
1801

THE

First United Presbyterian Church

OF

PITTSBURGH, PA.

1876

W. M. Sailington Esq
Compliments of
J. E. Dickson
THE

First United Presbyterian Church

OF

PITTSBURGH, PA.

A Historical and Anniversary Sermon,

PREACHED APRIL 2d and 9th, 1876,

BY

WILLIAM J. REID, D. D.

PITTSBURGH:

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1876.

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HISTORY
OF THE
First United Presbyterian Church
OF
PITTSBURGH, PA.*

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

During this Centennial year, an effort is being made to secure a complete history of the different branches of the Church in our republic. Many ecclesiastical courts have already taken action in this matter. Our own Presbytery has appointed one of its members to write its history, and has directed each pastor to prepare a history of his own congregation. And the members of every congregation ought to be familiar with its history. God's dealings with them will lead them to avoid former mistakes, to be profited by former failures, and to be inspired by former victories. The history of the past throws a flood of light upon the present and the future. He who is familiar with the works and ways of God in the past is best prepared for present duty, and best qualified to be the teacher of generations to come. The Old Testament Church was faithful, to a commendable degree, in this duty. The deliverance from Egypt, the journey through the wilderness, the conquest of the promised land, and all the other important events in their

*The materials for this history have been gathered from the following sources: The Minutes of the Associate Synod, manuscript and printed; the manuscript Minutes of the Associate Presbytery of Chartiers; the manuscript Minutes of the United Presbyterian Presbytery of Moonsgabela; the Minutes of the United Presbyterian Synod of Pittsburgh; the Minutes of the United Presbyterian General Assembly, and the testimony of living witnesses. I have had no opportunity of examining the Minutes of the Associate Presbytery of Allegheny.

national life, were rehearsed by each generation of parents in the ears of their children. This is the duty enjoined in the words I have chosen as my text. The Jews are commanded to make themselves acquainted with the strength and beauty of Zion, that they may tell these things to the generation following.

Moved by these things, the command of the Presbytery, the example of the Old Testament Church, and the manifest profit which may be gained, I would take advantage of the fourteenth anniversary of my installation as your pastor, to present a history of our congregation. I ask you to go with me about our congregational Zion, to tell its towers, to mark its bulwarks, to consider its palaces, to note its progress, to weigh its failures, and to learn its history, that you may tell these things to the generations following.

THE ASSOCIATE CHURCH OF NORTH AMERICA.

The Associate Church of North America had its origin in a petition from certain Scotch and Scotch-Irish emigrants, to the Associate Synod of Scotland, to send them some ministers, whose views of truth and duty were in accordance with their own. In answer to this petition, two missionaries were sent to Pennsylvania in 1753, who organized themselves into a Presbytery under the name of the Associate Presbytery of Pennsylvania. Afterwards other ministers were sent, and on May 20, 1776, the Presbytery was divided into two, viz.: the Presbytery of New York and the Presbytery of Pennsylvania. At this time there were in Pennsylvania a few ministers who belonged to the Reformed Presbyterian or "Covenanter" Church. A union was formed between the Associate and the Reformed Presbyterian Churches, June 13, 1782, and the united body was called the Associate Reformed Synod. However, two ministers of the Associate Presbytery of Pennsylvania disapproved of this union and continued their old organization. In consequence of this union, the Associate Presbytery of Pennsylvania was reduced to two ministers with their congregations, viz.: Rev. William Marshall, of Philadelphia, and Rev. James Clarkson, of York county, Pa. Other missionaries were soon sent over by the

Synod of Scotland, until the Presbytery was so strengthened that, at its meeting in Philadelphia, May 3, 1800, it formed itself into a Synod or court of review, designated as the Associate Synod of North America, and consisting of four subordinate Presbyteries, viz.: Cambridge, Philadelphia, Chartiers, and Kentucky. From this time we have to follow the history of the Presbytery of Chartiers, for to this Presbytery our congregation belonged during the first twenty-one years of its existence.

According to the direction of Synod, the Associate Presbytery of Chartiers met and organized at Canonsburg, June 23, 1800. The congregations under its care were Chartiers, Buffalo, Herman's Creek, Mill Creek, Montour's Run, Beaver, and all the vacancies west of the Allegheny mountains, except those within the bounds of the Presbytery of Kentucky, together with those in Virginia, and North and South Carolina.

THE ORGANIZATION OF THE CONGREGATION.

At a meeting of the Presbytery of Chartiers, at Buffalo, Pa., November 4, 1801, a petition was presented from Pittsburgh and Turtle Creek for preaching and for the moderation of a call. In compliance with this petition, Rev. Daniel McLean was appointed to preside in the election of elders at Pittsburgh, November 17, 1801, and to ordain them and moderate in a call, November 24. This appointment was fulfilled, elders were elected and ordained, and a call was made out for Rev. Ebenezer Henderson. What elders were elected at this time is uncertain, but it is probable that they were James Young, John Aiken, Thomas May and James Glover. Messrs. Aiken, May and Glover withdrew from the congregation in 1818, on account of some congregational troubles, of which we will have occasion to speak hereafter. Mr. Young continued in the exercise of his office till December 15, 1849, when he died, in the 83d year of his age.

As a congregation is organized by the installation of elders, the date of the organization of our congregation is November 24, 1801. It was organized under the name of the Associate Congregation of Pittsburgh. There are, I believe, but two older congregations in the city, viz.: The

First Presbyterian Congregation, whose place of worship is on Wood street, and the German Reformed Congregation, whose place of worship is at the corner of Smithfield street and Sixth avenue.

THE PASTORATE OF REV. EBENEZER HENDERSON.

As has been said, the call was made out for Rev. Ebenezer Henderson. He was the third son of Rev. Matthew Henderson, Sen., the pioneer of the Secession Church in Western Pennsylvania, and the brother of Rev. Matthew Henderson, Jr., who was for many years the pastor of the Associate Reformed Congregation in the Forks of the Yough. He was licensed by the Presbytery of Pennsylvania, in New York, August 3, 1799, and ordained by the Presbytery of Chartiers, at Canonsburg, June 24, 1800. He accepted the call from Pittsburgh, Turtle Creek and Bethel, December 30, 1801; and though there is no account of his installation, it is probable that it took place in June or July of the following year. At a meeting of Presbytery, December 15, 1803, Mr. Henderson presented a petition asking for the dissolution of the pastoral relation, and assigning as his reason, "the great discouragements of his present charge." At the next meeting of Presbytery, his congregations remonstrated against his removal. Presbytery took no action on these petitions, except to direct his people to increase his support. However, at the next meeting of Presbytery, April 13, 1804, the pastoral relation between Mr. Henderson and the congregations of Pittsburgh, Turtle Creek and Bethel was dissolved.

In addition to these facts, little is known of this first pastorate. It was of short duration, and, so far as is known, all those who sat beneath the preaching of Mr. Henderson, have entered into rest. During his pastorate, the congregation had no church of their own. They worshiped in the Court House, as other homeless congregations were wont to do. After demitting his pastoral charge, Mr. Henderson was sent as a missionary to the Carolinas. While fulfilling this appointment he was taken sick, and at once started for home on horseback. When he reached Staunton, Va., he was delirious and too ill to proceed farther; and there, in a hotel and among strangers, he died, September 17, 1804.

THE PASTORATE OF REV. ROBERT BRUCE, D. D.

A call from Pittsburgh, Turtle Creek and Bethel, for Mr. David Imbrie, was sustained by Presbytery, July 2, 1805, but for some reason it was afterwards dropped by the congregations. At a meeting of Presbytery, August 3, 1808, the connection between Pittsburgh, Turtle Creek and Bethel was dissolved, notwithstanding the remonstrances of Turtle Creek and Bethel; and Pittsburgh and Peter's Creek were made one pastoral charge. Mr. Ramsey was appointed to moderate in a call in these places, and that call was made out for Mr. Robert Bruce. Mr. Bruce was born in the parish of Scone, Perthshire, Scotland, February 20, 1776. He and Rev. Alexander Bullions, D. D., came to this country at the same time as missionaries from the General Associate Synod of Scotland. They had been licensed by that Synod, in Perth, in 1806, and they reached New York in December of that year. For about two years, Mr. Bruce preached in various places in Pennsylvania and the Carolinas. At a meeting of Synod in Philadelphia, May 20, 1808, calls were presented to Mr. Bruce, from Mt. Pleasant and Burgetts-town, from Union, Conemaugh and Indiana, from Donegal and Fairfield, and from Rockland and Guinston; but they were all declined. At a meeting of the Presbytery of Chartiers, September 13, 1808, calls were presented to Mr. Bruce from Pittsburgh and Peter's Creek, from Ligonier, and from Conemaugh, but as he had not yet made up his mind as to what his duty was, he asked till the next meeting of Presbytery to decide. At that meeting of Presbytery, November 2, 1808, he accepted the call from Pittsburgh and Peter's Creek, and at Peter's Creek, December 14, 1808, he was ordained to the Gospel ministry and installed pastor of the united charge of Pittsburgh and Peter's Creek. The sermon was preached by Rev. John Anderson, D. D., and the charges to pastor and people were delivered by Rev. Mr. Allison.

On the first Sabbath after his ordination, Mr. Bruce preached from the text, Acts x, 29; "I ask, therefore, for what intent ye have sent for me?" He concluded that first sermon with these moving words: "Oh! Eternal Judge, may these people be my joy and crown of rejoicing in

the day when thou makest up thy jewels, and may I be as a signet engraved upon their affections, whilst I minister in thy temple amongst them, and till we shall all appear in the New Jerusalem where all affections center upon thyself." How far this prayer was answered, can be known only when he and those to whom he ministered shall stand together before the throne.

While this united charge continued, Mr. Bruce preached two-thirds of the time in Pittsburgh, and one-third at Peter's Creek. Until the installation of Mr. Bruce, the congregation continued to worship in the Court House; but after his installation, and until their own church was built, they worshiped in the German church, which stood at the corner of Smithfield street and Sixth avenue.

The congregation, having now obtained a pastor, took steps towards securing a church edifice of their own. The lot, which we yet occupy, was bought at Sheriff's sale, and deeded, April 14, 1810, by William Woods, Sheriff of Allegheny county, to John Keating, James Boyle, William Ralston, William Bennett and James Young, trustees, for \$550. The rear half of this lot was afterwards sold, but it was repurchased by the congregation when the present edifice was erected. For some reason the building of the church was delayed. It was not ready for occupancy before 1813. This first church was a rude and primitive building. It was of brick, but its walls were not plastered and its pews were not painted. There was no vestibule; a gallery extended around three sides; the high pulpit was built against the north wall and supported by square posts. Still the church may have compared favorably with the other churches of that time, and of this frontier settlement. At any rate it was the congregation's first ecclesiastical home, and the object of its affections.

About this time there must have been an election of elders, at which, it is probable, John Roseburgh and John Keating were chosen. They both remained in connection with the congregation till their death, Mr. Roseburgh dying July 22, 1841, aged 76 years, and Mr. Keating in July, 1844.

The congregation of Pittsburgh petitioned Presbytery, April 6, 1813, to dissolve the connection with Peter's Creek, and to give to it the whole

of Mr. Bruce's time. This petition was referred to Synod for decision. It was finally granted, and Dr. Ramsey was appointed to preach at Peter's Creek, June 2, 1813, and declare that congregation vacant. From this date, Mr. Bruce's whole time was given to Pittsburgh.

In the year 1818, there were serious difficulties in the congregation, which interfered somewhat with its prosperity. These difficulties had their origin, partly in the introduction of new tunes in public worship, but especially in the "giving out" of two lines instead of one in the ordinance of praise. At a time when books were so scarce that many were not able to possess a Psalm book of their own, and when schools were so few that many were not able to read, it was customary for the precentor to read each line before singing it. In the year referred to, some members of the congregation thought it better to read two lines. Others bitterly opposed the change. It seems to us a small thing to cause estrangement and enmity among Christian brethren, but it is a well established fact, that many of the bitterest controversies in the church have been about matters of minor importance. The excitement became so great that the trouble was finally brought to the notice of Presbytery. At a meeting of Presbytery, July 7, 1818, a libel was preferred against Mr. Bruce, charging him "with tyrannical acts as Moderator of Session, in refusing to grant a hearing to a petition from certain members of the congregation." This libel was signed by James Young, John Keating, John Aiken, John Roseburgh, William Woods and Thomas May. Presbytery declared this libel, "Not relevant." From this action, Dr. Anderson, Mr. Ramsey and Mr. Allison appealed; and the case was brought before Synod at its meeting in Pittsburgh, in May, 1819. After a long discussion, Synod issued the case by adopting the following resolution: "That it is most expedient to dismiss the affair without passing judgment on the merits of the case."

During these troubles, Mr. Bruce preached a sermon on the text, "Beloved, if God so loved us, we ought also to love one another." In that sermon the preacher drew this graphic picture of a congregation from which brotherly love had departed. "I direct you to a single congregation. I shall suppose it flourishing, and its prospects still in-

creasing. I shall suppose the blessing of God resting eminently upon it; sinners converted, the saints edified and comforted. This congregation is visited with a blast of ill-will and contention among its members. At first it touches slightly a few of the more prominent branches only; but in a little time it diffuseth itself over the whole, till all is withered and dead. In that place no praises of God are heard, no accents from the tongue of his servant, the pulpit is forsaken, the pews are empty. The Sabbath returns over God's world, but it is not here the day of joy and gladness. All that pass by clap their hands at thee; they hiss and wag their heads at the daughter of Jerusalem, saying: 'Is this the city that men call the perfection of beauty, the joy of the whole earth?'

But the action of the higher courts did not bring peace to the congregation. Some of the members withdrew, and among them three ruling elders, Messrs. Aiken, Glover and May. In order to strengthen the Session, a new election of elders was held, which resulted in the choice of William Woods and William Bell. Mr. Woods removed from the city some years afterwards, and thus severed his connection with the congregation. Mr. Bell remained till 1838, when he withdrew and helped to organize what is now known as the Second United Presbyterian Church of Allegheny. In this congregation he remained till his death.

On the first Sabbath of July, 1821, the last sermon was preached in the old church, which was then partially torn down and enlarged by extending it to the street. Though a portion of the walls of the old church was made available in the new one, yet it was so changed that it may be regarded as entirely rebuilt. There seems to have been some delay in building the new church. It was not ready for occupancy before the latter part of 1822, perhaps not till the spring of the following year. The gallery was not finished till the fall of 1827, for the pews in the gallery were first rented January 1, 1828. While this second church was building, the congregation worshiped in the Associate Reformed Church on Sixth avenue, Dr. M'Elroy, the pastor, preaching in the morning, and Dr. Bruce preaching in the afternoon. This church was occupied by the congregation till 1851. It was of brick, and it was regarded as a fine edifice for the time in which it was

built. The pulpit was built in a shallow recess in the north wall. It was very high and entirely enclosed, as pulpits generally were in those days. There was a gallery on three sides. There were two long aisles and two doors, which opened directly upon the street. On communion occasions, the table was placed in the cross aisle in front of the pulpit, and communicants, to reach the table, passed down one aisle and up the other. It is said, when the church was first built, they had to pass through one door into the street and along the pavement and through the other door. The back pew was afterwards so arranged that communicants could pass from one aisle to the other, without going out of the house.

About this time Dr. Bruce was thought, by some of his stricter ministerial brethren, to show too much friendship for Christians of other denominations. I find the following resolution in the Minutes of Presbytery, April 20th, 1822 :

“WHEREAS, It is a matter of common fame that Mr. Bruce has been in the habit of countenancing his congregation in the practice of worshipping in connection with communities of Christians different from that to which he belongs, Presbytery therefore cite him to appear before them at their next meeting, to give an account of his conduct in this matter.”

But at the meeting of Synod, which was held the next month, the Presbytery was divided, and that part which was north of the Ohio and Monongahela rivers, was formed into a new Presbytery, called the Presbytery of Allegheny. From this time until 1858, our congregation was under the jurisdiction of the Presbytery of Allegheny. On account of this division of the Presbytery, the complaint against Dr. Bruce for his liberality seems to have been dropped.

No charter was obtained for the congregation until 1831. It was then incorporated by the Supreme Court of Pennsylvania, under the name of “The Associate Congregation of Pittsburgh.” This charter was granted at the petition of the following persons: Robert Bruce, William Bell, Jr., William Woods, John Graham, Alexander George, Daniel Spear, Thomas Dickson, Joseph Coltart, Robert Moore, James Hunter, John Herron, Adam Sheriff, John Rea, James Gilchrist, Samuel Roseburgh, John Chambers, M. F. Irwin, James Liggett, David

Sloss, William Dickey, Samuel George, William M'Gill, John Dickson, John Whitten and Thomas Hamilton. This charter was amended by the Court of Common Pleas of Allegheny county, in 1855, giving the trustees additional power. It was still further amended by the same Court in 1874, giving the trustees more power, and changing the name of the congregation to "The First United Presbyterian Church of Pittsburgh." [See Appendix.]

In the spring of 1832, John Graham, John Chambers, Robert Moore and William Crawford were elected ruling elders. Messrs. Chambers and Moore left the congregation in 1838, at the time of the organization of the Allegheny congregation. In that congregation they were elders till their death, the former dying in 1861, the latter, in 1855. Mr. Crawford removed from the city some years after his election; and when he returned, he connected himself with one of the Allegheny churches, in which he remained till his death. Mr. Graham continued to perform the duties of the office to which he was elected till February 11, 1869, when he entered into rest, in the 76th year of his age.

In the year 1838, the Associate Congregation of Allegheny, the congregation which is now known as the Second United Presbyterian Church of Allegheny, was organized, and Dr. James Rodgers was transferred from Noblestown to that congregation by Synod, May 29, 1838. Many members left the old church to enter the new organization, and among them three ruling elders, viz.: William Bell, John Chambers and Robert Moore. To supply the deficiency caused by their removal, an election of elders was held in August of that year, which resulted in the choice of Thomas Mitchell, Thomas Dickson, John Boyd, John Lowry and Alexander George. These all, having obtained a good report through faith, have received their reward. Alexander George was the first to be called home. He died April 11, 1839, in the 40th year of his age. It is reported that Dr. Bruce said at Mr. George's funeral, that this was the first death which had occurred in the Session of the congregation since the beginning of his pastorate. Mr. Boyd died August 17, 1855, in the 60th year of his age. Mr. Lowry died September 30, 1863, in the 80th year of his age. Mr.

Dickson died February 16, 1870, in the 80th year of his age. Mr. Mitchell lived to see all the others, who were elected at the same time with himself, laid in their graves. He died April 1, 1871, in the 75th year of his age.

About the year 1840, a Sabbath School was organized in the congregation. Before this time there had been Union Sabbath Schools, sometimes in connection with the Associate Reformed Congregation, and sometimes in connection with the Reformed Presbyterian Congregation; but ever since a separate school has been maintained.

We are now approaching the end of Dr. Bruce's pastorate. Another communion season was drawing near in that congregation, to which he had ministered for almost thirty-eight years. He was not able to attend any of the preparatory services, for sickness was resting heavily upon him. The exercises were conducted by Dr. James Brown. On the evening of that communion Sabbath, June 14, 1846, Dr. Bruce was excused from further labor, and was called to the marriage supper of the Lamb. On the last Sabbath he was able to appear in the pulpit, either one or two weeks before his death, he preached in the morning from John xiv, 2: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." In the afternoon, he preached from Psalm cxix, 97: "O, how I love thy law! It is my meditation all the day." Could any texts have been more appropriate for the final messages of God's faithful and waiting servant?

Under the long ministry of Dr. Bruce, the congregation enjoyed steady and substantial prosperity. There were, as we have seen, occasional troubles, which for a time interfered with its growth and estranged Christian brethren, but its progress was ever onward. At first its members must have been few in number, but before the organization of the Associate Congregation of Allegheny, in 1838, its membership had reached 320. It was considerably weakened by this organization, but at the time of Dr. Bruce's death 250 members were reported in its communion.

In 1819, Dr. Bruce was elected Principal of the Western University. He entered upon his duties April 1, 1820, and held this office for twenty-three years. He then established Duquesne College, over which he presided

till his death. He was honored with the degree of Doctor of Divinity by Jefferson College in 1824. In 1829, he published a volume of discourses on various points of Christian doctrine and practice. This is, I believe, the only thing he ever published, except an address delivered before the Pittsburgh Philosophical Society in 1828.

It would not be easy, perhaps it would be impossible, to exaggerate the influence which Dr. Bruce exerted on our church, on our city, and on the surrounding country. There were few attractions in this western wilderness for a man of his talents and acquirements. Rich and strong congregations in his native land were asking for his services, but he volunteered, even against the wishes of his parents, to come to the few sheep of God's pasture, who were scattered through the forests of this new continent. Surely the hand of Providence directed his choice. When he came, the whole land was before him. He was led to our city, which was then in its infancy. He grew with its growth; and, together with those other ministerial servants of God, Dr. Francis Heron and Dr. John Black, he exerted an influence in favor of learning, morality and Christianity, which has done much in making our community what it is. His influence as a minister and pastor was great, but his influence as a teacher of the young was even greater. For a quarter of a century he was the honored instructor of those men who have occupied leading positions in society. Ministers in the pulpit, judges on the bench, lawyers at the bar, teachers at their desks, merchants in the counting room, have all felt the influence of his instructions, and have imparted to others the principles they learned from his lips. Remembering the work he accomplished in edifying saints, in converting sinners, and in instructing the young, we must feel that it is impossible to overestimate the influence he exerted. Eternity alone can reveal the measure of his success, and the greatness of his reward. When we consider the life and work of such a man, and when we think of the crown of life, which the Heavenly Father has promised to give to his faithful ones, this petition springs unbidden to our lips, "Let me die the death of the righteous, and let my last end be like his."

THE PASTORATE OF REV. ABRAHAM ANDERSON.

The third pastor of the congregation was Rev. Abraham Anderson. Mr. Anderson was born near Canonsburg, Pa.; was graduated at Jefferson College in 1842; and was licensed as a probationer for the ministry in the spring of 1846, by the Presbytery of Chartiers. At a meeting of the Associate Synod in Allegheny, May 29, 1847, he accepted a call from the congregation of Pittsburgh, and was ordained and installed as its pastor in September of that year. His pastorate was short, less than two years, but it was successful. At the time of his death, the congregation numbered 275 members.

His last ministerial service was at a communion, which was held in May, 1849. A few days afterwards, he was prostrated with a fever. At first his illness was not regarded as serious, but he rapidly grew worse, until there was no probability of his recovery. Much of the time he was delirious, but even in his delirious moments, he spake mostly of his work and his Saviour. When he was in his right mind, he comforted his family, exhorted his friends to be prepared for death, repeated the precious promises of the Word, and declared again and again the goodness and love of his God. When the end drew near, he thought in his delirium that he was standing at the sacramental table, and addressing communicants. He spake particularly of the rest prepared for the people of God, and concluded by saying, "This may be the last time we will all meet here on earth. Arise from His table, and may the blessing of God be with you all." He then announced Psalm xxiii to be sung, and soon after fell asleep, July 27, 1849, in the 31st year of his age.

THE PASTORATE OF REV. HANS W. LEE.

The next pastor of the congregation was Rev. Hans W. Lee. Mr. Lee was born at Cadiz, Ohio, October 29, 1825; was graduated at Franklin College in 1844; and was licensed by Muskingum Presbytery in June, 1849. In the spring of 1850, he accepted the call from this congregation, and was ordained and installed as its pastor in the summer of the same year.

In May, 1851, three additional elders were elected, viz.: Samuel George, George Rodgers and John Herron. Mr. Herron left the congregation December 4, 1871, and is now connected with another branch of the Church. The other two are the senior members of the present Session.

In 1851, the old church, in which the congregation had worshiped for thirty years, was torn down, and the present edifice erected. The basement was entered about Christmas, 1851, but the audience room was not ready for occupancy till the next spring. The total cost of the house, including furnishing, was \$11,500. While the church was building, the congregation worshiped in the English Lutheran Church, which still stands on the opposite side of the street.

In 1853, steps were taken by this congregation, in connection with the Associate Congregation of Allegheny, to send a missionary to India. To do this, it was necessary to raise \$600 per annum. At a special congregational meeting, held in the church March 17, of which Thomas Mitchell was chairman and William Stevenson, secretary, a committee was appointed to ascertain how much could be collected for this purpose. At another congregational meeting, held the next week, this committee reported subscriptions amounting to \$319.25. The congregation in Allegheny pledged a similar amount. The two congregations then drew up a petition to Synod, asking that a Foreign Mission be established in India, and promising to contribute annually for the support of that mission the sum of \$600. This petition was signed by Samuel George, George Rodgers, John Herron and John Lowry, on behalf of the Pittsburgh congregation; and by James Rodgers, John Alexander, William Bell and John Thompson, on behalf of the Allegheny congregation. This petition was presented to Synod at its meeting in Pittsburgh, May 1853, and it was resolved to establish a mission in India. Ten persons were nominated as missionaries, among whom was Mr. Lee, and the Board of Foreign Missions was directed "to correspond with the nominees and report two persons as missionaries and two alternates for the choice of Synod at its next meeting." This nomination of Mr. Lee caused no little excitement in the congregation, and called forth vigorous protests against

the removal of their pastor. However, at the meeting of Synod in Albany, N. Y., May, 1854, Revs. Mr. Lee and Samuel Collins were elected missionaries to India. But after hearing from Mr. Lee a statement of the difficulties in his way, Synod released him from the appointment. Mr. Collins also declined the appointment. Synod then elected two other missionaries, viz.: Messrs. Andrew Gordon and John T. Tate. The first of these accepted the appointment, and he is yet laboring in that distant field. This was the beginning of that mission in India which is now under the care of the United Presbyterian Church, and which is doing so much for Christ in the Punjab.

Mr. Lee's health was never vigorous, and he was often laid aside from active work. He visited Cuba and other places in the hope of regaining his strength. But as his health did not improve, he was compelled to resign his pastoral charge. His resignation was accepted, and the relation between him and the congregation dissolved by Presbytery in the spring of 1855. Soon afterwards he went to Kansas, and on his way back to the East, he was taken sick with the typhoid fever at Crawfordsville, Iowa, where he died, October 12, 1855, in the 29th year of his age.

Under his ministry, though it was often interrupted by absence and sickness, the congregation was greatly prospered. At the time of his settlement there were 275 members. In 1852 there were 369 members. At the time of his resignation the membership had increased to 454. Mr. Lee had a peculiarly warm and impulsive temperament, and in social intercourse won his way to the hearts not only of his own people, but also of all he met. As a pastor he was diligent and laborious; as a preacher he was earnest and acceptable; as a Christian he was an example. His memory is yet fondly cherished by the survivors of his ministry, and the good report he obtained through faith has not been forgotten by his friends on earth, or left unrewarded by his Father in Heaven.

THE PASTORATE OF REV. S. B. REED.

Rev. S. B. Reed, the fifth pastor of the congregation, was born in Huntingdon county, Pa., June 6, 1831; was graduated at Franklin College in 1853; was licensed by the Presbytery of Philadelphia May 16, 1856; and was ordained and installed April 29, 1857.

On May 26, 1858, the union between the Associate and the Associate Reformed Churches was consummated in this city, and the united body was called "The United Presbyterian Church of North America." This union was the result of long-continued negotiations, and in answer to many prayers. The united Church has been prospered beyond the expectations of its warmest friends. Since the time of this union our congregation has been under the care of the United Presbyterian Presbytery of Monongahela, which was constituted at Mansfield, Pa., November 3, 1858, and has been known as the First United Presbyterian Church of Pittsburgh.

In April, 1859, James Reed and Alexander C. Alexander were elected members of Session, but a few months afterwards they both withdrew from the congregation. Mr. Reed connected himself with the Second United Presbyterian Church of Pittsburgh, where he is still a member of Session. Mr. Alexander connected himself with the Fourth United Presbyterian Church of Allegheny, and remained in connection with that church till his death.

Soon after the union of the Churches, troubles arose in the congregation which occasioned no little bitterness. A large minority desired Mr. Reed's removal, while a majority wished him to continue as their pastor. A petition was presented to Presbytery by the minority, April 12, 1859, asking that preaching be sent to them as a mission. This petition was granted, and public services, conducted by Presbyterial supplies, were held for some months in the hall of the Neptune Fire Company, on Seventh avenue. At a subsequent meeting of Presbytery, the minority presented another petition, asking for the dissolution of the pastoral relation. The majority also presented a paper, complaining of the conduct of the minority. Influenced by these troubles, which seemed to be on the increase, Mr. Reed offered his resignation. At

the next meeting of Presbytery, July 11, 1859, resolutions were presented, which were passed at a congregational meeting, by a vote of 145 to 6, declaring their unwillingness to consent to the dissolution of the pastoral relation. At first, Presbytery refused to grant the dissolution, but at Mr. Reed's earnest request, it was afterwards granted, and the pastoral relation dissolved. This action did not, however, end the troubles. At the next meeting of Presbytery, there was a petition from the First Church, asking Presbytery to visit the congregation and adjust its difficulties. Accordingly a special meeting of Presbytery was held in the church, August 22, 1859, and the entire day was spent in religious exercises. But prayers and exhortations seemed to be without avail. God had his own purposes to accomplish. Commissioners, representing about 200 members of the First Church, appeared on the floor of Presbytery, and asked for the organization of a new congregation. This petition was granted; and Dr. Gracey and the Session of the Fourth Church were appointed to organize the Fifth United Presbyterian Church of Pittsburgh, which they did October 16, 1859. This new congregation made out a call for Mr. Reed, which was accepted by him, December 27, and on February 28, 1860, he was installed as its pastor, in Lafayette Hall. The congregation worshiped in this hall till their church, at the corner of Webster and Washington streets, was ready for occupancy. Mr. Reed continued pastor of this congregation till March 31, 1874, when, on account of impaired health, he was released. Since that time he has been laboring in Evans, Colorado.

Mr. Reed's pastorate was short and full of trouble. Still the congregation grew under his ministry. When he took charge of it, it numbered 350 members; at the time of his resignation its membership was reported at 461. The troubles of this pastorate were the occasion of many heart-burnings, but God over-ruled them for good. They resulted in the organization of a new congregation, so that now there are two strong churches, where there was only one before. And the bitterness, to which these troubles gave rise, has entirely passed away. The members of the two congregations live side by side in harmony, rejoice in each other's prosperity, and manifest in all their intercourse that brotherly love which is the characteristic of the family of God.

THE PRESENT PASTORATE.

In the year 1860 a call was extended to Rev. John B. Clark, D. D., and another to Rev. J. C. Truesdale, but neither of these calls was accepted. At a congregational meeting, September 12, 1861, which was presided over by Dr. James Prestley, a call was made out for your present pastor, who had supplied your pulpit during the months of July and August. This call was accepted December 31, 1861, and the ordination and installation took place April 7, 1862.

There have been two elections for elders since the beginning of my pastorate. The first resulted in the choice of Hugh McMaster and William Clendining, who were installed October 20, 1864. The second election resulted in the choice of William Douglas, John B. Herron, George B. Millar and J. F. McClymonds. On February 1, 1872, Mr. Douglas was installed, and the others ordained and installed. These six, together with the two already mentioned, now constitute the eldership of the congregation.

Our relation as pastor and people has not been an eventful one. We have lived together in harmony. We have grown in numbers. We have been able to do something for the Master's cause. Looking back towards the past, and then turning to the future, we can "thank God and take courage." A brief synopsis of the work for the past fourteen years, will give us some idea of the progress we have made. When I took charge of the congregation, 170 members were reported, but it was discovered afterwards that a number of these had withdrawn from the congregation. Since that time there have been received on profession of faith, 186, and by certificate, 341, making a total increase of 527. During the same period there has been a decrease by death, dismission &c., of 322, leaving the present membership of the congregation 375. During my pastorate I have baptized 247 infants; I have attended 343 funerals; I have preached 1,498 formal sermons, 946 of them at home, and 552 elsewhere. During the same period, 379 sermons have been preached in our pulpit by my ministerial brethren. Our contributions for the Boards of the Church during the fourteen years, amount to \$20,426; the money raised for congregational expenses and for all purposes

except the Boards, amounts to \$76,081; making the total amount raised by the congregation, \$96,507.

THE PAST YEAR.

According to my custom, I will, on this anniversary of my settlement, make a brief statement of our history for the past year. At the beginning of the year we numbered 377 members. During the year there has been an increase of nineteen, ten by profession, and nine by certificate; during the same time there has been a decrease of twenty-one; so that our present membership is 375.

Four of our members have died during the year. The first of our number departed this life August 3, after a long and lingering illness. On January 30, in the stillness of the midnight hour, one of our younger members was taken. In her short and beautiful life and in her peaceful death, we had an illustration of the prophet's words, "we do all fade as a leaf." On the morning of February 14, the third of our number was taken, in the 72d year of his age. Though his death was so unexpected that he was not able to give any dying testimony for Christ, yet we laid him to rest on the hill-top, with full confidence that he had inherited the blessedness of those "who die in the Lord." Just one week after, February 21, the fourth of our number was taken, in the 71st year of her age. Her sickness was long and sore, but sustained by her faith in her risen Lord, she entered the valley of the shadow of death without fear. These are the year's departed. Their memory is yet fresh. We have not forgotten their appearance as they sat in the sanctuary. Though we are filled with sorrow on account of their absence, we are comforted by the hope that we shall be permitted to worship with them again "in the sweet by-and-by."

The revenue of the congregation, derived from pew rents, &c., has been \$3,658.18; we have raised for the Boards of the Church, \$1,720.00; the weekly collection for the Session's Fund, amounts to \$419.88; the Sabbath School collection amounts to \$174.88; the Ladies' Home Missionary Society has raised \$248.00; we have collected for the poor and for miscellaneous purposes, \$136.00. The whole amount of money raised during the year is \$6,356.94.

Our walk about our congregational Zion must now come to an end. We have traced its history from its organization; a history which reaches almost through three-quarters of a century, and of which, even with its spots and blemishes, we need not be ashamed. How many reflections does this history suggest? Those who founded the congregation, and labored for it in its earlier years, have all gone, and we inherit the fruit of their labors. They did their work well, as its stability bears witness. Will we do ours as well? And even greater things are required of us than were required of them, for greater opportunities and a wider field are ours. When seventy-five years more have passed away, will he who continues the history, speak as lovingly and as highly of us, as we do of Bruce, and Anderson, and Lee, and Young, and Graham, and Mitchell, and all the rest who helped to build the walls of our Zion? It is true, they were not perfect. They made their mistakes. But even in the troubles which have swept through the congregation and interfered with its growth and prosperity, we may learn profitable lessons. The troubles grew up from small beginnings. They were about matters of minor importance. Surely there are enough great matters to engage our attention; and let us be on our guard, lest we be turned away from these things to those little seeds of discord which Satan delights to sow in the congregations of the Church. And let us be inspired by the successes of the past to win even greater successes in the future. May our congregation be a greater power for good than it ever has been! May its future pastors be more successful than those who have preceded them! May its liberality, and its devotion, and its faith, and its holiness, and its love, ever go on towards perfection! May thousands and tens of thousands, rise up in coming years to bless it as their spiritual birth-place and home!

*Pray that our Zion's peace endure,
For all that love thee, God will bless;
Peace dwell within thy walls secure,
And joy within thy palaces.*

*For sake of friends and kindred dear,
My heart's desire is, peace to thee;
And for the Honor of God, my prayer
Shall seek thy good continually.*

APPENDIX.

CHARTER OF THE ASSOCIATE CONGREGATION OF PITTSBURGH, GRANTED BY THE SUPREME COURT OF PENNSYLVANIA, SEPTEMBER 30, 1831.

The members of "*The Associate Congregation of the city of Pittsburgh,*" county of Allegheny, and State of Pennsylvania, and citizens of the same, have associated for religious purposes, and are desirous to acquire and enjoy the powers and immunities of a corporation or body politic in law, and have therefore caused to be prepared this instrument in writing, specifying the objects, articles, conditions and name under which they have associated, and do now exhibit the same to Samuel Douglass, Esq., Attorney General of the Commonwealth of Pennsylvania, praying that he may peruse and examine the said instrument, and endorse thereon his opinion, and transmit it to the Judges of the Supreme Court, in order that all things necessary may be done to incorporate the said congregation, according to the provisions of the Acts of the General Assembly of the Commonwealth of Pennsylvania, in such case made and provided.

Article I. Be it enacted by the members of the Associate Congregation of the city of Pittsburgh, met at the meeting house on this seventeenth day of September, Anno Domini 1831, That there shall be a stated meeting held of the members of the congregation on the third Tuesday of April, in each and every year, at which time there shall be seven members of said congregation elected to serve as a Board of Trustees for one year, whose duty it shall be to attend to all the temporal concerns belonging to the congregation.

Article II. Be it further enacted that, at the annual meeting, there shall be three members chosen as Auditors, to settle the accounts of the Trustees, and report the same to the congregation.

Article III. Be it further enacted that a majority of the Trustees shall have the power to call a special meeting, or meetings, of the congregation, of which due notice shall be given, stating the object of the same, from the pulpit or clerk's desk, the Sabbath preceding.

Article IV. Be it further enacted that the Trustees shall not have the power to purchase or sell any real estate whatever connected with this congregation, without the consent of a majority of the members met at two several congregational meetings, of which due notice shall be given from the pulpit or clerk's desk, the Sabbath preceding.

Article V. Be it enacted that all subjects in controversy shall be decided by a majority of the members present at each and every meeting.

Article VI. Be it further enacted that the pews in this church shall be held subject to such yearly, half yearly or quarter yearly rent or assessment as the Trustees may, from time to time, prescribe.

Article VII. Be it further enacted that the rent of pews and sittings shall be due and payable on the second Tuesdays of January, April, July and October, in each and every year.

Article VIII. Be it further enacted that whenever any person holding a pew or sitting shall refuse or neglect to pay the rent due upon the same two succeeding quarters, the Trustees shall have full power to rent such pew or sitting, holding the delinquent responsible for the arrears then due.

Article IX. Be it further enacted that none of these By-Laws shall be altered or repealed, except it be at a stated meeting of the members of the congregation, after notice of such intended alteration or repeal shall have been given at a previous meeting.

Article X. Be it further enacted that all former By-Laws and resolutions of this congregation are hereby repealed.

FIRST AMENDMENT.

The Fourth Article of this Charter was amended by the Court of Common Pleas of Allegheny county, January 20, 1855, to read as follows:

Article IV. Be it further enacted that the Trustees shall not have the power to purchase, sell or mortgage any real estate whatever connected with or belonging to this congregation, without a consent, &c.

SECOND AMENDMENT.

The Charter was again amended by the Court of Common Pleas of Allegheny county, June 6, 1874, as follows:

1. The name of said corporation shall be "*The First United Presbyterian Church of Pittsburgh.*"

2. Article *Sixth* shall be amended so as to read as follows, viz.: The pews and sittings in the church shall be held subject and liable to such reasonable rent, dues and assessments, payable in such manner and at such times as the Board of Trustees shall, from time to time, fix, assess and determine.

3. Article *Seventh* shall be amended so as to read as follows, viz.: The Board of Trustees shall have power to elect from their number a President, Secretary and Treasurer; to fill vacancies in said Board and said offices, which may happen by death, resignation or otherwise; to appoint, if deemed necessary, some person other than a member of the Board, collector of the revenue of the corporation, or to assign said duty to the Treasurer. The Treasurer and collector shall hold said offices during the pleasure of the Board.