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HISTORICAL VOLUME
OF
THE THIRD PRESBYTERIAN CHURCH
OF
PITTSBURGH.

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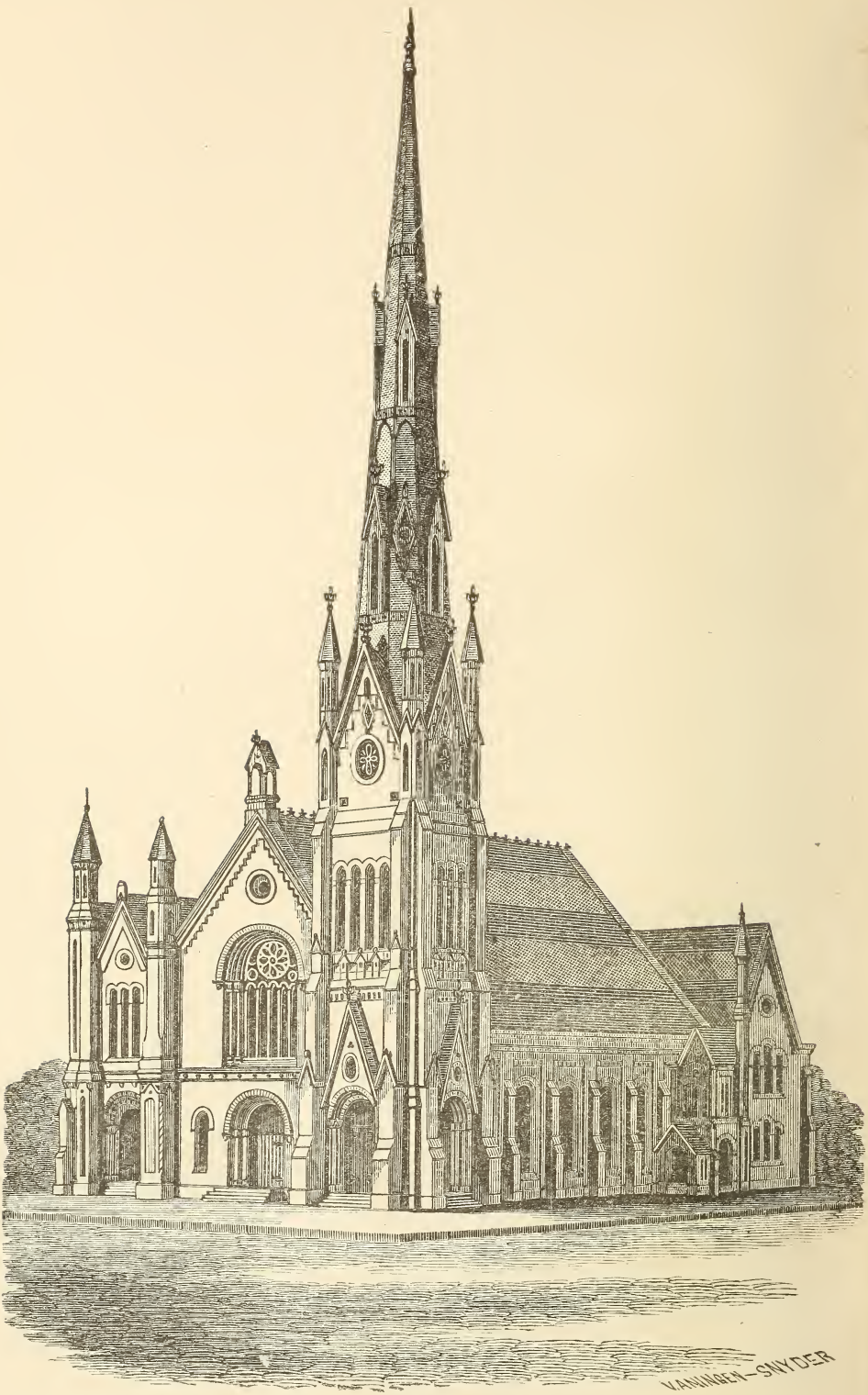
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THE THIRD PRESBYTERIAN CHURCH AT PITTSBURGH.

Pittsburgh. Third Presbyterian Church
11

DEDICATORY SERVICES

OF

THE NEW EDIFICE

OF THE

6446

Third Presbyterian

CHURCH,

OF

PITTSBURGH, PENN'A.

— WITH —

SOME ACCOUNT OF THE

History of the Church from its Organization,

TOGETHER WITH A FULL

DESCRIPTION OF THE PRESENT BUILDING,

AND ITS APPOINTMENTS.



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SUCCESSIVE PASTORS
OF
THIRD PRESBYTERIAN CHURCH,
OF
PITTSBURGH.

REV. DAVID H. RIDDLE, D. D.

Called June 28th, 1833; Installed January 15th,
1834—Sermon by Rev. MATTHEW BROWN, D. D.;
Dismissed January 19th, 1857.

REV. HENRY KENDALL, D. D.

Called September 30th, 1857; Installed January
18th, 1858—Sermon by Rev. G. W. HEACOCK, D.
D.; Dismissed October 15th, 1861.

REV. HERRICK JOHNSON, D. D.

Called September 8th, 1862; Installed January
10th, 1863—Sermon by Rev. M. L. R. P. THOMP-
SON, D. D.; Dismissed September 10th, 1867.

REV. FREDERICK A. NOBLE.

Called November 12th, 1867; Installed Feb. 21st,
1869—Sermon by Rev. WM. D. HOWARD, D. D.

“Strength and Beauty are in His Sanctuary.”

The Old Church Building.

THE foundations of the building, on the corner of Third and Ferry streets, in which the Third Presbyterian Congregation of Pittsburgh worshiped for more than one generation, were laid in April, 1833. The basement room was completed, and ready for occupancy, in December of the same year, and the house, with appropriate ceremonies, was dedicated to the service of God, in August, 1834, the venerable Francis Herron, D. D., then Pastor of the First Presbyterian Church, pronouncing a blessing on the completed work. The edifice then erected, was the largest and most convenient Protestant house of worship in the city.

The building was sixty-seven feet front, on Third street, by ninety-seven feet deep, on Ferry street. The floor of the basement story, that covered cellars occupying the whole space under the building, was one step above the pavement. The side on Ferry street was scabbled and drafted work, without any

trimmings to the windows. The front, on Third street, was composed of three parts: the middle contained two columns and two pilasters, in the Grecian-Doric style, without base, and of very massive proportions. The columns supported a broad frieze and cornice, which were continued along the whole front, and returned on the building to the distance of twenty feet—in part serving to distinguish the vestibule from the body of the church. The two extremes were of solid masonry, in the style of “French Rustic.” The entrances to the church, were three doors in the middle part, between and on either side of the stone columns. By the centre door, the vestibule proper was entered, which was in an elliptic form, containing two flights of winding stairs, that met at a platform, before the door that entered the middle aisle of the church. The staircases at each side of the church, to which there were separate entrances by the other two front doors, were circular, and continued to the galleries. This story contained a large lecture room, forty feet by sixty-three feet, and two school rooms, each thirty feet square.

The second floor, on which was the main audience room, was elevated thirteen feet above the street. The wall was of brick, very heavy and substantial, and covered with Roman cement. The front of this story was divided into three parts, corresponding to the divisions of the basement. The middle con-

tained four columns of the Grecian-Ionic order, the entablature of which was continued around the whole building. Along the front, and on the sides, as far as to cover the base of the steeple, was an attic story, with a proportioned dentil cornice.

The steeple was of wood, resting on heavy brick walls, built up as high as the roof. The pedestal was an octagonal figure, with a cornice, on which was erected the bell tower, also octagonal in form. The cell contained four large windows, filled with buffer boarding, and surrounded by eight Ionic columns, over which was the proper entablature. Above this was the pedestal of the second tower, erected on three steps, and on four sides were clock faces, and on the other four were windows. The second tower was circular, with eight columns, and an entablature from a high blocking cornice. From this cornice sprang a graceful, beautiful spire, terminated by the cardinal points and a vane, with a small half ball on the top of the iron rod.

The ceiling of the church was decorated with panel moulding and stucco ornaments. The height from the floor of the vestibule, which was one foot three inches above the street, to the point of the pediment, was sixty feet, to the cornice of the attic was fifty-two feet, and from the same floor to the ball of the steeple, was one hundred and sixty-one feet six inches, making the whole height of the stee-

ple, from the earth at the corner of the streets, one hundred and sixty-three feet.

The body of the church, which was sixty-two feet wide and seventy-two feet long, contained seats for eight hundred persons on the main floor, and four hundred on the gallery. The whole building was completed at the cost of \$25,000. The lot on which it was reared cost about \$10,000.

Beyond the ordinary repairs necessary to a building, nothing was done to the church until after the "Great Fire," which laid a large part of the city in ruins, on April 10, 1845. During the ensuing summer, the heavy wooden cornice which had surrounded the edifice, was removed, the side galleries were taken down, and the windows on each side of the pulpit were filled in; the main audience room was painted in fresco, and the exterior of the church and steeple were repainted. During the summer of 1850, a new organ was placed in the gallery, at a cost of \$1,300.

Alterations of the Old Church.

ON the 11th of April, 1859, the congregation, at the solicitation of Dr. Kendall, resolved to make important changes, and thorough repairs on the church edifice. The square, clear windows were replaced with stained glass windows, of beautiful designs. The old method of lighting the church by gas brackets from the side walls, was abandoned, and a novel and beautiful cluster of gas jets placed in the centre of the ornamented ceiling, gave sufficient light in the most distant recess of the building. A part of the wall, immediately behind the rather high and confined pulpit, was removed, and an alcove of lofty and graceful proportions, built. This alcove was lighted by a window on each side. The platform was lowered and enlarged, and a simple reading desk was put in the place of the heavy pulpit. The whole edifice, from the ground to the ball on the spire, was repainted, within and without. In the lecture room, the plain pine benches, that had been used for so many years, were succeeded by comfortable stationary pews.

Very important alterations were made to the entrances. The heavy walls between the three doorways were removed, the centre stairways taken down, and the whole space, both on the first and second floors, thrown into spacious vestibules, the upper vestibule being approached by broad and easy stairways at each end. The old study for the pastor, which had been in the base of the steeple, was made the belfry, and a large, convenient, and well lighted study, handsomely furnished, was formed from the vestibule of the gallery.

Dr. Kendall, who had so earnestly advocated these improvements, was equally active in aiding their final completion, and had the satisfaction of preaching to his people, in their beautiful temple, on Christmas Day of the same year. The pecuniary outlay for the improvements was almost \$10,000.

In May, 1860, the General Assembly of the New School Presbyterian Church, embracing many unusually able representatives, held its sessions in this church, for the first time. At this meeting, the Presbyterian Committee of Home Missions, was appointed, and the Assembly resolved to abandon the American Home Missionary Society, and resume the responsibility of conducting its own operations within its own bounds.

Among the many pleasant memories connected with the old edifice, are those of the last revival of religion that visited the congregation while they

worshiped within its hallowed walls. During the year 1858, when under the pastoral care of Rev. Henry Kendall, D. D., forty persons were added to the church. This revival continued uninterruptedly for more than one year. One result of this work of God's Spirit, as well as an instrument of maintaining the interest in religion, was the daily morning prayer meetings, which, after being held for fourteen months, were discontinued by reason of the repairs to the building.

The Burning of the Old Church.

FOR many years the citizens of Pittsburgh had been indifferent to the ordinary alarms of fire, when sounded by the bells of the engine houses, for all were assured that in case of a serious fire, the far reaching and musical tones of the "Old Third Church Bell," would immediately call them to the place where their assistance was needed. On the morning of Wednesday, June the 1st, 1863, at half past ten o'clock, before the engine bells had given the premonitory alarm, the great bell rang out the most piteous peals that metal ever sent vibrating through the air. Often, before, had that bell called the firemen to their duties, but never had it spoken in such tones of intense agony and despair, as when it became evident that its moments were numbered. Startled by the suddenness and rapidity of the ringing, vast crowds of nervous and excited people hastened to the place, and discovered that the upper story and roof of a large building adjoining the church were in flames. In spite of the unwearied efforts of the firemen, the roof caught fire several

times, but was as often extinguished. Some faint hopes were entertained that the church might be saved from destruction, but the violence of the fire, and the great amount of highly combustible material in the burning building, sealed its fate. In a few moments the roof was enveloped in flames, that rapidly made their way to the base of the wooden steeple. For awhile they played about the pillars and timbers of the tower, and then, raging and roaring in sublime fury, ran swiftly up the graceful spire. The foundation timbers being destroyed, the whole steeple moved grandly from its base, and with a thundering crash, went down into the bosom of the church, to which its musical voice had so long called God's worshipers. In less than two hours after the fire began, nothing was left of the "Old Third Church," but the four bare walls, filled with smouldering ruins.

On the afternoon of the same day, the Board of Trustees met, and appointed a Building Committee, a Committee to take charge of the books and furniture saved from the fire, and to procure a place for public worship, and a Committee to receive the money due from the Insurance Companies, which had issued policies on the church and organ.

At a meeting of the congregation, held on the evening of the following day, invitations, to make use of their respective church buildings, for religious services, until other permanent arrangements

could be made, were received from the First Presbyterian Church, Allegheny; the First, Second and Central Presbyterian, the First Baptist, and Grace German Reformed Churches, of Pittsburgh. Voting a resolution of thanks for these kind and hearty offers, the congregation determined to rent Mozart Hall, on Seventh street. A Building Committee of three persons was appointed, to act in concert with the Committee of the Board of Trustees. The congregation resolved to continue the payment of pew rent, at the same rate, and upon the same terms as before.

The amount of insurance on the church, was \$20,000, and on the organ, \$1,200.

Laying the Corner Stone of the New Church.

THE ceremonies attending the laying of the corner stone of the new edifice, took place on the afternoon of June 1st, 1866, commencing at four o'clock, in the presence of a large congregation. The exercises were opened by Rev. Joseph S. Travelli invoking the blessing of Almighty God on the contemplated enterprise. Mr. Richard E. Breed, Secretary of the Board of Trustees, then read a very full historical record of the church from its organization, the main facts of which are included in the dedicatory sermon of Dr. Riddle.

Rev. D. H. Riddle, D. D., the first pastor of the church, then delivered a brief address.

A hymn, written for the occasion, by Mrs. Herrick Johnson, was sung, after which an appropriate address was made by Rev. Herrick Johnson, at that time the pastor of the church.

A copper box, containing a bible, historical record, including list of former and present members, plan, description and estimated cost of building, photographs of pastors and others, Presbyterian His-

tical Almanac, copies of the Evangelist and American Presbyterian, New York and Pittsburgh daily papers, City Directory, and specimens of United States Currency, was then placed in the stone, and the corner stone was laid; after which Dr. Riddle offered an impressive Dedicatory Prayer, the Doxology was sung, and the ceremonies concluded by the Benediction, pronounced by Rev. Wm. Preston, D. D., Rector of St. Andrew's Episcopal Church.

The occasion was a happy one, and the proceedings were exceedingly interesting.

The New Church Building.

THE building is situated at the corner of Sixth avenue and Cherry alley, on a lot measuring one hundred and twenty feet front, on Sixth avenue, and two hundred and forty feet deep, on Cherry alley. The extreme dimensions of the edifice, measuring from outside to outside of buttresses, are one hundred and three feet in front, and one hundred and ninety-seven feet in depth. The exterior height, from the floor to the ridge of the roof, is eighty-five feet. The building is in the Norman style of architecture, and is constructed entirely of Freeport stone, finely dressed throughout, and elaborately ornamented in many portions.

The main floor comprises vestibule and audience room. The vestibule is of irregular shape, measuring thirteen feet by ninety. The audience room, measuring on the floor, is ninety-one feet six inches in length, by seventy feet in width. The gallery is horse-shoe shaped, covering but a small portion of the floor, and running back over the vestibule, and will seat two hundred and fifty persons. The organ

is located behind the desk. The interior length of the audience room, measuring from the back of the gallery to the back of the organ, is one hundred and twenty feet.

The rear of the main floor contains the pastor's study, the lecture room, the church parlor, the halls leading thereto, besides various offices. This part contains the only second story, which is conveniently divided into five rooms, for bible class and Sunday schools.

The interior finish of the main audience room, is executed entirely with black walnut. The windows are of stained glass, with the colors and devices tastefully selected. The large window in front, opening upon the gallery, and throwing a mellow lustre over the whole interior, is a master piece of art.

The pews on the ground floor—in number one hundred and fifty-two—are of walnut, divided into three blocks, by four aisles. In the gallery there are fifty-eight. All are built in semi-circular form, so that the occupant of each seat in the church faces the pulpit. The whole number of pews will comfortably seat about thirteen hundred persons.

The audience room is warmed by a low pressure steam cylinder boiler, twenty feet long and thirty-two inches in diameter, which is located in the basement, under the front vestibule. The steam is distributed by eight clusters of radiators, of sixteen

pieces each, placed in the basement, under the corridors, with adjustable registers to admit the heat. Eight cold air registers are placed in different parts of the floor, for drawing the cold air downwards, so as to form a constant circulation in the building. The chapel building is warmed by the same apparatus, regulated and distributed by flues and registers in the wall, so arranged that either or both stories can be warmed, as may be desired.

In the rear of, and at right angles with the main building, stands the chapel, built of stone, in the same style of architecture as the church. On the first floor are the lecture room, for the social religious services of the congregation, a large, convenient room, well adapted for the purpose, and the church parlor, in which meet the sewing society, and the social gatherings of the congregation.

On the second story of the chapel are the Sabbath school, library and bible class rooms, all well lighted, and conveniently arranged for the purposes for which they were designed.

The spire of the building, located on the corner of Sixth avenue, on the Cherry alley side, will be two hundred and forty feet high from the surface of the ground.

Dedicatory Services.

THE new edifice of the Third Presbyterian Church of Pittsburgh, was solemnly dedicated to Almighty God on Sabbath morning, November 29th, 1868.

Prof. Henry Rohbock, organist, opened the services with a voluntary. The choir, led by Mr. James Digby, sang a "Dedicatory Anthem," by Noleini.

Rev. David H. Riddle, D. D., the first pastor of the church, invoked God's blessing. Rev. Frederick A. Noble announced the hymn commencing—

"Before Jehovah's awful throne."

Prof. Henry L. Hitchcock, D. D., of Western Reserve College, read the 122d Psalm, and made the opening prayer, after which was sung the hymn—

"Blow, ye, the trumpets blow."

The Rev. D. H. Riddle, D. D., the first pastor of the church, who, with all the former pastors, had been invited to participate in the dedicatory services of the new house, then preached a commemorative discourse, selecting as his text the first seven verses of the 78th Psalm.

Rev. Henry Kendall, D. D., the second pastor of the church, after having read several passages of scripture, appropriate to the occasion, offered the dedicatory prayer.

The congregation then sang—

“Oh, Thou, whose own great temple stands,”

and the services of the morning were closed by the benediction, pronounced by Rev. Samuel M. Sparks.

In the evening, the choir introduced the services by singing—

“If ye love me, keep my Commandments.”

Rev. John W. Mears, D. D., of Philadelphia, read the 47th chapter of Ezekiel, and Rev. Melancthon W. Jacobus, D. D., of the Western Theological Seminary, offered prayer.

Rev. Herrick Johnson, D. D., of Philadelphia, the third pastor of the church, delivered a discourse on THE SANCTUARY OF GOD AS A SOURCE OF INFLUENCE, from a part of the twelfth verse of the 47th chapter of Ezekiel.

Prof. Carroll Cutler, of Western Reserve College, made the closing prayer. The congregation joined with the choir in singing—

“Shall we gather at the river,”

The benediction was pronounced by Rev. D. H. Riddle, D. D.

The Organ.

THE organ stands in the rear of the pulpit, and it has been designed by the architect, and constructed with so much taste, that its front harmonizes with, and heightens the general effect of the whole interior of the church. The pulpit platform, the choir gallery, and the instrument, rise in due succession from the floor, and blend their several proportions into a unity of completeness well pleasing to the eye.

The organ was built by Messrs. E. & G. G. Hook, of Boston. Having been contracted for in June, 1867, it was placed in the church during the month of August, 1868. It was first displayed to the public on Saturday evening, October 31st, 1868, in a concert given by Dr. J. H. Willcox. The next day, November 1st, 1868, it began to be used in divine service.

It is twenty-two feet wide, eleven feet deep, and thirty-three feet high. It has three manuals, of four and three-fourth octaves, and a pedale of two and one-half octaves; it has thirty-one registers or speaking stops, thirty-nine draw stops, and one thousand

nine hundred and thirty-four pipes. The case is of solid black walnut, and the front show pipes are decorated in gold and colors.

The Stops and Pipes are as follow:—

Great Organ.

“BOURDON,”	16 ft. tone, wood,	58 pipes.
“OPEN DIAPASON,”	8 “ metal,	58 “
“DOPPEL FLOTE,”	8 “ tone, wood,	58 “
“VIOLA DA GAMBA,”	8 “ metal,	58 “
“FLUTE HARMONIQUE,”	4 “ tone, “	58 “
“OCTAVE,”	4 “ “	58 “
“TWELFTH,”	2 $\frac{2}{3}$ “ “	58 “
“FIFTEENTH,”	2 “ “	58 “
“MIXTURE,”	4 ranks, “	232 “
“TRUMPET,”	8 ft., metal,	58 “

Swell Organ.

“OPEN DIAPASON,”	8 ft., metal,	58 pipes.
“STOPPED DIAPASON,”	8 “ tone, wood,	58 “
“KERANLOPHON,”	8 “ metal,	58 “
“FLAUTO TRAVERSO,”	4 “ tone, wood,	58 “
“OCTAVE,”	4 “ metal,	58 “
“VIOLINA,”	4 “ “	58 “
“FLAUTINA,”	2 “ “	58 “
“MIXTURE,”	2 ranks, “	58 “
“VOX HUMANA,”	8 “ tone, tin,	58 “
“CORNOPEAN,”	8 “ metal,	58 “
“OBOE,”	8 “ “	58 “

Solo Organ.

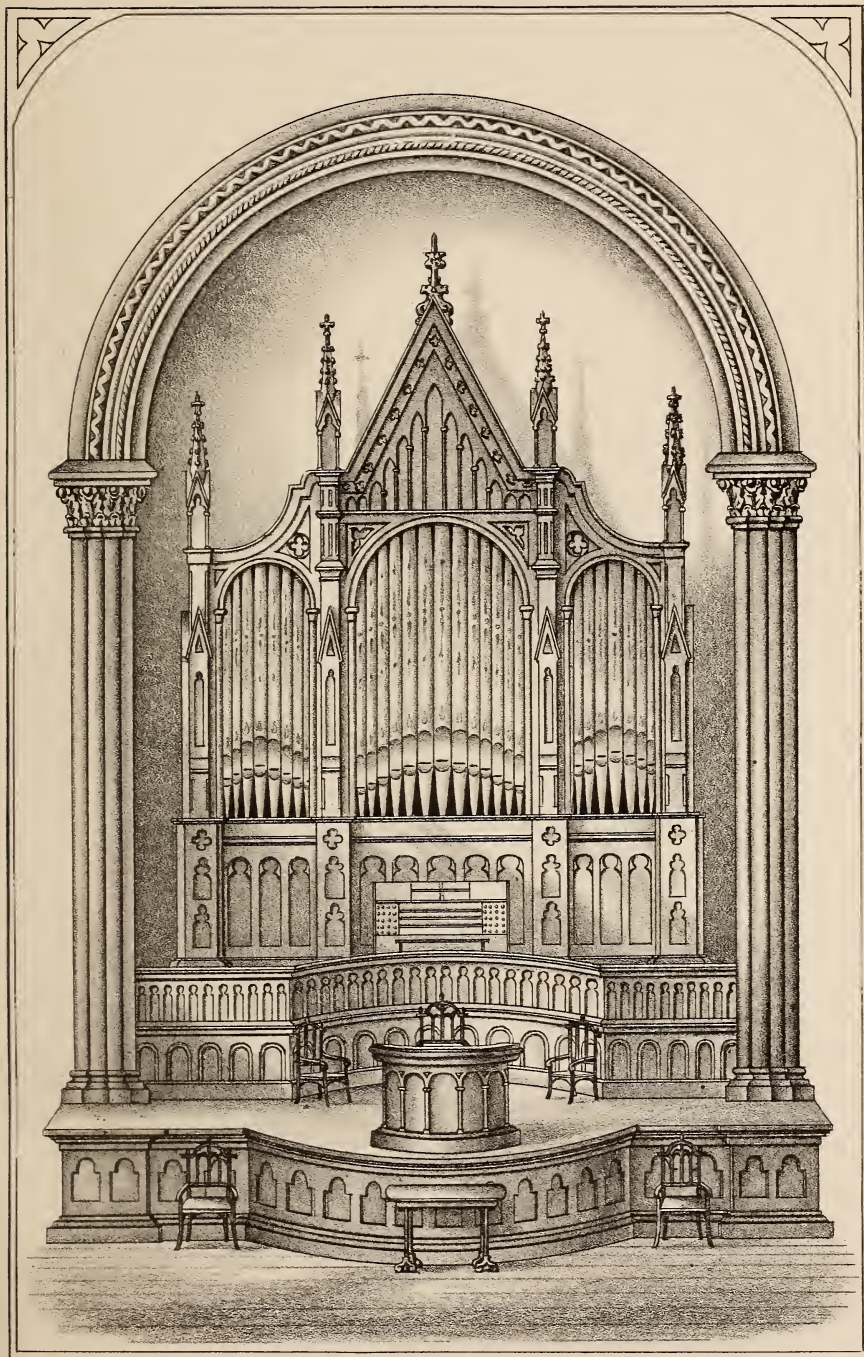
"GEIGEN PRINCIPAL,"	8 ft.,	metal, 58 pipes.
"DULCIANA,"	8 "	metal, 58 "
"MELODIA,"	8 " tone,	wood, 58 "
"FUGARA,"	4 "	metal, 58 "
"FLUTE D'AMOUR,"	4 " tone,	wood, 58 "
"PICCOLO,"	2 "	metal, 58 "
"CLARIONET,"	8 "	" 46 "

Pedale.

"OPEN DIAPASON,"	16 ft.,	wood, 30 pipes.
"BOURDON,"	16 " tone,	" 30 "
"VIOLONCELLO,"	8 "	metal, 30 "

Mechanical Registers.

Swell to Great,	Great to Pedale,
Swell to Solo,	Swell to Pedale,
Solo to Great,	Solo to Pedale,
Tremulant,	Bellows Signal,
Three Composition Pedals.	



A. J. Weiss Arch. Philada.

PULPIT AND ORGAN FRONT,
THIRD PRESBYTERIAN CHURCH.

“Praise ye the Lord.

Praise God in his sanctuary—praise him in the firmament of his
power.

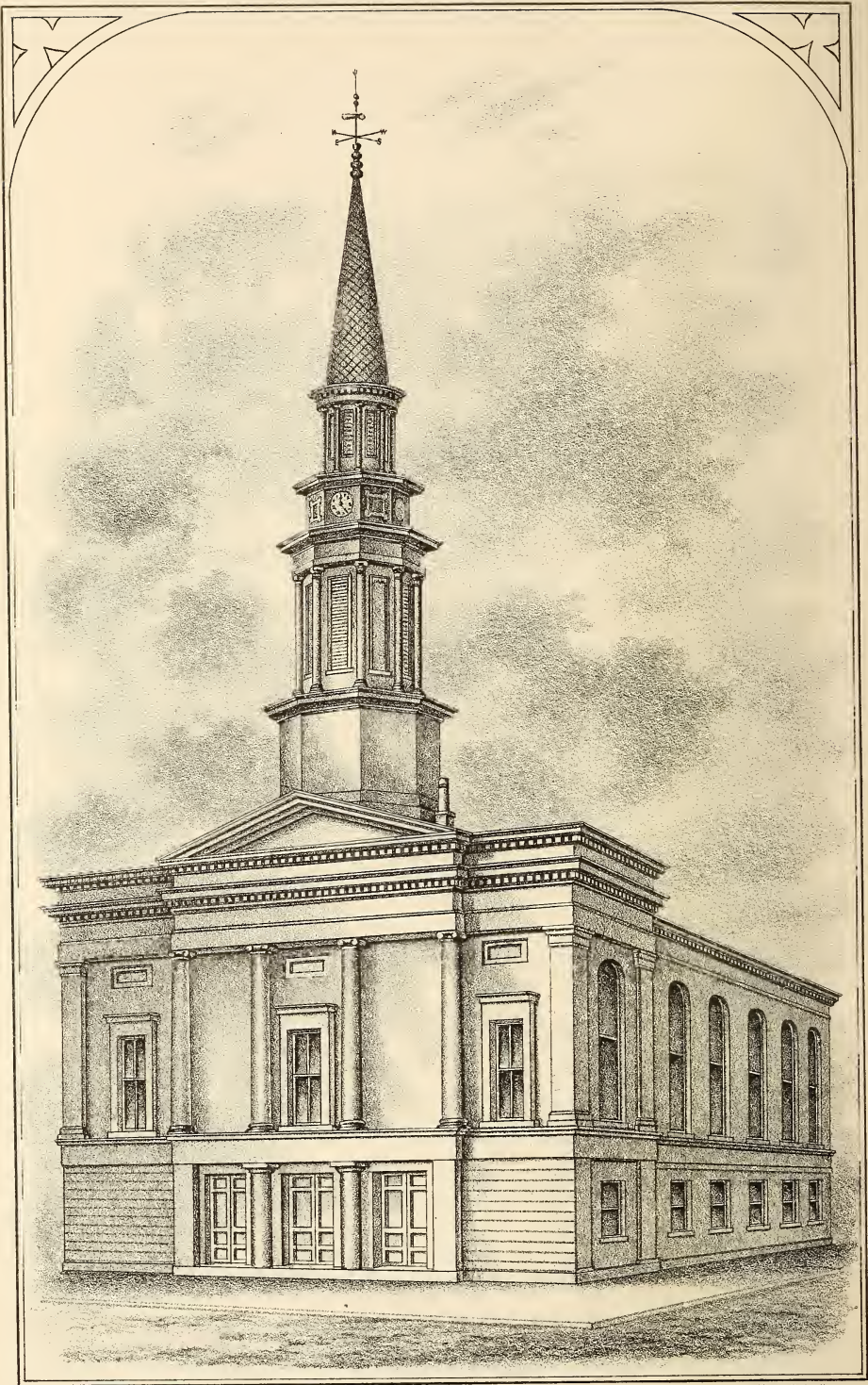
Praise him for his mighty acts—praise him according to his excellent
greatness.

Praise him with the sound of the trumpet—praise him with the
psaltery and harp.

Praise him with the timbrel and pipe—praise him with stringed
instruments and organs.

Praise him upon the loud cymbals—praise him upon the high
sounding cymbals.

Let every thing that hath breath praise the Lord—praise ye the
Lord.”



H. L. WOOD 1863. P. H. WOOD

**THE OLD THIRD PRESBYTERIAN CHURCH,
DESTROYED BY FIRE OCTOBER 21st, 1863.**

HISTORICAL ADDRESS,

BY

REV. D. H. RIDDLE, D. D.

Sermon.

GIVE ear, O my people, to my law: incline your ear to the words of my mouth I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know *them*, even the children *which* should be born; *who* should arise and declare *them* to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments.

Psalm lxxviii: 1-7.

IN these words of ancient Scripture, we have an ample justification of commemorative discourses, such as my dear old flock have kindly asked me to make on this joyous occasion. The Psalmist was inspired to tell to his people, what he and others of his contemporaries "had heard and known." "We will not," he says, "hide from our children," what God hath wrought in former days, "showing to the generation to come, the praises of the Lord, and his strength, and his wonderful works that he hath done." This he did, as he says, that in this review of the past, "they, also, might set their hope in God, and not forget his works, but keep his commandments;" or, as he says elsewhere, "tell to the generation following," that "this God is our God, forever

and ever"—“the same yesterday, to-day and forever;” an unchangeable, faithful, covenant-keeping God, from generation to generation, from age to age—yea, “from everlasting to everlasting.” Oh! thou God of our fathers! and our God, be the God of our children, and their’s, in all coming time. Grant that, while sun and moon endure, they may have a seed to serve thee, that the children yet to be born, may arise and declare to their’s “what God hath wrought.”

And not only so: We are not only amply justified by this inspired precedent, but we are under an obligation to do so, by the injunction here announced, and evidently, I think, designed to be perpetual: “For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children, that the generation to come might know, even the children which should be born, who should arise and declare them to their children.” Thus, alike by precedent and by express precept, we are authorized, from one generation to another, to preserve the memory of “the wonderful works of the Lord,” and “to shew the praises of the Lord,” to encourage trust, and inspire hope, in the unchangeable Jehovah. With this view, not in the spirit of vainglory, but of devout thankfulness, we would trace with you to-day, the history of God’s dealings with the Third Church of Pittsburgh.

It seems eminently proper, that we should now remember all the way the Lord hath led this people, that we may thus more intelligently and gratefully erect our Ebenezer, and say, "Hitherto the Lord hath helped."

It seems to be a fitting occasion, too, for such a commemoration, now, when in God's good providence, this congregation and church are dedicating to the service of Almighty God, this new and beautiful edifice, and when all the successive pastors of the church are permitted to unite in this delightful service. And I may be allowed to say, that to me personally, after the lapse of thirty-five changeful years since I became your first pastor, it is a matter of sincere gratitude to God, that I am spared to be present, and to join in these services. And it is a source, too, of peculiar gratification, to witness, in this noble structure, and, indeed, in every thing around me, to-day, evidences of the present prosperity and pledges of the permanency of this dear church, to which the longest period of my earthly ministry was consecrated.

As with mingled emotions of memory and hope we laid the corner stone of this temple of God, so now, with solemn gladness of heart, with thanksgiving and praise, we dedicate it to his service and worship. Permit me, also, to say, that I am glad to know that so many of the massive stones of the dear old sanctuary have been wrought into the founda-

tions of the new, thus linking the past and the present, and giving a kind of symbolic assurance that the principles on which the church was originally founded, and by which it was first governed, and prospered, are to be hereafter perpetuated. The remnant of those earlier days, of which I am the representative, may be allowed to mingle with our congratulations at the completion of this noble monument of your zeal for God and his worship—our reminiscences of that other building, where we toiled, and struggled, and prayed, to lay the foundations of your present prosperity. That hallowed spot, at the corner of Third and Ferry, some of us can never forget—the place where we worshiped together, in the days of our espousals as pastor and people. My old study in the steeple, with its hallowed associations, comes back to my memory, to-day, as I have admired and rejoiced in that of your present pastor, a place where dear brethren, some now at rest, and some yet remaining, wept and sung together, in days gone by, but never to be forgotten. The old lecture room, too, the scene of precious revivals, the birth-place of many who now constitute the strength and glory of this church: it comes up to the memory of many hearts through the dim shadows of the past.

Blessed old church! “Saved as by fire” once, amidst the terrors of that memorable 10th of April, and which, at last, with its beautiful spire—graceful,

I am told, even in its fall—went down on that doleful October day, amidst the tears of its founders and friends, and the sympathies of a whole population. Yes! the former house had *a glory*, and has a memory. Yet I trust I can sincerely pray, that the glory of this latter may be greater, every way. That our youthful successor, my brethren, when years have rolled away, may commemorate “to the generation following,” “the wonderful works of the Lord, and his praises,” with as glad and grateful hearts as we do to-day!

“Peace be within these walls, prosperity within these palaces; for my brethren and companions’ sake, I will now say, Peace be within thee. Because of this house of the Lord,” our common God, “I will seek,” and while life lasts, pray for “thy good.” “Arise, oh Lord! thou and the ark of thy strength. Here let thy priests be clothed with righteousness;” yea, “with salvation,” “and thy saints shout for joy.” “Save now, I beseech thee, oh Lord; oh Lord, I beseech thee, send now prosperity.”

In attempting to perform the task you have assigned me, let me first trace the steps which led to the original organization of the Third Church of Pittsburgh:

It pleased God to grant to the First Church of this city, then under the pastoral care of Dr. Heron, delightfully refreshing seasons of revival, from

the year 1828 to 1832, which resulted in the gathering of a large number of young and active men of business into its communion. After this, and as one of its legitimate fruits, it suggested itself to the friends of Christ, that something ought to be done in the way of church extension, and the more efficient employment of this spiritual capital, for the cause of the Redeemer. It seemed obvious to all, that a new Presbyterian organization, and centre of influence, was imperatively demanded, to meet the growing wants of the population. This sentiment, common to all energetic Christians, was felt by none more deeply than by the magnanimous pastor of the First Church, who had previously, in more than one case, verified the scriptural principle, "there is that scattereth, and yet increaseth," and who always maintained the truth of the converse proposition, "There is that withholdeth more than is meet, and it tendeth to poverty."

The name of Dr. Francis Herron will always be inseparably identified with the early history of this church. His noble disinterestedness in the first stages of its existence and progress, is worthy of lasting remembrance and imitation. With a magnanimity worthy of all praise, he consented to set off for a new organization, some of the most energetic young members of his church, the fruits of repeated and precious seasons of revival—young and strong men then, whose zeal in sustaining prayer meetings and

Sabbath Schools, gave rich promise for the future. The first operations of this little band, without any church organization, were directed by the Rev. Dr. Riley, now of Montrose, Penn'a., who preached in "The Old Court House," to solemn and attentive audiences, and with manifest evidences of usefulness, during the winter of 1832, and left in the beginning of the next year. The Third Presbyterian Church was formally organized by a Committee of the Presbytery of Ohio, consisting of Drs. Herron, Swift and Campbell, early in the year 1833, "in compliance," as stated in the first page of its records, "with the wishes of several individuals, members of Presbyterian churches in this city." "The several individuals" who thus petitioned the Presbytery, were Richard Edwards, Thos. J. Campbell, C. P. Wetmore, A. H. Hoge, Isaiah Dickey, Dr. Wm. F. Irwin, of the First Church, and Moses Atwood, Wm. M. Semple and A. P. Childs, of the Second, then under the pastoral care of Dr. Swift; of these, *only* the first and the last are with us to-day. Thirty-six persons, and eighteen families, composed the first organization—the large proportion of whom were from the First Church. Their names, generally in their own hand-writing, are inscribed in the records.

The first elder of the church, was R. Edwards, who had sustained the same office, previously, in Dr. Herron's church. After the organization, and before obtaining a pastor, the congregation undertook the

enterprise of building a church edifice, the foundation of which was laid in the month of April, 1833. The cost of the building, which, at the time of its erection, was the most commodious and beautiful Protestant place of worship in the city, as in most similar cases, was unexpectedly great, and involved perplexing financial questions, which were all, however, manfully met and overcome. The basement story, or lecture room, was ready for occupancy in December, and the whole structure in the month of August following, when it was dedicated, with appropriate solemnities, to the service of Almighty God, the venerable Dr. Herron preaching the opening sermon, and pronouncing his patriarchal blessing on the consummated work, whose progress he had watched with constant interest. The erection of the church, at the time, was a noble monument of the zeal and self-sacrifice of the first movers and founders of this congregation. It was the consecration of "the first fruits" of their increase in prosperous business, unto the Lord—an example whose influence is seen in the still costlier consecration of this day. "We will not hide from this generation," amidst their rejoicings, how much of their present prosperity they owe to those who bore for them the heat and burden of "the day of small things." They gave of their ability, and even beyond, willingly to the house of the Lord, and he accepted their offerings. Like Heze-

kiah of old, "in the work they began in the service of the house of God, and in the law and the commandments, they did it with their hearts," and like him, also, "they prospered," according to God's promise. As in the days of Nehemiah, "they built the house," for the people had a mind to work, both in temporal and spiritual labors.

I need hardly say that I was the first pastor of the church: Called June, 1833, accepted in autumn, removed from Winchester, Virginia, and was installed early in the winter of the same year, by a Committee of the Ohio Presbytery, consisting of Rev. Matthew Brown, then President, and Rev. Jno. H. Kennedy, then Professor in Jefferson College.

It may not trench on the proprieties of this service, as it was a part of "the wonderful works of the Lord," showing how "a man's heart deviseth his way, but the Lord directeth his steps," to advert very briefly to the circumstances which led to my first connection with the church, and to a pastoral relation which continued upwards of twenty-four years, more than two-thirds of its entire existence.

Returning through this city, from Rochester, New York, where I had been invited to visit the First Church, with a view of settlement as their pastor, and with purposes almost fixed to accept their call, and identify myself with Western New York, I came here without any knowledge of the existence or proposed organization of this church. I arrived at

a period of fearful expectancy in regard to the cholera, then devastating the City of Wheeling, where my mother and family then resided. I attended a prayer meeting in the evening, in Dr. Herron's lecture room, and was naturally led to speak of "the pestilence walking in darkness, and the destruction" then "wasting at noon-day," and of the glorious security of God's people at such a crisis. Providentially, two or three of the members of the new organization were present, though unknown to me personally, and this little incident, so unimportant in itself, under his ordering, without whose notice "not a sparrow falleth to the ground," led to results, in my case and that of the church, lasting as life, and, possibly, as eternity. Instead of proceeding on my journey, I accepted an invitation to preach before the congregation on the following Sabbath, was shortly afterwards called, and after a period of painful perplexity as to my duty, accepted the call, and became pastor. Though these things are known to some, they will not be sorry to have them recalled, and in accordance with the precedent and prescription of our text, "we will not hide them from their children, shewing to the generation to come" the hand of God in the early history of this church.

When the pastor elect, after bidding farewell to his former church and native land, arrived at his post, he met his future flock, for the first time, in a prayer meeting, then held on Thursday evening, in

an infant school room, a lowly place on Liberty street, long since removed, where "they were assembled with one accord, in one place, waiting for the promise of the Father," and the presence of the Master. After the lapse of so many years, the emotions of that hour, and the impressions of that meeting, are precious memories—sweet and mournful, recalling the friendships of the past, "the eyes that shone, now dim and gone," and bringing over me a sense of the changes of life, which mingles its under-tone, in my heart and that of others, with the joyousness of this occasion.

Shortly after the installation, the congregation added to the eldership, by a cordial vote, Frederick Lorenz and Moses Atwood, both of whom have been translated to the general assembly above. At the first meeting of the session after the installation, they received, by certificate from other churches, thirty-six persons, and by profession of their faith, Mr. John Chislett, now of Allegheny Cemetery, and Miss Jane Finney; and before the first communion, seven others by certificate, and by examination, Mr. A. P. Childs, making an accession, in all, of forty-eight members. In this instance, as well as that previously noticed, the magnanimity of Dr. Herron was manifested in dismissing so many of his valuable members, to unite with the new enterprise.

The services of the church, for nearly a year, were held in the lecture room, a period of almost

constant religious prosperity. We can scarcely convey an adequate conception of the delightful privileges then and there enjoyed. Some will still remember the evening services, in which we usually had the Christian fellowship of the pastor and members of the First Church, the fixed attention of crowded audiences, the tearful eyes, the joyous hearts, the silent and constant dews of divine influence, the after-tarryings and earnest prayers, that made that room "a Bethel," and to many, "the gate of heaven." "Then, oh Lord, thy garden flourished; every plant looked fresh and green. Then, thy word our spirits nourished." Some can yet say in the remembrance, "Happy seasons we have seen." "We will not hide these things from our children, shewing to the generation to come, the praises of the Lord."

Shortly after the organization of the church, the session adopted a form of public admission to the communion, called "A Covenant," setting forth the professions, purposes and promises of those who professed their faith in Christ. Whatever might be said now, as was said then, of the expediency of this measure, it was an earnest protest, by the youthful church, against conformity with the world, and fashionable amusements, then, as always, one of the strong barriers to the church's true progress, and, at the same time, an earnest effort to elevate the standard of spirituality, and personal consecration on the

part of its members. It may have excluded from its communion some of the gay and fashionable ; and it may have given occasion to what was called clan-nishness, in the earlier periods of its history, but it certainly contributed to homogeneity of feeling, and was an element of true spiritual power, which has never been wholly lost. It was intended to promote closer social affections among the members, and to actualize the true ideal of the church as one family, having common interests and a common aim. While these objects were more easily attained in the beginning, there is reason to believe that it gave shape and coloring to its whole after history.

During the first year of my pastorate, seventy-five were added to the communion of the church—thirteen by profession of faith, the rest by certificate. During the winter of 1834–5, without any previous arrangement, the churches of this city were visited by the Rev. James Gallagher, then pastor in Cincinnati, who labored for several months, alternately, in the First and Third Presbyterian Churches, and with manifest and abundant evidences of accompanying influences of the Holy Spirit. No one *then* doubted that “it was the Lord’s doing, and it was marvelous in our eyes.” “Our mouths were filled with laughter,” and even those who were over-cautious and dubious said, “the Lord hath done great things for them.” As the fruits of this blessed visitation, and subsequent pastoral labor, forty-seven

were admitted to the communion of this church, and, by a singular coincidence, the same number to that of Dr. Herron's church. These, together with other additions before the close of the year, amounted, in all, to sixty by examination, besides thirty-one by certificate, making the increase of the year nearly one hundred!

It is due to the truth of history, and the honor of God's name, and to "shew the wonderful works of the Lord," who blesses varied instrumentalities, to say distinctly, that of the persons then received by examination, after careful training, a large proportion, in both churches, continued to adorn their profession, by consistent Christian deportment. Some are still with us to this day; some are filling useful stations in other places, and some, after a longer or shorter sojourn below, have gone to their rest and reward above. Among the last, I remember, with peculiar feelings, Mrs. Munson, whose meek and quiet life of piety, which proved a blessing to her husband and household, closed in a death of more than usual triumph; and, also, Mr. R. B. Curling, who professed his faith late in life, indeed, but whose child-like piety, substantial and principled benevolence, and special kindnesses to the pastor of his old age, will rise up in sweet remembrance to others, as well as to myself, at the mention of his name. May his mantle continue with his children's children, and

with their's, along with his memory, "that they may set their hope in God, and not forget his works."

The succeeding years, 1835-6, were specially memorable as the period of the meetings of the General Assembly and the Convention, in this city, the trials for heresy, and the discussions which led ultimately to the disruption of the body, by the acts of exscision, in 1837. All these, along with the general pecuniary pressure of the latter year, were unpropitious to the interests of spiritual religion. The minds and hearts of ministers and members were drawn aside from the great matters of inward growth in piety, and outward progress in the ingathering of souls, to the unhappy doctrinal controversies then agitating the church, and the discussions of measures and instrumentalities for promoting revivals, and carrying on the work of foreign and domestic missions; yet fifty members were added during the year 1836, and forty-seven in 1837.

The Third Church, from its inception, and from the previous training of its chief constituent membership, under Dr. Herron, was in full sympathy with the men and measures, the spirit and peculiar principles of that portion of the Presbyterian Church which has come to be known as "The New School." It was from the beginning strongly imbued with the element of "liberty in prophesying," a freer and more genial interpretation and application of the great principles of orthodox Calvinism, and the

unshackled privilege of benevolent contribution, in such channels as individual conscience approved, without the imposition of authority. With such principles, and after such training, it was natural, therefore, that both pastor and people should protest against the acts of excision, and sympathize, not with the alleged errors, but with the sufferings, and what we deemed the unrighteous oppression of the excinded portion. In these respects, we had previously stood on common ground with a large number of the ministers and members of the Presbytery; after the division of the church, however, it was thought best to adhere, for the present, and with distinct protest against the measures which produced the division, to the Presbytery of Ohio. And so the church did, in good faith, from that time, during the whole period, when the first decision of Judge Rogers gave the funded property of the church to the other party. I here desire distinctly to state the fact, to the honor of this church, and the truth of history, that it continued its connection with the Old School body, when they were stripped of the property by legal adjudication, and that the first movements toward identification with the New School, were only made after the decision of the Court in Banc virtually gave all the property to the Old School, and when the previously excinded became again the suffering party. The question of the permanent position of the Third Church was one of

great difficulty and perplexity, on which good men differed—to none more so, for obvious reasons, than to the pastor. Various expedients were suggested for preserving, if possible, the unbroken integrity of the church. All these having failed, and the peace and prosperity of the church seeming to be vitally imperiled by a continuance of uncertainty and controversy, and mutual alienation, the pastor of the church took the responsibility of transferring his relations from the Presbytery of Ohio, to the Second Presbytery of Philadelphia, and thus to the other General Assembly. The reasons of this course were publicly announced shortly afterwards, and a large proportion of the church and congregation approved the decision, and resolved to identify themselves with that body. They also honorably proffered to those who were otherwise minded, to restore seventy-five per cent. of all the money contributed by them for the erection of the building, to secure its peaceful and legal possession to themselves. This arrangement was ultimately ratified by both parties, and those who left the church were regularly dismissed, at their own request, to other congregations, Presbyterian and Methodist, amounting, in all, to six families. Thus, both the ecclesiastical and property relations of the church were satisfactorily and permanently adjusted.

Soon after the settlement of these perplexities, it pleased God to grant a precious season of refreshing

to the church, which more than supplied the losses occasioned by the movements already stated. As the fruits of this gracious outpouring of the Spirit, which then seemed to us all as an evident seal of his approbation, more than sixty persons were received by examination during the year 1840, and twenty-three by certificate, and this prosperity continued more or less for several years afterwards. "We will not hide from the generation following, the praises of the Lord," in granting these precious seasons of revival, by which the church "was edified, and walking in the fear of the Lord, and the comfort of the Holy Ghost, was multiplied" in numbers and efficiency. "We will mention the loving kindness of the Lord, and the praises of the Lord, according to all the Lord bestowed" on his people, "according to his mercies and the multitude of his loving kindnesses," that "children's children may set their hope in God, and not forget his works."

In January, 1840, the congregation added to the existing eldership, Messrs. Geo. Albee, Thos. J. Campbell, and B. A. Fahnestock; of these, the last, B. A. Fahnestock, removed, in 1849, to Philadelphia, where he officiated for years as an elder in the Arch Street Church, under the care of Dr. Wadsworth, and was removed, by death, in the year 1862. Mr. Thos. J. Campbell removed to Mineral Point, Wisconsin, in 1857, where he still officiates; and the other is here to-day, to mingle in our services.

It may be well to mention, in this connection, though not in precise order of time, that in 1850 the Session was again increased by the selection of L. R. Livingston and Dan. Bushnell; the former of whom died in 1863, beloved and lamented.

In 1858, H. W. Williams and Jas. J. Gray, and in 1862, Benj. P. Bakewell and Jos. F. Griggs, were elected and installed as elders; and Wm. Thaw, Jos. Albrece, and Wm. Warden, as deacons.

During the year 1841, twenty-one were added by examination, and eleven by certificate. In 1842, twenty by examination, and fifteen by certificate. The year 1842 was painfully memorable for the number of apostacies and suspensions by the faithful exercise of discipline; no less than four persons being that year suspended from the communion, and another early in the following year. "We will not hide" this melancholy fact, showing, as it does, the fidelity of the Session in the administration of discipline, when it became necessary—a part of duty to God and the church, as obvious and obligatory as any other, yet always distressing to every Christian heart.

From 1843 to 1846, sixty-one additions were made to the church, of which thirty were by examination. In the year 1845, the City of Pittsburgh was desolated by the great fire, and the history of the Third Church is inseparably interwoven with that memorable catastrophe, by the providential cir-

cumstance, that its preservation formed an ægis which saved the city from a still greater devastation. Preserved amidst the burning, by God's blessing on the extraordinary exertions put forth, it stood as a wall of protection, till the destruction took a different direction. How many hearts, for years afterwards, were thrilled at the very sight of the building, which, like the bush of Moses, burning but not consumed, was saved by God's providential interposition.

From the year 1846 to 1854, no very striking progress occurred in the history of the church, though it continued to maintain its steadfast position among the churches of the city, for adherence to its faith and order, and with a marked increase of kindly feeling on the part of other congregations. During this period, as far as can be ascertained, seventy-seven were admitted by examination, and sixty-six by certificate, to the communion of the church. Two or three circumstances are worthy of special commemoration during this period: In the year 1844, the pastor, with the advice and consent of the church, sought relaxation from toil, and exhaustion, and threatened disease, for some months, with his friends and family, in the then far west. Just at this crisis, the edifice of the Second Presbyterian Congregation was consumed by fire, and the use of our church building was promptly tendered, to be occupied entirely by that people, during the

absence of the pastor, and jointly upon his return. This arrangement went into effect, and for three months the pastor and congregation worshiped with ours, under his ministrations ; and for nearly a year the pulpit was shared by the two pastors, the two congregations worshiping together on the Sabbath, and having their social meetings and communions in common. It is pleasant, and due to the memory of a good man, Rev. R. Dunlap, to state that through this whole period, the utmost cordiality and unre-served intimacy subsisted between the pastors in these peculiar circumstances, which continued after his removal to his own church edifice, and until his lamented death. I have reason to believe that the fellowships then formed between these churches, exert their happy influences to this day, showing how easy, and how blessed, too, it is for brethren, though separated by denominational lines, to dwell together in unity of spirit. Whatever may be the issue of present negotiations for organic union, I cherish the abiding persuasion that the Presbyterian churches in this city will keep the unity of the spirit in the bonds of peace, in future, of which I have given a beautiful illustration from the past. It is "as the dew of Hermon, and as the dew which descended on the mountains of Zion, where the Lord commanded the blessing, even life forevermore."

About this time, an overture was made by the Presbytery of Ohio, to the Third Church, and the Church of Minersville, then, as now, under the care of the Rev. Mr. Sparks, to unite with that Presbytery. This overture, after respectful consideration, and due consultation of the whole case, was unanimously declined by these Sessions. Another overture, to the whole Presbytery, in a less official form, known as "The Fraternal Conference," was subsequently made, which, after discussions not materially aiding fraternal feeling, was also declined. This movement, however, resulted in the transfer of one minister and congregation to the Presbytery of Ohio, the pastor and people of the Fifth Church, known now as the Central Presbyterian Church, under the care of Dr. Jacobus.

On the 5th of April, in the year 1848, the church sustained a severe affliction, by the removal, by death, of Mr. Moses Atwood, who had been identified with it from the beginning, whose example and virtues are consecrated in our memories. "A worthy and highly esteemed elder," (I transcribe the words of the record,) "who was buried the Saturday following, in the cemetery, his remains attended to their last resting-place by a large concourse of relatives, friends and fellow-citizens."

From 1854 to 1857, the congregation, without any special ingatherings, continued to prosper, and was consolidated, till it assumed a commanding posi-

tion among the churches of the city, and was esteemed one of the strongholds of the body to which it belonged. Through much tribulation, and to a great degree isolated, it proved itself to be a plant which our Heavenly Father planted, and it was not destroyed, for a blessing was in it, as in Zion of old—as the new wine is in the cluster of grapes, even in its growth, so we may trace the blessings of this high day of rejoicing and prosperity, to the goodness of God in the past.

In the spring of 1857, my pastoral connection with this church terminated, after twenty-four years of varied experiences. With mutually kind feelings, I bade farewell to a people with whom I had passed through so many changes—bright and dark days—whose joys and sorrows I had witnessed, whose bridals and burials I had attended, whose children I had baptized, and seen grown up to men and women, and where I had experienced delicate and never to be forgotten kindnesses, and many substantial manifestations of affection. This was done in obedience to what then seemed to be orderings of Providence, and from a conviction that in the actual and prospective position of the New School body, some other pastor could, better than myself, conserve and carry forward its prosperity. It is a matter of thankfulness, that this separation was without any alienation of affection or confidence on either side, for surely I can say that never did any former

shepherd receive such unequivocal evidences of love, as I have received ever since from this people; though, instead of the fathers, the sons have come up, and instead of the mothers, the daughters. Among all who rejoice with you this day, no one can do so more unfeignedly than myself. I shall ever regard this church as my own child, and I shall only cease to be interested in it, or forget it, when my right hand forgets her cunning, and my remains slumber beside my loved and lost ones in the grave.

After this separation, the congregation was served acceptably, for a short time, by the Rev. Dr. Jacobus, of the Western Theological Seminary, who shortly afterwards undertook to resuscitate the defunct Fifth Church, by the organization of the Central Presbyterian. In October, of the same year, the Rev. Dr. Kendall was chosen pastor, who, after four years of faithful and useful labor, was called to the honorable and arduous post he continues to occupy, as Secretary of the General Assembly's Home Missionary Committee. The church consented to his removal, from a conviction of his admirable qualifications for this position, which his subsequent success has abundantly verified. The additions to the church, during the four years of Dr. Kendall's pastorate, were one hundred and forty-eight.

During several intervals of vacancy in the pulpit, the people were served, with great acceptance, by

Rev. Dr. Hitchcock, of Hudson, President of Western Reserve College, who is with us to-day, at this "feast of dedication."

The congregation, in 1862, secured the services of Rev. Herrick Johnson, whose untiring fidelity, eminent popularity, and abundant labors, were crowned with God's blessing, in the ingatherings of many souls into the kingdom, especially from the young. The refreshing dews of grace, and the copious showers which accompanied his ministrations, the growing influence of the church during his pastorate, are known to you all, and too recent to require detailed statement. So, also, are the painful circumstances of his domestic affliction, which led first to a temporary, and afterwards his permanent separation from the church, where his ministerial career was so prosperous, and from the city where his zeal in all good enterprises was so marked. He left his memorial in the hearts of many who yet regard him as their spiritual father, their sympathizing counsellor, and their life-long friend. He is with us to-day, to rejoice with you in the successful completion of this enterprise, in the projection and progress of which he had so large an agency.

During the pastorate of Dr. Johnson, the old church was consumed by fire, in October, 1863, soon after which measures were taken, and vigorously prosecuted, which have resulted in the completion of this noble edifice, dedicated to God's service to-

day—destined to be a lasting monument to the enterprise of this people, and a beautiful ornament to the city. May He whose presence and grace is the true glory of his earthly sanctuaries, who walketh amidst the candlesticks, and holds the stars in his right hand, who dwelleth as really with the humble and the contrite as in the high and holy place, beautify this place with his salvation, fill it to its utmost capacity with sincere worshipers, make it the birth-place of many, of whom it shall be said, this and that man was born there, and the highest himself shall establish her—the Lord shall count, when he writeth up the people, that “multitudes were born there.”

During the temporary occupancy of Mozart Hall, as a place of worship, God was pleased to preserve, notwithstanding its inconveniences and adverse circumstances, the unity, peace and prosperity of the church, to a degree calling for devout gratitude; and when the lecture room was used for the same purpose, he gave again, as in former times, precious tokens of his favor and presence, which should encourage all hearts to look for larger blessings, when now he has brought you through fire and water into this wealthy place.

During the pastorate of Dr. Johnson, two hundred and forty-seven were added to the communion of the church, which, with twenty added since, makes the aggregate of admissions, for thirty-five years,

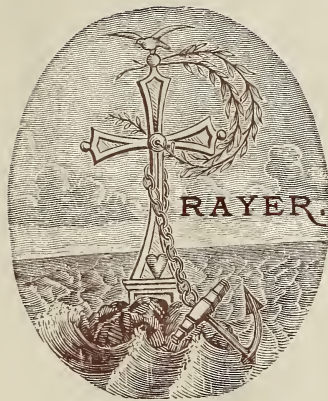
one thousand two hundred and six, being an average of more than thirty-three per year.

It only remains, in completing this history, to say, that in January last, the present pastor came to this church, to carry on the work in which we, his predecessors, have labored. We unitedly and fervently implore for him the benedictions of our common Father, that his life and health may be continued, that his bow may long abide in strength, that his success may be abundant, and that when the great harvest comes, those who sowed and those who have reaped, may rejoice together in the wonderful works of the Lord, in his dealings with this church and people.

In this rapid review of the past, my brethren, the larger portion of which, for obvious reasons, has been occupied with its early history and my personal recollections, emotions have been awakened to which I cannot trust myself to give utterance, of those who welcomed me as a youthful pastor, and cheered me by their counsels and friendship—who toiled, and wept, and prayed together—how many have passed away! The bright and beautiful, the strong and brave, the loved and lost, are gathered to the silent congregation, awaiting the resurrection. But I trust the abiding impression on my heart, and which is in greater consonance with the services of this day, is devout gratitude to God. Whatever may be the allotments of Providence for me in the

future, I feel that I have not lived in vain, when I see the position of this church among those of the city, and the light in which it is regarded throughout the whole body. I adore that Providence that ordered here the bounds of my habitation, and enabled me so long to continue its first pastor. When I remember its beginnings, its trials, the many unpropitious circumstances at various periods of its history, and witness its present condition; when I remember that of its members, besides those in this particular organization, so many have filled, and are now filling, important positions of influence, as officers and members, in different and distant parts of our land; when I recall the fact that so large a proportion of its baptized youth have made a public profession of their faith, and so few have strayed into open vice, surely we all have reason to say, with adoring gratitude, *what hath God wrought*. May the enlarged dimensions of this building be but a symbol of the enlarged prosperity of the spiritual body; may the exceeding beauty and costliness of this earthly sanctuary be a type of the beauty and holiness adorning all the members; may the loftier spire, when it is finished, be but a symbol and assurance of higher aspirations after more elevated spiritual life; may the mild light that pours through these windows by day, and the cheerful radiance of the evening service, remind you all of that bright world where the Lord God Almighty is the temple,

and the Lamb the light thereof; may the songs and high-sounding praises of human voices, and your noble organ, remind you of, and prepare you for, the nobler songs and seven-fold hallelujahs on the sea of glass. When this noble structure has crumbled to dust, when the cloud-capt towers and gorgeous palaces, yea, the great globe itself, the earth and the works that are therein, have all passed away, and new heavens and earth have been inaugurated, and he who is *Hope* now, shall appear as our glorious King, may we all be ready to welcome him and share in his glory—be united with the General Assembly and Church of the first-born, the innumerable company of angels and spirits of the just made perfect; where we shall be before the throne of God, and serve him day and night in his temple; where we shall hunger no more, neither thirst any more; where the Lamb, in the midst of the throne, shall feed us, and lead us to living fountains of water, and God shall wipe away all tears from our eyes.



BY

REV. HENRY KENDALL, D. D.

Dedicatory Prayer.

OUR gracious and Almighty Heavenly Father, who art the author of every good and perfect gift, and by whom alone we have hope, through Jesus Christ our Lord, we rejoice in thee, and give thanks for all the wonderful manifestations of thy love which thou hast made to us. We thank thee that thou didst not leave our fallen world in darkness, but didst give thy Son to die, that whosoever believeth in him should not perish, but have everlasting life. We thank thee that thou hast established thy Church in the world, and bestowed on us such means of grace ; given us such privileges ; surrounded us with such restraints ; spoken to us by such voices of thy Providence, and especially by thy Word, sanctifying them all by the Holy Spirit, so that many of us, we trust, though once alienated from thee by evil works, and the children of wrath, even as others, have been brought back and reconciled to thee, through thy dear Son, and have been adopted in thy family, and been made sons and daughters of the Lord Almighty.

When we think of our hopes to-day, and of the good way thou hast led us; when we think of the history thou hast given this church, we rejoice in thee, and devoutly thank thee for thy goodness. Thou hast brought it through days of darkness and periods of affliction; thou hast strengthened, and blessed, and guided it to this very hour. We thank thee for what our ears have heard, for what our fathers have told us, of thy wonderful works in the days of old. We thank thee for the memory of past scenes, that have been rehearsed to us to-day; for periods of great revival, when thy children have been led to rejoice in thee, and many sinners have been led to Christ. Come, O Lord, and bless us in the future, as thou hast done in the times that are past.

O Lord, the heaven of heavens cannot contain thee, much less this house, which thy servants have built for thee; nevertheless, thou art accustomed to dwell in tabernacles on the earth, and to hallow with thy special presence, the places where thy children meet to worship thee. And now, our Father, this house which has been built for the glory of thy name, with all that pertains to it, with all the cost, and all the care, every stone and beam, every clasp and nail, every part, and portion, and appointment thereof, we bring to thee as a free-will offering, and cheerfully dedicate it all to thee. Arise, O Lord, into thy resting-place, thou and the ark of thy

strength; let thy people rejoice in thy goodness, and shout aloud for joy. Come and fill the hearts of thy saints and thy ministering servants with thy love. Come and fill this house with thy presence, and let the glory of this latter house be greater than the glory of the former house; make richer displays of thy grace, and of thy power and glory, in building up the Kingdom of the Redeemer. May this sacred desk always be filled by those who shall speak the Word in simplicity and faithfulness, and may it be accompanied with the demonstration of the Spirit, and with power. Here let the law speak forth. Here let the consolations of the Gospel be uttered with great tenderness, and the promises of the Gospel be rehearsed with fidelity. Let the poor always be welcome to this house, and the outcast and needy here find a defender.

O Lord, how many occasions will there be when thy children will come here overwhelmed with sorrow—crushed by the weight of sudden grief, and some new and unexpected affliction? In all days of darkness and times of mourning, when thou dost chastise the city or the nation—in days of war, if war should come again, when thy people gather here to humble themselves and confess their sins, do thou meet them and listen to their prayers, and grant them needed relief. Let the words of thy grace be sufficient for them, and in thy house and thy service,

may they find such comfort and peace as the world can never give.

We thank thee for the blessed evidence we have, that so many in this congregation, in times past, have been ripened for rest and glory at thy right hand. Still continue to gather from it sanctified ones for thy service above. The aged ones, who have long borne the heat and burden of the day, gather gently to thyself.

The young, and strong, and hopeful, that have been more recently gathered into this fold, do thou bless, and develop, and ripen their virtues and graces, and make them very useful in their day and generation.

We pray, also, for those who have gone out from this church, that are adorning their profession elsewhere. The Lord be with them, and aid them in their work. We pray, also, for all the children of the covenant, and the children of the congregation, and all who have been connected with our Sabbath Schools. If any of them are now straying from thee, have mercy on them; follow them by thy Spirit, and sanctify the influences that have been round about them in their earlier years, and bring them to the knowledge of the truth, as it is in Christ Jesus.

Continue to bless the Sabbath Schools connected with this congregation; bless all the heads of families; bless all the officers in this church, and make

their labors successful, and acceptable in thy sight :
and so make it a greater blessing in the city and in
the land, than ever before.

Bless, oh Lord, all the churches in our country ;
bless our country itself, in all its wide extent, in its
developed and undeveloped resources, and secure
them all to thyself.

Hasten the day, O Lord, when all the people in
this land, and all other lands, shall know thee, from
the least to the greatest ; when Jesus shall reign
King of Nations, as he now is King of Saints, and
the praise and the glory shall be unto thee, O Lord,
Father, Son and Holy Ghost, forever and ever.
Amen.

SERMON,

BY

REV. HERRICK JOHNSON, D. D.

The Sanctuary of God as a Source of Influence.

Sermon.

..... Because their waters, they issued out of the Sanctuary.....

Ezekiel xlvii: 12.

THESE words occur in one of the visions of Ezekiel, acknowledged by all commentators to be most difficult of interpretation, and hard to be understood.

The prophet is shown a city and temple, which are described at great length, and with utmost particularity of detail. There is nothing positively known, answering, in all respects, to these particulars, and explaining them. Some things, however, in connection with the vision, are too clear for question. The temple is never to be destroyed. It is the place of God's throne, and the place of the soles of his feet, where he shall dwell in the midst of his people forever.

The name of the city is, "The Lord is There." Out from under the threshold of the door of the temple issue waters that widen and deepen, until they become a river that cannot be passed over. Every thing lives, whither the waters come. Trees spring up on their banks, whose leaf is fadeless, and

whose fruit is new every month. A very great multitude of fish fills the nets of the fishers spreading their nets in these waters. They are waters that gather volume as they flow; they are life-giving waters, healing and fruitful. And all this the prophet of God tells us, *because their waters they issued out of the Sanctuary.*

What else can this sanctuary, or temple, or city be, but Zion, the New Jerusalem and City of God: the Gospel Church, spoken of elsewhere as a city and a temple—described as the habitation of the Most High—its walls called Salvation and its gates Praise; named as the place of the feet of Jehovah, and made an eternal excellency by reason of the presence, and the power, and the glory of the Lord? No other structure answers to this description. No other city can rightly be named, “The Lord is There.” No other temple walls are to stand forever and ever. Amidst no other people has God promised to establish his eternal dwelling place. And of no other house is it said, “This is the law of the house: Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house.”

Clearer still is the warrant for this interpretation, when we consider the vision of the holy waters. The prophet saw them issuing out of the sanctuary. And the record of his vision is, when the man that had the line in his hand went forth eastward, he

measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand, and it was a river that I could not pass over, for the waters were risen—waters to swim in—a river that could not be passed over.

This is a most apt and beautiful figure, illustrative of the spread of the Gospel. The waters issue out of the sanctuary. They are small in their beginnings—so small, as the original word indicates, that they “drop down” as if from a bottle, not even forming a continuous stream. How this carries us back to that little company of eleven, House and Church of God, to whom Jesus said, “Go ye into all the world, and make Christians of all nations.” What a strange commission! Go ye, unlettered, unknown, preach this new Gospel, and proselyte the world to a serious religion. But the waters widen and deepen as they flow. And the wonderful thing about it is, that they gather sweep and volume, not from tributary sources, but by their own inherent and seemingly exhaustless power of self-development! No other spring feeds the waters than that which drops its contents out from under the threshold of the temple, and yet the waters become a

great and impassable river. Surely, these are the waters of salvation, flowing from Zion and Jerusalem, by Christ the door—swelling as they flow—to which no other streams contribute, and yet whose flood shall increase in depth and compass, till they overspread the whole earth. Surely, this is the leavening influence of Christ's Gospel, lodged in the bosoms of those few disciples composing the Church at Jerusalem, spreading out from them, little by little, but taking on power as it expends power, and destined to leaven the world. This is the Gospel mustard seed, least of all seeds, but by its own inherent power, becoming a great tree, so that the birds of the air lodge in the branches thereof.

But the growth of the waters is not all: They go down into the desert, and are brought forth into the sea, and whithersoever they go, they impart life and healing. "Every thing shall live, whither the river cometh," says the prophet of God. "By the river, upon the bank thereof, on this side and on that side, shall grow all trees, whose leaf shall not fade; neither shall the fruit thereof be consumed." Of what can all this be true, but the Gospel of Redemption? It is prophecy in a picture. It is the wilderness and the solitary place made glad. It is the desert rejoicing and blossoming as the rose. The waters are healing waters, fruitful waters, life-giving waters—waters of redemption. They are the transforming, beautifying, life-inspiring influences going

out from the Church of the Living God, visiting the waste places, and causing them to "break forth into joy;" gladdening all the trees of the field, so that they clap their hands; going down into the sea, and converting the abundance thereof to the Lord; bringing the forces of the Gentiles, and all kings, to see the righteousness and glory of Zion, and regenerating the whole earth at last, so that her sighings and groanings are ended, and her very mountains and hills break forth into singing.

Now, whatever specific thing these waters may be regarded as representing, whether the love of God, "channeled in Christ," and first breaking forth in his mission into the world, under the threshold of him, the door of the Church; or, the Spirit of God, first flowing from the Church at Pentecost, and destined to be poured out at last upon all flesh, compared to life-giving, cleansing, and fructifying waters, because of his regenerating, and sanctifying, and grace-imparting power; or, the Gospel of God, the truths that first began to be preached by Peter, and that are working their transforming way into and through men's hearts, with constantly increasing influence and success; or, whether these waters of Ezekiel's vision may be regarded as representing, in general, all that regenerating and spiritualizing influence and power by which the race is to be elevated and man renewed, and the waste places beautified, and the whole earth made the Garden of the Lord:

In either case, or in any case, it is to be noted that the waters, "*they issued out of the Sanctuary.*" Zion is the source of these activities. From under her threshold these healing waters flow. Her righteousness is to go forth as brightness, and her salvation as a lamp that burneth. The Gentiles shall see her righteousness, and all kings her glory. By the Church, and through the Church, is to be made known the manifold wisdom of God. By the Church, and through the Church, the Holy Ghost is to convince the world of sin, and righteousness, and judgment. Only her walls are called Salvation. She is the place of God's habitation. He bows the heavens, and comes down to dwell with her. She belongs to him. She is graven on the palms of his hands. She is the Church of the Living God. And the strength, and the beauty, and the glory of God, are in his sanctuary. "He has made nothing like her this side of heaven, and on nothing earthly does he bestow such wakeful, warm and tender regard." And it is this life of God in his Church, that gives to the waters issuing from the sanctuary, their healing, and fructifying, and living power.

Now, what is true of the Church as a whole, is true of every part of the Church. What is true of the Church in general, is true of each Church, so called, in particular. Wherever there is a sanctuary dedicated to God, and a community divinely chosen and called to the knowledge and life of God; not a

mere organism, but a living body, there the vision of Ezekiel repeats itself; or, rather, there the picture of the prophet of God becomes a reality. Waters flow forth that deepen and widen in their onward movements. Influences are sent out that gather power as they go, and no earthly measuring line shall finally be able to reach across those waters. No number of cubits can give us ultimate sweep of those influences. The waters cannot be passed over. The influences stretch away into eternity, and can be known only to God.

And, if the sanctuary be truly the sanctuary of the Most High, the place of God's throne, and the place of the soles of his feet—if the truth and the life of God be there, the waters issuing forth shall be for healing, and all over the broad earth there shall be beauty and joy, because of their flowing; and along the banks of them, on this side and on that, shall spring up trees of righteousness, robed with immortal foliage, and fruitful forever.

The Sanctuary of God, as a source of spiritual influence and power, is the theme suggested by the vision of the prophet. This influence I regard as three-fold. The influence of the sanctuary itself, the influence of the truth preached, and the influence of the truth as exemplified in the lives of the church-membership. Or the influence of the House of God, of the ordinances of the House, and of the worshipers. In either case, the influence is not

inherent, but derived. It is not in the structure alone, in the truth alone, in the life alone, but in each and all, as God is in them, and associated with them by the manifestations of his grace and power.

I. The *Sanctuary itself—the very structure—the material building work*, contributes to the influence going out from it.

Christianity is not wholly an inner life. It is an outward manifestation as well. The words of the Master to the woman of Samaria, "Believe me, the hour cometh when ye shall, neither in this mountain, nor yet at Jerusalem, worship the Father," were not meant to sweep away all locality and external fixedness in religion. They do, indeed, inculcate spirituality of worship, and make God accessible to the meanest outcast or poorest wanderer anywhere on life's highway, in any wilderness or desert-place, but they give no sanction whatever to the pietism that would substitute frames, and feelings, and experiences, for all embodiment and outward form of godliness.

Jesus himself, in his own duality of nature, is Christianity's unanswerable protest against a religion of inner light and life alone. "God manifest in the flesh," tells at once the two-fold necessity of all true worship, and strikes the balance between doctrine and mode, between inward power and outward manifestation. The Christianity, therefore, most

truly imitative of its divine founder, struggles to express itself—seeks embodiment—inevitably, and by the very law of its being, meets man's complex nature by a substance not only, but a form; by a spirit not only, but a life; by an address to the soul not only, but an address to the sense.

It does not rest in the form, nor inhere in it, but grasps it and uses it, and tells men what religion is, by what it does—embodying itself as a power, through visible and tangible modes. All forms of worship are the outbreaks of this innate and inevitable tendency. Religious emotion finds vent in speech and posture. Varied religious experience, has as varied and manifold expression. Desires, aspirations, conceptions, must have their outward representation, and their commensurate activities. Thoughts of God, and what is due to him, get embodiment in the work of human hands, and most spiritual worshipers are helped, and are helpful, through locality and manifestation.

Hence all religions, of all ages, build. In every form of structure, from the rude altar to the temple covered with plates of gold, has the constructive genius of religion given itself expression. Jacob reared an altar to God, where he was answered in the day of his distress. David aspired to build a house for the Lord, and made preparation for it. Solomon took the plans and carried up the structure, a temple of incomparable splendor. Later, when

that temple was in ruins, the prophet rebuked Israel, saying, "Is it time for you, O ye, to dwell in ceiled houses, and this house lie waste?" And the Christian religion, spiritual as it is, builds also, and rears to God its sanctuary. It cannot help it. For it has pleased God, by the foolishness of preaching, to save them that believe; and this ordinance of God requires place and fixedness for its highest efficiency.

To no special mountain, to no particular Jerusalem is it necessary now for the tribes of the Lord to go up. We may make our Jerusalem anywhere. No magnificent national temple is needed in the Christian era. But instinctively, and of necessity, the new disciples resort to one place, and gather in companies and assemblies to hear the word of God, and to praise the Lord with psalms, and hymns, and spiritual songs.

Following the necessity of the structure, is the fitness of it. Doubtless, to the most, the cathedral builders of Europe seem to have been carried away as by a passion, with their thought of building for God. Certainly, there followed the Crusades a marvelous rearing of immense and imposing edifices, so that, as Dr. Bushnell says, "the romance, the church fervor, began to throw itself up in stone, as by a divine call." "It was as if the stone itself, bedded in cruciform lines of foundation, had shot up into peaks, and pinnacles, and pointed forms, and sprung

its flying buttresses across in air, by some uplifting sense or quickened aspiration.”

Call this temple building, in these earlier centuries, waste and extravagance, if you will ; this much must be admitted, the public assembly and church organization have divine sanction. Temples of worship are a necessity. God’s way, as of old, is in the sanctuary. Nothing can supply the place of an ordained ministry—ministering at God’s altars, in structures set apart for his service. Sacred edifices are made indispensable by God’s established ordinances. It is true, these ordinances may be celebrated everywhere, and herein is our advantage over the Jews. But the place of their stated observance is hallowed by manifestations of God’s grace and power, and there is fitness amounting to demand, and desirableness reaching to the point of necessity, that it should be kept from secular and profane use. God consecrates the sanctuary. We dedicate it. He comes down into it. He makes it the place of his throne, and the place of the soles of his feet. By a better witness than the visible Shekinah, he tells us of his presence in the holy temple. There, oftener than anywhere else, does he inform the truth, and energize it with all divine activities—bowing the heavens and coming down in the person of the invisible Spirit, to overshadow our assemblies, and possess our hearts, and make us kings and priests unto God by a new and heavenly consecration.

Such a house, thus set apart, and thus hallowed, is itself a power in any community, and cannot be otherwise. In the midst of a godless multitude, it is ever speaking for God. It preaches Christ's Gospel not only on the Sabbath, but all the days of the week. It silently syllables the story of redemption to thousands that never darken its doors, and is a constant reminder of the truths of God and eternity. It is a city set on a hill, and the name of the city is, "The Lord is There." Its walls are salvation, and its gates are praise. It is *God's* house—the place of his habitation—a temple made with hands, indeed, but made glorious by the presence of him who inhabiteth eternity. Men know this, and feel it, and are influenced by it variously, and more often, far, than we think.

And the very style of the structure, in this connection, is not unimportant. Is it meet that God's house should only answer to the baldest necessity? Is *his* dwelling place to show meanness and parsimony, while the homes of his people are to have sumptuousness and all magnificence? The sanctuary is our thought of what is due to God. We rear it for him. We expect his way will be there. We set it apart for his holy habitation. Tell me, if it is at all seemly that there should be niggardliness in what is thus dedicated to God, while there is opulence and lavish outlay in our private and public secular edifices. Rather should God's house be the best

house, the most inviting, the most architecturally impressive. It should tell what men are willing to do for religion, just as our exchanges, and academies, and private buildings, tell what they are willing to do for business, and art, and self.

We are a Christian people, and with our growing power and our growing wealth, the stateliness of our churches should have some correspondence. When God's people of old were poor and wanderers, a temporary and movable structure was sufficient for the ark and the mercy-seat; but when they came to have established homes, in houses of cedar, and could command the means for it, they built an house for the Lord, "exceeding magnificent." And with every token of approval, God took possession of that house, though upon it "architecture had exhausted all its power, and wealth poured forth the abundance of its treasures."

So under the Christian dispensation, the buildings reared to God's honor, and dedicated to his service—called houses of the Lord, and kept sacred to his presence, and the displays of his glory and power—should exhibit the regard of the builders for God, and be appropriate monuments to their thoughts of him, and stand as evidences that parsimony did not prevail in religion, while profusion, and elegance, and architectural taste and impressiveness characterized all other building work. So shall our sanctuaries themselves increasingly influence the com-

munities in which they are reared, and prove more and more impressive in their silent witness for God.

II. But the *ordinances* of the sanctuary are mightier far in their influence than the sanctuary itself. If the Lord is in his holy temple, he is especially and pre-eminently in the *truths preached, in the administered word, and the administered sacraments, in the ordinances of prayer and praise.*

Christianity approaches men, not with the power of the sword, but with the power of the word. The sword is for the body; the word is for the mind. The sword is to be submitted to; the word is to be believed in. And it is not the word of man, not of apostle, nor of prophet, but of God. As such, it needs to be spoken, taught, preached. Faith comes by hearing, and hearing by the word of God. Yet how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? Preaching is, therefore, God's ordained method of saving. Go ye, teach all nations; preach the gospel to every creature.

But who is this, that adds, "Lo, I am with you always, even unto the end of the world?" He is the essential Word, the eternal logos. Wisdom of God, and Power of God, and Word of God is He. Word of God, did I say? In its deepest, truest sense, God and the Word are one. "The word was with God, and *was God.*" How, then, can the truth be else

than mighty? It is the Son of God himself, going forth in ordinance and sacrament, to change men's minds, and transform and possess them. "I am the Truth." "This is *my* body." Even so does he put himself in living, personal connection with men. Even so does he translate truth into himself, and himself into truth, summing it all up in his own divine-human personality, that men, by getting hold of the truth, may get hold of God again, and re-instate themselves in their lost manhood.

Hence, where the truth is preached, Christ is preached—Jesus Christ and him crucified. And hence, the power of the word. Heaven and earth shall pass away, but that omnific word never. "Nor shall it return unto me void," saith the Lord; "but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Think of the preacher, standing with God behind him, thus preaching that word, so that it is "only the arrow in the bow which the Almighty draws." Think of truth, thus companioned and sealed as to its success by God's unchangeable promise, spoken Sabbath by Sabbath, and year by year, in the sanctuary. Can it fail? Shall God fail? As well he as his word. They go together. In Christ Jesus, between God and the Word, there is no longer any distinction.

Now, start with the organization of a Christian church and the establishment of a sanctuary. God's commissioned servant, summoned to the ministry as

by a divine call, takes his place. Truth has faithful exposition and enforcement. Ordinances of prayer and praise are stately observed. Jesus Christ is set forth crucified. The story of the cross is syllabled o'er and o'er, by mute, yet eloquent and impressive symbols, as Christians gather at the sacramental board, to eat the bread and drink the wine of the Kingdom, and thus do shew their Lord's death till he come.

Follow all this down through the thirty-five years that this church has had an existence. Think what precious truth, and what volume of it, has been applied to men's consciences, and poured into men's hearts; think whose the truth is, and what it is, and by what prayers and tears it has been baptized, and with what accompanying wrestlings and strugglings it has been preached; recall the promise, "Lo, I am with you alway;" grasp the unconditioned assurance, "My word shall not return unto me void;"—hold in your hearts all this, and you will surely be agreed that there is no possible measurement that can be given to these waters issuing out of the sanctuary. They sweep away from the doors of the house of God, and very soon they become waters to swim in—a wide and impassable river. Count up the jewels that have been placed in Christ's diadem through Truth's agency in this communion: say of this one and of that one, he was born in our sanctuary; call the roll of the hundreds that have thus

been won to immortality and to God ; and, having done this, have you measured the waters? Not at all. They have gone, in hidden currents, where God only can trace them. They have swept away silently, in streams that have been none the less fruitful, because they have made no noise. Hearts have been made glad by their coming, whose gratitude, though unknown to us, has, nevertheless, been throbbed in the ear of heaven. Channeled by God's Spirit, they have flowed in ways of which we never dreamed, and their irrigation has made beautiful and fruitful many a heart's garden, whose beauty and fertility shall be revealed to us only when the secrets of all hearts shall be revealed. God's servants, ministering at these altars, have not always known whither the waters flowed, but they have sometimes found them, "after many days," away, away from the sanctuary, in distant states and cities, and they have known whence they came, by the trees of righteousness growing up along their banks. So have I heard how truth preached here found lodgment in human bosoms, and bore fruit at last on death-beds and battle-fields, God having winged the seed that the human sower counted lost. Yea, the truth has been carried by those who have here felt its power, not only across this continent to the very golden gates of the occident, but through the everlasting gates of the morning eastward. The waters from under the threshold of this Church of God have

visited the plains of India and the wastes of China, and so to the uttermost parts of the earth they have spread. And whithersoever the waters have gone, there the wilderness, and solitudes, and desert places, have felt their healing and living power. For thirty-five years they have been flowing, and who shall compass them? Waters to swim in—a river that cannot be passed over.

III. But the influence going out from the sanctuary is *three-fold*: the influence of the house of God, and of the ordinances of the house, not only, but of the *worshippers*; or the influence of the structure itself, of the truth, and of *the life*.

These “living” temples, that constitute the Church of Christ, are more influential than the temples of wood and stone. Truth lived, is more mighty than Truth preached, for example is stronger than speech, and a life is better than a word. The life, indeed, is nothing in itself, any more than the truth or the structure; but the life, as well as the truth and the structure, is made sacred and invested with influence and power, as God is in it, elevating all its aims, purifying its fountains, and transforming its very soul by life divine.

Now, the Lord is in his holy temple, and the Lord is in his truth. But he is essentially, and above all, in his people. They live, and yet they do not live; but Christ lives in them, and Christ is their life.

God hath given to them eternal life, and this life is in his Son. "Ye are the temple of the living God. As God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." Living epistles of Christ they are, then, written not with ink, but with the spirit of the living God. Men read them, and are moved by them; and though withstanding all eloquent demonstrations and persuasive speech, they are often powerless before the potent, nameless influence of a holy life.

Here, after all, are the hidings of a church's power—in *her living body*, in *her Christ-possessed and Christ-like membership*, in *the indwelling life of God!* Just as she has this, will she have influence. The measure of her divine life, will be the measure of her divine achievement and divine success. Out from under the threshold of the sanctuary, where the worshipers live nearest God, and most for God, will issue most healing and fruitful waters. Such discipleship, characterized by life from God, is a living support to the truth, a proof of its divine origin, a practical exemplification of its worth and power, and a perpetual commendation of it to men's consciences and hearts.

"Ye are my witnesses," saith the Lord; as if God trusted his good name to the testimony of his people. "Ye are the light of the world," says the Master; as if the moral darkness were to be chased away by the light of his people's lives. "Ye are the epistles

known and read of men," says the Apostle ; as if by the gospel lived, rather than by the gospel written, men were to judge of the claims of Jesus of Nazareth. Out of every believer in Christ "shall flow rivers of living water," says the Scripture ; as if the excellency, and the glory, and the power of God in regenerating, and beautifying, and making fruitful the whole earth, were to be displayed by and through the people of God.

This is the biblical statement, and this is the historic fact. It is true of this church, as it is of every church : influence has been according to life ; influence for God, according to life for God. And who shall measure *these* waters ? Who shall tell, and by what possible computation, the bound and limit of the influence of thirty-five years of such spiritual life as has characterized this body of believers. All too unworthy of its privilege and opportunity, both the living and the dead would freely admit. Far short of what might have been, let it be willingly conceded. Yet beyond all possibility of measurement, and widening and deepening every day, without a question.

By what a cloud of witnesses we are compassed about in our sainted dead. These being dead, yet speak. Think how they bore testimony to the truth of Christ's evangel. Think how self-denyingly many of them labored in Sabbath School and mission work. Think, as they grew up into Christ, how men

took knowledge of them that they had been with Jesus. Think how their walk with God gave them power with God, and how this power was used in baptizing the pulpit, in energizing the truth, in reclaiming the wanderers and saving the lost. Think how fiery furnaces got their dross, but did not get *them*. I remember some of them, in my own ministry here, who, by their very crosses, climbed nearer to God. We saw them beholding, as in a glass, with unveiled face, the glory of the Lord, and changing into the same image, from glory to glory. I remember their living, and their dying testimony; how they got nearer their Lord, as they got nearer home; how they grew to be victors over pain, and smiled their joy in Christ amidst spasms of keenest anguish; and how they passed through the waters at last, singing hymns to Jesus. These all are dead, yet they live, not only in yonder realms of joy, in all the vigor of immortal youth, but here in memory, in influence, in human hearts, down into whose depths they made their way with moulding and transforming power. Out of their lives, in ever widening sweep, flow the healing waters still, that are beautifying and blessing other lives. And thus shall it be to the end of time. And the *living* are here, with the life of God in them; some of whom, through all the thirty-five years of this church's history, have stood as trees of righteousness, whose leaf

has not faded, and whose fruit has been borne every month.

All the influence of this Christian life, that has thus been lived by the grace of God, in connection with this Church of Jesus Christ, it is impossible to know. All the interests affected, all the conditions of society changed, all the wrongs righted, all the hearts' gardens irrigated, all the human spirits reached and ransomed, all the souls directly and indirectly born to God. What earthly measuring line can measure these waters? They are waters that cannot be passed over. But this much we know: We are not what we would have been, our children are not what they would have been, this city is not what it would have been, nor the country, nor the world, if this church had had no existence, and this life of God had not been lived.

God in the house, God in the truth, God in the life—this is the secret of the augmenting power of these waters issuing from the sanctuary. This lifts a church out of the category of all other potential agencies for good, and is pledge of infinite resources.

What interests, therefore, what possibilities, what destinies, are wrapped up in the history of a sanctuary of God? We, each of us, all of us, connected with such a sanctuary, affect its influence, modify it, increase or lessen it, as we live our life and do our work. The waters flowing from the threshold of the temple where we worship, have more or less of heal-

ing and life-giving power, as responsibility is met, and duty done, and victory achieved, and as God is our life. Wide and mighty as the influence is, each soul's life goes into it all, and helps decide its direction, and character, and efficacious power. Something of each one of us enters into it—is a part of it—and that influence, stretching away over the world, touching and moulding human hearts, to have its limits only with time and the race, is not what it would have been, if *we* had not been. It is something else. And that something else is what we have made it, and shall make it, by the way we pray, and how we live, and what we are.

True as this is of us all, it is especially true of him who has stood in Christ's stead, ministering officially at Christ's altars. His work, his word, his spirit, his thoughts of God, his life in God, his modes and moods, his grasp of truth, his inspirations and aspirations, the temper and frame-work of his whole inner spiritual experience, the very make and fibre of his soul—these all, must constantly, and decisively, and vitally, affect the influence going out from the sanctuary. He is there in official place by divine call. He has Heaven's ordainment. He is Truth's expounder. He is the under shepherd, to lead and feed the flock, and break unto them the bread of life. He is the angel of the church—God's mouth-piece. O, *to him*, this truth, this fact of a sanctuary's influence and power, comes invested with pecu-

liar solemnity and responsibility. What character has he given that influence? What depth? What direction? Has he elevated and sanctified it, by lifting up all hearts, and his own, nearer and nearer God? Has he possessed it with Christ, by possessing himself with Christ, and his preaching with Christ, and his work with Christ, and his people with Christ? These are questions that cannot fail to suggest themselves to those here to-night, who have been called to Christian ambassadorship in connection with this church. They press upon *me*, as I think that five years of my life and labor were passed as the shepherd of this flock of God.

I know the waters issuing now and henceforth from this sanctuary, are changed by those five years of ministry. They can never be the same again. Are they as pure as they were? Are they as healing as they were? Is there as much of life-giving power in them? I know the influence going out from this church, now and henceforth, and passing as they will, with ever widening sweep, on and on, as long as time endures, are influences into which five years of my life have gone. They are not, and they will never be, what they would have been if I had not preached to you, and prayed for you, and been with you at your bridals and burials, at your work and worship, at your fasts and feasts. In amongst these influences were mingled, and are mingled to-day, and will be forever, my prayers and tears. What

hue they gave to the waters; what hearts they touched for healing; what baptism they brought to parched spirits; what waste, arid soils grew beautiful for their coming, who knows but God? Something of my very soul was dropped in here, and inbreathed, inwrought, interblended with something of your souls. I could not touch you so, as in these years I touched you, without changing you, and changing your influence, and changing your touch of others, and your moulding power over them. "Mortals, with immortality in us, we do hang on one another in this fearful way." And the trust we were to each other in those five years, conditioned the influence of this sanctuary in forever altered elements of character and power. O, was what of my soul, my life, my work, I left here, baptized of God? Gone from me now, forever, flowing on, blending with the waters of this sanctuary, and modifying them, when they break at last on eternity's shore, shall I be willing to hear what the waters have to say? As they tell of deserts that blossomed into beauty as they passed, of solitary places that grew glad for them, of souls they visited who felt their healing power and lived, of trees of righteousness that sprang up along their banks, will the story be to my condemnation or my joy? Shall it be seen there, that other deserts might have blossomed, and other souls been healed, and that the waters might have gone on other and holier errands

of blessing, if other than I had been here those five years? Or shall it appear that some of the deserts had sweeter blossoms, and some healed souls were more alive for God, and some trees grew with greener foliage and more golden fruit, because of my ministry in the sanctuary whence the waters issued?

These questions, and these thoughts, fill me with a sense of profoundest responsibility. They gather about the sanctuary most precious, yet most awful trusts. They must come with unwonted weight of solemnity to him, the best years of whose useful life were spent here in loving and holy ministry, and who, more than any other, under God, has contributed to the influence going out from this Church of Christ. But these sacred trusts are not God's minister's alone. They are committed to us all. Each one of you, in his place, and in his measure, shares in the responsibility of deciding as to the purity, and fruitfulness, and healing power of the waters issuing from this sanctuary. By so much as God is in the temple, and by so much as God is in the truth, and by so much as God is in the life, will these waters be living waters, and go out on their healing, and fruitful, and life-giving mission, to the ends of the earth. And it remains only for the least and the lowliest of you, with a closet, and a believing heart, and a promise, to decide how much of God you will have in the life here lived, and the truth here

preached, and the temple this morning so solemnly dedicated.

To the most of you, and to myself, this house is already hallowed by precious associations. I remember when we laid its corner-stone, and invoked the benediction of God upon the work of our hands. Some who stood with us then, enter not these gates with us to-day. They have gone through other gates, into a better temple for a purer worship. I remember, also, the day we first hymned our praises in the adjoining chapel. What a beautiful day of God it was. We came from an upper room that had seemed to us like an outer court of heaven. We scarce had crossed the threshold of our new Bethel, ere God made it the place of the soles of his feet. Day by day, thereafter, we builded temple walls whose polished stones were human souls. It was precious building work, for the Divine Artificer helped us in the fashioning, and the immortal temple went up with living masonry. Meanwhile this outer and material structure reached completion, and to-day we have dedicated it to the living Jehovah.

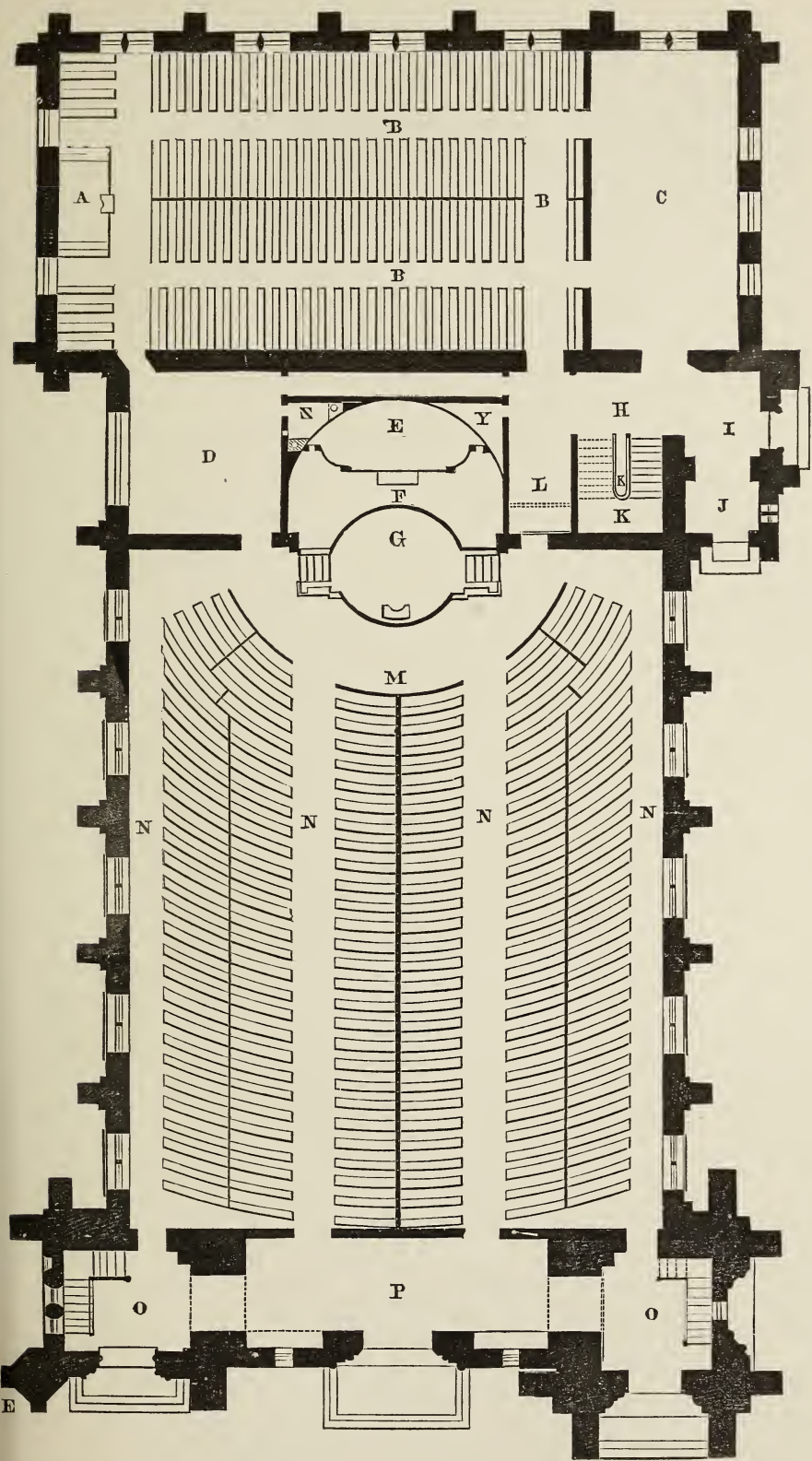
Henceforth let it be revered, Christians. Pay earnest heed to the sanctities of the place. Come not hither with sandaled feet. For out of the heavens I hear a voice saying, "Now have I chosen and sanctified this house, that my name, and mine eyes, and my heart, may be there forever."

Thus chosen and sanctified—house and home of God—may it be increasingly hallowed as the years go on ; may he, whose sacred trust it is to minister at these altars, believably, and lovingly, and holily do his work, and come to this pulpit, Sabbath by Sabbath, baptized of God. May you who worship here be led by him into ever new, and deeper, and more precious experiences of the life of God, in Christ Jesus. So shall the waters issuing from this sanctuary flow on and on, with more and more of healing in them, because there shall be more and more of God at the fountain. Whithersoever they go, God's benediction shall go with them, healing the sick, cleansing the polluted, making barren wastes fruitful, giving life to the dead.

And by and by, Christians, we shall hear the whole story of their watering, and know all the hearts and lives they beautified and blessed. We shall come to other waters ere long, and go through them—the waters of death—but they shall not overwhelm us. For God has said, "When thou passest through these waters, I will be with thee." And we shall gather at another river. And the name of the river is, *The River of the Water of Life*. Through a city it is said to flow, but a city without a temple. The Lord God is the temple. And the waters of this river proceed out of *his throne*—the throne of God and of the Lamb. Do you wonder that it is said of them, they are "pure," and "clear as crys-

tal?" and that the "tree of life" grows there on either side of them? O, shall we gather at last at that river? Yes; if we have given one cup of cold water, in the name of a disciple, to some soul athirst in our earthly life; if we have contributed never so little to the healing waters issuing from this sanctuary, we shall drink forever of those waters of the River of God.

“To the only Wise God, our Saviour,
Glory and Majesty, Dominion and Power, both now and ever” Amen.



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