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*Yours truly
Robert J. Carson*

1801.

1878.

S E R V I C E S

COMMEMORATIVE OF THE

SEVENTY-SEVENTH ANNIVERSARY

OF THE

UNION METHODIST EPISCOPAL CHURCH,

PHILADELPHIA.

MAY 31, JUNE 1 AND 2, 1878.

“Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.”—PSALM cxv. 1.

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P R E F A C E.

WHEN it was suggested at our leaders' meeting in March that we should have a reunion of ministers and members, the idea met with general favor. We knew that there were some aged pastors and members remaining through whom we were linked to the early history of the church, and it was felt that an Anniversary service, which would bring together the ministers and members still living, could not fail to be interesting and profitable. In the month of April the programme was arranged, and the following committees appointed:—On invitation to former members:—J. Hayward, George Graham, D. Loudenslager. On invitation to former pastors:—J. H. Chubb, W. J. P. Ingraham, G. Kennedy. On invitation to the sons of Union who are in the Christian ministry:—A. Wallace, George E. Pool, J. Turner. On entertainment of guests:—E. P. Smithers, Wm. Smith, J. Hayward, D. C. Pennewill, J. Warner Knox. On music:—G. B. Dunmire, Wm. J. Illman, Charles T. Bonsall. On tea-drinking sociable:—James Develin, F. Illman, Joseph C. Moore.

The invitations sent out embraced all the ministers living, included in the more than threescore who went out to preach the gospel; all the pastors who remain out of the forty who ministered at our altars and filled our pulpit, and all the people who were formerly enrolled as members of Union. The response was gratifying. Amid the storm, which lasted through the three days' services, the attendance manifested the affection felt for this grand old church. We would here acknowledge our indebtedness to those who had charge of the singing, Messrs. Joseph Loudenslager and Stephen H. Cooper, and also to the members of the choir, who so nobly sustained them.

The reunion is now past. It will live in our remembrance as a green spot in our earthly pilgrimage. At the close of the family gathering a unanimous request was made for the publication in book-form of all the Anniversary proceedings. We have therefore gathered together a record of what was said and done, giving in full the brilliant poem, historical sermon, and the afternoon address, and send forth this memento of the reunion to all our friends.

R. J. CARSON,
Pastor.

PHILADELPHIA, June 10, 1878.

RECORD OF SERVICES.

MAY 31, 1878.

THE commemorative services began on Friday evening with a "tea-drinking sociable." Though the weather was stormy, there were about three hundred and seventy-five persons present. The lecture-room was filled with tables, and one ran the length of the passage-way in the basement of the church. The company gathered in the main audience-room, and spent the time socially until about half-past seven o'clock, when they were invited to partake of the good things provided for them. The tables and walls had been tastefully decorated, and presented a beautiful scene. The Doxology was sung, and Rev. Bishop Scott invoked the divine blessing, after which courteous attendants helped our friends seated at the various tables. Great credit is due to the ladies who had charge of this enjoyable occasion. After eating, the company gathered in the audience-room, and at half-past eight o'clock the pastor called them to order, and addresses were made by Rev. C. H. Whitecar, Rev. J. I.

Boswell, Rev. Charles Karsner, and Rev. J. T. Gracey. Between the addresses the choir and congregation joined in singing "Auld Lang Syne," "Home Again," and other appropriate pieces. After the public exercises were over the company joined in social conversation for a short season, and then slowly dispersed.

SATURDAY EVENING, JUNE 1.
REUNION OF MINISTERS.

The Anniversary services were continued on Saturday evening, at which time a meeting was held in the main audience-room. Rev. A. Wallace had been selected to preside, but being unable to reach the city in time from Ocean Grove, the Rev. L. C. Matlack was appointed in his stead. After singing, Rev. Jacob Dickerson led in prayer. Letters were then read by George E. Pool from Rev. S. L. Gracey, Rev. T. B. Sargent, D.D., and others, regretting their inability to be present, and expressing the warmest love for the dear old mother-church. Dr. Matlack made a brief address, and then announced as the Anniversary poet Rev. E. H. Stokes, D.D., of the New Jersey Conference. The poem occupied about forty minutes in its delivery, and the reading was rendered with fine elocutionary effect. We give it here in full, assured that it will amply repay perusal.



THE JEWELLED YEARS.

A POEM,

Delivered at the Seventy-Seventh Anniversary of the Union Methodist Episcopal Church, Philadelphia, June 1, 1878.

BY REV. E. H. STOKES, D.D.

I.

Home! home again! the pilgrims cry,
Home! home again, the fond hearts sing;
There's brightness in the summer sky,
And flowers of hope are blossoming.
Home! home again, the shredded sails
Reveal the fury of the main;
What boots it, highest joy prevails,
The storm-tossed are at home again.

II.

Home! home again, the tuneful bird
Comes home to fold its weary wings;
Her early nest remains unstirred,
And full of love the songs she sings.
Home! home again, the pure and good,
Home! home again, the strong and true,
Home! home again, with gratitude,
The trembling old, the fervent new.

III.

The new to-day extends its palm,
And grasps the withered hand of time ;
The new rings out its jubal psalm,
The old renews its measured chime.
The old and new in gladness blend,
The rosy-faced, the withered cheek ;
The new arise, the old descend,
The rising strong, the bending weak.

IV.

Hail to the coming peoples new !
Farewell to age, retiring fast ;
Youth, wearing crowns of rainbow hue,
Age crowned with fruits by autumn cast.
From old to-day rich blessings fall,
In new the inspirations rise ;
Divine baptisms come to all,
And gladness gleams through all the skies.

V.

O princely day ! O joyful scene !
Majestic in their silent sweep ;
The songs are like an angel's dream,
While hearts their golden treasures keep.
A thousand battles nobly fought,
A thousand victories grandly won ;
Battles and victories here are brought,
And each recounted, one by one.

VI.

The peaceful visions of the past
Unfold to my adventurous lay,
The beautiful its glories cast
On hill-tops of a golden day.
A golden day not far remote,
When God's evangels, lifted higher,
Had faces as when prophets wrote,
And hearts and lips baptized with fire.

VII.

A golden day! the tides divine
Of holy love ran full and strong;
And souls in ecstasies sublime
Melted away in holy song.
A golden day! I do not teach
That love is less, or God made small;
But from this text I simply preach
Of tides obstructed, that is all.

VIII.

Sometimes obstructed in the heart,
When flood-gates of the human soul,
Uplifted by faith's nicest art,
Should let the holy currents roll.
So did they in that olden day,
When faith was king and love was queen;
The blessed tides of God had sway,
In faith complete and love supreme.

IX.

They worshipped God! the place was plain,
Uncushioned seats and pulpit high;
Simplicity enthroned had reign,
And meekness shone in every eye.
Here ancient men, in giant might,
Shook earth with their resistless tread;
Whose fire-touched lips flamed living light,
Whose trumpet tones awoke the dead.

X.

Here Roberts preached, and Wells renowned,
And Coate, and Bunn, and Sargent, too;
Here Truman Bishop's words resound,
And Emory's, the tried and true.
The sainted Emory cool and calm,
In seeming wrath love kissed away.
The battle short, the victor's palm
His throughout God's eternal day.

XI.

Here Sheets God's holiness proclaimed;
And Lybrand, filled with holy love,
Whose saintly soul through all retained
A reflex of the world above.
A Christly man, sweet, pure, and good,
A Christly minister sublime;
Whose feet on truth eternal stood,
And on whose brow flamed light divine!

XII.

With burning words he lifted high
The cross, where flowed atoning blood ;
Love moved his lips, and fired his eye,
And multitudes were born to God.
Then Ridgway, and James Smith succeed,
And Potts, and Samuel Cox appear,
And as the rolling years recede
Robert and Thomas Burch are here.

XIII.

And then the rugged Henry White,
And Lewis Pease, high truths unfold ;
Then Manning Force, in calm delight,
Solemn and tall, of Jesus told ;
And Higgins, wise, decided, strong ;
And Holdich, crisp, incisive, true ;
Show each how all to God belong,
And hearts were bound to Him anew.

XIV.

O honored men ! O giant race !
Who in that temple plain and old,
Proclaimed the Alpine heights of grace,
But not like Alpine summits, cold.
Along their lofty range of thought
Sublimer peaks were rising high,
And here aspiring souls were brought,
And kindly lifted to the sky.

XV.

God-given men! the first and last
Who, in that temple gone to dust,
Made known salvation's plan, so vast
That souls embraced a life of trust.
God-honored men! the pure and good,
Passed up to life's immortal plains;
Time has hewn down our human wood,
Till Holdich, now, alone remains.

XVI.

Holdich the honored! On thy brow
We place the jewelled crown of love.
Holdich the honored! Victor now,
Eternal victor soon above!
'Twas thine to close the high career
Of "Old Academy" loved well;
'Twas thine to move, perhaps with fear,
For larger bounds wherein to dwell.

XVII.

I slept! the old church passed away,
And many who had worshipped there;
The matron, and the maiden gay,
Had ceased to sing, and closed the prayer.
The autumn boughs had one by one
Yielded their fruit, and men had died;
Around were graves of sire and son,
Mother and maid slept side by side.

XVIII.

I woke! the morning sun was bright,
A balmy fragrance filled the air,
When lo! upon my wondering sight
Appeared another place of prayer.
The scene was new, the place sublime,
As if by feet of angels trod ;
It seemed within the realms of time,
And yet the very throne of God.

XIX.

So broad and deep, so sweetly pure,
Glad gate-way to the home of bliss,
Whose walls for ages might endure,
Whose dome the bending skies might kiss.
Broad aisles, where saintly feet should tread ;
Pews, where devotion true should kneel ;
Altars, where sorrow should be led,
And swift-winged Mercy come to heal.

XX.

I looked ! the multitudes were there :
Light-footed youth and brows of snow,
They thronged the holy place of prayer
As waters to the ocean flow.
And still they came, with eager feet,
By blushing day or starlit night,
True women, with their offerings sweet,
High intellects, and men of might.

XXI.

An anthem broke! the air was thrilled,
As from a choir where angels sing ;
Another strain, the heart was stilled,
As when soft winds are whispering.
The spirit sighed, a prayer arose,
The heavens were bowed by faith's control,
And bliss of God brought such repose
As melted, moved, and awed the soul.

XXII.

All sounds were hushed! the place was still,
The polished pulpit brightly shone,
And there all eyes were turned at will,
And there, as on a garnished throne,
God's minister serenely stood,
With raven locks, erect and tall,
He spoke! 'twas love's beatitude,
And benedictions fell on all.

XXIII.

He spoke! the voice was soft and clear,
Like liquid silver's softest flow.
He spoke! all ears were bent to hear,
As lute of Orpheus long ago.
He spoke! and hardened hearts were rent,
Like Horeb's rock by Moses' rod.
He spoke! and human hearts were blent
In holiest union with God.

XXIV.

O holy man of matchless might,
Who swayed for God each gathered host,
Swayed them in love's supreme delight,
As men were moved at Pentecost.
"Who, who is this," the stranger cried,
"Whose fame like light flies everywhere?"
A thousand loving hearts replied,
And "Pitman!" murmured through the air.

XXV.

Pitman! whose voice within these walls
First told of Christly love intense;
A voice affection still recalls,
The tender tones of eloquence.
A voice that echoes still along
The corridors of fading time,
Which years have mellowed into song,
Soft, sweet, pathetic, sublime!

XXVI.

I look! Another name appears,
Approved upon the sacred scroll;
It brightens by the flight of years
Within the chambers of the soul.
Chaste, polished, calm, a fragrant name,
Which well deserves a chaplet now,
We weave, and then with high acclaim
Place it on Samuel Kepler's brow.

XXVII.

My thoughts rise on the south wind free,
I trace the noble river Rhine,
Whose flowing floods rush to the sea,
Whose terraced hills give purest wine.
Such Matthew Sorin in his day :
A Rhine of thought, resistless, deep,
Which through the mountains cut its way,
Majestic in its seaward sweep.

XXVIII.

And then a vale where cattle fed,
With flowers whose morning breath was sweet,
Whose sky bent softly overhead,
While ripples murmured at their feet.
Here Kenneday, with tuneful lyre,
Charmed the dull soul from vice and sin,
He lured the saintly spirit higher,
That all might be with God shut in.

XXIX.

Now on the granite cliffs behold
A castle with foundations strong ;
The morning sun gilds it with gold,
The evening splendors linger long.
Its towers point us to the sky,
Its lights flame out from shore to shore,
But more, a thousand hearts reply,
Our Castle is all this and more.

XXX.

All this and more, God's word divine
The granite rock on which he stood,
He pointed out the way sublime,
And showed the bliss of being good.
The deepest depths he filled with light,
The highest mysteries made plain,
Visions divine brought to our sight,
And calmed the troubled heart again.

XXXI.

Then Levi Scott, whose name is fame,
And here suggests a priestly host,
Upon whose heart sat living flame
Like fiery tongues at Pentecost.
We sit as learners at his feet,
With reverence here before him bend,
And now, with strong affection meet,
We call him Bishop, brother, friend.

XXXII.

Deep midnight reigns! the storm is high,
There's terror on the awful deep.
Fierce lightnings blaze! the vaulted sky
Howls with the angry tempest's sweep.
Behold, a wreck! a hundred lives
Without a prayer, without a groan,
Lover and maiden, husbands, wives,
Sink voiceless into depths unknown.

XXXIII.

A hundred more! See, hurry, fly!
Cling wildly to the broken mast.
The life-boat! hear the distant cry,
And hope survives the midnight blast.
I seem to see it, hear it all,
The broken ship, the midnight cry;
High eloquence holds carnival,
For Durbin speaks with lips and eye.

XXXIV.

Then Thompson comes, the good and true,
Kettell, the polished, courtly, sage,
Ryan with earnest work to do.
Then, bending o'er the ancient page,
Keen Hodgson, whose polemic lore
Was more than match for mightiest men,
Till conquest led him to adore,
And greatness made him child again.

XXXV.

Then Jacob Dickerson is here,
Helper to Hodgson, honored place;
Then, as we turn the circling year,
Behold an old familiar face,
With voice still sweeter than before,
Mind strengthened with advancing age;
And Castle now, as erst of yore,
With joy unfolds the sacred page.

XXXVI.

Hush! hush! there's silence in the air,
There's sacredness beneath our feet,
And tender are the tones of prayer,
While rainbows girt the mercy-seat.
'Tis Cookman pleads, nor pleads in vain,
Leading a soul to joys above.
Oh for such saintliness again,
Paulinic faith, Johannic love!

XXXVII.

We miss thee, Cookman, whose mild eye
Brought hope where nothing could console;
We bless thee for the gospel cry
Which brought salvation to the soul.
We miss thee! yet we miss thee not,
Thy absence is the Father's will,
And if so e'er we mourn our lot,
Thy saintly spirit cheers us still.

XXXVIII.

Atwood, the earnest, still is here,
Youthful at threescore years and ten,
Whose heart is full of holy cheer,
With mind prolific still, and pen.
Defender of the ancient faith,
Who waits in patient mood to know
What Wesley and the Scriptures saith,
And where they lead delights to go.

XXXIX.

I climbed a graceful mountain tall,
With pathways strewn with flowering stems,
When suddenly I reached a fall
Whose waters seemed like flashing gems.
I paused, and thought of Franklin Moore,
Who won the ear of wayward youth
With high-wrought similes, which bore
Semblance to cataracts of truth.

XL.

A poet of the finest mould,
With poet's mind and heart complete,
Who saw, in sunset's glow, the gold,
And flowers as star-dust at his feet.
He sleeps amid his native hills
Near the Ohio's peaceful flow,
Where forests and the tuneful rills
Are types of truths he longed to know.

XLI.

Then Carrow came, neat, clear, precise ;
Then Robert Carson, young and strong,
Along the path of duty flies,
And labors earnestly and long.
Then Alday, full and charged with fire,
Burning with all-consuming glow,
Till strength no longer met desire,
The embers smouldered dim and low.

XLII.

Then sought repose ! but rests in hope
That vigor yet will meet desire,
So, newly nerved, he may lift up
Salvation's glorious banner higher.
Till then, in quietness of mind,
As Christian quietness may be,
In Jesus, peacefully resigned,
He rests beside the summer sea.

XLIII.

And now kaleidoscope of time
Turns William Paxson to our view ;
He came in manhood's holy prime,
With strength of mind and will to do.
He did the work : 'twas nobly done,
Though times and tides changed long ago ;
Yet Paxson for his Master won,
And waters had a higher flow.

XLIV.

Now, last of all, here at his post
Carson again, with royal feast ;
Though last of all this priestly host,
Carson to-day is not the least.
Roberts the first, Carson the last,
Strong foot-hills to the mountains high,
While all between by them were cast,
As summits towering towards the sky.

XLV.

A grand array of noble men,
The most of whom have passed away ;
A few, thank God, return again
To swell the gladness of this day.
The church they served was grand as well,
None grander, "Union," than thou.
What tongue can all thy glories tell,
Thy greatness then, thy honors now ?

XLVI.

Another scene ! I sit at will
Within a little room sedate,
The pastor's study : all is still ;
Here lingering, I contemplate
The "Records," hoary now with age,
Surviving all our human strife,
While rises from each dingy page
The aroma of a holy life.

XLVII.

What names are here ! honored of God,
Honored of men to memory dear.
True, many sleep beneath the sod,
But still, their lives are fragrant here.
North, Hood, and Allibone arise ;
Harkins and Kelly soon appear ;
Princes of God in earth's disguise,
Whom we, their children, still revere.

XLVIII.

Chubb, Benson, Yard, are in the van ;
 Bennis, and Wilmer, Mitchell, Brown,
Gouge, Ashmead, Budd, Earp, Carrigan,
 Dodson of Sunday-school renown.
McCurdy, Yates, and Sappingtons,
 Longacres, Dunnings, Boswells, too ;
Gilders and Peppers, sires and sons,
 Crooks, Wolf, Mecaskey, come to view.

XLIX.

Harmstead, Peterson, Eisenbrey,
 Whiteman and Wetherill, grace the scroll ;
Treadwell and Welch our minds descry,
 And hundreds more that move the soul.
Mason ! who held this holy place
 With grip of faith no change could chill ;
He held it in love's fond embrace,
 And dying, held it firmly still.

L.

Mason ! a name I love to tell,
 Though dead, he liveth grandly yet ;
And this great church he loved so well
 Owes him for aye affection's debt.
Ha ! ha ! death slays not such a man,
 It simply changes his abode ;
All things succumb to heaven's plan,
 And dying here, he lives with God.

LI.

And holy women, too, are there,
Names which we trace with gratitude,
Whose lives with sweetness fill the air,
As Hammett and as Elsegood.
I would that I were competent
To place them where they now belong !
Their names would more than compliment
This passing, fragmentary song.

LII.

There's one, howe'er, we may not miss,
She's worthy of the highest lay,
Dear Sunday-school directoress,
As fragrant as the flowers of May.
Miss Sarah Morton yet can fill
The place assigned her long ago,
Her holy noon was calm and still,
Her evening has a golden glow.

LIII.

We greet her on this festal day,
The church's young she cherished long ;
These children, now grown old and gray,
Weave in her praise affection's song.
And wreaths of immortelles true
We place upon her placid brow,
And bathing with fond memory's dew,
Will keep them ever fresh as now.

LIV.

Hold! I forget, another name,
Another face you surely knew,
John Rhinehart, sexton, known to fame,
His patient form I bring to view.
Dear sexton! up and down these aisles
Thy faithful steps are not forgot;
Some gave thee frowns, some gave thee smiles,
Some were too cold, and some too hot.

LV.

No matter! John was patient still,
Where patience was a virtue rare,
While sermons other hearts might thrill,
To care for others was his care.
But, lo! the sexton's work is done,
Door-keeper here no longer, he
Passed calmly through, and near the throne
Sits down to rest eternally.

LVI.

Time-honored "Records," spare them, spare,
There's history in each sacred line:
Your name, and yours, and yours are there,
And, small as modest dewdrop, mine!
Next to the Bible, here I bend,
I'm almost ready to adore;
I find on every page a friend,
And yet, I grasp their hands no more.

LVII.

They passed away, yet visions rise,
As beautiful as angels seem ;
They were, are not, my tearful eyes
Gaze on them as a tender dream.
These "Records" bring up all the past,
Their gentle words, their kindly ways,
And lingering looks fond memories cast
To vanished and returnless days.

LVIII.

Behold! a garden-plot is laid,
A little plot with tender care ;
Men, matrons, and the blushing maid
Breathe on its soil the breath of prayer.
They dig, they plant, they water well,
Arranging all with nicest rule,
Then, as I often heard them tell,
They called it "Union" Sabbath-School.

LIX.

They called it well, the precious seeds
Took root, and grew by slow degrees,
Until they opened into deeds
Vaster than Mariposa's trees.
I looked among the branches high,
And buds to blossoms soon unfold,
Then ripening in the summer sky,
Rich fruits the laborers soon behold.

LX.

Those fruits were pious lives, the youth,
Who learned the word profound and deep,
And then went forth again with truth,
Like widening echoes in their sweep.
O'er mountains grand, which kiss the sky,
Through valleys deep, o'er oceans wide,
To tell with loving lips and eye
The story of the crucified.

LXI.

They told it well, and influence sweet
Went forth each human heart to bless ;
Men meekly bowed at Jesus' feet,
And came to life and happiness.
They told it well ; and far and wide,
From year to year, from clime to clime,
The living fruits were multiplied,
And shall be to the end of time.

LXII.

These youths, O "Union," were thine,
Born at thine altars, nursed by thee ;
The food received gave strength divine,
And life was love's simplicity.
God called, they went, their brows were bright,
Strong in their prime, with voices clear ;
Returned, they're full of love's delight,
Though life with them is brown and sear.

LXIII.

But some are not! Aye, yes, they are!
Monroe, McKeever, Heston, all,
Grander as sun beyond the star,
Mightier than those we mightiest call.
Oh, blessed, God-crowned, heroes great,
Ascended sons of "Union,"
Transfigured in your high estate,
You rest, and yet your work goes on.

LXIV.

I look, Oh Church! and here adore,
In thee I trace the hand divine;
Thy work blooms on forevermore,
Though planted in the soils of time.
Thy swelling tides resistlessly
Through all the years flow grandly on,
As sweep unto the boundless sea
Thy widening floods, great Amazon!

LXV.

Great Amazon! a seeming rill,
A drop, when once compared to thee,
Thou Church of God, whose children fill
Circles that touch immensity.
Circles that ceaselessly extend
Wider than Amazonian flood,
Until they interlocking blend
With those that girt the throne of God.

LXVI.

Be not surprised! What helps were here,
Through all the ages in their roll;
God in his might was always near
To strengthen and sustain the soul.
Then from our own and lands afar,
Whatever name was noted well,
Came, brilliant as the morning star,
Tall princes in our Israel.

LXVII.

From lowly Summerfield the great,
Down through the glowing years of light,
Bishops in all their high estate,
And mighty men of matchless might;
Pauls in their grip of wondrous thought,
Johns in their burning love intense,
Andrews whose zeal their brothers brought,
Apollos' in their eloquence.

LXVIII.

What vast results! A continent,—
Nay, worlds their force are feeling still;
Great words, almost omnipotent,
Their deathless mission yet fulfil.
And souls were born, and unto these,
Lo, other souls are added yet,
Like rivers flowing into seas,
And will till time's last sun shall set.

LXIX.

Born, fed, and nurtured by thy care,
We fled, O "Union," from our nest;
At thy sweet call come back with prayer,
To fold our weary wings in rest.
We worship, Father, in thy fear,
Yet worship nothing less than thee,
Or else this holy place, so near
This presence to divinity.

LXX.

Dear church! O mother, all sublime!
Thy fame has spread from shore to shore;
Young men, 'tis yours, in strength divine,
To make her grander than of yore.
Mother, thy winter-time is past,
The bluebirds note the budding spring;
Thy summer shall forever last
In love's eternal blossoming.

At the conclusion of the poem addresses were made by the following ministers: A. A. Willits, Wm. Rink, A. Longacre, M. D. Kurtz, Henry S. Thompson, and George W. Maclaughlin. The addresses were interspersed with singing by the choir. Through the lateness of the hour we were prevented from listening to other brethren who were present, and whose names were on the programme, as follows: Revs. S. W.

Thomas, T. A. Fernley, W. L. Boswell, A. Wallace, and S. T. Kemble. The occasion was one of rare interest, and will be long remembered by those who participated therein. After singing the Doxology, the congregation was dismissed with the benediction by Rev. S. T. Kemble.

SUNDAY SERVICES, JUNE 2.

LOCAL PREACHERS' MEETING.

The first of the series of meetings began at nine o'clock, in the lecture-room, under charge of Rev. W. J. P. Ingraham, the local preachers taking one hour in the interchange of thought and experience, and uniting in song and prayer. Bros. Thornley, Hopkins, Evans, Illman, and others participated.

PREACHING AND COMMUNION SERVICE.

The preaching service began at ten o'clock. Rev. A. Atwood announced the 901st hymn. Prayer was offered by Dr. Holdich. The 115th Psalm was read by Dr. Carrow. Rev. J. H. Alday read the hymn beginning, "Zion stands with hills surrounded," and it was heartily sung. The pastor then delivered the following historical discourse, taking an appropriate text on this seventy-seventh Anniversary from the 77th Psalm.

ANNIVERSARY SERMON

PREACHED BY THE PASTOR, R. J. CARSON, JUNE 2, 1878.

“ I have considered the days of old, the years of ancient times.”—PSALM lxxvii. 5.

In the first year of the present century serious dissensions existed in the St. George's Methodist Episcopal Church, the mother-church of Philadelphia Methodism.

Samuel Harvey, who was at that time the Secretary of the Board of Trustees, in a written sketch left by him, and from which I quote, states that “ the difficulty originated in the Board about repairing the church building, and spread into the whole society.”

In the journal of Bishop Asbury is an entry which shows that in some way the presiding elder of the district, Rev. Joseph Everett, was a party in the trouble.

“ December 30, 1800.—While in South Carolina, I received a letter from the North. I was presented with a petition from about eighty male members of the society in the City of Brotherly Love, entreating me to do what I had no intention of doing ; that was, to remove Brother Everett from the city.”

The good bishop does not tell us, however, upon what grievances the petitioners based their request.

Not only did the aggrieved members apply to the bishop for redress, but also to the Philadelphia Conference ; here they also

failed to obtain the satisfaction they sought, owing, it is said, to the influence of the most popular member of that body, who was closely allied with their opponents. Therefore, after much deliberation and prayer, they resolved upon withdrawing from the church with which they had been connected, and in the month of June, 1801, their names, to the number of over fifty persons, were read from the pulpit of St. George's by Rev. Richard Sneath, preacher in charge, as having withdrawn from the Methodist Episcopal Church. While there may have been, and doubtless were, faults on both sides, still, from the high standing and Christian character of the seceding members, we cannot but believe that they acted conscientiously, and, judging from results, God most certainly approved their course.

Those who had thus withdrawn from the St. George's Church, and therefore from the Methodist Episcopal body, immediately met together and organized themselves into a Methodist society. They obtained a room for public worship in the north end of a large building situated on North Fourth Street, between High and Mulberry Streets (as Market and Arch were then called), and known as the Academy; built through the efforts of Rev. George Whitefield in 1740, provision being made by him that there should be always a place set apart in which ministers of the gospel holding certain doctrines might freely proclaim the truth. The property had passed into the hands of the trustees of the University of Pennsylvania, by whom it was granted to "The United Society of the people called Methodists," that being the name they had assumed.

During the first year the society was on the independent plan, but everything seems to have been arranged on a Meth-

odistic basis. They had four preachers, two of whom had been itinerant ministers (Charles Cavender and Thomas Haskins), four class-leaders, and four stewards; the total membership being eighty-three.

This I have gathered from the record-book of that time, and which has been preserved through all these years. The book is headed, written in a neat and legible hand, "Register of the Official and Private Members of the Society meeting at the College;" then follow the names of the preachers, class-leaders, stewards, and members: so that while but fifty-one withdrew from St. George's in a body, others followed their example soon after, and with additions from outside, we have the increased number as already given.

Let us pause here to learn what we can of the character and standing of the men who organized the church whose seventy-seventh Anniversary we are celebrating at this time.

Through some of the founders of our church we are linked to the introduction and organization of Methodism in Philadelphia,—to the very first class that was formed.

Take, for example, John Hood, whose name stands first among the class-leaders in the Register, to which attention has just been called.

The first Methodist society in this city was formed by Captain Webb, an officer of the British army, and at the same time a Methodist local preacher, in 1768. The society when first formed consisted of seven persons, and John Hood was one of the number. James Emerson was the first class-leader in Philadelphia, but in 1770, or two years after the organization of the society, John Hood was appointed leader in his place. Mr.

Hood continued a member of St. George's until he withdrew, in 1801. He is said to have been one of the sweet singers of Israel, and the table behind which he stood as chorister in leading the singing of the congregation is now in our possession, having been donated by the family of our deceased brother, Thomas T. Mason, who prized it as one of his treasures. When Mr. Hood stood up to sing, it is said that his countenance seemed to have heaven photographed upon it, and his voice was in harmony with his face. "Heaven" was the last word that he was heard to utter. He had been a Methodist sixty-one years; and at his death, in 1829, was probably the oldest one in America. He was born in 1749, joined the Methodists in his nineteenth year, and died when fourscore, ripe for glory.

John Hood is not the only link uniting us with the organization of Methodism in this city; other names might well be added, but anxious as we are not to make this imperfect sketch too long, still remembering that it is important to bring before you the character of the men who, under God, laid the foundations of this church, we will spend more time and give more space to this period, even though we may be obliged to give but little attention to more recent years.

As I look over the ancient Register I read the name of Lambert Wilmer as one of the four class-leaders of this church at its organization. Lednum, in his "Rise of Methodism in America," tells us that Mr. Wilmer was a member of the St. Paul's Episcopal Church, but soon after the organization of the first class he and his wife became members of the Methodist society. In 1772, Mr. Asbury made Mr. Wilmer's his tem-

porary home in this city, and observes in his journal, "I was heavily afflicted, and dear Sister Wilmer took great care of me." Both Lambert Wilmer and his wife were leaders of classes at an early day; she was the second female class-leader in this city, appointed to that office about 1775. Mr. Wilmer was one of the number who withdrew from St. George's and cast in his lot with the society at the College, and continued in union with this church until his death. His sons John, and Thomas, and William were known to many of you,—“these all died in faith,” after spending many years in the service of the church and of God.

A great affection subsisted between John Hood and Lambert Wilmer; such was their love for each other that they mutually requested to be buried in the same grave, which request was fulfilled. Mr. Wilmer died in 1825, aged seventy-nine; and in 1829 his grave was opened to receive the remains of John Hood,—they repose under this church.

Let us not forget that we are writing of a period when to be a Methodist was looked upon by many as a badge of disgrace. Lednum tells us that the Rev. Peter Vanest informed him that in 1771 he was in Philadelphia, and that he knew but two members of the Methodist society. Nor did he wish to know the Methodists at that time; for when he passed by St. George's he was afraid to go on the east side of Fourth Street, and bore away on the west side to avoid the contagion of Methodism.

All honor to the noble men and women who were true to their convictions of duty, loyal to the church and to God. We are too apt to think that only the poor of that day cast in their lot with the Methodists; now while it is the glory of Meth-

odism that it has preached the gospel to the poor, so far as I can judge from the names found in the Register of seventy-seven years ago, as large a proportion of the educated and business classes were members then as now.

We mention as examples, in addition to the names already given, William Budd, a gifted physician of that day,—we meet with the name of his son, William A. Budd, very frequently in the after-years of our church's history, the venerable widow of another son (Thomas A.) has been for many years an honored member of the Union Church. Thomas Haskins, a large wholesale grocer. Jacob Baker, an importer, and who was noted for his benevolence. Philip and Thomas Kelly, brothers, and both of them men of means. Thomas Kelly bequeathed to the Union Church in trust the sum of nineteen hundred dollars, the interest of which is to be applied to the support of a single man laboring as a missionary preacher in the southern part of the city. Samuel Harvey, an importing merchant, and who occupied many positions of trust, such as president of the trustees of the Chartered Fund of the Methodist Episcopal Church, etc. He was also for many years president of the Germantown Bank. These are names taken from among the original eighty-three. There is another well-known name among the founders of this church, and by which we are linked to the struggle for our national independence. I refer to Colonel Caleb North, whose official position in 1801 was that of steward. He was born in Chester County, Pennsylvania, July 15, 1753. He entered the army on the breaking out of hostilities, serving principally under General Wayne. In one engagement, where he was in command, such was his gallantry

and success that he received a letter of warm approval from General Washington. He remained in the service until the close of the war. Although in so many engagements, and so greatly exposed, yet he never received a wound. Upon the restoration of peace he returned to his native county, and recommenced business. Here he became a member of the Methodist Episcopal Church. Subsequently he removed to this city, being at the head of a large wholesale firm on Water Street, and connected himself with the Academy, as it was called at that time and for many years after.

In this city Colonel North enjoyed universal respect, a proof of which was given in his being elected several years a member of the Select Council, for in those days character had much to do with election to positions of trust, and subsequently high sheriff of the county. For many years he was president of the Society of Cincinnati, an organization formed of those who had fought for our national independence, and still continued by their descendants.

Nor was Colonel North less distinguished in his devotion to the cause of religion. His attachment to Methodism was ardent and constant. He was an active agent in purchasing that part of the Academy in which our fathers so long worshipped, and on which site our present edifice is reared. He died November 7, 1840.

I dwell upon these men, and others might well be named, that we may see the character of the men who, under God, laid the foundations of what we may now call our grand old church. The impress of their character and influence still remains.

We come now to the year 1802, a memorable year in the history of this church. The Conference met this year in the city of Baltimore. The proceedings of the Conference which met the previous year in Philadelphia were reviewed. It was resolved that "the Conference advise and recommend Bishops Asbury and Whatcoat to offer to our friends who have formed themselves into a religious society or congregation in the Academy a stationed preacher upon such honorable terms as they may agree upon." Bishop Asbury says in his journal there was but one dissenting voice.

The society then made known to the bishops the following conditions on which alone they could honorably receive a preacher to be stationed among them, to wit: "1st. That we be considered as members of the Methodist Episcopal Church in full connection, and put into the full enjoyments of our rights and privileges as private and official members, according to the Discipline thereof, as though we had never separated therefrom. 2d. That we be considered as a separate station, enjoying our rights and privileges, and as separate and distinct from, and having no dependence or connection with, other stations in this city." To which the following reply was given:

DEAR BRETHREN,—We accept your propositions, and shall in our judicious arrangements provide an acceptable preacher for you, in hopes that you will find the benefit and blessing, and happily increase in grace and members. So we wish and pray who are your pastors.

Your brethren, your servants for Christ's sake,

FRANCIS ASBURY,
RICHARD WHATCOAT.

PHILADELPHIA, May 5, 1802.

In this way the difficulty was settled, and from that time no

people have been more true and loyal to Methodism than the people of this church.

In Bishop Asbury's journal for 1802 is the entry: "On Sunday morning, August 1, according to appointment, I preached for the first time in the College church or Academy. My subject was Exodus xx. 1-24. After the sermon we had sacrament. We had seriousness and attention."

The first stationed preacher at the Academy was George Roberts, appointed by Bishop Asbury in 1802 and returned in 1803, thus serving the church for two years. Stevens says of him: "The person of Dr. Roberts was large and athletic, his manners exceedingly dignified, and in social life relieved by a subdued cheerfulness. To his dignity, which well befitted his noble person, was added, in the pulpit, a most impressive power of persuasion. His sermons were systematic and digested, and in their application often overwhelming."

We will now give an account of the time and manner in which the society came into possession of the southern part of the Academy property. I desire here to acknowledge my indebtedness to Elias P. Smithers, counsellor-at-law, who has made many points clear that would otherwise have been obscure, and therefore helped me greatly in the presentation of this point.

The ground now occupied by the Methodist Episcopal Union Church was formerly owned by the trustees of the University of Pennsylvania, who by deed, dated April 6, 1802, conveyed to Thomas Allibone, Caleb North, and Thomas Haskins, in fee, the southern portion of the Academy lot for the price of nine thousand dollars, of which three thousand dollars was paid in

cash, and the balance was secured by a mortgage on the property, to be payable April 1, 1812, or in instalments of one thousand dollars each in the mean time. The purchase was made in the interest of the society, but the ground was conveyed to the above-named parties individually. After becoming a regular society of the Methodist Episcopal Church, as we have seen, steps were taken to arrange the title to the church property accordingly, and on October 6, 1810, Thomas Haskins and wife, and Caleb North and wife, and the heirs of Thomas Allibone, deceased, conveyed the property to John O. Lowber, who, on the same day, conveyed the same to Jacob Baker, Thomas Haskins, Caleb North, Thomas Kelly, Joseph L. Inglis, Lambert Wilmer, John Brown, John Hewson, Sr., and William Lowber, in trust for the use and enjoyment of the Methodist Episcopal Union Society.

On the 10th of October, 1810, the old mortgage of six thousand dollars was satisfied of record, and the property again mortgaged, to the executors of William Ball, deceased, for five thousand dollars; the amount being thus reduced one thousand dollars, and the first step taken toward paying the debt of the church.

It is to be observed that in the last-named deed power was given to the trustees to mortgage the church property, which was exercised as above mentioned, but no authority was given to make an absolute sale; when, therefore, about five years subsequently, it was desired to make a sale of a part of the church grounds, recourse was had to a suit upon the mortgage to effect that purpose, and in November, 1815, an action was brought thereon in the Supreme Court of Pennsylvania, at the suit of the executors of William Ball, against the trustees of the church,

and on the 11th of December, 1815, judgment was entered against them amicably for four thousand two hundred and twenty dollars and costs; upon which judgment the property was sold to John H. Connell for four thousand three hundred and fifty dollars, and conveyed to him by Jacob Fidler, high sheriff, by deed-poll dated December 29, 1815. On January 19, 1816, John H. Connell, for the consideration of four thousand seven hundred and fifty dollars, conveyed twenty-one feet of the southern front, by a depth running on an irregular line (this explains how the hotel company came into possession of the twenty-one feet in front), to Adam Königsmacher, the owner of the lot lying to the south of the church property, and on the same day, for the consideration of one dollar, conveyed the remainder of the lot to the said Jacob Baker and other trustees of the "Methodist Episcopal Union Society." In this transaction John H. Connell was simply a nominal party, acting for the church, and the whole proceeding was had in order to make a good title to Adam Königsmacher for the lot sold to him. Prior to this transaction, as will appear from the fact that judgment was entered upon the mortgage for the sum of four thousand two hundred and twenty dollars only, a portion of the mortgage debt had been previously paid off, and from the proceeds of the sale to Mr. Königsmacher the remainder thereof was extinguished, and satisfaction of record entered thereon February 27, 1816. In this way the society became free from debt.

In 1802 the congregation moved from the room occupied at first to that portion of the Academy purchased by them. A description of the building in which they worshipped so long has come down to us, and we gladly take time to record it here.

The old church faced the south, had two doors in front, and a wide pavement of twenty feet. A brick wall stood on the line of Fourth Street, and access was had by a gate to the premises. The size of the church was seventy feet east and west, and forty-five north and south. It is estimated that the building would seat from seven to eight hundred people. The pulpit was at the northern end.

During the pastorate of Rev. George Roberts, I find in the Register that on the 31st day of December, 1803, Sarah Morton was received on probation, and admitted into full membership September 8, 1804. This is a wonderful record, from the fact that this venerable woman has retained her membership in this church from that time, and though now ninety-three years of age, attends the class-meeting on Thursday afternoon and church service on Sunday morning, when the weather is at all favorable. Nor has she been satisfied with merely being a member of the church,—her life has been devoted to good works,—for over fifty years she was actively employed in our Sunday-school. Is there a parallel case anywhere? Seventy-five years of uninterrupted membership in one church! May the richest blessings of God descend upon our venerable friend!

The membership of the olden time seem to have been about as much scattered as at present, for in the first register of the various classes the meeting-place of Lambert Wilmer's class is said to have been at Centre Square (Broad and Market), while John Hewson's class is put down at Kensington.

The first baptismal record is that of Thomas Wilmer, born August 27, 1801, son of Lambert and Rebecca Wilmer. Baptized October 11, 1801, by Charles Cavender. This Charles Cav-

ender was one of the stationed preachers of St. George's charge in 1800, but left with those who withdrew therefrom.

The first marriage solemnized was that of Joseph Ball to Hester Connell, on October 29, 1801, by Charles Cavender.

For the biographical notices of some of the pastors I am greatly indebted to Mr. Thompson Westcott of this city; also to Bishop Simpson's new work, the "Cyclopædia of Methodism." Of some of the pastors I have not been able to secure much information, but such as we have we give unto you.

The successor of Rev. George Roberts was Rev. Joshua Wells, who was appointed for the year 1804. He was born in Baltimore County, Maryland, in 1764, received into the Methodist Episcopal Church in 1787, and entered the travelling ministry in 1789, being then twenty-five years of age. His field of labor was in the States of Virginia, Maryland, New York, Massachusetts, and Pennsylvania. He asked for a location at the Conference held in Baltimore in 1821, but such was the high estimation placed upon his wisdom as a counsellor and his worth as a man, that his brethren were unwilling to lose him from among them, and by an unanimous vote assigned him to a superannuated relation, in which he remained until his death, which occurred on the 25th of January, 1862, in the ninety-eighth year of his age.

The next pastor was Michael Coate, who was born in Burlington, New Jersey, in 1767, was converted in 1794, and admitted into the ministry in 1795. The demands of the work were so pressing in that day, that if a man had gifts, and grace, and usefulness, he was sent to call the people to repentance without first passing through a theological seminary.

Mr. Coate was pastor of Union in 1805-6. He died in New Jersey, August 1, 1814, aged about forty-seven. Rev. Laban Clarke says of him: "He was short in stature, but very symmetrically formed, of light complexion, and blue eyes. He had a good voice for public speaking. He spoke with simplicity and earnestness, and evidently out of a heart full of love for the Saviour and his cause."

During these years the membership kept steadily increasing. Fifty-seven names were added to the roll during 1806.

During 1807-8, Rev. Seely Bunn was the stationed preacher. Mr. Bunn was born August 1, 1765. He was admitted to the itinerant ministry in 1792. He encountered, as was the common lot of his contemporaries, many hardships, growing out of the then unsettled state of the country, and other causes. His field of labor, in some instances, embraced part of the frontier settlements, where he was exposed to savage cruelty, and obliged to sleep in the woods without any covering but their foliage. Mr. Bunn was superannuated in 1814, and died in 1834, in consequence of a fall from a gig.

I very much regret that no records of the official meetings of these early years can be found; how valuable they would be to us now! The oldest minute-book of the leaders' meeting in our possession is dated 1827, nor can we find any records of the meetings of the trustees farther back than 1836.

Rev. Thomas F. Sargent was appointed to Union for the year 1809.

He was succeeded, in 1810, by the Rev. Truman Bishop. Mr. Bishop was admitted to the ministry in 1798. During the pastorate of Mr. Bishop we find the record of the admis-

sion of Lydia McDowell, on trial February 17, 1811, received into full membership October 9 of the same year, and has continued with us to this day,—another instance of long-continued membership. Sister McDowell, though afflicted in body, is in possession of all her mental faculties, and takes a deep interest in her much-loved Union, as is evidenced by the fact that she never fails to contribute not only to meet our own expenses, but to all the benevolent collections of the church.

In 1811, Rev. Thomas F. Sargent was again appointed to the Union charge, and remained this time for two years. After this he located, and engaged in the practice of medicine in this city, retaining his membership at Union. A letter has been received by us from his son, Rev. Thomas B. Sargent, D.D., of Baltimore, in response to an invitation to attend our Anniversary services. In this letter Dr. Sargent speaks of his warm love for Union, which he calls his “mother-church.” Here he was converted, and licensed to preach, and recommended for admission to the Annual Conference, and now, after a ministry of fifty years, his heart warms as he thinks of the church of his youth.

Here we may pause to think of the great work our church has done in raising up men to preach the gospel of Christ. Over sixty who have been connected with our Sunday-school and church entered the work of the Christian ministry, and were we to count those who have been licensed as local preachers the number would be very much greater. We insert here the names of ministers who were formerly connected with the church and Sunday-school of Union.

Thomas B. Sargent.	Charles Hill.
Solomon Higgins.	C. H. Whitecar.
Wm. A. Wilmer.	Alfred T. Scott.
S. Doughy.	B. F. Woolston.
C. Shalcross.	M. D. Kurtz.
D. Welburn.	Wm. B. Ward.
A. Gilbert.	J. L. Taft.
Edmund Hance.	J. J. Elsegood.
W. C. Poulson.	A. W. Milby.
John L. Gilder.	Newton Heston.
J. B. Merwin.	James Neill.
W. H. Gilder.	Thomas Street.
A. Owen.	George R. Crooks.
Wm. Wilmer.	James M. Buckley.
John Robb.	J. D. Curtis.
A. Palmer.	J. W. Mecaskey.
Charles Avery.	T. A. Fernley.
Joseph McKeever.	Wm. B. Wood.
C. Caldwell.	Wm. Rink.
George Wharton.	Wm. L. Boswell.
Richard W. Petherbridge.	Andrew Longacre.
Israel S. Corbit.	James I. Boswell.
G. W. Smiley.	Adam Wallace.
Charles Karsner.	L. C. Pettit.
Wm. H. Milburn.	G. W. Maclaughlin.
Samuel Y. Monroe.	J. H. Alday.
L. C. Matlack.	Samuel W. Thomas.
Elwood H. Stokes.	Isaac Martin.
A. A. Willits.	Henry S. Thompson.

John T. Gracey.

E. I. D. Pepper.

Samuel W. Gracey.

G. L. Schaffer.

S. T. Kemble.

Alpheus S. Freed.

We have tried to make this list as complete as we possibly could, but no doubt there are others whose names should be inserted.

Can any other church in American Methodism show such a record? Many of these sons of Union are present with us at these reunion services, and most heartily do we greet them in the name of the church. To the above we may add that probably more men have been set apart to the work of the Christian ministry by ordination in this church than in any other, owing to the fact that our Annual Conference sessions have been so frequently held here.

In 1813, Rev. John Emory was appointed to Union, and he remained during the succeeding year. He was converted in 1806, entered the ministry in 1809, and, notwithstanding the strong opposition of his father, joined the Philadelphia Conference in 1810. After leaving Union he was appointed to Wilmington, Delaware, where he remained one year, and was then reappointed to this church, in 1816, remaining two years. In 1824, Mr. Emory was elected assistant book agent, principal agent in 1828, and bishop in 1832. Bishop Emory died at Baltimore, December 16, 1835, having been thrown out of a carriage. It is said that few ministers have equalled him in accuracy of scholarship, fertility of genius, and in administrative ability.

It must have been during the first pastorate of Mr. Emory—that is, in 1813-14—that the members of Union became am-

bitious of extending their influence by the establishment of a new congregation. The means which were taken to this end led to the formation of the Methodist Episcopal Church of St. Thomas. A lot of ground was bought on the east side of Tenth Street, below Market. Here a church building was erected, which was much better in architectural style and in its fixtures and furniture than any Methodist church yet erected in the United States. On the 23d of April, 1815, this church was opened for public worship with a sermon preached by Bishop Asbury. In his journal the Bishop speaks with great satisfaction of the building. He calls it, by way of eminence, "The City Road," after Mr. Wesley's London chapel.

During the erection of this church it is said that Mr. Thomas Haskins called on Mr. Stephen Girard for a donation. Mr. Girard had no partiality for churches, but on the ground that the building would improve the city he contributed five hundred dollars. About the same time Dr. Staughton was erecting the Sansom Street Baptist Church, and, having heard of the success of the Methodists, he concluded that he too would call on Mr. Girard for a gift. On stating his errand, Mr. Girard filled up a check for about half the amount that he had given towards St. Thomas's. When the doctor read the check, he remarked, "Mr. Girard, you gave the Methodists five hundred dollars; how is it that you give me only about half that sum?" To which Mr. Girard responded, "Let me see that check again." It was handed back to him with the hope that he would double the sum. Mr. Girard took it and tore it in pieces, telling the discomfited dominie that if he could not be content with what he had offered him then he would give him nothing.

Lednum tells us that a number of the Academy members, entertaining the notion that this fine church, as they called it, was built to accommodate a few of the most wealthy Methodist families, refused to worship in it, and started a prayer-meeting at the same hour that the preaching was at St. Thomas's, in the region of Thirteenth and Vine, which was the germ of Nazareth Church.

For a number of years from 1815, as we shall hereafter more fully see, two preachers were sent to the Union charge, thus providing for the pulpit of the church on Tenth Street, as well as at the Academy, the ministers preaching alternately.

An amusing incident has come to me from one well acquainted with the facts. It seems that in one of these years the junior preacher was exceedingly popular, and in no matter which of the two churches he preached the congregation would be overflowing, while his colleague would see many an empty pew at the same time. Finally the trustees hit upon the expedient of requesting Brother —— to announce at the morning service (for example) that he would re preach the same sermon at the other church, and in this way attempt to dissuade the people from itinerating between the churches. They waited on the preacher, but he positively refused to comply with the request. The names of the two preachers have been given me, but I will not insert them in this sketch.

The effort to establish the church of St. Thomas was a failure, and after a trial of several years, the property was sold by Philip Kelly to the Protestant Episcopal Church of St. Stephen, December 22, 1823, the Union society losing several thousand dollars in the transaction, as well as the time and labor spent in

trying to establish the enterprise. As we look at the subject from the stand-point of the present, we cannot but regret that this property was ever allowed to pass out of our hands.

One of our most honored members, the venerable Mrs. Hannah S. Davis, attended public worship regularly, over sixty years ago, at the church of St. Thomas.

In 1815, for the first time, the appointments were specified on the Conference minutes. To the "Union" Rev. George Sheets and Rev. Joseph Lybrand were assigned. Mr. Sheets was licensed to preach in 1807, and located in 1816. Joseph Lybrand was born in this city, October 3, 1793; he was admitted into the Philadelphia Conference in 1811, and rapidly took a front rank as a preacher of the gospel. Wonderful accounts have come down to us of his pulpit ability. He departed this life April 4, 1844, aged fifty-one years.

In 1816, Rev. John Emory, as already stated, came back to "Union," having as a colleague Rev. James Ridgway, both remaining the full term of two years. Mr. Ridgway was licensed to preach in 1803, and located in 1824.

The membership through all these years kept steadily increasing. In 1816 one hundred were received on probation, and it is worthy of note that eighty-nine of these were admitted into full membership.

The year 1817 was marked in the history of the Union Church by the organization of the Asbury Mite Society. This society had for its object the relief of travelling preachers in straitened circumstances, and also the widows and children of deceased preachers. Thus early in its history did the Union Church manifest that abounding liberality, and willingness to

contribute, which has been so prominent in later years. It was thought advisable that this society should be connected with the trustees of the Chartered Fund, already incorporated for the same purpose; it was proposed to them, and met with their hearty approval. The money raised by this society and its auxiliaries was paid annually to the trustees of the Chartered Fund, one-half to be paid by them, as the agents of the Asbury Mite Society, to the several Annual Conferences, in equal parts, and the other half to be added to the capital of their fund.

It should be mentioned here that the Chartered Fund, to which reference has just been made, and of which Mr. John White-man, so long and honorably identified with the Union Church, has been for many years the treasurer, originated with Caleb North and Thomas Haskins, two of the founders of our organization. I state this on the authority of an article from the pen of Rev. John Kenneday, D.D.

The officers of the first board of managers of the Asbury Mite Society were Thomas F. Sargent, President; John Wilmer, Secretary; and Richard Benson, Treasurer. A large amount of money must have been collected, for at one meeting where the sum is specified it amounted to three hundred and sixty-two dollars and fifty cents. The Philadelphia Conference, in response to a communication explaining the nature and design of the society, returned a letter most warmly endorsing the movement, and hoping that others would be stimulated to follow their example.

Many branch societies must have been formed, for in addition to those within our own Conference, Norfolk, Virginia, is credited with having paid during two years six hundred and

sixty dollars, and shortly after four hundred dollars more. Charleston, South Carolina, is also spoken of as having organized a Mite Society, and the treasurer was authorized by them to draw for the sum of six hundred and twenty-two dollars and seventy-five cents. The last recorded meeting of the board of managers in the minute-book, from which these facts are taken, is that of September 18, 1819. No account is given of any intention to disband the society, but we meet with no more traces of it, and we presume it soon after ceased to exist.

In 1818, Rev. James Smith and Rev. John Potts were appointed to the Union charge, remaining but one year. The membership at this time, including probationers, numbered four hundred and sixty-seven. During this year the church became an incorporated body under the laws of the State of Pennsylvania, its name changed to the Methodist Episcopal Union Church, and the property vested in nine trustees, three of them to be chosen annually, every male member, twenty-one years of age, and one year's standing, having the right to cast a ballot. The names of the trustees under the charter might be of interest, we therefore give them: Jacob Baker, Caleb North, Thomas F. Sargent, Lambert Wilmer, Joseph L. Inglis, Wm. Lowber, John Hewson, Thomas Kelly, John Brown, Richard Benson, and David James.

We find in the list of local preachers of about this period some well-known names; we mention Solomon Higgins, afterward pastor, in 1829-30, and James Mitchell, M.D. Dr. Mitchell had been an itinerant minister for a number of years, but located, and entered on the practice of medicine in this city, connecting himself with the Union Church. His daughter, Mrs. Nesmith,

and her husband have been members of Union for many years.

In 1819-20, Robert Burch and Samuel J. Cox were the pastors. The church in these early years must have taken great care of those who were received on probation, for in addition to the instance already given, I find that in the year 1819 sixty-seven were received, and sixty-five of the number were admitted into full membership.

The pastoral term of Robert Burch and Samuel J. Cox was marked by an important event,—the organization of a Sunday-school on the fourth day of July, 1819; one statement I have received places the organization one year earlier, but I think that the time given is correct. Mrs. Crooks (mother of Rev. G. R. Crooks, D.D.), who was an active worker in our Sunday-school at that period, in response to a letter asking for information, says the Union Sunday-school was the first among the Methodist Episcopal churches; that there was one in a Presbyterian church conducted by a Mr. Ralston; she inquired about this matter at the time, and the one mentioned was the only one she heard of. Mrs. Crooks (then Mary M. Battelle) joined the Union Church by certificate from Delaware in 1817, and was married to George R. Crooks, for many years a class-leader and trustee of this church, in 1820.

We may, therefore, claim for our Sunday-school the foremost place among the Methodist Sunday-schools of this city. From a small beginning—for the entire Sunday-school for a number of years met in the second story of the rear building—what a power it became! culminating at one period in no less than eight schools, two located at the church and six branch schools

in different parts of the city, with a grand total of fourteen hundred officers, teachers, and scholars. What an influence for good our Sunday-school has been, and is! For we may use the present tense as well as the past. What a field for Christian labor! and how the laborers have returned, bringing their sheaves with them! I will narrate here an interesting incident. During the pastorate of Dr. Holdich a member of the Society of Friends became a teacher in our school. After remaining for some time, and thoroughly acquainting himself with every department of Sunday-school work, he resigned his position here, and organized the first Sunday-school among the Orthodox Friends in this city, at the Twelfth Street meeting-house.

Among the early superintendents we may name Samuel Doughty, James B. Longacre, John Clark, Samuel Sappington, Richard Dodson, Wm. A. Budd, and E. H. Stokes. Those of modern times are M. H. Treadwell, Wm. S. Martin, J. H. Collins, George Cookman, George W. Evans, Thomas Stuart, Stephen H. Cooper, Elias P. Smithers, and James Develin.

One of our present members was received by Rev. Robert Burch,—Mrs. Rebecca Hammett. Mrs. Hammett joined just prior to the close of Mr. Burch's term, and during all this term of years there are few, if any, to be found who have been more actively identified with the benevolent enterprises of the church and city. Mrs. Mary A. Pyle joined still earlier, having been received by John Emory in 1817.

We find the trustee board changing as the years go by,—familiar names dropping out and new names taking their place. We mention the names of the new trustees of about this period: John Gilder, Samuel White, and Benjamin Rawlings.

We are not to imagine that the people of the olden time were all saints; the records which I have perused with so much care prove the contrary, for opposite many names there are remarks written which show that there were queer people in the church of that day as at present. Take the following instance: in the Register for 1820 there is a record made opposite a brother's name, "Moved to St. George's with certificate because the prayer-meeting on Saturday night would not be discontinued." St. George's was not any richer or Union any poorer for this transfer.

In 1821, Rev. Thomas Burch succeeded his brother as stationed preacher, remaining two years. Only one preacher having been appointed shows that the effort to establish the church on Tenth Street had been abandoned. George C. Wilson joined the church about this time.

During this year (1821) the Philadelphia Conference Missionary Society was organized, the banner Missionary Conference in the Methodist Episcopal Church. It may be asked what this has to do with the Union Church. Much every way; for to the Union Church, we think, belongs more than to any other the organization of the society: John Curtis (father of the late Rev. John D. Curtis, of the Wilmington Conference), Samuel Chubb, Sr., and other members of this church being foremost and most active in promoting the interests of the society. Brother Curtis devoted one day of every week to obtaining members, by the payment of a certain yearly sum. The first officers of the board of managers were Dr. Sargent, President; Joseph L. Inglis, Treasurer; and John Wilmer, Secretary,—all members of the Union Church. In the present board of

managers we have two representatives, George Illman and Joseph Hayward. A deep interest in the cause of missions has ever been a prominent feature in the history of the Union Church. This church has the honor of having inaugurated the era of large missionary collections. The collection reported in the minutes of 1852 electrified the church; it amounted to fifteen hundred and ninety-seven dollars and thirty-one cents. This was soon after Dr. Durbin's election as secretary of the Missionary Society of the Methodist Episcopal Church. The largest collection for missions ever given by this church was three thousand two hundred and eighty-eight dollars and forty-seven cents, reported in the minutes of 1857. And as we shall see toward the close of this sketch, old Union still occupies a foremost place in the amount contributed for the spread of Christ's kingdom in the earth.

In 1823, Rev. Henry White was appointed, serving the church for two years. He was converted in the year 1800, and admitted into the Philadelphia Conference in 1803. Mr. White died on the 17th of October, 1856, at Christiana, Newcastle County, Delaware.

In 1825-26 the stationed preacher was the Rev. Lewis Pease. Mr. Pease began to preach in 1806, when twenty years of age. He labored principally in New England and New York. He died at Troy, September 5, 1843. Rev. J. B. Wakeley says of him: "Mr. Pease was tall and slender, with a long face, rendered thin and pale from disease, of light complexion, fine forehead, penetrating eyes, with a general expression of countenance at once grave and intellectual."

On March 24, 1825, the society purchased a burying-ground,

in what was then known as the district of Spring Garden ; but in consequence of the opening of Ninth and Noble Streets, which ran directly through the ground, the bodies there interred had to be removed to the cemetery below Carpenter Street, and running from Tenth to Eleventh Streets, which had, in view of this event, been purchased on January 31, 1832. This ground we still retain, and here lie the bodies of many of our honored dead.

The leaders in 1826 appear to have been Joseph L. Inglis, Hugh McCurdy, William P. Jones, Anthony A. Palmer, John Wilmer,—the preacher with two classes, one meeting at the parsonage, the other at Mr. Peterson's, on Arch Street, near Eighth,—Mitchell Bennis, Samuel Chubb, Sr., John Hood, William Moore, Luther Taylor, and Dr. Mitchell. The list is about the same in 1827, with the addition of George R. Crooks, William Fenton, and Israel Kurtz.

We have not been able to discover the year in which the rear building, as it is called, was erected, but it must have been quite early in the century. The old Academy edifice in which the society so long worshipped answered very well for congregational purposes, but they needed rooms for the class-meetings, and other purposes. Even after the erection of this building a number of the classes met in private houses for many years, and the trustees were obliged in some instances to rent rooms for the classes to meet in. At the leaders' meeting held August 5, 1829, a resolution was adopted, calling the attention of the trustees to the fact that the spiritual and temporal interests of the society were both suffering from not having enough places for the accommodation of the classes, and suggesting the pro-

priety of hiring a place or places in which the meetings might be held.

This suggestion seems to have been adopted, for in the minutes of the leaders' meeting held October 5, 1831, "It was stated that the room in Sugar Alley, hired by the trustees for classes to meet in, was not such as was wanted: that the neighborhood was noisy, and that the classes while holding meetings were often disturbed; on motion, resolved, that a representation of these facts be made to the board of trustees."

The building in the rear was used for other than class-meeting and Sunday-school purposes. In the second-story room the Philadelphia Annual Conference has frequently held its sessions. The Conference-room at St. George's becoming too small, the Annual Conference, in 1825 or 1826, appointed a committee to examine the room in the second story of the building in the rear of the Union Church. The committee performed the duty assigned them, and reported favorably to removal, giving the size of the room, eighteen by thirty-eight feet, and telling even how many hooks there were on the walls for hats and overcoats. We have been told that there was not only space enough for the preachers, but for spectators as well. Let us not forget that the Conference at this time embraced New Jersey, Delaware, and the Eastern Shore of Maryland, as well as our territory in Pennsylvania. We may well say, "What hath God wrought!" when we remember that our largest churches are not more than sufficient to accommodate the preachers and people that crowd our annual sessions at the present time. Bishops George, Roberts, Soule, and McKendree have presided over Conference sessions held in our upper room.

In 1827, Rev. Manning Force became the stationed preacher, staying two years. Mr. Force was born in the city of New York in 1789. When about seventeen years of age he was converted. He was licensed to preach October 14, 1809, being only twenty years of age. In his twenty-second year he was received on trial in the Philadelphia Conference. He filled prominent appointments in Maryland and New Jersey, as well as in Pennsylvania. It is not said that Mr. Force was a great preacher, but he was exceedingly popular. His ministry at Union was a tidal wave of success. The church would be crowded before the hour for service. He is said to have received more persons into fellowship with the church than any of his predecessors. Rev. Ezekiel Cooper said of him, "that Brother Force received a great many into the church, and they were all brought in by *force*."

The late Thomas T. Mason was converted under the ministry of Mr. Force. Mr. Force died in New Jersey, having spent fifty-one years of the seventy-three of his life in preaching Christ.

For many years John Hood had led the singing, standing within the altar and behind the communion-table, thus being directly under the preacher. But finally what we may call a choir was formed, the singers being seated in the centre of the congregation; and we have reason to believe that this arrangement was continued until the building of the present church.

The first leader of the choir of whom I have heard was Samuel Chubb, Sr. The following persons have had charge of the singing at different periods: James Harmstead, Samuel

Ashmead, Joseph Loudenslager, James Evans, Stephen H. Cooper, Asa Hull, and no doubt there were others whose names I have not been able to get.

Here, as a matter of simple justice, I desire to acknowledge the faithful and valuable services of Miss Amanda Lloyd as a member of the choir. She deserves this remembrance, and right heartily do I give it.

During the years 1829-30, Rev. Solomon Higgins was the stationed preacher. He began to preach about the twenty-second year of his age, but his health failing, he was forced for a season into comparative retirement, which he spent in a clerkship in Philadelphia. On coming to this city he connected himself with the Union Church. He returned to the ranks of the itinerant ministry in 1821, and we cannot but regard it as a deserved compliment that he should soon after become the pastor of the Union charge. He filled with favor and profit many of our most important appointments. He took a supernumerary relation in 1847, and retained it until 1861. During this period he took charge of the Methodist book interest in this city when it was depressed and apparently hopelessly embarrassed, and made it a success, profitable in many ways to the church, and honorable in the business community. In 1861 he was made Sunday-school agent, and in 1864 he was granted a superannuated relation. He departed this life February 12, 1867, in the seventy-sixth year of his age. His last words on earth were, "I have received nothing but good from the Fountain of all good;" "do all the good and get all the good you can."

Under the pastorate of Mr. Higgins an effort was made to

regulate the size of the classes, and also to secure the payment of class-money weekly. To this end an address was printed, and a copy sent to each member.

About this time a church was built in West Philadelphia, chiefly through the efforts and liberality of the Union people. I refer to the Asbury Church, on Chestnut street, above Thirty-third, though when the church was first built Chestnut had not been opened at that point, and the building fronted on what is now known as Ludlow Street, with the grave-yard in the rear; afterward, when the church was remodelled and enlarged, it was made to front on Chestnut Street, which had been opened in the mean time. The history of the building of "Asbury" is as follows: Three Methodists (L. Watt, Wm. Mullen, and R. C. Arthur), with their wives, moved into West Philadelphia and formed a class in 1827. They obtained preaching at intervals in a school-house, by the preachers of Chester circuit, Jacob Gruber and William Cooper. In 1828, Thomas Miller and Eliphalet Reed preached for them occasionally. There was no church organization during this time. In the year 1829 or 1830, John Buckman, one of the trustees of the Union Church (of the firm of Buckman & Benson, bankers), bought the property, now owned and used by the managers of the Pennsylvania Hospital for the Insane, and moved thereto. With the true Methodistic Union spirit, Mr. Buckman determined that a church should be built in West Philadelphia; he interested the people here in the movement, and Richard Benson, John Gilder, and himself, members of the Union Church, with others from other churches, constituted the first board of trustees. The ground was bought, and they at once began to build. An

aged Methodist told me the other day that he remembers Richard Benson and John Buckman coming into his uncle's store and asking for a subscription toward building a Methodist church in West Philadelphia; the old gentleman refused, when Mr. Buckman said, "Well, Mr. W——, give us your prayers." "Oh, yes," was the answer; "prayers don't cost anything." Mr. Buckman not only gave his time and money, but withdrew from Union, and joined what we may now call the mother-church of West Philadelphia Methodism.

I would note the changes in the Official Register,—new men appear about this time. The following names will revive with many recollections of the past: John Gilder, Samuel Sappington, John Curtis. We have much to be thankful for in the character of the men who have had charge of the interests of this church. A church will never rise above the spirit which governs its official board. If that spirit be narrow-minded, contracted, selfish, the whole church will feel the blighting influence. The official men of Union, as a rule, have been from the beginning men of broad views, of high-toned character, and of kindly sympathies; they felt that they were a part of the great Methodist family, and therefore all our connectional interests have been dear to them. No such history as that which has crowned these seventy-seven years comes by accident. The results testify to the character of the men that organized the society, and their successors, even until now.

In the year 1831, Rev. Joseph Holdich became the pastor of Union, remaining two years. He joined the Philadelphia Conference in 1822, and labored in pastoral duties till 1835, when he was appointed Professor of Moral Science in the Wesleyan

University. In 1849 he was elected corresponding secretary of the American Bible Society, which position he retained with credit to himself and advantage to the society till within a brief period, when his eyesight failing, he resigned the office so long and honorably held.

The pastorate of Dr. Holdich at Union marks an important era in the history of our church. The membership had kept steadily increasing, the congregations frequently overflowing the building, and it was felt by many that the time had come to erect a larger and more commodious church.

On the 5th of February, 1833, a meeting of the male members was held. Aquila Brown was elected chairman, and Turner Morehead secretary. The business before the meeting was stated to be the propriety of building a new church, and after some discussion it was, on motion,

Resolved, That our present church be taken down, and that a new one be erected in its place, eighty-five feet in depth, east and west, and sixty-five feet in width,—provided eight thousand dollars can be obtained in subscriptions, in which case the trustees are authorized to issue a like amount of eight thousand dollars, in shares of one hundred dollars each, at six per cent. per annum.

The vote stood sixty-one to fourteen. The meeting adjourned until the twelfth of the same month. Five of the brethren present at this meeting are still alive: Philip Eisenbrey, George C. Wilson, George Kennedy, Brother Fougery, and Jacob Carrigan,—all of whom voted affirmatively.

On the 12th of February, 1833, the male members met pursuant to adjournment. It was stated to the meeting that the

required amount had been subscribed. The trustees were then authorized to begin operations as soon as possible. They were also instructed to obtain a suitable place, at a moderate rent, for the society to worship in during the building of the church.

No time was lost, for in the month following the old church, associated with so many precious memories, was taken down. The closing sermon in the old church was preached by the pastor, Rev. Joseph Holdich, from the words, "The place is too strait for me : give place to me that I may dwell." Isaiah, 49th chapter, part of the 20th verse.

The trustees meanwhile had obtained the use of a small building in Crown Street near Callowhill, belonging to the Dunkards, and used by them as a house of worship; but as they only occupied it in the morning of the Sabbath, they cheerfully granted to our people the use of it both afternoon and evening, and absolutely refused all compensation.

On the 13th of April, 1833, a large block taken from the old building was laid at the southwest corner of the new structure; an appropriate prayer was offered on the occasion by Rev. Joseph Holdich, the pastor. Still another corner-stone was laid at a later period, as we shall hereafter learn. Dr. Holdich having thus successfully prepared the way for the new church, and the limit of the pastorate having been reached, he was transferred to another field of labor, but continued to live in the hearts of the people. The last of the pastors who preached in the old church, he is the only one of them living to-day.

Here at this transition period we may pause to think of the sanctified influences which emanated from the Union Church

while worshipping in the old Academy. The very name "Academy" by which the church was known so long is suggestive. It was, indeed, a training-school, an academy, where men and women were taught to live unselfish lives,—lives devoted to Christ, and whose closing hours have been marked so many times with holy triumph. Reviewing the past history of this church from the stand-point of the present, we cannot but think that it has exercised as great an influence for good as any church in American Methodism. Her people have ever been noted for their solid piety and abounding liberality.

Dr. Holdich had occupied as a parsonage the house which had been built for that purpose, where our store property now stands. Just when the parsonage referred to was built I cannot discover. On writing to Dr. Holdich for information, he replied that he could not give the exact date of its erection, but thought it was soon after the church was organized, so that quite a number of preachers must have lived in it.

Tradition says that it was given up as a parsonage because so many of the friends would stop in after service that the preacher's family would be sometimes inconvenienced, especially when they had not laid in an extra supply of food. The parsonage was rented to James Harmstead, who altered the first floor into a store for the sale of books. For some years a house was rented for the use of the preacher, and then the society bought a parsonage on Cherry Street above Fifth. This house, with one in Cresson's Alley, owned by the church, and used as a miniature Methodist home, some of the old and poor of the flock having lived in it, were sold in 1845, in which year the building in front of the church was taken down, and the

present large and commodious store erected. The first tenant of the new store was James Harmstead, who continued the business of selling books.

In addition to those whose names are already given, there are others still living who united with the Union Church in the old Academy: George Kennedy, Miss Julia Lehman, Mrs. Ann E. Budd, Miss Mary Hansell, Mrs. Hannah Shibe, Miss Sarah C. Long, Mrs. Margaret Mason, Miss Charlotte Faussett, and Miss Sarah Malcom. There may be others, whose names I would gladly insert if I but knew the fact.

About the 1st of May, 1833, Rev. Charles Pitman began his ministry as pastor of the Union Church. During the erection of the new church, Mr. Pitman preached to as many as could get into the little church on Crown Street. Mr. Pitman was converted in early life, and admitted into the Philadelphia Conference in 1818. When he came to Union he was at the very zenith of his power as a successful preacher of the gospel. Glowing accounts have come down to us of his ability in the pulpit. The new building was pushed forward with commendable zeal. On the 13th of May, the basement story having been carried to the proper height, an appropriate sermon was preached by the Rev. Joseph Rusling, and the corner-stone was laid.

The trustees at this time were Thomas Kelly, John Merwill, Philip Eisenbrey, Richard Benson, John Gilder, Samuel Sappington, Jacob Carrigan, William Moore, and George R. Crooks.

The building committee consisted of Richard Benson, Philip Eisenbrey, and Jacob Carrigan. Great credit is given to Mr. James Harmstead, who, though not a member of the com-

mittee, very materially aided them in the arrangements of our audience-room, which, as Lednum says, is "the perfection of church symmetry."

At a leaders' meeting held October 2, 1833, the following preamble and resolutions were presented :

"As in addition to the numerous mercies with which God has favored us as a society we have the prospect of obtaining a commodious and convenient house of worship, and as this meeting deem it of importance that plainness and simplicity and uniformity may be observed therein, they resolve, therefore :

"(1) That in our opinion no individual or individuals should at any time place, or cause to be placed, in the church cushions of any kind.

"(2) That no cushion should be placed in the pulpit for any purpose.

"(3) That no instrumental music shall be introduced into the church at any time.

"(4) That the above be submitted to our brethren the trustees for their concurrence."

The above having been read and the first resolution fully debated, it was, on motion, resolved, "That in the decision of these questions the yeas and nays shall be taken. The first resolution being put, the following voted in the affirmative: Samuel Chubb, Jacob F. Walter, John Asay, and Andrew Cochran—4. The following in the negative: John Gilder, Henry J. Pepper, Augustine Luddington, Wm. Moore, M. S. Johns, Samuel Sappington, James King, and John Wilmer—8."

The principle of the second resolution being involved in the

first, it was given up, and no vote taken. The third and fourth resolutions were passed unanimously. It is worthy of note that what these good brethren seemed willing to permit (the introduction of cushions) has never been done to any extent, scarcely a cushion is to be seen in any part of the church; but what they were so unanimous in condemning (instrumental music), is a fixed fact, for we have been enjoying for years one of the sweetest-toned organs in our city. The principle of the preamble (plainness, simplicity, and uniformity) is, however, still in force, and may it never be otherwise!

The new church was dedicated in the month of December, 1833. The morning sermon was preached by the pastor, Rev. Charles Pitman, the afternoon, by Rev. Henry White, and the evening, by Rev. E. S. Janes. The collections during the day amounted to nearly eleven hundred dollars; this was an unprecedented amount at that time, and was heralded throughout the land as something worthy of general attention. We are not to forget that this church was regarded at that time as a grand building: nothing like it was known in American Methodism; indeed, I have been told that some thought the Union people would lose their religion and backslide. The church though large was filled to overflowing, crowds assembling at every service.

Our people in modern days think it is about as much as they can do to get to church on Sunday morning at half-past ten, but at a leaders' meeting held June 5, 1833, the pastor was requested to hold the love-feast on Sunday morning at five o'clock.

It was under the pastorate of Mr. Pitman that Edmund J.

Yard was appointed the leader of a newly-formed class, a work which ceased only with his life.

Thomas Wilmer, of whose baptism I have spoken (the first child baptized), was converted at the altar during a revival meeting under Mr. Pitman; his brother John was very much opposed to shouting, but when Thomas was converted he could not restrain himself; what he had condemned in others he did himself, so true is it that "out of the abundance of the heart the mouth speaketh." At the Conference of 1834, Mr. Pitman reported eight hundred and twelve members.

Mr. Pitman was elected corresponding secretary of the Missionary Society, and removed to New York, where he resided until 1850. His health failing he resigned his office, and retired to Trenton, where he died January 14, 1854.

I received a letter a short time since from Rev. Wm. Hance, formerly a member of this church, but who has been laboring as a missionary among the canal-boatmen for some thirty-four years; he thus refers to some of the men of over forty years ago: "Dear old Father Chubb, his cheery face and faithful exhortations will never be forgotten; good old Father Wilmer, 'the memory of the just is blessed;' Edmund J. Yard, who could forget him? dear Brother Pepper, hot against oppression, but gentle to all; Mitchell Bennis, small in frame, but large of heart; Philip Eisenbrey (still living), kind to all, rich and poor alike; and a host of others. I shall meet them all again."

During the years 1835-36, Rev. Samuel Kepler was the stationed preacher. He was transferred to our Conference from the Baltimore, and after serving the Union charge he was transferred back again. Everything seems to have moved

along smoothly and successfully during his pastorate; he is said to have been a very superior preacher. He withdrew from the Methodist Episcopal Church during our recent troubles, and connected himself with the Church South. I cannot say whether he is alive or dead; I have heard both. The names of new official men appear as time slips past: Arthur Thacher, Washington Yates, Richard W. Dodson, and others.

The year 1836 or 1837 was marked by the purchase of the church building on Eighth Street above Noble. It had been built by a Dutch Reformed congregation. During the alterations of St. George's Methodist Episcopal Church the church on Eighth Street was used by that congregation, and after they had returned to their own home some of our people thinking it a good location for a Methodist church, resolved to buy it. The following loaned the money for purchase of the church: Richard Benson, John Peterson, Samuel Ashmead, John Elliott, Wilmer and Brother, Wolfe and Boswell, Philip Eisenbrey, and Wm. A. Budd, all members of the Union Church, together with Robert S. Johnson, of the Protestant Episcopal Church, who is said to have been more of a Methodist than an Episcopalian.

Richard Benson, John Peterson, Samuel Ashmead, and Robert S. Johnson were trustees under the purchase. On June 25, 1837, a meeting was held for the purpose of organizing a Sunday-school, when the following managers were elected: Thomas Wilmer, Samuel Sappington, J. Wetherill, Jr., W. D. Eltonhead, Mrs. Elizabeth Young, Hannah Louderback, and Mary Peberdey, all of whom were members of the Union Church. The experiment was successful, and after some years the Eighth

Street congregation removed to their large and beautiful church on Green Street above Tenth.

Another of our city churches sprung from a Sunday-school established by our Union people in the year 1835. The school met in a house on Rittenhouse Street, near Seventeenth. T. K. Peterson, for many years a member of this church, was the superintendent. Finally a building was erected on Callowhill Street, west of Eighteenth, and in the year 1844 the school removed to their new and more commodious quarters. The building cost two thousand dollars,—members of the Union contributed eighteen hundred dollars of the amount. We have these facts from Mr. Peterson himself. Some years later the present church edifice was erected. Emory Church has been the birthplace of many souls.

In the year 1837, Rev. M. Sorin was appointed to the Union charge, remaining two years. Dr. Sorin was born in this city, joined the Methodist Episcopal Church in his sixteenth year, and was admitted on trial in the Philadelphia Conference in 1823. After spending a number of years within the bounds of our Conference, working successfully for Christ, he removed to the Northwest. In 1876 he was transferred back to the Philadelphia Conference. Many of our members remember him with pleasure, and hail the prospect of meeting him at our Anniversary services with delight. We owe much to these pastors of the olden time. They labored, and we have enjoyed the fruits of their toil. Dr. Sorin is still in the effective work, and is now stationed at Oxford, Chester County, Pa.

In 1839-40, Rev. John Kenneday was the stationed preacher. Dr. Kenneday joined the New York Conference in 1823. His

appointment to Union gave great pleasure to the people. Few excelled him as a preacher. So strong was the attachment between Dr. Kenneday and the Union charge that he was returned in 1847, thus filling the pastorate of this church twice. He was also sent back to other charges, so that of the forty years of his ministerial life twenty-two were spent in five churches. He died November 13, 1863. It was during Dr. Kenneday's first term that the Trinity Methodist Episcopal Church was organized. In 1836 the following brethren, Richard Benson, James Harmstead, Dr. John M. Keazy, and John Wetherill, Jr., held a meeting in the lecture-room of our church, with the view of establishing a pewed Methodist Episcopal church, but after consultation they determined on postponing the subject to some future time. These facts have come to me from one of the number whose names have just been given,—John Wetherill, Jr.

In 1839 another meeting was held in one of the rooms of Union, and it was resolved to establish a new society, on the principle of rented pews instead of free seats; thus taking a departure from the custom of the Methodist churches of that day. The society was organized by Rev. James Smith, Presiding Elder. The following are the names of the first board of trustees: James I. Boswell, E. D. Wolfe, M. S. Johns, Thomas Wilmer, George Stevens, J. Wetherill, Jr., Philip Eisenbrey, and James Harmstead, all members of Union with one exception. Only one of these drew his certificate from Union, the others held the position of trustees until the new society gathered strength. Quite a number of members withdrew from Union and connected themselves with the Trinity charge. The

new society first worshipped in the hall of the Franklin Institute, on Seventh Street below Market. Here Dr. Kenneday, having served the Union Church for two years, began his labors in 1841 as the first pastor of Trinity. Their church, on Eighth Street above Race, was dedicated to the worship of God December 15, 1841, after a sermon preached by Dr. Durbin. The Trinity Church has had a fine history in the past, may it have a still more glorious record in the years to come!

The centenary of Methodism was celebrated in the Union Church on October 25, 1839. A prayer-meeting was held at half-past six in the morning, preaching at eleven o'clock, and love-feast in the evening. This was a union meeting of the Methodist Churches of Philadelphia.

At the session of the Philadelphia Conference in 1841 our church was left to be supplied. Some time before the session Bishop Hedding, being present at the Union Church, had called the official men together and told them that he considered their charge the best in the United States, and that he would be glad to hear from them as to any choice they might have as to their next preacher, but that he had in view a brother, a member of another Conference, who would be just the man for the place. Who the preacher was, and how the church was willing to receive him, will appear from the following resolution presented by James I. Boswell at a leaders' meeting held June 2, 1841, and unanimously passed:

Whereas, Bishop Hedding, at the last love-feast held in our church, announced that it was the intention of the Episcopacy (Providence permitting) to appoint the Rev. Joseph Castle to the pastoral charge of our society: therefore, in view of such an event,

“*Resolved*, That our Clerk be instructed to address a letter to the Rev. Joseph Castle, assuring him that although he be a stranger to all of us, this meeting will receive him with Christian courtesy and kindness, and heartily co-operate with him in his efforts to promote scriptural holiness both in the society of our fellowship, as well as in the congregation that worships with us.”

This letter must have given great satisfaction to Dr. Castle. The arrangement was carried out, and Dr. Castle was transferred to the Philadelphia Conference, and stationed at Union. He entered the Genesee Conference in 1823. After two years of successful labor Dr. Castle left the Union charge, loving the people and being loved by them. He reported to the Conference of 1843 one thousand members. In 1857, Dr. Castle was again appointed to the pastorate of our church. He is now spending his declining years peacefully and happily.

It was during Dr. Castle's first term that Thomas T. Mason was appointed leader of class No. 4, which position he retained until he departed this life, a period of about thirty-seven years. George C. Wilson was also appointed the leader of a class at the same time; he still remains a member of the church on earth, but through bodily infirmities has been unable to worship in this much-loved place for years. May the blessing of God rest upon him and the other aged members of the flock, who feel so deep an interest in the prosperity of the old church, yet who, by the providence of God, are prevented from enjoying with us these Anniversary services!

In 1843-44, Rev. Levi Scott was the stationed preacher. He was converted in 1822, and joined the Philadelphia Conference

in 1826. His ministry at Union was both pleasant and successful. Vast congregations crowded the church, and many were converted. Union's pastor in 1843-44, was elected to the Episcopacy in 1852. He has now served twenty-six years in that responsible office, and is at present the senior bishop of the church. Union has therefore had the honor of two of its pastors being elevated to the Episcopacy.

Many familiar names no longer appear as the years roll on, but others have been raised up to take their places: Samuel Neale, Samuel Chubb, Jr., W. H. G. Morrell, Y. D. Brashears, W. D. Eltonhead, Solomon Townsend, Sherman D. Barnes, Wm. A. Budd, John Peterson, Samuel Ashmead, E. D. Wolfe, Ellwood H. Stokes, T. K. Peterson, and Wm. Todd appear in different official positions.

In 1845, Rev. John P. Durbin became the pastor of Union, remaining two years. Dr. Durbin was converted in his eighteenth year, and shortly afterwards joined the church. About a week after he was licensed to preach. In 1820 he joined the Ohio Conference, and in 1836 he was transferred to the Philadelphia. Before coming to Union he had not only served in the pastorate, but also in various responsible positions as follows: Professor of Languages in Augusta College, Chaplain to the United States Senate, editor of *Christian Advocate*, and president of Dickinson College. After eleven years spent in the last-named position, he returned to the pastoral work, and was stationed at Union. At this time he was at the height of his power as a preacher, and Union Church was the centre of attraction among all the churches of this city. We still hear references made to sermons preached by him

while at Union, thus showing how deep an impression they must have made. In 1850, the health of Dr. Pitman, who was Missionary Secretary, having failed, the Board of Bishops appointed Dr. Durbin to fill the vacancy ; subsequently the General Conference elected him to that position, and in it he remained during all his active life. On the 18th of October, 1876, Dr. Durbin was stricken with paralysis, and his spirit ascended from the transitory greatness of earth to the eternal glories of heaven. Dr. Durbin reported to the Conference at the close of his pastorate at Union ten hundred and fifty members.

During the years 1847-48, Rev. John Kenneday was again the pastor of Union. It was a difficult matter to follow such a preacher as Durbin, but Dr. Kenneday stood the test with credit to himself and with advantage to the church. Dr. Kenneday reported ten hundred and fifty-three members in 1848,—this was the highest number ever given, and from this time the membership began to gradually recede.

In 1849, Rev. Thomas J. Thompson was the stationed preacher, and remained two years. He was converted when thirteen years of age, and admitted on trial in the Philadelphia Conference in 1826. He spent about fifty years of his life in the itinerant ministry, filling a number of the best appointments in New Jersey, Pennsylvania, and Delaware. He was eminently fitted, we are told in the "Cyclopædia of Methodism," for the presiding eldership, and he served the church in that capacity for twenty-five years. He departed this life November 29, 1874. We find the following new leaders about this time: John Whiteman, J. J. Camp, and A. Longacre.

A memorable instance of good works on the part of the

women of Union took place in 1850, and it is here recorded as an example of the spirit which they have ever manifested. In the month of July in the year named a great conflagration laid waste that portion of the city bounded by the south side of New Street to the south side of Callowhill, and from Delaware Avenue to the east side of Second Street. Thousands of people were consequently without homes, many of them in want of clothing and food. The ladies of Union formed an aid society, and the church for the time was transformed into a supply depot. Twelve hundred persons were clothed, and food was also given to the needy.

For the term 1851-52, Rev. George F. Kettell was appointed. Dr. Kettell was converted in 1837, licensed to preach in 1841, and joined the New York Conference in 1843. In 1851 he was transferred by Bishop Janes to Philadelphia, and stationed at Union. After serving our church he was transferred back again to the New York Conference. At this time he was obliged to give up pastoral work, owing to inflammation and disease of the eyes, spending a number of years in Germany. On his return, greatly improved in health and sight, he re-entered the effective ranks, and is at present stationed in the city of Brooklyn.

In 1853-54, Rev. W. M. D. Ryan was the stationed preacher. He was born in Western Virginia, April 14, 1811. When he was about twenty-eight years old he gave himself to Christ at a Methodist camp-meeting. In the year 1836 he was admitted into the Ohio Conference. He was an earnest preacher of the gospel. During his ministry of thirty-one years about five thousand conversions were reported from his charges. Mr.

Ryan had been stationed at St. George's before coming to Union. His ministry there created a stir, and a number of the Union people would frequently be found in his congregation; so the official men of our society thought they would ask for his appointment, and gratify those who admired Mr. Ryan's style of preaching, and thus keep them at home. They did so, and Mr. Ryan was sent. He spent two years as pastor of this church pleasantly and successfully. He died January 4, 1872, while pastor of one of the Methodist churches of York, Pa.

During the pastorate of Mr. Ryan the church on Eleventh Street above Washington Avenue was built. The subject of building a church on our cemetery ground had been discussed as far back as the official meetings in 1836; the matter went so far that several hundred dollars were subscribed. In 1854 the church was erected and the lecture-room made ready for occupancy. A Sunday-school was at once organized, and preaching services established. The following year two preachers were sent to the Union, thus providing for the church on Eleventh Street. A society was organized at the new church, and after two years it was set off as a separate station. Finally the mother-church made over the entire property to the Eleventh Street board of trustees as a gift. Quite a number of our people who had become interested in the new society withdrew from Union, and helped to make the enterprise a success; among them we may name the following brethren, with their wives: Henry G. Fisher, Francis A. Fidler, and Franklin Jenks, together with Miss Anna Clement, Mrs. Samuel Chubb, and Mrs. G. W. Wanamaker. These persons, with others, deserve much credit for the interest they manifested in this daughter of Union,

—they gave to it years of earnest labor. The Eleventh Street Church is one of the neatest we have in this city.

For the years 1855-56, as we have already mentioned, two preachers were sent,—Rev. F. Hodgson and Rev. Jacob Dickerson. Brother Dickerson's special field of labor was the church on Eleventh Street; here he did effective work, and is most kindly remembered by the people who were associated with him at that time.

The preacher in charge, Dr. Hodgson, joined the Philadelphia Conference in 1828, and soon made his mark as a pulpit orator. He spent nearly fifty years in the ministry. His preaching at Union was very much enjoyed by the people, and was productive of good. He died in this city April 16, 1877. This church has a precious legacy in the character of the men who have filled its pulpit, and Dr. Hodgson will ever stand out prominently in the honored line.

Dr. Castle came back to the Union charge in 1857, and remained two years. He found the old church somewhat shorn of its strength,—the encroachments of business compelling the people to remove from the vicinity. His second term was pleasant and profitable. New names appear about this time in the board of trustees,—Joseph Cox, M. H. Treadwell, Samuel White, and Merrick Barnes may be mentioned.

In 1859-60, Rev. Alfred Cookman was the stationed preacher. He was converted when about ten years of age, and shortly after united with the church. He was licensed to preach when eighteen years of age, and was admitted into the Philadelphia Conference in 1848. His pulpit efforts attracted much attention. The people of Union loved him, and he loved them.

His ministry here was successful in winning many souls to Christ. Mr. Cookman died in Newark, New Jersey, November 13, 1871. John Whiteman, George Milliken, and David Swope became trustees during this period.

In 1861-62, one long and favorably known to Philadelphia Methodism, Rev. A. Atwood, was pastor of Union. Mr. Atwood was born in 1801, converted in 1818, licensed to preach in 1823, and admitted on trial in the Philadelphia Conference in 1825. In 1869 he took a supernumerary relation. He is now spending quite happily his declining years, still young in spirit, and often speaks of the joyfulness of his religious experience.

It was under the pastorate of Mr. Atwood that a number of the members of Union determined on forming another society, and organized the Arch Street Church. In the circular sent out by these brethren, giving the public information of their proposed enterprise, the names appended are the names of members of Union, with one exception. They rented a hall at the northeast corner of Broad and Arch Streets, and had their opening service March 23, 1862. The mother-church has given to this society many of her best and noblest men and women, but when we look at the results already achieved, we have no reason to regret the sacrifice.

I would give here another instance of the work of the women of this church which deserves special commendation. During our Civil War the Government rented the National Guards Hall, on Race Street below Sixth, as a hospital for our sick and wounded soldiers. The women of Union, under the direction of the officers in charge, undertook the responsibility of

providing for the men everything needed by them not provided by the Government. Nobly during all those terrible years did the women of this church discharge their duty; many a soldier restored to health thanked them for their kindness, while they gave a mother's care and a sister's love to smooth the pathway of others to the grave.

This sketch would not be complete did I fail to note the active interest taken by the women of Union in the establishment and continuance of the "Home for Aged and Infirm Methodists," and also in the "Women's Foreign Missionary Society." In devotion to these interests we stand fully abreast with any of our sister churches. The Dorcas Society of Union is said to have been the first among the Methodist churches of this city: during the past winter it has been the means of doing much good.

In 1863-64, Rev. Franklin Moore was the stationed preacher. Dr. Moore was licensed to preach in 1843, and joined the Pittsburgh Conference in 1845. In 1857 he was transferred from the West Virginia Conference to the Philadelphia. After serving a number of our most prominent appointments, he came to Union in 1863. While pastor of this church his voice became impaired, and in 1865 he took a supernumerary relation. He re-entered the effective work in 1866, but in the spring of 1869 he found himself obliged by the condition of his health to retire again, with the hope that rest and change of climate would do for him what medicine had failed to effect. He first tried Florida, and then California; here in the city of Sacramento, on the 22d of January, 1870, he fell asleep in Jesus. In his dying hour he said to Dr. Wythes, pastor of the Methodist Church,

who gave him a brother's attention, "Don't think I am frightened. I am not. Death has shot his last arrow. He has emptied his quiver. He can hurt me no more. I am saved by the mercy of God in Christ." Dr. Moore was a gifted preacher, and is tenderly remembered by the people of this church.

In May, 1864, the General Conference of the Methodist Episcopal Church held its sessions in our building. The Civil War was then at its height, and a committee was appointed to express to President Lincoln their sympathy, and to assure him of the determination of both ministers and members to sustain the Government, both by their prayers and efforts. Mr. Lincoln in his response, which was read in this church, said:

"Nobly sustained as the Government has been by all the churches, I would utter nothing which might in the least appear invidious against any; yet without this it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is by its great numbers the most important of all. It is no fault in others that the Methodist Episcopal Church sends more soldiers to the field, more nurses to the hospitals, and more prayers to heaven than any. God bless the Methodist Church! God bless all the churches! Blessed be God, who in this our great trial gave us the churches."

The reading of the letter produced a profound sensation. The letter has passed into history.

At the same General Conference the following were elected bishops, and were ordained in this church: Davis W. Clark, Edward Thomson, and Calvin Kingsley. These beloved superintendents have since died, and during the writer's first term

as pastor of Union a memorial service was held in the church where they had been ordained; the sermon was preached by Bishop Simpson.

It was at this General Conference that the term of ministerial appointments was extended from two to three years.

In 1865, Rev. G. D. Carrow was appointed to the Union Church. He remained during the full term of three years. Dr. Carrow was converted in 1840, admitted to the Philadelphia Conference in 1843, appointed to the South American mission as superintendent in 1854. After staying in South America for some years, he returned to his home Conference, and filled the pulpits of Trinity, Wharton Street, and Duke Street, Lancaster, before coming to Union. During his term at Union the official board gave him leave of absence for several months, during which period he visited Europe and the Holy Land. On his return he delighted the people with his clear and vivid pictures of the scenes identified with our Saviour's life. I am glad to be able to say at the close of this notice that the doctor is still in the church militant, doing good work for the Master at Minersville, Pennsylvania.

A very important work was consummated at the period now before us. From the time of the building of the present church a burdensome debt, increased in various ways, had come down, so that while it had been reduced in the more recent years, there was yet a debt of eleven thousand two hundred dollars (exclusive of a mortgage of five thousand dollars on the store property) resting on the church. Mr. Thomas T. Mason felt that this burden should be and could be removed, and proposed to the trustees that with their consent he would try to secure

the liquidation of the debt. Consent was given, and after two years of effort Mr. Mason had the satisfaction of reporting the completion of his great work, and a thanksgiving-meeting was held in the church on January 8, 1867, to celebrate the event.

There still remained the mortgage on the store property; this was reduced one thousand dollars during the following pastoral term, and about the beginning of the present year the mortgage was paid off,—the money needed to make up the whole amount (sixteen hundred dollars) being borrowed by the trustees. So that we are not out of debt, but the indebtedness is not so large, and it is also in an easier shape. May we have occasion soon to hold another thanksgiving-meeting over the extinguishment of this transferred debt!

In 1868, Rev. R. J. Carson was appointed by Bishop Janes, remaining three years. He was received into the Salem Church of this city on probation January 2, 1853, licensed to preach September 11, 1855, and admitted on trial into the Philadelphia Conference in 1857. All that need be said about this pastoral term is that the preacher did what he could, while much might be said by him of the kindness and love of the people. At the time of my appointment to this charge the following brethren composed the board of trustees: Samuel J. Moore, D. P. Cumberley, Thomas T. Mason, Solomon Townsend, Samuel Chubb, David S. Wiltberger, Francis Scoffin, M.D., George Illman, and E. S. Yard.

The leaders were Mrs. Sarah Elsegood, George Illman, Thomas T. Mason, Samuel Chubb, W. J. P. Ingraham, Edmund J. Yard, George C. Wilson, Mrs. Martha A. Marter, George E.

Pool, F. Scoffin, M.D., and A. W. Prettyman. During the year William H. Heisler was appointed leader of the Sunday morning class.

Of the above the following have departed this life, in the order given: Samuel Chubb died in 1868; his son, Joseph H. Chubb, was elected to fill his father's place in the board of trustees, so that three generations of this family have been officially connected with the Union Church. Samuel J. Moore was called from earth to heaven during the pastorate of Dr. Alday. Francis Scoffin, M.D., and Edmund J. Yard both fell asleep in Jesus while Rev. W. J. Paxson was preacher in charge. Solomon Townsend was not a member of Union at the time of his death, he having connected himself with the Arch Street Church. Thomas T. Mason died in January of the present year.

I would call special attention in the list of leaders to the name of Mrs. Sarah Elsegood. This venerable woman has been the leader of a class in this church since 1842, and meets her members regularly still on Wednesday afternoon of each week. Mrs. Elsegood was converted in Dublin, and united with the Wesleyan Methodist Church. She was a member of the same class with the sainted John Summerfield, and heard him tell the story of his conversion. On coming to this country Mrs. Elsegood brought with her the certificate of her membership, signed by the celebrated Rev. Gideon Ousley. She is much beloved by the people of Union.

In 1871, Rev. J. H. Alday became the stationed preacher, remaining the full term. He was converted in the city of Baltimore in 1841. Removing to this city, he connected himself

with the Union Church. Here he was licensed to preach, and received into the Philadelphia Conference on trial in 1850. His appointment was gratifying both to himself and the people. He is now in the supernumerary relation.

In 1874, Rev. W. J. Paxson was sent as pastor, and stayed three years. He was converted in 1843, and admitted into the Philadelphia Conference in 1856. Since that time he has filled a number of the most prominent charges. He is at present presiding elder of the South Philadelphia District. He has a warm place in the affections of the Union people. During the pastorate of Mr. Paxson great improvements were made in the lecture-room, at an expense of about six hundred dollars. We have, as the result, a room well adapted for Sunday-school and prayer-meeting purposes.

In 1877, Rev. R. J. Carson, by the appointment of Bishop Foster, entered upon his second term as pastor of the Union Church. Our various church agencies have been working smoothly and successfully. As the popular name of the church in olden time (Academy) was indicative of its work, so the present name (Union) is indicative of its spirit. I never knew a church with so much of the spirit of unity as dwells within our fellowship. To God be all the praise.

The present board of trustees is composed of Joseph Hayward, George Illman, Joseph H. Chubb, George B. Dunmire, M.D., George Graham, George E. Pool, Elias P. Smithers, William Smith, and James Develin.

As class-leaders we have the pastor, George Illman, George Graham, George C. Wilson, Mrs. Sarah Elsegood, William R. Elmore, W. J. P. Ingraham, George E. Pool, James Develin,

and William H. Walker. Archer Steel, though not yet formally appointed, has charge of a newly-formed class.

Many of our friends may feel desirous of knowing how matters stand with us at the present. They know that very many of the former members of Union are found not only in the churches colonized by us, but in many others throughout the city. I will, therefore, give a brief account of our condition at this time. We have about three hundred members. The membership list is slowly but steadily increasing. Our Sunday-school is well organized into three departments, meeting in separate rooms. The infant-school numbers about sixty scholars. The intermediate department meets in the lecture-room; here we have sixteen classes, with about one hundred and thirty scholars. The adult department consists of the pastor's Bible-class, meeting in the second story of the rear building, and numbers about fifty members.

I desire here to bear testimony to the regularity of attendance, and faithfulness in the discharge of duty manifested by the officers and teachers. If a teacher should resign from any cause, another is at once appointed, suitable persons being selected in advance by the pastor and superintendent, so as to be ready for any emergency. So that there is one Sunday-school where all the classes are supplied with faithful and competent teachers. We have a young people's prayer-meeting on Sunday evening one hour before church service; this meeting is conducted with considerable spirit, and cannot fail to accomplish good. Our congregational prayer-meeting on Friday evening has been largely attended; sometimes during the past winter filling the room to its utmost capacity. The classes are

not attended as they ought to be; we purpose giving special attention to this department in the near future. In our benevolent collections old Union still presses towards the front. Our missionary collections, as reported in the minutes, though not so large as the noble collection taken by my predecessor, Rev. W. J. Paxson, the year before, was exceeded (including the collection for the Women's Missionary Society, and giving other churches the same) by only two of our churches,—Arch Street and Spring Garden, the total amount being fifteen hundred and forty-six dollars and fifty cents. The former members and friends of Union will no doubt be pleased with such a record.

Our church finances are in a healthy state. The different salaries are paid regularly every month, and no one having a bill against the church need ever call on the treasurer twice. This year we may be a little straitened, owing to a reduction in our income from rents of over nine hundred dollars less than we received last year, but we hope that by regular and liberal contributions from our members and friends to make up even this large deficiency.

The writer would urge upon the members and friends of Union, in view of the above fact, not to neglect the duty of giving regularly and according to ability. Our books show a great disproportion in some cases. Let us each feel a personal interest to keep up the prestige of our grand old church. We shall have no difficulty if each one will but attend to this important part of Christian duty.

During the fall and winter months we had two praying bands in the field, holding meetings weekly in private houses and

halls. A number of meetings were held in our fire-engine houses, largely attended by the men, and have been productive of good. We have had many times penitents at our altars, and some notable conversions have taken place. So that this old church is becoming to many in the present what it has been to so many in the past,—a spiritual home.

The pastor would acknowledge the Christian courtesy and hearty co-operation which he has received from the membership; this, with the blessing of God, has sustained him in his arduous work.

In conclusion, God has given our church an illustrious history. We inherit a precious legacy. Let us thank God with heart, and lip, and life. If we would preserve and perpetuate this noble church, we must seek to measure up to the responsibilities that come with our position. From the men and women who have preceded us let us gather inspiration for the future. There should be the same high motive, large benevolence, thorough devotion to the principles and doctrines of Methodism, genuine loyalty to God and the church, which so characterized our fathers. Let us, then, gird ourselves for the work that God has for us to do, and may we hear at the last the welcome plaudit, "Well done, thou good and faithful servant"!

God bless the Union Church! God bless all the churches!

After the sermon Bishop Scott proceeded to administer the sacrament of the Lord's Supper, and was assisted by the large number of ministers who were present.

[We are called upon to record the death of one whose name appears several times in the foregoing pages, George C. Wilson. Our venerable brother departed this life June 6, in the eighty-third year of his age, having been a member of the Union Church over fifty years.]

FAMILY GATHERING, 2½ P.M.

Mr. George Illman in a brief address introduced John Whiteman, Esq., as chairman of the meeting. After singing, the 84th Psalm was read by the venerable Thomas T. Tasker. Prayer followed, the congregation being led by Rev. James Neill.

The chairman then read with deep feeling the following address :

ANNIVERSARY ADDRESS.

BY JOHN WHITEMAN, ESQ.

I deem it a great honor, Mr. Pastor, to have been invited by you and your committee to occupy this position, in connection with the friends and members of this grand old Union Church. The pleasure it affords could only be enhanced by a consciousness of my competence to appropriately bring before you the points and facts in its history that have given it such a broad and commanding character in the past, and maintain it a power in gospel instrumentality to the present. Seventy-seven

years from its organization providing a living ministry and a free church for the masses, the sacraments and social means of grace for its members, efficient Sunday-school for their children, and ministerial visitations and counsel for all who come within the range of its pastoral oversight,—fully up to its responsibility in disciplinary and benevolent contributions, and to its lasting honor sending up to the last Conference over fifteen hundred dollars as its missionary collection, only two others of all the churches in the Conference exceeding that amount. Indeed, it has fallen to the lot of no other church, within my knowledge, to create and hold a record so grand with no effort at display, and so brilliant as the natural and legitimate outgrowth of a faithful continuance in well-doing as the history of this church develops, and as must be familiar to the vivid recollection of many now present.

Its charter, dated in 1818, names as its corporators or trustees some of the best men of Methodism of that day, and who were also among the most reputable and prominent business men of the city; and as a church it has always been distinguished in its membership by a class of the finest social, denominational, and devotional type.

These men, however, with all their good qualities and godly endowments, were never at inglorious ease in Zion, folding their arms and comforting their hearts with a consciousness of enjoying the confidence of the church and a religious experience of the divine favor; they were working men as well, aggressive men, ambitious men, in the good meaning of these terms. Not satisfied with "whereunto they had attained," but were ever looking after other fields in which to toil, and reaching for

further opportunities to be useful, and exercising their talents in the fear of God. Wonderful success followed, and "much people were added to the Lord," and over sixty young men reared and aided in whole or in part, and at some period of their preparation in communion with the church have been thrust out into the itinerant ranks, some of whom continue to this day, but some have fallen on the field, and fallen full of honors. Not only did their numbers in society increase as the fruit of their fidelity, but individuals and colonies, constrained by the love of God and moved by the Holy Ghost, went out and established Sunday-schools and preaching-places, which under their fostering care have come up to be important churches, and with no little complacency refer to their origin and filial relations to the old church. Among these are Trinity, Green Street, formerly Eighth Street, Eleventh Street, Emory, Tabernacle, and Arch Street. All living and working agencies in spreading religious knowledge and exercising evangelical influences, and all fairly emanating from the activities and earnestness that marked the spirit and energies of this noble church.

Among the most effective means for doing good outside its own immediate limits, were their clear convictions of the importance of the Sabbath-school as a feeder and auxiliary to the church, and its aptness as a teacher and trainer for usefulness of those who assumed the duties and cares, and controlled the exercises of the school; hence any amount of means and any number of teachers could be obtained for service, wherever a school could be established with any promise of success; for several years I myself was honored with the position of general superintendent, when the schools numbered as high as seven.

Any computation that could possibly be made would utterly fail to adequately estimate the great good thus accomplished, directly by the church itself, and indirectly through the multiplied facilities created by its wise and godly laborers, and put into effective operation through its instrumentality. We, nevertheless, are hoping for experiences and reminiscences from many here to-day confirmatory of much we have said; but until the great day when rewards and approvals shall be announced, and it shall be said of this and that man, They were born here, can the whole good be known.

If I thought I could with becoming credit to the good men to whom we have been referring, and with pleasure to yourselves, I would love to introduce to you on this great occasion some of the prominent actors in building up this grand old home and whom I personally knew.

Do you see that venerable, medium-sized man sitting or standing under the quaint old pulpit and in front of the little desk (which I think is still preserved by the church), whose amiable and pleasant countenance and courteous and affectionate salutations impress you at first as the very personification of goodness? That is Father Hood, for years and years the sweet singer of this favored Israel. And that large and dignified gentleman, who mostly sat near Father Hood, in the same chancel, of commanding presence and ministerial mien and bearing, that is Dr. Thomas F. Sargent, first president of the Philadelphia Conference Missionary Society, formerly an itinerant minister, but now localized,—a man of strong intellect, and whose heart and lips overflowed with eloquence and godly utterances. And just there is Joseph L. Inglis, first and only

treasurer of the Missionary Society during his lifetime, a local preacher and class-leader, meeting his class weekly at his own elegant home on Arch near Ninth Street. Here in the saints' corner is Henry J. Pepper,—or rather I ought to say Brother Pepper, for everybody spoke of him in that way in view of the kindness and goodness of his heart,—a class-leader, a man of strong faith, entire consecration, and wonderful power in prayer. And just over there mostly sat the venerable Samuel Chubb, a fine old English gentleman, always wearing small-clothes; a class-leader, always working for the church and the missionary cause, and making that cause a legatee for several thousand dollars in his last will. That trim, neat-looking little man, always at his post and among the most deeply interested in everything pertaining to the church, and of precious memory to many here to-day, is William A. Budd, for very many years the superintendent of No. 2 Sabbath-school. But we must not consume further time in bringing before you Eisenbrey, Curtis, Harmstead, Mitchell, and Benson, and Bennis, the Kelleys, the Petersons, the Wilmers, the Yards, the Ashmeads, and S. Townsend, and Boswell, and Treadwell, and Samuel Chubb, the younger, and S. J. Moore, and Wolf, and Wilson, and others, all of whom were good men, and just the men for the times in which they acted and the places they filled. Of the late Thomas T. Mason, however, we feel constrained to say he was remarkably the strong and persistent friend and untiring worker in behalf of all that pertained to the church's prosperity and usefulness. Raised by pious parents in the bosom of the Union Church, it had no rival (but in his family) in his godly affections and undying love. As others passed away to their re-

ward or removed to other churches, he readily and unhesitatingly adjusted himself to the additional labor and burdens their removal involved upon those that continued, always assuming his full share. Of untiring and indomitable energy, he was foremost in efforts to secure the entire extinguishment of the debt upon the church proper, and careful to preserve its high character for promptness and liberality in all its financial affairs. In short, in every way possible he was so absorbed, both in word and in deed, in the prosperity and success of this home of his childhood, of his maturer and advanced years, as forever to embalm his name and his works in the hearts and affections of all who survive him in the care of its great interests.

In view of all this devotion of life and labor of love and consequent growth and gratifying prosperity, I never knew a more simple-hearted and humble-spirited people. Every expression of their hearts' feelings, so far as they could be read from their actions or conversation, was, "Not unto us, not unto us, O Lord, but to thy name give we glory." They knew the excellency of the power was of God, and was only available through their living and working in faithful conformity to the conditions of the gospel of the Son of God; hence their ministers, who for their respective terms were made by the "Holy Ghost their overseers," were received and taken at once to their hearts, and their preaching accepted and heeded as the ministry of angels; and those wise and good men as leaders had only to suggest the work to be done or the duties to be performed, and zealous hearts sprung to the task, and willing hands did with their might whatsoever was found to do. And such a

ministry as led this Zion all these years! I wonder if any other church can call up such a roll? My own knowledge of them commences with Thomas Burch, who made the first missionary speech to which I ever listened,—a smooth, clear, intellectual preacher, clear and convincing in his statements, and distinctly marked by the earnestness and methodism peculiar to the times.

Henry White, who seemed to be the very embodiment of power from on high, dowered with qualities that nothing in his appearance would indicate or warrant you in looking for, and yet it seemed to be entirely within his province to awe at his pleasure an audience into a momentary expectation of the judgment revealed and set, or melt every hearer into sympathy with his own subdued spirit and flowing eyes.

Manning Force, an ardent, earnest preacher, when not engaged in the pulpit or preparations therefor always going about doing good, and exercising the finest pastoral spirit and habits I ever knew a minister to enjoy, loved by all who knew him.

Solomon Higgins, grave and impressive, of fine ministerial endowments and acquirements, efficiently working up the best interests of any church placed beneath his care.

Joseph Holdich, at the time of which we speak comparatively young, the friend and compeer of Cookman, of rare and attractive ministerial talents, of deep piety, and entire consecration to his work, his administration has often been referred to as full of pleasant recollections and substantial growth. Only a night or two since one of the preachers ascribed his awakening and conversion to the preaching and counsels of this good man.

Charles Pitman, a remarkable combination of popular elements and fascinating pulpit power, of comely, I might say of elegant, *personnelle*, a voice of great compass and equal sweetness and grateful cadences, and capable of the tenderest expression to the moving and sympathy-stirring truths of the gospel, taken all in all perhaps the most popular and effective minister of his day.

But I must desist, however pleasant to describe others would be the task. Many here to-day can allude to Kepler, to Sorin, to Castle, to Scott, to Durbin, to Kenneday, to Thompson, to Kettell, to Cookman, to Atwood, and Moore, and Carrow, down to the present incumbent, all of notable ministerial power and whose praise is in all the churches.

Of the "mothers in Israel" and "elect ladies," who in their noiseless but pleasant and successful movements have so largely contributed to the achievements and triumphs of the church, many good things ought to be said in merited commendation, but these remarks, extended already beyond our purpose, oblige us to defer to the historian of the church the assignment to their proper eminence in the record of the day the names of Miss Morton, Mrs. Elsegood, Mrs. Hammitt, Mrs. J. B. Longacre, Mrs. Battell, Mrs. Louderback, Mrs. Treadwell, Mrs. Corbit, Mrs. Jenks, Miss Willis, Miss Lehman, Miss Butler, Miss Morgan, Mrs. Hayward, Miss Mary Hansell, and many others not less esteemed and venerated.

And now that so many of us in the good providence of God our heavenly Father, and upon the invitation of this honored pastor and our younger brethren, who still cling to the old hearthstone and altar, are favored to unite in this venerable

and familiar home as children of the same family, pleased to see each other's faces in the flesh and give to each other, at least in our hearts, the hand of Christian fellowship, it is appropriate that all as far as possible should give expression to the memories and reminiscences that this presence and these surroundings cannot fail to suggest. This will be encouraging to each other's zeal and fidelity to and for the good cause we all profess to love, and especially stimulating to those into whose hands the perpetuity and effectiveness of these great interests have fallen and are fully committed. That "walking by the same rule and minding the same things" like glorious results may follow, and thereby lay the foundation for some future reunion, when they as actors of the present shall be gratefully remembered as the benefactors of the past, and be as sincerely venerated and triumphantly referred to for their work's sake as it has been pleasant this day to call up the deeds and rehearse the names of their honored and immediate predecessors.

With real joy, then, we hail this reunion, reviewing with inspiring remembrances and godly cheer the noble and godlike deeds and successful labors of the fathers and brethren, beneath whose tutorage we have been reared, and at whose feet we have sat with such hallowed delight.

Who may boast more justly than ourselves of our church ancestry and brotherhood, or turn with more justifiable exultation to our spiritual "Alma Mater," than we who meet together on this Seventy-Seventh Anniversary of "time-honored old Union Church"?

And to God be all the glory.

The hymn beginning "Come thou fount of every blessing" was announced by Mr. C. W. Higgins, and then the meeting was opened for voluntary remarks. Some embraced the opportunity who had joined the Union Church over sixty years ago, and others in more recent days. The singing during this meeting was full of inspiration. It was an enjoyable time. Before the services were concluded Mr. T. W. Price, in a few well-chosen words, gave great credit to the Union Church for unselfish liberality, as manifested by her missionary and other benevolent contributions.

EVENING SERVICE, 8 P.M.

A large congregation was present. Dr. Castle conducted the opening devotional services, and acted as chairman of the meeting. All of the pastors now living were present except two,—Rev. G. F. Kettell, D.D., and Rev. W. J. Paxson,—from whom letters were read by Mr. Joseph H. Chubb, regretting their inability to be present. The chairman made a brief address, and was followed by Rev. Joseph Holdich, Rev. M. Sorin, Rev. Bishop Scott, Rev. A. Atwood, Rev. G. D. Carrow, and Rev. J. H. Alday. The addresses abounded with reminiscences of the past: the names of the well-remembered dead and the aged living, connected with the "old Academy," were reverently mentioned, and the influence of the church through

all its decades appeared from the remarks of the speakers during the progress of the services.

At the close Bishop Scott expressed the pleasure it gave him to participate in these reunion services. An appropriate hymn was then sung, "There will be no parting," the benediction was pronounced, and the large assembly slowly dispersed.

So ended the Seventy-Seventh Anniversary services of the Union M. E. Church.

[Thanks are due to Mr. George Illman, of the firm of Illman Brothers, engravers and printers, for his great kindness in furnishing gratuitously the portrait of the present pastor.]

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