you stand fast in the truth of His Gospel—united, zealous, and faithful; that, however we may be separated on earth, we may be again united in the great congregation of the Church in Heaven.

THE LAST PUBLIC SERVICE IN TRINITY CHURCH.

The following is taken from the *Pittsburgh Gazette* of October 4th, and is not an overdrawn picture of the scene described, as all who were present will readily bear witness. By an unforeseen coincidence the same Lesson from the Old Testament was read for the *last* service which had been read at the *first*, being that appointed for the consecration of a Church—I. Kings, viii.

“The services of yesterday morning at Trinity Episcopal Church were of a deeply interesting character. It was upon the occasion of the last public ministrations of the Church

in the edifice which has been occupied for forty-four years, and which is now to give place to the larger structure demanded by an increasing parish. The present building is familiarly known as one of the most prominent landmarks of the city. As such it has been regarded, and hereafter will be remembered, with sincere regard by every citizen who takes pride in the material history of Pittsburgh. The new Church edifice will have a type of architecture, and a completeness of structure, quite in keeping with the æsthetic tastes of the present day, and with the resources of a wealthy and prosperous parish. So, in its day also, the building which is now to be demolished, and which bears but a modest comparison with the more imposing Church architecture of later years, was considered a splendid proof of the liberality of the parish and of the cultivated taste of its architects.

“The scene at yesterday’s services—the farewell of the parish to the sacred edifice which, for forty-four years, had given sanctuary to two generations of worshippers—was peculiarly a solemn and affecting one. The crowded congregation numbered scores, indeed hundreds, of hearers who once were regular attendants there, at various periods since that day when Trinity was the only Church of the Episcopal denomination in this city. The thirteen existing parishes of to-day feel a just filial regard for their ecclesiastical mother, and many in yesterday’s audience came back from their present connections in this city and its suburbs, to attest their affectionate concern in her spiritual and material welfare.

“The discourse of the Rector, Rev. Mr. Scarborough,

which we are enabled to print this morning, presents a graphic and highly interesting narrative of the history, both of the parish and of the edifice to which many eyes yesterday bade a tearful farewell. It is eighty-two years since the gift of the Penns endowed the Trinity congregation with the ground-site which has since become so valuable. During this period, the history of the parish, both ecclesiastical and temporal, is most suggestively sketched by the Rector. His allusion to the fact that three of the Bishops of the Church have been his predecessors in that spiritual charge will strike the general attention. His discourse abounds with matter which will interest not only his parishioners but the public at large."

ADDENDA.

The question of building a new church had been in the minds of the parish for some time. In the autumn of 1868 the matter assumed definite shape. The amount of money deemed necessary was subscribed, and the vestry began to mature their plans.

Gordon W. Lloyd, Esq., of Detroit, Michigan, was engaged as architect. Messrs. J. H. Shoenberger, Calvin Adams and James M. Cooper were appointed a Building Committee, with full powers to act.

It was deemed advisable, first of all, to build a commodious Chapel, in which the congregation might worship till the new church should be erected on the site of the old one. That there might be no question raised as to the right of

removing the remains of the dead from the foundations, the vestry made application to the Legislature, then in session, and the following law was readily passed, on the 20th March, 1869, confirming a right which the best lawyers think was conceded in the original deed of gift:

AN ACT

Relating to Interments in Trinity Church-yard, Pittsburgh.

Whereas, The Minister, Wardens and Vestry of Trinity (Protestant Episcopal) Church, in the city of Pittsburgh, are owners of a lot of ground, fronting on Sixth avenue, in the third ward of said city, and extending by parallel lines to Virgin alley;

And whereas, It is in contemplation to erect a new church edifice, and also a chapel appurtenant to said church, the plans for which will extend over portions of the said ground heretofore used for cemetery purposes; therefore,

SECTION I. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same*, That it shall be lawful for the Minister, Wardens and Vestry of Trinity Church, in the city of Pittsburgh, to erect a church and chapel on any portion or parts of their ground in said city, and to alter and modify the avenues, walks and grades now existing, to suit the convenience of the congregation worshipping in said church or chapel.

SEC. II. That the Minister, Wardens and Vestry aforesaid shall give public notice for three weeks, in two or more daily papers of the city of Pittsburgh, of the intention to use a part of the grave ground for church, chapel or grade, after which, in default of other disposition of the graves, it shall be lawful for said authorities, in the case of all unmarked or unknown graves, to remove and place the same underneath the church or chapel proposed to be erected, and all other graves to any unoccupied parts of the ground aforesaid, or to one of the incorporated public cemeteries near the city, re-erecting over them, in the new place of sepulture, the stones or monuments by which they are now marked and known.

Plans and specifications for a chapel were furnished by Mr. Lloyd. The contract for building the walls was awarded to Mr. Reuben Bulman, of Detroit. The carpenter, and all other work on the building, was assigned to Mr. John B. Chambers, of Pittsburgh.

On the 4th day of May, 1869, ground was first broken for the foundation of the chapel. On the 8th day of June following, the corner-stone was laid by the Rt. Rev. J. B. Kerfoot, D. D., Bishop of the Diocese, in the presence of the members of the convention then in session. Now (at the end of five months) the work is about completed, and the congregation will occupy the chapel almost immediately.

It is built of Massillon, Ohio, freestone, undressed, and laid in courses. The dimensions are seventy-five by forty-

two feet inside; with an end gallery; open roof; heavily timbered; and intended to seat between five and six hundred persons. It is much admired for the beauty of its proportions and the style of work. It does great credit to both architect and builders.

The new church about to be erected will be an imposing structure, built of the same stone. One of its transepts will join the chapel at the side. A tower and spire of stone, rising two hundred and sixteen feet from the ground, will be the crowning glory of the whole group of buildings.



