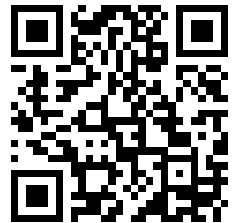

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JOURNAL

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No. 1

THE FIRST GERMAN REFORMED COLONY IN VIRGINIA : 1714-1750.

BY PROF. WILLIAM J. HINKE, A. M.

Among the many nationalities composing the early colonists of Virginia the Germans were neither the last nor the least. They occupied prominent positions in the social, political, and religious life of the Commonwealth, and contributed materially to its prosperity and growth.¹ Unfortunately, the historians of Virginia have passed over, with almost total silence, this important factor, and it is only of late that the history of the German element has received any attention.²

Few of the German settlements of Virginia have a history so interesting and at the same time so complicated as that of the German Reformed colony which Governor Spotswood settled in 1714 at Germanna, on the southern branch of the Rappahannock. Owing to the lack of contemporaneous documents it was impossible, till within a few years, to present even an outline of its history, and even now several views are held as to its origin and later development. To put this whole subject on a scientific basis, it is proposed to present at length in the following pages the documents upon which this history rests. Clear and sufficient evidence will be given to show that these colonists came from Nassau-Siegen, one of the many little states which

¹ *Genealogy of the Kemper Family*, Chicago, 1899, p. 51.

² *Virginia Magazine of History and Biography*, Vol. IX, p. 337, ff.

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flourished in Western Germany till the middle of the last century, when it was incorporated into the kingdom of Prussia.

Before we begin with the history of the colony itself it will be of interest to learn something about the political and religious condition of Nassau-Siegen. The review of this history will bring to light at the same time the causes that led to the emigration and the men who were the leaders of the emigrants to guide them in their journey to the new world.

I. NASSAU-SIEGEN IN THE SIXTEENTH CENTURY.

The name Nassau is to be traced back to a castle which was built in the eleventh century on the upper banks of the River Lahn, one of the eastern tributaries of the Rhine. The erection of this castle first led the then reigning princes to assume the title "Counts of Nassau." The line of Nassau-Siegen was founded in 1290 by Henry I. The Reformation was introduced in 1530 by Count William, called the "Wealthy," and the Reformed faith by Count John, "The Older," from 1578-1581. Under his son, John II, Nassau, together with Hesse-Cassel and the Palatinate, formed the triple alliance of Reformed States in Germany.

A troublesome time began in 1623, when at the death of John II, the country was divided among his three sons, John the Younger, William, and John Maurice. The first had been won by the Catholics while on a journey through Italy, and immediately after his accession, and in spite of his pledges to the contrary, he began at once to reintroduce the Catholic faith into his part of the country. On June 6th, 1626, an edict was published which prohibited the exercise of the Reformed religion. Those who did not want to give up their religion were cited before civil authorities, fined or thrown into prison, where they were kept for many days. Their dead were refused burial in cemeteries and they were compelled to bury them in fields and gardens. All Reformed churches were taken away; Reformed teachers were dismissed; Reformed ministers were compelled to leave the country. Thus the Catholics tried to force the Reformed people to give up their faith. But most of them

would rather suffer persecution and even banishment than surrender their religion.

In this, their extremity, a deliverer appeared in the person of Count John Maurice, who, because of the many years spent as governor of the Dutch colonies in South America, is still known to-day as the Brazilian or American prince. On March 1st, 1632, John Maurice arrived at Siegen with his brother Henry and a detachment of Swedish troops. He took possession of the city and at once notified the Jesuits to leave the city. As they objected to his orders, they were put into large coal baskets and escorted by twenty soldiers to the boundary of Cologne. Reformed ministers and teachers were again brought back, and the Reformed people were again permitted to worship in their churches. But these bright days were not of long duration. After the death of Gustavus Adolphus, the great Swedish king, the armies of the German emperor were again victorious and Count John, the Apostate, took possession of Siegen in 1636. He reintroduced the Catholic religion with similar scenes of violence as before. After his death his widow, Countess Ernestine, as the guardian of her infant son, John Francis Desideratus, continued the government with the former severity against the Reformed. After the peace of Westphalia, which closed the Thirty Years' War, the emperor ordered, in 1649, that Nassau-Siegen, according to the last will and testament of John, the Younger, be divided into three parts. John F. Desideratus was given the castle at Siegen, the district of Netphen and the parishes of Roedchen, Wilnsdorf, and several minor places. His was the Catholic part of the country. John Maurice received the castle of Ginsberg, together with the parishes of Hilchenbach, Ferndorf, Crombach, and a few others; George Frederick, the original Nassau domain and the district of Freudenberg. The city of Siegen with several surrounding villages was to be governed in common.

Immediately after this division, John Maurice exerted himself in behalf of his Reformed subjects and obtained from the emperor an edict granting them the use of St. Nicholas church at Siegen. He also made large bequests and valuable donations to churches and schools, and thus he became to the Reformed

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people of Nassau what Gustavus Adolphus had been to the Protestants of Germany, the deliverer from oppression and the saviour of the Reformed religion. He died in 1679 after appointing his nephew, William Maurice, as his successor. He was likewise a zealous protector of the Reformed Church. The congregation at Siegen received from him a silver chalice, which is still in existence, the material of which had been mined at Oberfischbach. William Maurice was succeeded in 1691 by his son, Frederick William Adolph. Through his wise regulations, both political and religious, he improved materially the welfare of his people. He reigned till 1722, when he was succeeded by his son, Frederick William.

While the Reformed part of Nassau was thus enjoying comparative peace and prosperity under the wise and liberal rule of its princes, the Reformed people in the Catholic district were exposed to many persecutions, especially under John Francis Desideratus and his still more bigoted son and successor, William Hyacinth. Contrary to the express terms of the peace of Westphalia, which guaranteed to the Reformed all the churches that were in their possession before the year 1624, the Catholic counts of Nassau deprived them of their churches, drove out their ministers and teachers, and prevented the people from sending their children to Reformed schools under the pretense that the Jesuits could teach the Heidelberg Catechism as well as the Reformed. But finally the outrageous and public execution of an innocent man caused even the Catholic emperor, Joseph I, to interfere, and the despotic count, William Hyacinth, was removed from his county in 1707. So far reaching were the consequences of these continued persecutions that the Reformed Count Adolph complained in an edict of March 31st, 1707, that "the mining business both in the Reformed as well as the Catholic country was being ruined by them."¹

Even the removal of the Catholic count did not materially improve the condition of the Reformed people. The cathedral chapter of Cologne, consisting of Catholic priests, to whom the government was entrusted, persisted in molesting and torment-

¹ *Cuno, Geschichte der Stadt Siegen*, p. 92.

ing the Reformed people to such a degree that continual outbreaks and popular uprisings disturbed the peace and prosperity of the country. This unbearable situation was at last brought to an end in 1742, when the government of Nassau-Siegen passed into the hands of the wise and noble prince, William IV of Orange. With his reign a new and more peaceful period began in which all religious persecutions ceased.¹

II. HISTORY OF REV. JOHN HENRY HAEGER.

The most prominent person in the colony which settled in Virginia in 1714 was the Rev. John Henry Haeger. Because of his importance he deserves a separate section.

He was born on September 25th, 1644, at Anzhausen, one of the twenty-seven villages belonging to the parish of Netphen. His father, Henry Haeger, seems to have been the schoolmaster at Anzhausen, which was one of the eight villages of the parish having a school teacher of its own.

In 1650 there were 646 Reformed and 176 Catholic communicants in the parish of Netphen, of whom 40 Reformed and 8 Catholics lived at Anzhausen. In the following year three Reformed delegates were ordered to appear before the then reigning Countess Ernestine, that she might learn how many Reformed people there were in the districts of Netphen and Hain. But instead of three they all appeared before the castle, numbering 1,053. Frightened by this large number of people, the countess ordered the gates of the castle to be closed and refused to receive them. On December 28th, 1651, they laid a petition before the imperial commission at Siegen, asking to be permitted to share in the benefits of the peace of Westphalia and to be given back their churches and former income, which they had enjoyed before the year 1624. It is not prob-

¹ The principal authorities for the above sketch of Nassau-Siegen are: 1. For the period of the Thirty Years' War: Keller, *Die Drangsale des Nassauischen Volkes*, Gotha, 1854, the main results of which are presented in English in Dr. J. I. Good's *History of the Reformed Church of Germany*, Reading, 1894, pp. 76-92. 2. For the Nassau princes: Cuno, *Gedächtnissbuch deutscher Fürsten und Fürstinnen reformirten Bekenntnisses*, Bremen [1883]. 3. For the history of Siegen: Cuno, *Geschichte der Stadt Siegen*, Dillenburg, 1872.

able that this petition was ever answered. On January 19th, 1652, Rev. Caspar Landmann, the Reformed pastor at Netphen, handed in his resignation, because he had heard that half of his salary would be given to the Jesuits at Siegen. From that time on all Reformed ministers were given but half pay. Many left with their school teachers to escape further persecutions. It is probable that Henry Haeger, with his family, removed at this time from Anzhausen and the "Catholic country," as it was called, to the evangelical part of Nassau. The church records at Netphen before the year 1654 are lost. In the still existing records the name of Haeger does not occur.

John Henry Haeger appears again in 1678 as a candidate of theology. He was appointed on September 25th of that year as the third teacher of the Latin school at Siegen.¹

A few months later Haeger's name occurs in the old church record at Siegen under date December 3d, 1678. "The worthy and learned Mr. Henry Haeger, preceptor of the Latin School at this place, son of Henry Haeger of Antshausen,² was married to Anna Catharine, daughter of Jacob Friesenhagen, late mayor at Freudenberg."

This union was blessed with a large number of children. The writer has found the following in the church record :

1. John Henry, born 1680, died soon.
2. Jacob, born 1682.
3. John Frederick, born 1684 ; baptized on the eighteenth Sunday after Trinity or September 28th, 1684.
4. Elizabeth, born 1687.
5. John, born 1689, died soon.
6. Anna Maria, born November 6th, 1692.
7. John Maurice, born March 17th, 1695.
8. John, born August 26th, 1696.
9. Agnes, born November 26th, 1697.
10. John Henry, born April 27th, 1700.
11. Anna Catharine, born May 15th, 1702.
12. John Jacob, baptized at Oberfischbach, November 30th, 1704 ; died July 21st, 1705.

¹ *Album Pædagogii Sigenensis, ab anno 1774*, pp. 48, 77. In MS. at Siegen.

² The spelling varies ; at present it is Anzhausen.

The third son, John Frederick Haeger, has become well known as the leader of a large colony of Palatines, which was settled by the English government in the State of New York in 1710. To serve these people, Haeger was ordained by the Bishop of London on December 20th, 1709, and went out with the colonists as a missionary of the "Society for the Propagation of the Gospel." Till 1717 he was in connection with the Society, to which he sent many interesting reports, but after he left the services of the Society he was known by the people as a Reformed minister. On November 22d, 1720, he officiated at the marriage of Conrad Weiser, who calls him in his autobiography a "Reformed minister."¹ He died about 1721, leaving a widow and two children, who resided in Albany, N. Y.²

Returning to the history of John Henry Haeger, we find that he became conrector or assistant rector at Siegen in 1689. The oldest matriculation book of the Latin school states: "During the summer term of this year, 1689, the conrector, Rev. Mr. Tilemann, exchanged his position with the pastorate, and having been called to Langsdorf in the Wetterau district, he bade us farewell. He was succeeded by Rev. Mr. Haeger and the latter by John Philip Otterbein, of Nassau-Dillenburg." While conrector at Siegen, Haeger translated into German, and published in 1690 at Herborn, a thrilling account of the persecutions suffered by Rev. Jacques Pineton De Chambrun, court preacher of William III of Orange. In consequence of the edict of Nantes in 1685 De Chambrun was taken prisoner at Orange, a little town in southern France, dragged by the emissaries of the king from one place to another until he finally succeeded in escaping from Lyons to Switzerland. He then made his way to Holland, where William III, later King of England, received him with great joy. His remarkable experiences he embodied in a book which Count William Maurice,

¹ *Life of Conrad Weiser*, by C. Z. Weiser, Reading, 1899, p. 126.

² For more information about him see: Two articles on J. F. Haeger, by the writer, in *Reformed Church Messenger* of December 1st and 15th, 1898; Dr. Good's *History of the Reformed Church in the United States*, 1899, pp. 144-147, and Dr. Dubbs's *Reformed Church in Pennsylvania*, 1902, pp. 50-54.

a cousin of William III of Orange, asked his conrector at Siegen to translate for the benefit of his Nassau people, to show them the heroic courage of a devoted minister. Through the kindness of Dr. G. Eskuche, professor in the Gymnasium at Siegen (the present name of the old Latin school), we are enabled to present a fac-simile of the title page of this rare and interesting book. The original French title reads: "*Les larmes de Jacques Pineton De Chambrun, pasteur de la maison de son altesse sérénissime le prince d'Orange, depuis l'an 1660, etc.*"¹

Haeger filled the position of conrector till 1703. The record of that year tells us that "on the 21st of January, 1703, Rev. Mr. Schmid was appointed as conrector in the place of Rev. Mr. Haeger, whom the most noble prince wished to transfer and promote to the pastorate of Oberfischbach."²

Haeger was installed at Oberfischbach on June 12th, 1703. The visiting superintendent states, under date of October 21st, 1705, in the Protocols of Visitation, "Haeger preached rather poorly but better than last year." In 1707 he is said to have preached very well and was much praised by the exacting visitor. "He has thus far practiced medicine very frequently among his members. This he was most positively forbidden, but he has now given up this practice." On June 24th, 1708, he is reported as being sick. To secure some assistance he asked the consistory at Siegen to license his son, John Frederick, who had already passed his preliminary examination on February 14th, 1708. His wish was granted, and the young licentiate came frequently to Oberfischbach to assist his father. In 1710 the inspector, Rev. John D. Eberhardi, made the following report about his visit to Oberfischbach, which had taken place on August 4th, 1710:—

"(1) The pastor loci held on the prescribed text a scriptural, fervent, and heart-stirring sermon. (2) The catechization on the question concerning the Father, Son, and Holy Spirit was satisfactory. (3) At the meeting of the 'Presbyterium' [spiritual council] all the elders appeared except one, who asked to be excused, as he was charcoal burning. Pastor

¹ Dr. G. Eskuche has recently written a brief monograph on this book entitled: *Lebenserinnerungen de Chambrun's*, Siegen, 1900.

² *Album Classis Sigenensis, ab anno 1668*, pp. 29 and 43. In MS. at Siegen.

“and school teacher were unanimously given an honorable testimonial as to the discharge of their duty and their upright conduct. Everything is said to be in good order in the congregation. (4) The upper gallery in the church is damaged, for which the slater is held responsible. There is also a dangerous crack in the hallway leading to the parsonage. The cemetery wall has several breaks and the parsonage is much dilapidated. (5) The church accounts from 1707-1709 were audited.”

In 1711 the records state that Haeger, although he had gotten rid of his troublesome nervous headache, was suffering very much from a rupture. On February 16th, 1711, he handed in his resignation. He expressed his regret that his infirmity compelled him to ask for his dismissal after he had faithfully served eight years at Oberfischbach and twenty-four at Siegen. On April 13th, 1711, he was granted an honorable dismissal. According to the certified extracts from the church records by the present pastor, Haeger officiated at the last baptism on April 12th and at the last funeral on April 15th, 1711. He lived in retirement at Oberfischbach till July 12th, 1713, when he moved to his son, then living in the county of Berg, now the Rhine province of Prussia. These extracts from the records at Siegen prove conclusively that Haeger could not have come to America in 1710, with Graffenried, and settled at New Berne, N. C., as has been stated repeatedly. We now know that he remained in Germany at least till July, 1713.¹

III. EMIGRATION AND SETTLEMENT IN VIRGINIA.

Two men were instrumental in bringing the first Reformed colony to Virginia. The first was Baron Christopher von Grafenried; the second, Alexander Spotswood, then governor of Virginia. The former had settled, in 1710, a colony of Swiss and Palatine immigrants in North Carolina, at the confluence of the Trent and Neuse Rivers, and had called the settlement, in honor of his native city, New Berne. At first the settlement

¹The above extracts from the Consistorial Acts, as well as other valuable information about Haeger, were communicated to the writer by the well-known Reformed historian, Rev. F. W. Cuno, Lic. Theol. It gives the writer much pleasure to express thus publicly the obligation under which the learned author has placed all students of Reformed history, both in this country and abroad.

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was prosperous, but during the Indian massacre, on September 22d, 1711,¹ more than sixty colonists were killed, and in the following year the settlement was razed to the ground.² In consequence of these continued disasters Graffenried tried to transfer his colony to Virginia. On February 8th, 1712, Governor Spotswood wrote to the Council of Trade :—

“He [Graffenried] has made some efforts to remove with the Palatines to this colony upon some of her Majesty’s lands ; and since such a number of people as he may bring with him, with what he *proposes to invite* from Swisserland and Germany, will be of great advantage to this country. . . . I pray your Lord’ps’ direction what encouragement ought to be given to their design.’”³

Again, on May 8th, 1712, Spotswood wrote :

“The Baron de Graffenried is come hither with a design to settle himself and several Swiss families in the *forks of the Potomack*, but when he expected to have held his land there of her Majesty, he now finds claims to it both by the Proprietors of Maryland and the Northern Neck.”⁴

This extract makes it evident that the efforts of Graffenried to settle his colony in Virginia were not successful. Nor is it likely that such a removal took place at a later time, although this has been definitely stated by a number of recent historians.⁵

The possibility that a few stray settlers from Graffenried’s colony drifted to Virginia may be freely granted. But before it can be put down as a positive fact it must be established by contemporaneous documents. No such proof has thus far been given. In fact, there are a number of considerations which

¹ *Spotswood’s Letters*, Vol. I, pp. 116, 118. Memorial of Major Gale in *Hawks’s History of North Carolina*, Vol. II, p. 390 ff.

² *Colonial Records of North Carolina*, Vol. I, p. 836 ; *Christoph von Graffenried*, by Prof. Von Mülinen, Berne, 1896, p. 34.

³ *Spotswood’s Letters*, Vol. I, p. 143.

⁴ *Spotswood’s Letters*, Vol. I, p. 152.

⁵ At first it was put forth as “a mere conjecture” by Dr. Slaughter in his *History of St. Mark’s Parish*, 1877, p. 98 ; but others have since given it as a positive fact : *Hallsische Nachrichten*, new edition, 1886, Vol. I, p. 576 ; Dr. H. E. Jacobs, in *Pennsylvania German Society Proceedings*, 1898, Vol. VIII, p. 58, and General J. E. Roller, in *Michael Schlatter Memorial Addresses*, 1900, p. 29.

make such a removal very improbable. (1) It ought to be emphasized that the whole idea of a removal rests solely upon the recent "conjecture" of Dr. Slaughter. The earlier historians of North Carolina and Virginia know nothing about it.¹ (2) The colonists at New Berne were Swiss and Palatines, but those whom Spotswood settled at Germanna were miners from Siegen, as we shall show. Of the twenty-four names of settlers which are found on the map of New Berne, made by Graffenried in 1710 and published by Prof. Mülinen, none appear later at Germanna. (3) The letters of Spotswood show that Graffenried contemplated a removal to the forks of the Potomac, but not to the Rappahannock. (4) The colony at New Berne, although greatly reduced, continued to exist and sent a petition to the Council of North Carolina on November 6th, 1714, after Germanna in Virginia had been settled, stating that they were "disappointed of their land," and petitioning that each family be permitted to take up four hundred acres and have two years' time to pay for their land.²

The later history of the New Berne settlement after the disaster of 1712 is briefly indicated in the recent life of Graffenried, based entirely on his own manuscripts: "Some colonists began again to cultivate the land of the devastated settlement of New Berne, but others preferred to hire out as servants to the English settlers."³

When Graffenried returned to Governor Spotswood in 1712, after his vain search for land in Virginia, the governor placed

¹ The historians of North Carolina who treat of New Berne are: Williamson, *History of North Carolina*, 1812, Vol. I, pp. 185, 193; Martin, *History of North Carolina*, 1829, Vol. I, pp. 244-267; Wheeler, *Historical Sketches*, 1851, p. 37; Hawks, *History of North Carolina*, 1858, Vol. II, p. 88; Bernheim, *History of the German Settlements in North and South Carolina*, 1872, pp. 67-80; Moore, *History of North Carolina*, 1880, Vol. I, p. 35, f.; Voss, *History of the Presbyterian Church in New Berne*, 1886, pp. 64-71. The Virginia historians, Campbell, Howe, Meade, Cooke, Fiske, and Smith, refer to the Germanna settlement, but are equally silent about the supposed removal from North Carolina.

² *Colonial Records of North Carolina*, Vol. II, p. 147.

³ *Life of Graffenried*, by Prof. Von Mülinen, Berne, 1896, p. 35; cf. also *Colonial Records of North Carolina*, Vol. I, p. 957.

before him a subject in which he was deeply interested since he had become governor of the colony; it was the subject of mines. In his letters to England he had mentioned this subject repeatedly,¹ but had not succeeded in interesting the government in this enterprise. Now he laid it before Graffenried and asked his opinion, which seems to have been very encouraging. On July 26th, 1712, the governor gave the following report about this interview to the Council of Trade:—

“I have, since the return of Baron de Graffenried from Potomack, discoursed him concerning the probability of mines in these parts, he says, tho’ he has no doubt of finding such from the accounts he received of one Mr. Mitchell, a Swiss Gentleman, who went on the like discoveries some years ago, yet he finds himself much discouraged from prosecuting his first intentions, not only because of the uncertainty of the property of the soil, whether belonging to the Queen or to the proprietors, but because the share which the Crown may claim in those mines is also uncertain and that after all his trouble in the discovery he may chance to have only his labour for his pains. Whereas he would gladly employ his utmost diligence in making such discoveries if it were once declared what share her Majesty would expect out of the produce of the mines or if her Majesty would be pleased to take the mines into her own hands, promising him a suitable reward for his discovery and granting him the superintending of the works with a handsome salary, he says it is a matter not new to him, there having been mines of the like nature found on his father’s lands in Switzerland, that he has some relations now concerned therein and by their interest *can procure skillful workmen out of Germany* for carrying on the works. I shall submit to your Lord’ps’ better judgement, which of the alternatives proposed by the Baron will be best for her Majesty’s service.”²

It is not definitely stated in the letter, but later events make it almost certain that at this time the governor actually asked Graffenried to write to Europe for miners or at least inquire whether any were willing to come. By this act Governor Spotswood became the second important factor in bringing the first German Reformed colony to Virginia. When the letters of Graffenried reached Germany they found the iron business much crippled by Catholic persecutions of Protestants, and hence a number of miners from the neighborhood of Siegen

¹ *Spotswood’s Letters*, Vol. I, pp. 21, 41, 88.

² *Spotswood’s Letters*, Vol. I, p. 168.

were anxious and ready to come. Graffenried himself was soon afterwards compelled to leave America. His financial difficulties had become so great that his creditors threatened him with imprisonment. He therefore left Virginia secretly, and as ship captains were prohibited, under heavy penalties, to take on board any one declared to be insolvent, he was compelled to make his way to New York over land, whence he sailed to England. He arrived in London shortly before the death of Queen Anne, which took place on August 1st (or August 12th, N. S.) 1713. His experiences at London can best be given in his own words from his autobiography :—

“On my arrival at London I was extremely surprized to learn that the master miner had arrived with 40 other miners. This caused me much trouble, care, concern, and expense, since these people came so inconsiderately, without orders, in the opinion of finding everything necessary for their maintenance as well as work in the mines, but there was nothing for them to do and my purse was so empty that it was with difficulty that I could supply my most urgent necessities, having used all my money in America, and being as yet without a bill of exchange from Berne. Thus it was impossible to assist so large a number, and the reader can easily conjecture what care and embarrassment all this caused me, since these people were persuaded that according to the agreement I was compelled to assist them. This would have been so had they come at my order. Heretofore I wrote them several letters from America to Germany, of which they received some, in which I had advised that the master miner should not come until new orders were received and saying that there was nothing for them to do as yet by reason of the unexpected Indian war in Carolina, and that M. [Michel] had not yet indicated the place, but that if the master miner nevertheless wished to come alone or in company with one or two he could do so, but merely to see the place. But without paying any attention to what I had just written to him, he made preparations and came to London with his company and all their baggage.

“But what was there to do? I could not give them better advice than to return home. This displeased them very much, so much so that they preferred to serve for four years as servants in America. However, there was no vessel ready to sail for America, and it was therefore necessary for them to remain in London all winter, but where to obtain subsistence? This gave me an inconceivable amount of trouble, so that finally I was moved to apply to several Lords for work and bread for these people. They were then employed to make or repair a large dyke (or dam) but a heavy rain set in and all was overturned. This made it

14 THE FIRST GERMAN REFORMED COLONY IN VIRGINIA.

"necessary to devise new expedients for their subsistence. I found a place for one party, but not for all. In the meantime I was anxious to hurry home, fearing to travel in winter, and already feeling an attack of gout, which could ill accommodate itself to the cold.

"Finally I found two wealthy merchants doing business in Virginia, to whom I stated and recommended this affair as best as I could. With that I also consulted a noted Lord to whom I was well recommended by the governor of Virginia, concerning the miners, with the result that he was able to serve me and render for me his good offices at court. We concluded that these people should put their money together, taking account of the same proportionately, and that one of the above mentioned merchants should procure the remainder necessary for the transportation and maintenance of the miners and that the governor of Virginia should receive them and care for them on their arrival at Williamsburg and pay the captain of the vessel, who in turn should refund to the merchants of London the money advanced by them. On this subject I wrote a long letter to Governor Spotswood, to whom I represented, as best as I could, both affairs, saying that if the mines did not turn out as desired, these good people should be sent as a colony to the land, which we conjointly own in Virginia, situated not far from the place where we found raw minerals (by which we presumed we had silver mines there) where they would be able to locate through the good offices and care of the governor, but in case there was not sufficient indications to show silver mines to look elsewhere. And since there are no iron or copper forges in Virginia, although there are quantities of such minerals, one will be able to trade in these, for which no royal patents are needed, as in the case with those of silver.

"In the hope that this would succeed I recommended these good people to the Almighty, wishing them also a happy voyage. Thus they departed in the spring of the year 1713 [1713-14.]"¹

¹ The writer is indebted for this extract to the kindness of Prof. Von Mülinen, of Berne, in whose possession the original is at present. Another copy of this autobiography is in the public library at Yverdon, Switzerland. It differs in some details from the Berne copy. It was published by the State of North Carolina in *Colonial Records of North Carolina*, Vol. I, pp. 905-984. However, the translation given there is inaccurate in several particulars, as a transcript of the original, secured by my friend and colleague, the Rev. J. I. Good, D. D., clearly shows. It reads: "Cependant je ne puis m'empêcher de dire que lorsque j'arriverai à Londres j'appris avec étonnement que le maître mineur *J. Justus Albrecht* était arrivé avec 40 autres mineurs, ce qui me causa beaucoup de peine, soins, chagrins et frais." The name *T. Tusties Albrecht* and 70 miners in the North Carolina copy must be corrected accordingly. See *Colonial Records of North Carolina*, Vol. I, p. 973.

Before the miners left England they engaged the attention of the Society for the Propagation of the Gospel and of the Board of Trade. In the journal of the Society we find the following entry under date of October 2d, 1713 :—

“Reported from the committee that they had taken into consideration the petition of Mr. Haeger, father of the Society’s missionary among the Palatines, in the province of New York, to them referred, and they agreed in their opinion that the care of said Mr. Haeger does not properly lie before the Society.”¹

This seems to imply that Haeger asked for assistance to go to America, which request the Society refused to grant.

An equally interesting reference to them is found in the Journal of the Board of Trade, under date March 12th, 1714 :—

“Col. Blakiston, Agent for Virginia, attending as he had been desired, and Mr. Micajah Perry being also present, . . . their Lordships discoursed these gentlemen, who represented that *several miners had been already sent from hence at a great charge, and that the undertakers must be at considerable expense before they could hope for any return of advantage from this project, wherein there was a probability and hopes of her Majesty’s receiving very great profit, without running the least risk, they proposed that the undertakers be encouraged by a patent for the sole benefit during the first one and twenty years, of all such mines as they should discover.*”

We can now turn to the letters of Governor Spotswood to watch the arrival of the colony in Virginia. On March 15th, 1714, he wrote to Col. Blakiston :—

“About the beginning of Jan’y, I received yo’rs of the 3d July, 20th of September and 10th of October, w’ch gave me an account of yo’r proceedings in relation to the mines, as well as your sentiments of w’t ye Baron had proposed about transporting his miners, but by y’r letter of ye 9th of Decemb’r, which I rec’d the other day, I perceive you have alter’d y’r opinion by sending over those people, partly at my charge.”²

Again, on July 21st, 1714, he wrote to the Board of Trade :—

“I continue to settle out our Tributary Indians as a guard to ye Frontiers, and in order to supply that part, w’ch was to have been covered by the Tuscaruros, I have placed here a number of Protestant Ger-

¹ *Journal*, Vol. II, pp. 313, 314.

² *Spotswood’s Letters*, Vol. II, p. 66.

“mans, built them a Fort, and finished it with two pieces of cannon and some ammunition, which will awe the straggling parties of Northern Indians, and be a good Barrier for all that part of the country. These Germans were invited, over some years ago,¹ by the Baron de Graffenried, who has her Majesty's letter to ye Governor of Virginia to furnish them with Land upon their arrival. They are generally such as have been employed in their own country as *miners*, and say they are satisfied there are divers kinds of minerals in those upper parts of the country where they are settled.”²

How much the governor interested himself in this colony can be seen from the fact that he secured the passage of an act exempting them from all taxation for a period of seven years.³ On January 27th, 1715, he wrote to the Commissioners of Trade :—

“The Act exempting certain German Protestants from ye payment of levys, is made in favor of several familys of that nation, who, upon the invitation of Baron de Graffenried, came over hither in hope to find out mines, but the Baron's misfortunes obliged him to leave the country before their arrival. They have been settled on ye Frontiers of Rappa. and subsisted since chiefly at my charge and the contributions of some Gentlemen that have a prospect of being reimburs'd by their labour whenever his Maj'tie shall be pleas'd, by ascertaining his share to give encouragement for working those mines.”⁴

Still more information about the number of these colonists, corroborating the statement in Graffenried's autobiography, is found in a letter of Spotswood, dated February 7th, 1716 :—

“As to the other settlement, named Germanna, there are about forty Germans, men, women, and children, who, having quitted their native country upon the invitation of the Herr Graffenreidt, and being grievously disappointed by his failure to perform his engagements to them, and they arriving also here just at a time when the Tuscaruro Indians departed from the Treaty⁵ they made with this government, to settle

¹ The statement is not, as has been claimed, that they came over several years ago, but the invitation was given several years ago, as we showed above, most probably in the year 1712.

² *Spotswood's Letters*, Vol. II, p. 70.

³ *Spotswood's Letters*, Vol. II, p. 78.

⁴ *Spotswood's Letters*, Vol. II, p. 95.

⁵ From the letter of July 21st, 1714, it is evident that this departure took place in the spring of 1714.

“upon its northern frontiers, I did, both in compassion to those poor strangers, and in regard to the safety of the country, place them together upon a piece of land, several miles without the inhabitants, where I built them Habitations and subsisted them until they were able, by their own labor, to provide for themselves.”¹

From other scattered references in the governor's letters we learn that he paid one hundred and fifty pounds for their transportation and subsisted them for nearly two years from his own means; that he settled them on land which he himself had taken up;² that Germanna was situated on the south branch of the Rappahannock,³ also called Rapidanne, and that it was fortified with palisades and a block house.⁴

Thus the colony was safely established in its new but distant home. It was situated in the northern corner of the present Orange County, on a remarkable horseshoe peninsula of about four hundred acres, formed by the Rapidan river.

¹ *Spotswood's Letters*, Vol. II, p. 196.

² *Spotswood's Letters*, Vol. II, p. 217.

³ *Spotswood's Letters*, Vol. II, p. 99.

⁴ *Spotswood's Letters*, Vol. II, p. 194.

[To be continued.]

THE AMERICAN REVISIONS OF WATTS'S "PSALMS."

BY LOUIS F. BENSON, D. D.

In a former paper a study was made of the early editions of Dr. Watts's *Hymns*, and from the successive prefaces to these the progress of his work upon the *The Psalms of David Imitated*, was traced.¹ A subsequent paper contained some notices of the publication of the latter, and incidentally of its reprinting and use in this country.²

This reprinting of Watts's *Psalms* began in 1729 with an issue which was the first book to appear from the "New Printing-Office near The Market," Philadelphia, set up by Benjamin Franklin in partnership with his fellow-workman Hugh Meredith.³ Its publication was not due to any demand from the churches, or even from individuals, at that early date, since we have Franklin's own word that the impression remained upon his shelves unsold. But the demand came, and the extensive use of the *Psalms* in the Colonies is reflected in the large number of American editions. In Philadelphia alone later reprints appeared in 1740, 1741, 1753(?), 1757, 1760, 1778, 1781; and the number published in New England was considerably larger.⁴

But in "accommodating the Book of Psalms to Christian worship," Dr. Watts had not only made "David and Asaph . . . speak the common Sense and Language of a Christian,"⁵ but also that of a loyal citizen of Great Britain and subject of its king. As time passed the use of such language became less

¹ *The JOURNAL*, Vol. I, p. 285.

² *Ibid.*, Vol. I, p. 327.

³ A fac simile of the title-page is in Ford, *The Many-Sided Franklin*. New York, The Century Co., 1899, p. 194.

⁴ The Philadelphia editions appear in Hildeburn's *Issues of the Press in Pennsylvania* (Philadelphia, 1885-86); and of the New England issues there is quite an assemblage in the catalogue of the Brinley sale.

⁵ Preface of 1719.

and less acceptable in the Colonies, and with the establishment of their independence it became impossible. The American reprints of Watts's text intact, therefore, come to an end with the close of the Revolutionary War.¹

Some revision of the text was demanded. In the words of President Dwight : "After the American Revolution, it became early the general wish of the Churches and Congregations in this country, that such passages in Doctor Watts's version of the Psalms, as were local, and inapplicable to our own circumstances, might be altered, and made to accord with those circumstances."² The purpose of this paper is to consider the successive revisions undertaken with this end in view, and to discriminate the various editions in which they were embodied.

I.

THE MYCALL REVISION, 1781.

The earliest of these revisions known to the present writer was that printed in Newburyport with the following title :—

[A 1] The | Psalms | of | David, | Imitated in the | Language of
the | New Testament, | and applied to the | Christian State
and Worship. | By I. Watts, D. D. | The fortieth edition,
corrected, | and accommodated to the use of | the Church of
Christ in America. | [texts, 6 ll.] | Newbury-Port: | Printed
and Sold by John Mycall. | MDCCLXXXI. | 16mo.³

The origin of this historic book has happily been recorded by

¹ The Philadelphia edition of 1781, above referred to, was printed by Robert Aitken. In view of his patriotism and of what he had suffered at the hands of the British army, it seems curious that the edition should retain all the original references to Great Britain and its king; and equally curious that there was a demand for such an edition in Philadelphia at that date.

² Dwight's Preface to his edition of Watts's *Psalms*.

³ With the writer's copy is bound in *The Hymns and Spiritual Songs of Dr. Watts*, by the same printer, 1782; also described as "The fortieth edition, corrected, and accommodated," etc.

President Stiles, under date of December 8th, 1781, as follows:¹—

“This year has been published the fortieth Edition of Dr. Watts’s Psalms: it was printed at Newburyport in Massachusetts by Mr. Mycall, Printer. He² with the Advice & Assist^a of neighbors ministers & others, has made some Alterations in Psalms where *G. Britain* is mentioned, & references to the King of Gt. Britain—as in the 75th Psalm. At first it may seem as if these alterations were many: however they really are but few. Thus the Ps. Book is well adapted to the Chh in America.”

This was after the capture of Yorktown, but still nearly two years before the Treaty of Peace. One can readily reproduce in imagination the anxious but fervid consultations of Mr. Mycall’s committee and the scrutiny by approving eyes throughout New England of the results of their patriotic labors. Their book is indeed a precious memorial of the times. Yet one cannot but find his sense of humor appealed to by this patriotic necessity of getting King George well out of King David’s Psalms. Why indeed had he ever got in?

The most striking feature of the text of the Mycall revision is that of Psalm LXXV, which Watts had entitled:—

“*Power and government from God alone. Apply’d to the Glorious Revolution by King WILLIAM, or the Happy Accession of King GEORGE to the Throne.*”

Mycall altered the title to read:—

“Applied to the glorious revolution in *America*, July 4th 1776.”

and the change in the governing powers is set forth in the 2d verse:—

“2. *America* was doom’d a slave,
Her frame dissolv’d, her fears were great;
When God a right’ous council gave,
To bear the pillars of the state.”

¹ *The Literary Diary of Ezra Stiles, D. D., LL. D., President of Yale College.* Edited by Franklin Bowditch Dexter, M. A. New York: Charles Scribner’s Sons, 1901, vol. II, p. 571.

² Mycall had been a schoolmaster until engaging in the printing business. See Isaiah Thomas, *History of Printing in America*; Worcester, 1810; Vol. I, p. 400.

A peculiarity of the text arises from the difficulty of finding a name for the colonies, now freed from that slavery, which is to be substituted for "Great Britain" and the like in the original. Sometimes it is "our States" (XXI), "These ransom'd States" (XLVII), "ye rescu'd States" (LXVII); now "New England" (LX); and now "America" (LXXV), or "Columb'a" (CXLVII).

It would be a mistake to assume that Mycall's revision was merely a temporary makeshift, to be altogether superseded by the authorized revisions. Such was not the case. That it met with approval President Stiles is witness, and that the approval continued, and brought it into extended use we have the conclusive testimony of subsequent reprints. Of these the following have been met with by the writer:—

[A 2] The Psalms of David, Imitated in the Language of the New Testament, And applied to the Christian State and Worship. By I. Watts, D. D. Boston: Printed by Peter Edes, for J. Boyle. . . . MDCCLXXXVII. 16mo.

[A 3] [Same Title.] Boston: Printed by John W. Folsom, for¹ No. 30, Union-Street. MDCCLXXXIX. 16mo. (Watts's *Hymns* are bound in.)

(There is nothing on the title page of A 2 or A 3 to suggest that the "accommodated" text is used.)

[A 4] The Psalms of David. Imitated, &c. Corrected, and accommodated to the use of the Church of Christ in America. Brookfield, Massachusetts. Printed by E. Merriam & Co. . . . October 1802. 24mo. (Watts's *Hymns* are bound in.)

[A 5] [Same Title.] Same printer. n. d. [but said in the Brinley Catalogue to be of 1804.] 24mo. (Watts's *Hymns* are bound in.)

(There are slight divergencies of text in this edition.)

[A 6] [Same Title.] Same printer. 1812. 24mo. (Watts's *Hymns* are bound in.)

¹ There is evidently an omission here.

II.

BARLOW'S REVISION, 1785.

The first authorized revision of Watts's *Psalms* was made under a resolution of the General Association of Connecticut passed in June, 1784. The occasion and the method of this revision are set forth in the official certificate printed in the book itself when published :—

“At a meeting of the General Association of the State of Connecticut in June last, it was thought expedient, that a number of the Psalms in Doctor Watts's version, which are locally appropriated, should be altered and applied to the state of the Christian Church in general, and not to any particular country ; and finding some attempts had been made to alter and apply those Psalms to America, or particular parts of America, tending to destroy that uniformity in the use of Psalmody, so desirable in religious assemblies ; they appointed the Rev. Messrs. *Timothy Pitkin*, *John Smally* and *Theodore Hinsdale*, a Committee to confer with and apply to Mr. *Joel Barlow*, of Hartford, to make the proposed alterations.

“These, together with the additions and the collection of Hymns annexed to this Edition, we have carefully examined and approved ; and we therefore recommend them to the use of the Church of Christ, for the purposes of public worship and private devotion.

“TIMOTHY PITKIN,	} Committee of Gen. Association.
“JOHN SMALLY,	
“THEODORE HINSDALE,	

“The following gentlemen, appointed by particular Associations, to examine and revise, concur in the above recommendation.

“NATHAN WILLIAMS,
“THOMAS W. BRAY,
“NATHAN PERKINS.”

This certificate appears without date in the first edition of Barlow's revision ; but in the third it bears date “January 1, 1785.”

In a preface of his own, immediately following this certificate, Barlow explains the revision from his point of view. After paying a high tribute to the general excellence of Watts's version, and explaining the difficulty of the task of revision, he continues :—

"Were it not for his local appropriation of some Psalms, and his omission of a few others, his Version would doubtless have been used for many ages without amendment. But as the author of these corrections is employed, directed and supported by so respectable a Body as the whole Clergy of the State; and as it is an object of great importance that harmony and uniformity should be established as extensively as possible in the use of Psalmody, he has not only avoided all local applications, but has made some slighter corrections in point of elegance, where the rules of grammar, established since the time of Doctor Watts have made it necessary.

"The Psalms considerably altered are the 21st, 60th, 67th, 75th, 124th, 147th; those omitted by Doctor Watts are the 23th, 43d, 52d, 54th, 59th, 64th, 70th, 79th, 88th, 108th, 137th, 140th.

"The Hymns are selected chiefly from Doctor Watts: some are entirely new. It was thought advisable to bind them in the same volume, that sacramental and other particular occasions, not provided for in the Book of Psalms, might be supplied with suitable songs of devotion."

As regards the spirit in which this revision was made it will be noticed that it differs from that of Mycall's. In the earlier one the motive was to change Dr. Watts's "local appropriations" and to apply them to "the States" or to "New England" in a spirit of rival patriotism. In this revision, on the other hand, the motive was to rid the Psalms of all "local appropriations" and have them "applied to the state of the Christian Church in general." And it must be said that this spirit was faithfully carried out, even the original appropriation by Dr. Watts of "Psalm cvii. *Last Part*," as "A Psalm for New-England" being ignored in Barlow's version.

The selection of Barlow to make the revision was a very natural one. He was a son of Connecticut and a graduate of Yale in the class of '78. In 1784 he was in his 30th year, and had served for three years as chaplain in the Revolutionary army, though rather as affording a means of livelihood and an opportunity for study than from any sense of a call to the ministry.¹ His whole bent was toward the literary life, and already he was recognized as a man of poetical gifts. He had been chosen from among his class to give the graduation poem, and

¹ Barlow was licensed to preach by the New Haven East Association in 1780. See *Contributions to the Ecclesiastical History of Connecticut*, New Haven, 1861, page 324.

was known to be revolving in his mind the scheme of an extensive poetical work.

There were, however, two respects in which Barlow would appear to have exceeded his instructions: (1st) in appending a collection of hymns to the Psalm versions (with this we are not especially concerned); and (2d) in making a textual revision of the original from the point of view of style and grammar. To this latter point we shall have to return, as it had some bearing upon the results.

(1) THE CONNECTICUT GROUP OF EDITIONS.

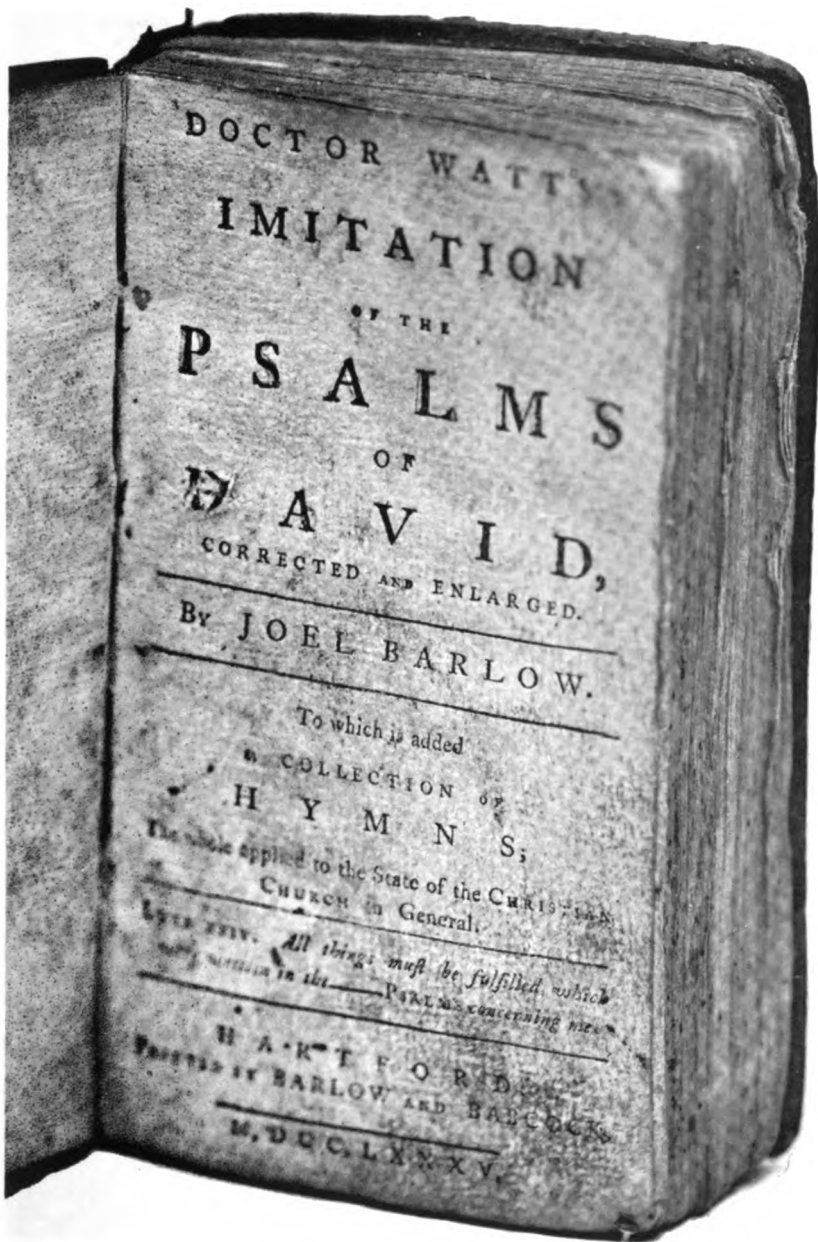
Barlow's revision was published at Hartford in 1785, with the following title:—

[B 1] DoctorWatts's | Imitation | ofthe | Psalms | of | David, |
corrected and enlarged. | By Joel Barlow. | To which is
added | A Collection of | Hymns; | The whole applied to
the State of the Christian | Church in General | [text]. |
Hartford: | Printed by Barlow and Babcock: |
M,DCC,LXXXV. |

The volume is a narrow 16mo, of some 350 pages, not ill-printed but having a poor appearance on account of the quality of the paper. Barlow had taken up his residence in Hartford, had established, in connection with a local craftsman, Elisha Babcock, "a new printing-office near the State-House," and had begun the publication of a weekly newspaper.¹ By this new firm the publication of the book, not unnaturally, was undertaken.

The printing of the book by Barlow himself suggests an understanding with the General Association that it be published at his personal risk or profit; an arrangement likely to be acceptable to that fondness for commercial venture he showed through all his career. Both Griswold and Duyckinck state that Barlow gave up the publication of his newspaper in order to open a bookstore in Hartford "to dispose of the literary wares which he had now on hand, the Psalm Book and the Vision,"

¹ See *Life and Letters of Joel Barlow, LL. D., Poet, Statesman, Philosopher*, by Charles Burr Todd, New York: Putnam's, 1886, p. 46.



ORIGINAL TITLE PAGE OF BARLOW'S REVISION.

which store "he closed when he had accomplished his purpose, and began the practice of the law."¹ This incident, whether authentic or otherwise, is at least passed over by Barlow's biographer.

The other members of the original group, or what may be called the Connecticut group, of editions were as follows :—

- [B 2] [Same Title] The Second Edition. Hartford : for Hudson & Goodwin and Nathaniel Patten. n. d. [1786]. 24mo.
- [B 3] [Same Title] The Third Edition. Hartford : Printed by Nathaniel Patten. [With the Privilege of Copy-Right.] n. d. [1787]. 24mo.
- [B 4] [Same Title] The Fourth Edition. Hartford : for Hudson & Goodwin and N. Patten. n. d. [1790]. 24mo.

Barlow also printed in a separate form his original contributions to the work, entitled :—

- [B 5] A Translation of Sundry Psalms which were omitted in Doctor Watts's Version ; To which is added a Number of Hymns. The whole contained in the New Edition of Psalms and Hymns. By Joel Barlow. Hartford : 1785.²

In this group may also be included a reprint :—

- [B 6] [Same Title as A 1] Glasgow : Printed by David Niven ; for James Duncan, Bookseller, Trongate, MDCCLXXXVI. 16mo.

(Under what auspices it was made is not known to the writer, but copies frequently turn up in this country. It belongs to this group because reproducing the original title of Barlow's revision, the authorization certificate of the

¹*Cyclopedia of American Literature*, by Evert A. and George L. Duyckinck, New York, 1855, Vol. I, p. 392. See, also, a similar statement in *The Poets and Poetry of America*, by Rufus Wilmot Griswold (16th ed.), Philadelphia, 1855, p. 57.

²There is a copy in the possession of the Massachusetts Historical Society. Its librarian, Dr. Green, informs the writer that Psalm LXIV, a version of which appeared in Barlow's revision, is not included here, as by Barlow himself.

Connecticut Association, the collection of Hymns, and also Barlow's preface. These features would seem to imply that it was printed for importation into this country and use in the Connecticut churches.)

In this group we must also include a New York issue:—

[B 7] Doctor Watts's Imitation of the Psalms of David corrected and enlarged, by Joel Barlow. Adapted to the State of the Christian Church in General. New York, Printed by W. Durell. . . . M,DCC,XCI. 24mo.

(It omits the hymns from the book and the mention of them from the title page. Its peculiar feature is that it is the only issue known to the writer, beyond those just referred to, which bears the title Barlow originally gave to his revision, "Dr. Watts's Imitation," etc. The title page follows typographically the original one, but the authorization and Barlow's preface are omitted, and the short preface much used in the groups here lettered C and D is substituted. In actual intent and use this issue no doubt belongs among those latter groups.)¹

(2) DISTINCTIVELY PRESBYTERIAN EDITIONS.

In the year in which Barlow's revision first appeared, at the sessions of the Synod of New York and Philadelphia the question of collating the existing psalm versions with a view to "compose for us a version more suitable to our circumstances and taste than any we yet have," was referred to a committee.² In 1787, possibly in consequence of that action, "the Synod

¹The writing in this copy determines one of the localities in which this edition was used. It contains on a fly-leaf a note in a contemporary hand that "Jane Hughes Departed this Life Tewsday 26 of November 1799 and was Buried in Deeprun buriing ground the Thursday following And Mr. Dubois preact her Funeral Sermon." In a repetition of the note he appears as "Revd Uriah Dubois." There is also the signature, "Christopher Wigton his hand and pen 1799." The Rev. Uriah Dubois was installed pastor of Deep Run and Tincum October 10, 1798. (See Roll of Ministers and Licentiates of the Presbytery of Philadelphia, by W. M. Rice, D. D., in Nevin's *History of the Presbytery of Philadelphia*, etc., Philadelphia, 1888.)

²Records, pp. 513, 514.

did allow, and do hereby allow, that Dr. Watts's imitation of David's Psalms, as revised by Mr. Barlow, be sung in the churches and families under their care."¹

This action created a demand that seems to have been eager and instant, and was likewise long continued, for new issues of Barlow's *Watts*. Beginning, therefore, in the year of Synod's allowance, and continuing well toward the middle of the nineteenth century, we have a special group of distinctively Presbyterian editions. They are characterized by three features:—

(1.) The omission of the hymns originally appended to the psalm-versions. The hymns plainly were not considered as included within the terms of Synod's action.

(2.) The adoption of a distinctive title for the book, from which the names of Dr. Watts and of Mr. Barlow alike disappear. The version is introduced in Presbyterian churches as "Psalms Carefully Suited to the Christian Worship in the United States of America. Being An Improvement of the old Versions of the Psalms of David." As the certificate of the stated clerk of Synod appears in the original edition of 1787 so entitled, it is more than probable that the title was fixed upon after consultation and with official approval. The title, however, failed to express the spirit of the Barlow revision, which was precisely the opposite to that of an adaptation to local use in the United States or elsewhere: to get rid, in other words, of all traces of local adaptations of the Psalms.

(3) The setting forth upon the title page of the authorization of the book, in the following words:—"Allowed, by the reverend Synod of New-York and Philadelphia, to be used in churches and private families." This was originally, and often thereafter, supplemented by a certificate, as follows:—

"PHILADELPHIA, *May 24th, 1787.*

"THE Synod of New-York and Philadelphia did allow Dr. Watts's Imitation of David's Psalms, as revised by Mr. Barlow, to be sung in the churches and families under their care.

"Extracted from the records of Synod, by

"GEORGE DUFFIELD, *D. D.,*

"Stated Clerk of Synod."

¹ Records, p. 535.

From these avowedly Presbyterian editions, the original authorization by the General Association of Connecticut was, of course, omitted, and, also, Mr. Barlow's preface; the place of the latter being generally supplied by a briefer one commending the work of Dr. Watts and the revision of Mr. Barlow.

A complete list of these Presbyterian editions could not at present be made. Like most other classes of hymn-books they have, until recent years, been lightly esteemed by collectors, carelessly disposed of, or, if kept, indifferently recorded. The writer will content himself with a record of such only as he has been enabled to gather together:—

[C 1] Psalms, carefully suited to the Christian Worship in the United States of America. Being An Improvement of the Old Versions of the Psalms of David. Allowed, by the reverend Synod of New York and Philadelphia, to be used in churches and private families. [text]. Philadelphia: Printed by Francis Bailey, at Yorick's Head, in Market Street. MDCCLXXXVII. 16mo.

[C 2] [Same Title] Same printer and date. 32mo.

[Bound up with this edition and having the same imprint, is a collection of 139 hymns, with the title "Hymns suited to the Christian Worship in the United States of America." It opens with one of John Wesley's translations and is altogether of unusual character for the period. The writer has met with no other edition and cannot account for its presence in this connection.]

[C 3] [Same Title] Philadelphia: Printed by W. Young and J. James, in Chestnut Street. M. DCC. LXXXVIII. 24mo.
(Watts's *Hymns*, Philadelphia: Joseph Crukshank, 1787, bound in.) Certificate of Stated Clerk omitted.
[James Craft's copy, 1790, with MS. index and hymns inserted.]

[C 4] [Same Title] New Brunswick: Printed by Shelly Arnett, 1789. 16mo.

[Isaac Bower's copy, 1st mo. 7th, 1791.]

[C 5] [Same Title] New York: Hodge, Allen & Campbell, MDCCXC. 24mo.

[C 6] [Same Title] Elizabeth-Town: Printed by Shepard Kollock, M. DCC. XCI. 24mo.

- [C 7] [Same Title] Philadelphia : Printed by Francis Bailey, No. 116, High-street. M, DCC, XCII. 24mo.
- [C 8] [Same Title] New York : Printed for Berry and Rogers, and John Reid. M. DCC. XCII. 24mo.
- [C 9] [Same Title] Philadelphia : Printed for, & Sold by H. & P. Rice, Market-street. 1793. 24mo.
 [The second issue to omit certificate of Stated Clerk.]
- [C 10] [Same Title] Philadelphia : Printed for and sold by R. Campbell. South Second Street. 1795. 24mo.
- [C 11] [Same Title] Philadelphia : Printed by Francis Bailey, at Yorick's Head, No. 116, High-street. M. DCC. XCV. 32mo. [No allowance on title, but with the certificate.]
- [C 12] [Same Title] Elizabeth-Town : Printed by Shepard Kollock for T. Allen . . . New-York. M, DCC, XCVII. 24mo. (Watts's *Hymns* bound in.)
- [C 13] Psalms, carefully suited, &c. Being Dr. Watts' Imitation of the Psalms of David, as improved by Mr. Barlow. Allowed by the Reverend Synod of New-York and Philadelphia, to be sung in Congregations and Families. Philadelphia : Printed for Robert Campbell, No. 32, Chestnut-Street. M, DCC, XCIX. 24mo. (Watts's *Hymns* bound in.)
 [The first Presbyterian issue to vary the accepted title ; and without the certificate.]
- [C 14] [Same Title as C 13] Philadelphia : Printed and sold by John M'Culloch, No. 1.^b North Third-street. n. d. (but advertisement dated July, 1802). 24mo. [Without the certificate.]
- [C 15] [Same Title as C 1] Philadelphia : Printed by R. Aitken, No. 20, North Third Street. 1802. 24mo. [With the certificate.]
- [C 16] Dr. Watts' Imitation of the Psalms of David, suited to the Christian Worship, in the United States ; and allowed by the Synod of New-York and Philadelphia, to be used in all the churches. Philadelphia : Printed and Published by William F. M'Laughlin, No. 28, North Second street. 1805. 24mo. (Watts's *Hymns* bound in : without the certificate.)

(In this edition Barlow's additions and some of his more important revisions are retained, but many of Watts's lines and the whole of his Psalm XXI (C. M.) are restored. Hence the change in the title.)

[C 17] An Imitation of the Psalms of David: carefully suited to the Christian Worship: being an Improvement of the former versions of the Psalms. Allowed by the General Assembly of the Presbyterian Church in the United States, to be used in churches and private families. Albany: Printed by Websters and Skinners, at their Bookstore, in the White House, corner of State and Pearl Streets, 1813. 16mo. (Watts's *Hymns* bound in.)

(The latest avowedly Presbyterian Edition that has come under the writer's notice. It is possibly unique in claiming the allowance of the General Assembly for the use of Barlow's revision.)

(3) EDITIONS APPEARING AS "PSALMS CAREFULLY SUITED,"
ETC., BUT NOT AS DISTINCTIVELY PRESBYTERIAN.

Beginning at least as early as 1793, and running parallel with the avowedly Presbyterian issues and beyond them, was a series of editions which adopted the distinctive "Psalms carefully suited," etc., of the Presbyterian title page and differing from them merely by the omission both of Synod's allowance and the certificate of its stated clerk. This was, perhaps, but a trade expedient, originally, to extend the circulation of a book proved to be popular. The omission of the Synodical allowance would not affect the use of these editions within the Presbyterian Church, and encouraged their use outside of its bounds. Many of them, no doubt, were principally intended for Presbyterian use, the continued reprinting of the original allowance becoming less necessary as the years passed.

The following issues, among many, may be mentioned because at hand:—

[D 1] Psalms, carefully suited to the Christian Worship in the United States of America. Being an Improvement of the Old Versions of the Psalms of David. [text] Philadel-

phia : Printed by W. Young, No. 52, Second Street, the corner of Chestnut-street. M,DCC,XCIII. 48mo.

- [D 2] [Same Title] Same printer. M,DCC,XCIV. 12mo.
- [D 3] [Same Title] Same printer. M,DCC,XCIX. 12mo.
(Watts's *Hymns* bound in.)
- [D 4] [Same Title] New York : Printed and sold by T. & J. Swords, No 160 Pearl-street. 1804. 32mo. (Watts's *Hymns* bound in)
- [D 5] [Same Title] Philadelphia : Thomas Dobson, at the Stone House, No. 41, South Second Street. 1805. (Watts's *Hymns* bound in.) 16mo.
[Sarah Miller's copy.]
- [D 6] Psalms carefully suited, &c. Being Dr. Watts's Imitation of the Psalms of David, as improved by Mr. Barlow. To this edition are added the words of sundry anthems. Wilmington, (Del.) Peter Brynberg, 1805. 24mo.
(Watts's *Hymns* bound in.)
- [D 7] [Same Title as D 1] New York : Williams and Whiting, At their Theological and Classical Book-Store, No. 118 Pearl-street. 1810. 32mo.
- [D 8] [Same Title] New-Brunswick : Ambrose Walker, 1810. 16mo.
- [D 9] [Same Title] Brooklyn, Thomas Kirk, 1811. 32mo.
- [D 10] [Same Title] Philadelphia : W. W. Woodward, 1814. 32mo.
- [D 11] [Same Title] Same printer, 1816. 32mo.
- [D 12] [Same Title] Same printer, 1817. 8vo.
- [D 13] Psalms carefully suited, &c. Being Dr. Watts's Imitation of the Psalms of David, improved. Wilmington : Robert Porter, 1818. 32mo.
- [D 14] [Same Title as D 1] Geneva, N. Y., James Bogert, 1819. 24mo.
- [D 15] Psalms, carefully suited, &c. Being an Improvement of the Old Version of the Psalms of David. By I. Watts, D. D. Charleston, S. C., Wm. Riley, 125 Church-street, 1827. 8vo.
(Described in the half-title as "Charleston Edition.")

[D 16] [Same Title as D 1] New York: Betts and Anstice, MDCCCXXXIII. 16mo.

(The last nine editions have Dr. Watts's *Hymns* bound in.)

(4) THE "CORRECTED" EDITIONS.

A final series of editions of Barlow's revision needs mention. These begin as early as 1812, and consist in each case of the *Psalms* and *Hymns* bound together in one volume, each with its own title, and each described thereon as "corrected." This constitutes the only variance in the title of the *Psalms*, and there appears to be little variance in the text. The corrections are rather in the line of restorations of verses or even whole versions of *Psalms* as given by Watts, but which Barlow had chosen to omit. In some editions a brief "Life of Watts" is included. The following are the examples at hand:—

[E 1] *Psalms* carefully suited, &c. A new edition, corrected. New Brunswick. Printed by Lewis Deare for D. Fenton, Trenton. 1812. 12mo.

[E 2] [Same Title] N. Y., Tiebout & Sons, 1817. 12mo.

[E 3] [Same Title] N. Y., Daniel D. Smith, 1824. 12mo.

[E 4] [Same Title] Princeton, N. J., D. A. Borrenstein, 1827. 12mo.

[E 5] [Same Title] Same printer, 1828. 12mo.

III.

THE WORCESTER EDITION, 1786.

In the year following the publication of Barlow's *Watts*, Isaiah Thomas, the enterprising and patriotic printer of Worcester, issued a complete edition of Watts's *Psalms* and *Hymns* in one volume, printed in double columns. For this he made free use of Barlow's revision, but at the same time established a text and arrangement of his own, calling his issue "The First Worcester Edition:—"

[F 1] The *Psalms* of David, imitated In the Language of the New-Testament, and Applied to the Christian State and Worship. Together with *Hymns* . . . With Indexes and

Tables complete. By Isaac Watts, D. D. The First Worcester Edition. [texts]. Printed at Worcester, Massachusetts, by Isaiah Thomas, And sold at his Book-Store : Sold also by the Booksellers in Boston.—MDCCLXXXVI. 12mo.

The book is based upon Watts's own editions, the three quotations on the English title-page appearing in full on the title of this, Watts's "Advertisement to the Readers" being given; but Barlow's revisions are introduced into the text in so far as they commended themselves. The new Psalms contributed by Barlow do not appear in the body of the work, but in an "Appendix," preceded by a note specifying the Psalms omitted by Watts and continuing :—

"The following, written by the ingenious Mr. Joel Barlow of Connecticut, by desire of the General Association of that State, are here added in order to accommodate those who wish to have the Psalms complete. They are extracted from a Book intitled 'Dr. Watts's Imitation of the Psalms of David corrected and enlarged.'"

The Worcester text has other ear-marks, such as the omission of the C. M. version of Psalm XXI and the emphasizing of verses and even single words quoted from Barlow's version by quotation marks and sometimes by italics as well, as in Psalms LX, LXXV, and CXLVII. This has a curious effect until the reason for it is grasped.

[F 2] [Same Title, omitting "First Worcester Edition."] Printed at Boston, by I. Thomas and E. T. Andrews, Faust's Statue, No. 45, Newbury Street. MDCCXCI. 12mo.

(A page-for-page reprint of F 1 up to the final index, the type of which is enlarged.)

[F 3] The Psalms of David Imitated, &c. Boston : From the Press of J. Bumstead, for John Boyle. . . . M.DCC.XCII. 16mo.

(The Worcester text of Watts, without the Appendix of Barlow's additions. The make up of the book, like the title, is in the usual (not the Worcester) form. There are also 1794 and 1795 Bumstead imprints, perhaps of the same character.)

[F 4] The Psalms of David Imitated, &c. Exeter : Printed by

John Lamson, for Mess. Thomas and Andrews. . . . 1794.
24mo.

(Apparently based on F 1 or F 2, though differing in the title, and occasionally, in a slight degree, in the text; e. g., in Psalm LXVII. The Appendix is also dropped. It, however, reproduces the misprint of "natives" for "navies" in Psalm XLVIII, 5, which occurs in both F 1 and F 2. The double column and the other typographical features of the Worcester edition are departed from.)

[F 5] [Same Title as F 2] Printed at Northampton, by William Butler. MDCCXCIX. 12mo.

(An accurate reproduction of the typographical features and the text of F 1 or F 2, including the misprint "natives.")

[F 6] [Same Title as F 2, omitting reference to Tables, &c.] Keene, [N. H.] Printed by and for John Prentiss. . . . 1803. 12mo.

(A reproduction of the Worcester text and typographical features, but without the Appendix. The misprint disappears from Psalm XLVIII, 5.)

[To be continued.]



HUGH LENOX HODGE, M. D., LL. D.

THE SECOND PRESBYTERIAN CHURCH IN PHILADELPHIA : REMINISCENCES.

BY HUGH L. HODGE, M. D.

[The Rev. Edward B. Hodge, D. D., has edited and printed from the original MS. a volume of family history and reminiscences¹ dictated by his father, Dr. Hugh L. Hodge, to Harriet Woolsey, wife of the latter's son, Lenox. This volume is privately issued in a very small number of copies for the use of the late Dr. Hodge's family, with whose members the greater part of its contents deals. There are, however, reminiscences of the historic Second Church and especially of its earlier church edifice, and of its temporary decline, which are of general interest and decided value, partly as corroborating and partly as amplifying the materials we have. And these, by Dr. E. B. Hodge's permission, are here presented to a larger public.—ED.]

About this time also [1830] I became a communicant in the Second Presbyterian Church (Mr. Sanford being then pastor), to which my parents and grandparents had been devoted. This Second Presbyterian Church resulted, in a great measure from the preaching of the celebrated missionary, George Whitefield. Many of his hearers, and some persons also who belonged to the First Presbyterian Church on Market Street, worshiped in the old Academy on Fourth Street near Arch. It was termed the Whitefield Chapel. They were soon regularly organized as a church.² A lot of ground was afterwards bought at the northwest corner of Third and Arch Streets, and a building with a steeple of brick was erected about the year 1745, the Rev. Dr. Gilbert Tennent being pastor. My grandfather, Mr. Andrew Hodge, and my great-uncle, Mr. Hugh Hodge,³ were

¹*Memoranda of Family History Dictated by Hugh L. Hodge, M. D., LL. D. upon The Earnest Solicitation of His Daughter Harriet Woolsey Hodge.* n. p. n. d. [Privately printed, Philadelphia, 1903.]

²The date was December, 1743.

³Mr. Hugh Hodge's name does not appear in the list of original trustees in the charter granted by Thomas Penn and John Penn; but later (March 3d, 1780,) in "An act for re-establishing the Charter of the Second Presbyterian Church in the City of Philadelphia, &c."—E. B. H.

among the original trustees. Colonel John Bayard, who was my uncle by marriage, and whose wife, Jane, was a daughter of my grandfather, Andrew, also became a trustee. The building was situated east and west, a large front door being on Third Street, and the steeple at the opposite, or west extremity; so that the general aspect was very similar to that of St. Peter's Church at the southwest corner of Third and Pine Streets. I have distinct recollections of the appearance of this church about the beginning of the present century. A very large and high mahogany pulpit, with a staircase on either side, was placed on the north side of the church, and over it was a large sounding board, which, to my youthful imagination, suggested much danger to the preacher. In front of the pulpit was a high mahogany desk for the precentor, whose duties at that time were performed with great earnestness and zeal by Mr. Eastburn, who was afterwards ordained as an evangelist. In this station he proved exceedingly useful and popular, especially among sailors; and to his efforts we are indebted for the first mariners' church in Philadelphia and, probably, in the United States. There was a middle aisle in front of the pulpit, which, of course, was comparatively short, running from north to south to the long aisle from east to west. Most of the aisle was paved with brick; but nearly one-half toward the pulpit was covered with the tombstones of the former pastors, Tennent, Davis,¹ and Finley,¹ who were there buried in accordance with an old usage. It is much to be feared that these old and venerated stones have been lost or stolen through neglect. The pews also were of the old pattern. They were high, of simple wood, painted white and surmounted by a mahogany rail. As the aisle in front of the pulpit was curved, there was a corresponding curvature in front of the two pews at the head of the middle aisle; hence, these pews were triangular, having one long seat and one short one at right angles. There were many square pews also, especially on the southern side of the building: one of these in particular was called the Governor's, or President's, pew. It was

¹This name does not appear in the list of pastors. The epitaphs of Gilbert Tennent, Samuel Finley, and James Sprout are preserved.—E. B. H.

situated directly opposite the pulpit in the middle aisle against the Arch Street wall. It was surmounted by a wooden canopy, supported by two carved wooden columns. There is still in possession of the church a small glass chandelier which was purchased from the effects of General Washington, and tradition says that it hung in this pew. My first recollections of this chandelier were after the altering and rebuilding of the church in 1809. There were galleries on three sides of the church, which were comparatively short on the east and west extremities, while the one on the south side opposite the pulpit was long. The main door of the church was on the east side on Third Street. There was a smaller door on Arch Street toward the west end, corresponding therefore to the western aisle. There was another small door on the north side near Third Street. This opened upon a wide passage extending west from Third Street. On the north side of this passage was a high row of buildings occupied partly for stores, a carpenter shop, etc., and partly by our congregation for a lecture-room. On the western extremity of this building was a school-room, to which I once went as a pupil. The tower was on the west end of the church building. It was made of brick and was surmounted by a wooden spire, and there was a room under the tower occupied as a carpenter shop. Dr. Ashbel Green, former colleague of Dr. Sproat, was the senior pastor of the church, and Jacob J. Janeway was his colleague. The sexton was Mr. Lesley, a cabinetmaker, and the chief undertaker of the church. The church building stood some distance back of the legal line on Arch Street, so that there was a very broad pavement; and on every Sabbath morning, as soon as the services had commenced, iron chains were drawn across Arch Street and Third Street to arrest the passage of vehicles, that the congregation might not be disturbed. This privilege, which was granted in those days very respectfully to our own and other churches, was afterwards withdrawn as trespassing upon the rights of the masses. In 1808 complaints were made respecting the stability of the spire of our steeple. These complaints were considered to be well-founded, and the spire was taken down. As the congregation was then very prosperous it was determined to remodel

the whole building. Accordingly the structure was entirely demolished, except the north, south, and east walls, and in its reconstruction the space formerly occupied by the steeple was taken into the main building, which was thus greatly enlarged. The old and venerable mahogany pulpit with its appurtenances disappeared, and a neat wooden pulpit, ornamented with some carving, with a staircase on either side and a precentor's desk in front, now occupied the west end of the building. The middle aisle was now the long aisle of the church, extending east and west. The pews also were modernized, being much lower and furnished with cushions. The galleries were reversed, so that there were now two long ones and one short one, the last being at the eastern extremity. Glass chandeliers for candles, including General Washington's, appeared at regular intervals, while candelabra were affixed to the pulpit. Churches in those days were very seldom warmed. Little foot-stoves, or hot bricks, enveloped in carpeting, were often brought in by servants for the comfort of the elderly and the invalid. Just about this time stoves were introduced into our church, with their long, black pipes, extending nearly the whole length of the building and under the galleries. Wood was burned at that time, and much inconvenience was sometimes produced from the droppings of a dark fluid from the joints of the pipes. The whole interior of the building was painted white, and had a very pleasant, cheerful look. The windows were large and numerous. The exterior of the edifice was now roughcast, of a dull light color, which gave it a neat appearance. But, after all that could be said for it, the church, as reconstructed, was a long, narrow, barn-like affair, without ornaments or architectural pretensions of any kind.

The congregation re-entered their building in 1809, a large, prosperous, and united body of people. The eloquent Dr. Green was much beloved, and although often weak and nervous, always attracted large assemblies, while his less admired, but excellent colleague, Dr. Janeway, was heard with respectful attention. The church was, however, destined to sustain a great loss by the removal of their senior pastor to the presidency of the College of New Jersey at Princeton, to which situation he

was elected in June, 1812, upon the resignation of the venerable Samuel Stanhope Smith.

The duties of the congregation were too onerous for Dr. Janeway, so that an assistant became necessary. Under these circumstances Mr. Thomas H. Skinner, then about twenty-two years of age, was called to this important position. He was a young man of great talent and piety, exceedingly enthusiastic under the impulse of a warm imagination and a strong desire to do good. His style of preaching, which was very eloquent, was exceedingly diverse from the grave and didactic soundness to which this church had been accustomed. His voice and his manner corresponded to the intensity of his feelings, and he poured forth in tones of fervid eloquence, not only the blessed invitations and promises of the gospel, but also the terrible threatenings and denunciations of the law, not infrequently broaching sentiments which were thought to be not quite orthodox, and which were afterwards denominated "new school" doctrines. The excitement, therefore, was great, and at the time I left college, in 1814, was approaching its crisis. The old elders of the church, and a large number of the congregation, were so decidedly opposed to his preaching that Mr. Skinner eventually resigned his place and retired with twelve or fifteen families to a building on Locust Street, above Eighth, where the Musical Fund Hall now stands. His popularity greatly increased, and he became so strong that his friends succeeded in erecting a handsome building, which still exists in Arch Street, above Tenth. Here Dr. Skinner was so much favored as to organize a strong and devoted church, which, notwithstanding some reverses, owing to change of pastors, is now exceedingly prosperous under the pastoral care of Mr. Withrow. Soon after this event Dr. Janeway resigned his office in the church and was elected a professor of theology in the new theological seminary at Allegheny City, while Rev. Mr. Sanford, of Brooklyn, N. Y., became pastor of our church. He was a young man, and acquired much reputation as a speaker and pastor. He had lately been married. His coming was full of promise, and his preaching was generally very acceptable, so that the church was well attended, and for a time everything

seemed to be doing very well. Nevertheless, a secret dissatisfaction existed among a portion of the congregation as to the teachings and doings of the new pastor, while enthusiastic devotion prevailed among the rest. Most lamentably, this division extended to the elders and leading members of the church, so that much dissension resulted, and efforts were made both to remove and to retain Mr. Sanford. Such a state of things could not continue. Finally, the friends of the pastor, led by such excellent men as Alexander Henry and Matthew Bevan, determined to withdraw, while Mr. Robert Ralston, Mr. Charles Chauncey, and others of equal importance, adhered to the old church. But before the unnatural and unfortunate separation was accomplished the Rev. Mr. Sanford was taken ill and died, and many of us trusted that the party feelings engendered would be allayed by this solemn dispensation of Providence. It is mournful, however, to record that this was by no means the case. The feelings of both parties had become too much excited for reconciliation. Consequently, when the funeral services of Mr. Sanford had been performed in the church, all his friends, amounting to nearly one-half of the congregation, retired and organized themselves into a new church, and soon afterwards erected a commodious building at the southeast corner of Eighth and Cherry Streets. They procured as pastor the Rev. John McDowell, who for some twenty or thirty years had been a most acceptable and successful pastor at Elizabeth, N. J. The Second Church, thus reduced in numbers, obtained the services of the Rev. C. C. Cuyler, an influential clergyman of the Dutch Reformed Church, of Poughkeepsie, N. Y.¹

¹One of the innovations of Mr. Sanford to the old quiet habits of the Second Church was his practice of calling upon all new members to stand up when their names were read and to give their assent to the great gospel principles of the Church and to enter into covenant with the people. In those days also it was customary at the administration of the Lord's Supper to have narrow tables, covered with white cloth and furnished with benches, extending down the aisles. To these all the communicants resorted while the elements were passed along. When some retired to their pews others took their places, so that two and even three tables were often thus filled, at each of which addresses were made by one or more clergymen. Formerly, moreover, it was cus-

In the course of a year or two it was deemed expedient to dispose of the property at the corner of Third and Arch Streets, and to erect a new building in Seventh Street, south of Arch, on the east side. The front of this building was of marble, and the interior very chaste and commodious. The pulpit was built, somewhat in the form of a mausoleum, of pure white marble on a platform about a foot high. It was about fifteen feet long and about five feet high, a complete parallelogram, at the middle portion of which was another piece of marble, five feet in length and two or three feet in height, surmounted by the cushion, in front of the pulpit, while below there was a communion table of mahogany, somewhat carved and ornamented, and covered with a slab of black marble. In the rear of the pulpit and in the recess was a tablet of white marble in memory of the first pastor, Gilbert Tennent.¹

It is a painful fact to state that neither of these two congregations, although thus well furnished with new buildings and new pastors, was at all prosperous. After many years Dr. McDowell was compelled to resign his position; and it is only within the last few years that the congregation has been much increased. It is now thriving under the care of Rev. Alexander Reed. In Seventh Street we lingered and dwindled in numbers from deaths and removals under the care of the Rev. Dr. Cuyler, and, after his death, under the Rev. Dr. Shields, now professor in the College of New Jersey.

In 1865, upon the retirement of Dr. Shields, the Rev. E. R. Beadle, who had been a missionary in Syria, and a pastor in New Orleans and also in Hartford, Conn., became our pastor. He had made a great reputation, especially as an earnest and

tomary on the Friday evening previous to the communion to distribute little lead tokens to each communicant, and it was the business of the elders to collect these as each table was filled, and before the elements were distributed. This practice, whatever may have been its utility, had been abandoned by our Church. I myself, however, well recollect its regular enforcement.

¹This tablet is to the memory, not only of Gilbert Tennent, but of George Whitefield as well, "to whose evangelistic labors the church owes its existence."—E. B. H.

eloquent preacher, a reputation which he fully maintained upon his arrival in Philadelphia. The church improved very much, but not with sufficient rapidity to satisfy the mind of our pastor, to say nothing of many of our people. The cause was attributed to the removal of influential Presbyterians from the eastern to the western part of the city. Hence, after much discussion, it was determined to sell our present church building and erect another in a more promising situation. The sale was soon effected by auction, and we, therefore, most unfortunately had no place to go to, and, what was a still more unfortunate circumstance, there was the greatest difference of opinion as to what would be a suitable location. We made a temporary engagement at Horticultural Hall, on Broad Street above Spruce, a place which proved to be very uncomfortable, and did not, therefore, in any way contribute to harmonize our sentiments. After considering various propositions, we determined to purchase the lot at the corner of Twenty-first and Walnut Streets, in the autumn of 1867. But even this resolution, although supported by a handsome subscription for the lot did not quiet our troubles. Early in January, 1868, some of our most influential people were anxious to accept a proposition to merge ourselves with the congregation in Arch Street, above Tenth. This was again the source of great difference of opinion and debate. The congregation being nearly equally divided on the subject, an appeal had to be made to the Central Presbytery of Philadelphia, who almost unanimously refused to sanction the proposed union. Notwithstanding this decision, it was impossible for some time to settle upon a locality for the church. Various points were suggested, examined, and voted upon, and it was not until the 22d of June, 1868, that a decisive vote was given in favor of the lot on the corner of Twenty-first and Walnut Streets. The ownership of the lot had by this time changed hands, and we had to give \$7,000 more than would have been required in the fall of 1867; and, moreover, although a very large majority of the opponents still adhered to the old church, still we lost several of our most influential and wealthy families. Nevertheless, the determination to go forward in what seemed to us a great and important

work for the cause of religion in general, and especially for Presbyterianism in this section of the city where a church was very much wanted, and where a population, cultivated and influential, was rapidly increasing, was rewarded by the obtaining of subscriptions amounting to some \$33,000. A highly architectural plan was prepared by Hr. Henry A. Sims, and ground was broken on the 26th day of March, 1869, and since that time we have steadily persevered under many discouragements and difficulties in the prosecution of our work, until now, in February, 1872, the walls have been erected, the roof has been finished, and the work is so far advanced that we hope to enter the building before termination of the coming spring. In November, 1868, with a view to securing a regular attendance of our members, and to increase our numbers, we commenced the erection of a plain building on the southern extremity of our lot. To this building we transferred our old pews, gas-fixtures, and part of the pulpit, and secured in this way quite a home-like, though humble, place of worship, which we occupied with mutual congratulations on the 17th of January, 1869. This experiment has been quite successful, inasmuch as our income is now sufficient for our annual expenses, including \$4,000 for the salary of our pastor, and there have been so many additions to our membership that seats can hardly be provided for them. We trust, therefore, that a very good nucleus has now been formed, under the blessing of Providence, for the resuscitation of the old Second Presbyterian Church to its former influence and usefulness at home and abroad.

“A sketch of the connection of the Hodge family with the Second Presbyterian Church of Philadelphia, collected by the oldest survivor of the family at this time (1870), from early recollections and accounts occasionally given by friends and relatives of a former generation.” (This is copied from the paper of Sally Hodge, wife of William L. Hodge, of Washington, and formerly Sally Bayard.)

At the time of the formation or collecting of the Second Presbyterian Church, Mr. Andrew Hodge (the first), with his

son-in-law, Col. John Bayard, and his brother, Mr. Hugh Hodge, were among its most able and zealous supporters, and contributed largely by money and personal influence to the erection of the brick building at the corner of Arch and Third Streets. Here each built a pew, which, in process of time, was transmitted to their successors respectively. A congregation, large for that time, was soon collected, and the first pastor was the Rev. Gilbert Tennent, whose descendants remained in the church until within a very few years (say 1860). After the death of Mr. Hugh Hodge, his widow, the much respected and venerated Mrs. Hannah Hodge, having no children living, proposed to her nephew, Mr. Andrew Hodge, that he should take her pew as his, reserving for herself a seat in it, thus leaving his father's pew to Dr. Hodge. That transfer could not be made without the consent of the trustees of the church, as by the charter there must be a sale (in fact, but nominal in this case) to render the transfer legal. This was early effected, and the fifth pew from the pulpit on the south side of the middle aisle became the possession of Andrew Hodge, and the first pew from the pulpit on the north side of the same aisle was the property of Dr. Hodge. On his death it rested with his widow as the guardian of his sons, then children, and (so) remained during her life. It is now the property of Dr. (Hugh L.) Hodge. (Subsequently it belonged to his son, Dr. H. Lenox Hodge, a ruling elder in the church.)

THE ANNUAL REPORT OF THE EXECUTIVE COUNCIL
OF THE PRESBYTERIAN HISTORICAL SOCIETY,
FOR THE YEAR ENDING JANUARY 8TH, 1903.

In reviewing the events of the past year we find that it was a year of expectation, centering in the commemoration of our semi-centennial anniversary. Sentiment claimed the right of way—the right of suitable expression. The memories of half a century cast a pleasing spell upon our hearts. We had reached a point in our history when we could pause and muse over humble initiatives, trace the slow but steady growth of the Society, recall the names and endeavors of those who bore the burdens of the years, estimate results, and render tribute to whom tribute was due. In this retrospect we find ourselves under the quickenings of a long-extended period which was luminous with saintly men, laudable aims, and self-sacrificing endeavors. The year of expectation was crowned at its close with an anniversary, the memory of which lingers in our hearts as the strains of a sweet song. On that occasion we stood, as it were, upon the mountain top, and in remembrance of what had been accomplished we could exclaim, "Hitherto hath the Lord helped us."

In the midst of our jubilations notes of a minor strain fall upon our ears, reminding us that whilst the work goes on uninterruptedly there are limitations set upon the duration of the workers. At almost every annual meeting of the Society we are called upon to note the departure from this world of some of our fellow-members. After a long and honorable connection with the Society, Rev. Douglas Kellogg Turner, of Hartsville, Montgomery County, Pa., departed this life. He may be regarded as belonging to that group of saintly workers who have written their names large in our annals by their patient and persevering labors. He was gifted not only with a saintly, but with a historical spirit. His presence at our meetings was a benediction and his faithfulness an inspiration.

More recently we have been called upon to mourn the death

of Rev. Dr. William Wilson Barr, Secretary of Foreign Missions of the United Presbyterian Church. Dr. Barr was a Life Member of the Society, and until within the past few years was a member of the Executive Council, and as such both active and prominent in its early history. Whilst we mourn their loss we are nevertheless comforted by the thought that we have been permitted to be fellow-workers with men whose virtues and graces gave them eminent distinction.

From the report of the Librarian, Rev. Dr. William L. Ledwith, we learn that the work of sifting the library still goes on. A great quantity of material which was of no value to the Society has been sold, yielding to the treasury the sum of \$1,698.60. Additions of books and pamphlets are constantly being made by gift or purchase, which are classified and catalogued. More than eight hundred of these have been added. During the year thousands of religious newspapers were arranged according to dates, wrapped in heavy paper and filed. They should be bound in order to be available for convenient reference. Eight hundred and thirty-two of the current religious newspapers have been carefully examined, the historical data contained therein noted in the card catalogue, and many of the books and pamphlets referred to have been written for. The section on Biography is now arranged alphabetically. The same method has been adopted in the arrangement of works of ministers. The use of the library by personal visitation and by correspondence is steadily increasing. Much yet remains to be done in the way of examination of books, and cataloguing their historical references, which demands the constant attention of those having charge of the library.

The Chairman of the Committee on Gallery and Museum, Alfred Percival Smith, Esq., reports that five additional oak screens and four new show cases have been added to the equipment. Their general arrangement makes it possible to display our historical material to much better advantage. Probably the most interesting event of the year has been that of the semi-centennial exhibition. Its success was largely due to the generous responses of the friends of the Society throughout the country. It is impossible to give a description of it in this report

which would do it justice. Among the articles exhibited were a cane and brick from the old Tile House, at Newcastle, Del.; the portrait of Roeloff de Haes (the poet), one of the pioneers of Delaware and a member of the Presbytery of 1713; a pair of old Dutch waffle irons presented to him about 1682; the writing desk of Rev. Francis Makemie, and a letter written by him. Interesting exhibits were made of historical material pertaining to the Reformed Church in America, the Southern Presbyterian Church, the Cumberland Presbyterian Church, the Reformed Presbyterian Church, the Reformed Church in the United States, the Associate Reformed Presbyterian Church of the South, and the Welsh Calvinistic Church in the United States. This is the first occasion upon which these several bodies have all been represented. It is to be hoped that these collections, which are of great value and interest, may not only be made permanent but gradually increased. There were also medals and tokens from the Robert Shiells Collection, an interesting collection of silver and pewter communion plate, a collection of gavels of the Moderators of the General Assembly of the Presbyterian Church in the United States of America, an old chain which was used to prevent vehicles passing the Old Pine Street Presbyterian Church during the hours of worship; a hair-cloth chair and table cover associated with the General Assembly before its division, a massive lock and key belonging to an old church in Bucks County, a water-color representation of the Van Rensselaer arms. This committee is deserving of the most cordial commendation for its painstaking efforts in connection with the recent anniversary, and the catalogue about to be issued by it of the semi-centennial exhibition will doubtless prove to be of considerable interest, especially to those unable to be present on this occasion, and will be preserved.

The Committee on Membership, of which Rev. Dr. Edward B. Hodge is Chairman, reports an increase of six in the number of life members and of one hundred and thirty-nine annual members. These gratifying additions not only increase our revenues but lead us to indulge the hope that we may be able to lay tribute upon their sympathy and coöperation in promoting the aims of the Society.

The Committee on Literary Sessions, of which Rev. Dr. S. T. Lowrie is chairman, reports that no literary sessions were held during the year. This was partly owing to the failure of the arrangements made for the period preceding June and partly due to the uncertainty as to the most suitable time for holding the fiftieth anniversary of the Society. Whilst the date for the celebration was undetermined it was thought to be inexpedient to arrange for a literary session subsequent to June. Moreover, the arrangements for the anniversary fell largely on the same persons constituting this committee.

The Committee on Publication, of which Rev. Dr. John Peacock is chairman, reports that volume one, consisting of six issues of the JOURNAL, containing four hundred and forty pages, with a complete index, has been completed. During the year Rev. Dr. Henry C. McCook tendered his resignation as editor of the JOURNAL on account of the condition of his health. Since then it has been under the direction of the Committee on Publication.

The report of the Treasurer, Dr. De Benneville K. Ludwig, shows that we began the year with a balance of \$1,424.60; the year's revenue amounted to \$4,669.38, making a total of \$6,093.98, of which \$2,507.00 have been invested for the Endowment and Library Funds, and \$3,133.73 have been used for current expenses, leaving a present balance of \$453.25. Our expenses have been unusually large during the year on account of taking out a five-years' insurance policy, the publication of the JOURNAL, and the semi-centennial celebration. In this connection it is proper to call attention to the fact that Dr. Ludwig will complete his twentieth year as treasurer of the Society in a few weeks.

The House Committee, of which Rev. Dr. David Steele, Jr., is chairman, reports that apart from all public assemblages over seven hundred persons have visited the rooms of the Society. During the month of May it was our privilege to welcome the members of the General Synod of the Reformed Presbyterian Church to our rooms.

It would afford us pleasure to mention by name those whose labors were heavy and exacting, and who gave their time and

labor so cheerfully to the good of the cause. Many of our fellow-workers are deserving of our most cordial commendation. We know them and prize both their work and their worth.

We now turn from the past to the future, because the past is for the future. We stand upon the threshold of the remaining half of the first century of our existence. It has been said, "New times, new seasons, doth a new song inspire." We have entered upon a new era. Are we ready to sing a new song? As the result of the first fifty years of our existence we find ourselves highly favored so far as location is concerned. At present our facilities are ample enough for immediate needs, though at times we feel ourselves to be hampered for want of room. We have sifted our library, and are constantly making additions to it. Provision has been made for special collections along the lines of Creed, Cultus, and Polity. The Gallery and Museum Department has been phenomenally developed. We are therefore well equipped for an enlargement of our work. In entering upon this new era in our history we ought to expect and labor to mount to a higher plane. The question might be considered whether it would be wise to reorganize our committees by dividing them into sections to each of which a special department shall be assigned. Some of our committees could be enlarged to advantage whilst the membership of others could be diminished.

In view of this suggested enlargement let us examine the objects of the Society as set forth in its Constitution. We read: "The objects of this Society shall be to collect and to preserve the materials and to promote the knowledge of the history of the Presbyterian Church in the United States of America." Looking back upon the past fifty years we find that the main efforts of the Society have been to collect and to preserve historical material. The third feature of our object has been largely held in abeyance to the work of collection and preservation. The subordination of the last feature to the development of the first two was consistent with the aims of the Society. There is a time for everything. The time for the development of the third feature could not come until the other two had been largely developed.

Within a few years past it has been felt that the Society was not measuring up to the standard set by the fathers. An examination of the original intent showed that they had in view a Society which should meet from time to time for the reading and discussing of papers, and in order that this might be done by the Society an Executive Council was formed to transact the business of the Society. It was such a feeling that the original purpose of the Society had not been accomplished which led to the formation of the Committee on Literary Sessions. This is, indeed, one of our most important committees, the one which has most to do in actualizing the highest aims of the organization. Another forward step was taken in the publication of the JOURNAL for the wider dissemination of the knowledge thus acquired.

Our present status is therefore in every way favorable for the full realization of all the purposes of our Society. We have collected and preserved a vast quantity of material in our library and museum. We have a Standing Committee to provide for the reading and discussion of papers. We have a JOURNAL published quarterly for the dissemination of our historical knowledge. What now are some of the lines along which we are to work? Of course, we are to go on with the good work of collecting, preserving, and completing our material. We ought to have at least three literary sessions every year. And above all, special effort should be made to develop the interest of the members of the Society in original research. It is a question worthy of some consideration whether more time should not be given to the aims of the Society than to the transaction of business. The Council, perhaps, devotes itself too exclusively to business. If this cannot be obviated, then would it not be wise to arrange for more time to be given by the Society for historical study? We should be more than mere custodians of historical material. We should not be satisfied with providing material for the use of students of history. We ourselves should be students and producers of historical knowledge. Whilst these suggestions may not be the wisest to govern us, it is nevertheless possible for us to plan for greater things in the future. The men of the past were faithful to their trust,

and measured up to the demands of their time. We have obligations to the future. We should be willing to consecrate ourselves to their fulfillment.

Very respectfully,

JAMES CRAWFORD, Chairman.

ABSTRACT OF THE MINUTES OF THE ANNUAL
MEETING.

The Annual Meeting of The Presbyterian Historical Society was held January 8th, 1903, the President, Rev. Dr. McCook, in the chair. The meeting was opened with prayer by Rev. W. P. Fulton, D. D. Rev. Dr. James Crawford, Chairman of the Executive Council, read his report, which will be found printed in full on the preceding pages. The Treasurer, De Benneville K. Ludwig, Ph. D., presented his annual report, as follows:—

DR.	
To balance, January 1st, 1902,	\$1,424 60
One hundred and eighty-nine annual dues,	945 00
Eight life memberships (for General Endowment Fund)— namely: Rev. Dr. James Crawford, Rev. Dr. Mervin J. Eckels, Prof. W. J. Hinke, Rev. Dr. W. L. Ledwith, Mr. Henry D. Moore, Eugene I. Santee, M. D., Mrs. Charles P. Turner, Rev. Dr. Henry van Dyke,	800 00
Contributions for General Endowment Fund,	7 00
“ Gallery and Museum equipment and inci- dentals, mostly by A. P. Smith, Esq.,	228 82
“ Museum Clerk, by unknown friend,	100 00
“ current expenses, Mr. C. B. Adamson,	100 00
“ “ Mr. John H. Converse,	100 00
“ “ Mr. W. H. Scott,	100 00
“ “ Mr. T. W. Synnott,	100 00
“ “ Mr. S. B. Wylie,	5 00
“ Semi-Centennial Celebration, by Alfred Percival Smith, Esq.,	150 00
“ Rev. Dr. Crawford,	3 00
“ Journal Publication Fund, by Mr. Harold Peirce,	60 00
“ Rev. Dr. Black,	10 00
“ Rev. Dr. McCook,	8 60
“ Rev. Dr. Benson,	5 50
Sale of Journals,	49 30
“ books (for Library Maintenance Fund),	1,698 60
“ pictures (for Gallery and Museum Accession Fund),	7 50
Interest from investments,	169 60
“ bank deposits,	21 46
	\$6,093 98

ABSTRACT OF THE MINUTES OF THE ANNUAL MEETING. 53

CR.

By Library Maintenance Fund (temporary investment), . . .	\$1,700 00
“ General Endowment Fund,	807 00
“ Salaries,	1,052 00
“ Insurance, five years,	426 80
“ Library equipment, accessions, and incidentals,	225 79
“ Gallery and Museum equipment, accessions, and incidentals,	520 54
“ Society’s printing, postage, etc.,	75 89
“ Printing and mailing Society’s Journal (net cost, \$304.35),	437 75
“ Semi-centennial expenses, in part,	294 96
“ Publication of Shiell’s <i>The Story of the Token</i> ,	100 00
“ Balance, January 1st, 1903,	453 25
	<u>\$6,093 98</u>

The above balance is divided as follows:—

Library Maintenance Fund,	\$186 19
Gallery and Museum Equipment Fund,	252 65
“ “ Accession Fund,	7 30
Current Expense Fund,	7 11
	<u>\$453 25</u>

The Endowment Fund is divided as follows:—

The William C. Cattell Memorial Library Endowment Fund,	\$1,600 00
The James Latta Memorial Gallery and Museum Endowment Fund,	1,000 00
The General Endowment Fund, interest for current expenses,	3,216 28
Total amount of Endowment,	<u>\$5,816 28</u>

The following gentlemen were elected officers for 1903:—

President:

REV. HENRY C. MCCOOK, D. D., Sc. D., LL. D.

Vice-Presidents:

REV. J. H. M. KNOX, D. D., LL. D.,¹

SAMUEL C. PERKINS, Esq., LL. D.

Honorary Vice-Presidents:

The Moderator of the General Assembly of the Presbyterian Church in the United States of America.

The Moderator of the General Assembly of the Presbyterian Church in the United States.

The Moderator of the General Assembly of the United Presbyterian Church of North America.

¹Since deceased; and on April 20th, 1903, Rev. Edward B. Hodge, D. D., was elected by the Executive Council to fill his unexpired term as vice-president.

54 ABSTRACT OF THE MINUTES OF THE ANNUAL MEETING.

The Moderator of the General Assembly of the Cumberland Presbyterian Church.

The Moderator of the General Synod of the Reformed Presbyterian Church.

The President of the General Synod of the Reformed Church in the United States.

The President of the General Synod of the Reformed Church in America.

Honorary Directors :

MR. CHARLES B. ADAMSON,	MR. ROBERT C. OGDEN,
JOHN H. CONVERSE, LL. D.,	MR. WILLIAM H. SCOTT,
MR. WILLIAM J. LATTA,	MR. THOMAS W. SYNNOTT,
MR. WILLIAM J. McCAHAN,	MR. ALEXANDER VAN RENSSELAER.

Corresponding Secretary :

REV. SAMUEL T. LOWRIE, D. D.

Recording Secretary :

REV. JAMES PRICE, D. D.

Librarian :

REV. WILLIAM L. LEDWITH, D. D.

Treasurer :

DE BENNEVILLE K. LUDWIG, PH. D.

Executive Council :

REV. JAMES CRAWFORD, D. D., *Chairman.*

REV. B. L. AGNEW, D. D., LL. D.,	*REV. WM. L. LEDWITH, D. D.,
MR. FRANCIS OLCOTT ALLEN,	*REV. SAMUEL T. LOWRIE, D. D.,
MR. A. CHARLES BARCLAY,	*DE BENNEVILLE K. LUDWIG, PH. D.,
REV. THOMAS R. BEEBER, D. D.,	*REV. HENRY C. McCOOK, D. D.,
REV. LOUIS F. BENSON, D. D.,	SC. D., LL. D.,
REV. FREDERIC R. BRACE, D. D.,	REV. P. H. MILLIKEN, D. D.,
REV. ALLEN H. BROWN,	REV. JOHN PEACOCK, D. D.,
J. P. CRITTENDEN, ESQ.,	MR. HAROLD PEIRCE,
REV. J. STUART DICKSON,	*REV. JAMES PRICE, D. D.,
REV. SHERMAN H. DOYLE, D. D.,	EUGENE I. SANTEE, M. D.,
MR. JAMES D. FERGUSON,	MR. WILLIAM H. SCOTT,
MR. H. P. FORD,	ALFRED PERCIVAL SMITH, ESQ.,
REV. L. Y. GRAHAM, D. D.,	REV. DAVID STEELE, JR., D. D.,
PROF. WILLIAM J. HINKE, A. M.	LL. D.,
REV. EDWARD B. HODGE, D. D.,	MORRIS H. STRATTON, ESQ.,
E. SMITH KELLEY, ESQ.,	MR. THOMAS W. SYNNOTT,
	MR. ALEXANDER VAN RENSSELAER.

The meeting was closed with prayer and the benediction by the Rev. Dr. Knox, Vice-President.

* Ex-officio.

EDITORIAL.

There is perhaps no greater service which a Historical Society can render to all who are interested in its pursuits than that of encouraging students to seek the "Sources" and to deal rightly with them when found. History written at second-hand may make pleasant reading, but even as literature it can have no permanence; for inevitably, sooner or later it must be written over again on the basis of knowledge acquired at first hand from the sources themselves. And, considered simply as history, such work can have no real authority, or even validity. It is in danger, indeed, of becoming actually a snare, by the very assurance it may seem to give of having been done at first hand. Nor are the results any better when the sources are sought and studied, but are dealt with ignorantly, carelessly, or unfairly. Then comes confusion, indeed, and misunderstanding, until at last some one discovers the errors or misrepresentations, and rectifies them. For in either case the final result is the same and is inevitable,—the work has to be done over again by some one competent and willing to do it rightly.

The book that stands before our own mind as furnishing the most conspicuous illustration of both sorts of failure in historical method (and hence of trustworthiness) is the anonymous *Supernatural Religion*, of which many editions appeared in the seventies, and some, we think, at still more recent dates. Few writers, indeed, ever made larger professions in the way of consultation of the sources and authorities, and few ever gathered their citations into a more imposing array of learned foot-notes. The mind of the reader received through the eye an impression of a very wide and accurate scholarship on the part of the author. It was only as Bishop Lightfoot began to subject this mass of citations to the scrutiny of his keen eyes, and to publish the results in his famous series of essays in *The Contemporary Review*, that an ordinary reader of *Supernatural Religion* became gradually aware of the sort of historical method by which that book had been constructed. It plainly appeared in only

too many cases that the author had not verified his references, and that he was open to more than a suspicion of the craft of multiplying authorities which he had not personally examined and tested. It appeared even more plainly, if that were possible, that he had misrepresented many of the authorities which he had examined, if not deliberately, then with a mental twist and bias that put him out of court altogether as an untrustworthy witness.

The ordinary instances of wrong method and untrustworthy results which meet one at every turn in his historical studies proceed no doubt from motives less reprehensible, and a mental bias less perverted. They arise sometimes, it is true, from the inevitable limitations of a partisan spirit, but more often from mere mental indolence which shrinks from the severe discipline essential to accuracy, and is satisfied to incorporate the undigested and loosely apprehended results of other people's work at second hand. But the consequences of wrong method in historical work are equally vexing and disastrous, whatever be the motive that lies behind them. No explanation or apology as regards the writer's limited opportunity or experience affects in any way the grim fact of his misrepresentations, or averts the inevitable consequences,—that his work has to be done over again. And such results serve to illustrate, perhaps even to justify, the remark with which we opened, that a historical society can hardly do a better thing than to encourage students to seek the sources of history and to deal with them rightly when found.

It is such work alone that should make any appeal to a historical society. It is such standards of work that should be illustrated in its publications. And one may fairly add that the historical societies themselves have done something to create and foster the higher standard which now clamors everywhere to be recognized. Their remaining function is simply to live up to it and to encourage others so to do.

And for that latter office there is a peculiar opportunity in the periodicals which have become the official organs of many such societies. The danger before such a periodical lies in the effort to make it "popular," an attempt that is more likely to

offend the student and the serious-minded than to please the people. Its real opportunity is in the fact that it seeks truth rather than popularity. It encourages the sort of work for which there is no market in popular magazines nor ever can be. And on the other hand it may legitimately expect of its contributors a degree of painstaking and scrupulous accuracy that measures up to the opportunity.

The particular sphere that seems to be open to this JOURNAL lies, first, in the exploration of the sources of the history of the Churches represented in the Society and in making accessible the records of general, local, and personal history by trustworthy transcripts; and, secondly, in the covering of larger or smaller areas of the history by careful studies based upon the actual sources. The sphere both for research and narration is ample indeed. And as to its interest, who, that had once come under the spell, could question the interest of a true transcript of the religious life of the past, be it the record of a great movement in Christianity or be it merely a Christian's name come down to us on the fly-leaf of a well-thumbed psalm-book?

Enough has been said to suggest the hopes and views with which the conduct of the JOURNAL has been undertaken by its present editor. He is unconscious neither of the opportunity nor the obligation of a periodical such as this. He knows, at the same time, how much easier it is to discover an opportunity than to fill it; how little, also, of capacity or attainment he can contribute to that result. He feels dependent largely upon the tried devotion of his colleagues of the Editorial Committee, who have brought the first volume of the JOURNAL to a worthy completion. He would suggest to the contributors to this periodical that it is they and not he on whom its reputation as a trustworthy historical authority must finally depend. And he hopes for the interest and coöperation of his fellow-councillors and members, venturing to remind them that, more than anything beside, the JOURNAL stands for the visible fulfillment of the aims and ends for which the Society exists.

RECORD OF NEW PUBLICATIONS

RELATING TO PRESBYTERIAN AND REFORMED CHURCH HISTORY.

[It is the purpose of this department, beginning with this number of the JOURNAL, to set forth a continuous record of such publications as bear upon the history of the Churches represented in the Presbyterian Historical Society, or of so many at least of these publications as the eye of the editor may be able to discern. The official minutes of current sessions of the various synods and other governing bodies are received and preserved on the shelves of the Society's library; and there they are quickly transmuted into history with the passing years. But dealing as they do at the date of their issue with the present rather than the past, they are excluded from the field of this review. In the case of each publication a full bibliographical entry will be made, and in the case of many this will be followed by brief elucidations or comments. For these the editor is responsible, unless appended initials should indicate another hand.]

FAITH AND LIFE: Sermons by George Tybout Purves, D. D., LL. D., late Pastor of the Fifth Avenue Presbyterian Church, New York; sometime Professor in Princeton Theological Seminary. With an introductory note by Benjamin B. Warfield, D. D., LL. D., Professor in Princeton Theological Seminary. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1902. 8vo, pp. xxx, 377; cloth.

This volume of the sermons of the late Dr. Purves was projected by friends of his in the Board of Publication, and intended to stand before the Church as a permanent memorial of the man. The project was taken up and carried forward by some of his old colleagues at Princeton Seminary, in connection with Dr. Craven, in the same spirit. That which Dr. Warfield modestly calls "an introductory note," is in reality a masterly sketch and characterization, from which one is able to carry away a distinct impression of Dr. Purves's personality and career. It is, perhaps, the more effective by being brief.

George T. Purves was born on September 27th, 1852, in the brick house on South Ninth Street, Philadelphia, to the north of the Friends'

Meeting-House which stood until very lately at the junction of that street with Spruce. He was born into an atmosphere of perfect refinement, of pure religion, and of bright sunshine. The household fulfilled the type of middle-century Philadelphia Presbyterianism at its perfection,—well-born, neglecting nothing of social grace, cultivated and well-to-do; characterized at the same time by a depth of moral feeling and an outward carefulness that marked it off from worldly society. What distinguished the Purves household from others where like traditions obtained was the extraordinary loveliness of the couple who were its heads. You could not say that one seemed purer than the other, or more genial, or more winning; you thought of them together and yielded your heart to an undivided allegiance.

In this atmosphere Dr. Purves grew up, and this inheritance of moral beauty, of sunny heartedness, and of social charm, enveloped and penetrated his whole being. As a boy, he was just what he continued to be as a man—small, dark-skinned, strung on vibrating wires, always in motion, irrepressible, bubbling over with vivacity and fun. We do not think he gave his companions an impression of unusual mental endowments, and we rest under the conviction that his success in life was the result of character, of faithfulness to duty, and of unremitting application, rather than of any native genius. He became a clear thinker rather than a great one, the loyal adherent and expounder of a school of theology and of Biblical criticism, rather than a great independent scholar. In this he but followed his natural bent, and found his appropriate sphere.

Dr. Warfield has relieved us from the necessity of tracing the honored career of Dr. Purves, whose life, indeed, after his graduation from the University of Pennsylvania in 1872, passed beyond the sphere of actual observation, though not beyond the love, of the present writer.

It must, however, be remarked that no one can understand the later years of Dr. Purves's life who is not aware that they were passed consciously within the encroaching shadow of diabetes. Within this shadow he lived and worked, and was the man of sunshine still. Some have thought that he knew just how many years he had to live, and resolved to fill them so full of labors that each one should count double. This is what accounts for the strenuousness, and at times almost breathless intensity, of his later years. Such a method of life had its drawbacks, doubtless, and old friendships had to grow content with a hand clasp and the familiar radiant smile as he swiftly passed by. But on the whole it was the best method of life, not for his work's sake only, but for his own sake amid the shadows where he stood. And it could not be for long. Dr. Purves passed away in New York City on September 24th, 1901. Being in his Master's presence, he has but gone back to his native sunshine.

THE JOURNAL OF THE REVEREND SILAS CONSTANT, Pastor of the Presbyterian Church at Yorktown, New York, With some of the Records of the Church and a List of his Marriages, 1784-1825, together with Notes on the Nelson, Van Cortlandt, Warren, and some other Families mentioned in the Journal. By Emily Warren Roebing. Edited by Josiah Granville Leach, LL. B. Printed for Private Circulation by J. B. Lippincott Company, Philadelphia, 1903. Square 8vo, pp. xv, 561; cloth.

The contents of this book are sufficiently described in the ample title-page, though even that fails to indicate the stores of genealogical information concerning a great number of families who were in some way related to the ministries of Mr. Constant. Mr. Constant himself was the leading spirit of the Associated Westchester Presbytery, a body affiliated with the Associated Presbytery of Morris County, N. J., originated by Jacob Green. (See *Gillett*, Vol. I, chap. XI.)

This volume must always be a monument not only to Mr. Constant's pious labors, but also to Mrs. Roebing's generosity. In its form, its typography, its decoration, and general make-up, it is a delight to the hand and eye and to the æsthetic sense.

EULOGY OF REV. THOMAS CONRAD PORTER, D. D., LL. D. By Rev. Joseph H. Dubbs, D. D., LL. D., Professor of History and Archæology in Franklin and Marshall College, Lancaster, Pa. Reprinted from Proceedings of the Pennsylvania-German Society, vol. XII, 1903; n. p.; n. d. 8vo, pp. 11; stitched.

A memorial, written from full information and with feeling, of one who merits some record not only in the Proceedings of the German Society, but also in this JOURNAL. Dr. Porter was born January 22d, 1822. In his veins the blood of Scotch-Irish and German ancestors mingled. But to his heart the Germans were his own people. A graduate of Lafayette and of Princeton Seminary, he served as Presbyterian pastor for one year; the remainder of his ministry being spent in the Reformed Church. In 1849 he began his scientific career as Professor of the Natural Sciences in Marshall College; for thirty-five years he was Professor of Botany and Zoology in Lafayette College. By his botanical researches he won high reputation. His literary work is perhaps less generally known. In hymnology, at least, he gained a modest place by his careful translations of German and Latin hymns. As lately as January, 1901, he published in *The Reformed Church Review* a good article on "English Versions of the Dies Iræ," accompanied by an amended translation of

his own previously published. The latter, however, can hardly be counted among his successes. Dr. Porter died April 27th, 1902. We sympathize with the regret expressed by Dr. Dubbs that it is now apparently too late to prepare a bibliography of the literary productions of Dr. Porter, many of which he alone could identify.

JUBILEE ANNIVERSARY OF THE FIRST PRESBYTERIAN CHURCH, GOSHEN, INDIANA, and of the Pastorate of Rev. Hervey L. Vannuys, D. D., its first and only pastor. Celebrated October 13th-15th, 1902. The Synod of Indiana present. Published by the Sunday School. n. p.; n. d. 12mo, pp. 62; stitched.

A tastefully printed memorial of a half-century's history, covered by a single pastorate,—a remarkable record, indeed! Sketches of the history and of the pastor's life, so largely coincident, are given with excellent portraits and views of the church edifice.

PRESBYTERIANISM IN PERTH AMBOY, NEW JERSEY. By Harlan G. Mendenhall. Perth Amboy, N. J.: The Perth Amboy Publishing Company, 1903. 8vo, pp. 6, 93; cloth.

The history of Presbyterianism in Perth Amboy includes two disconnected periods. The first, beginning at an uncertain date, was effectively ended by the Revolution. The church building furnished stable accommodations to the British horse, and about 1785 finally disappeared. The Church itself soon after faded out. Of this first period, the volume before us furnishes a history meager indeed. The historian, no doubt, has done what he could. No genius can restore missing records.

The second period begins in 1801, with the effort to erect a new church; among the Philadelphia subscribers toward which it is interesting to note the name of Stephen Girard. From this date the organization and growth is here fully recounted, with the addition of portraits, views, and some interesting documents. The record closes with the dedication in 1902 of a new stone church, of which it is said, "the main auditorium is a perfect circle, 64 feet in diameter."

THE STORY OF THE CHURCHES. THE PRESBYTERIANS. By Charles Lemuel Thompson, D. D. New York: The Baker and Taylor Company. n. d. [1903]. 16mo, pp. 3, 312; cloth.

This is one of a series of histories of the various denominations, brief and popular in method, and intended to interest "the average church member" and "all who would know the story of the cause and growth of the denominations."

HISTORICAL ADDRESS BY THE REV. JOHN GARNSEY VAN SLYKE, D. D. *Reformed Protestant Dutch Church, Kingston, New York, On the occasion of the Fiftieth Anniversary of the Dedication of the Present Edifice, September twenty-eighth, one thousand nine hundred and two.* n. p.; n. d. 8vo, pp. 22; stitched.

The original church was built in 1679, rebuilt in 1752, and destroyed by the British in 1777. It was restored in 1790, but finally demolished in 1836. The present church edifice was designed by the gifted Minard LeFever. It is a satisfaction indeed to learn from this address that the present parish authorities are fully aware of the treasure of art committed to their custody. This is the church of which Dr. Van Rensselaer said: "This structure is an extraordinary creation; it was ahead of its time in America, and will occupy a front rank in all time."

SEVENTY-FIFTH ANNIVERSARY OF THE ORGANIZATION OF THE FIRST PRESBYTERIAN CHURCH, SPRINGFIELD, ILLINOIS: January 29th-February 1st, 1903. n. p.; n. d. 8vo, pp. 31.

THE 'BOOK OF COMMON PRAYER OUR COMMON HERITAGE. *By George B. Spalding, D. D., LL. D., Pastor of the First Presbyterian Church, Syracuse, N. Y.* n. p.; n. d. [1903.] 8vo, pp. 10.

MANUAL OF CHRIST'S CHURCH OF CATSKILL, N. Y. (PRESBYTERIAN). *Printed by Order of Session, February 7th, 1903.* n. p. 8vo, pp. 80.

The manual contains much valuable historical material.

1852-1902. ANNIVERSARY EXERCISES AND HISTORY OCTOBER 19th, 1902—First Presbyterian Church, Utica, N. Y. The Church Began Its Existence in 1794 and Was Incorporated Nov. 15, 1805. Utica, N. Y.; The Tower Press. n. d.; 8vo, pp. 80.

NOTES.

With this number of the JOURNAL, its editorial direction is assumed by the Rev. Louis F. Benson, D. D., and with him are associated the Rev. John Peacock, D. D., and De Benneville K. Ludwig, Ph. D., as an Editorial Committee.

DR. STEELE'S ANNIVERSARY.

Not very much less than one-half of the history of the Reformed Presbyterian Church in North America, since the reconstitution of the Presbytery in 1798, and still nearer the half of the history of the Theological Seminary, organized in 1807, was covered in the recent public celebration of the completion of forty years of faithful service by the Rev. David Steele, Jr., D. D., LL. D., as professor in the Seminary.

The celebration at the Seminary building in West Philadelphia, on April 1st, 1903, took the form of a public reception. An address of congratulation was made by Robert Abbott, of New York, president of the Board of Trustees of the Seminary, after which the Rev. Robert Hunter, D. D., of the Class of '74, spoke for its alumni. The Rev. Dr. J. Addison Henry, a member of the Board of Directors of Princeton University, speaking on behalf of that institution, congratulated Dr. Steele on his services to the Seminary. The greetings of the Presbyterian Historical Society, of which Dr. Steele is a Councillor, were tendered by the Rev. Dr. Henry C. McCook, President of the Society.

HUGH McCULLOCH AND HIS DESCENDANTS.

"Andrew Hodge, the third son of William Hodge, Sr., was born in 1711 in the old country.¹ After coming to America and establishing himself in Philadelphia, he married Jane McCulloch in 1739. Jane had a brother, Hugh McCulloch, an elder in the Second Presbyterian Church of Philadelphia, and a man of much influence. He was very positive in his opinions, even when science was opposed to him. He never would render assent to the declaration that the earth moves round the sun, maintaining that it was contrary to his own observation as well as to the authority of the Bible in which Joshua is represented as commanding, not the earth, but the sun, to stand still. . . .

"This Mr. Hugh McCulloch had a son who settled in Baltimore, where some of his descendants still survive. He, like his father, Hugh McCulloch, was a man of strong opinions. He entered the Revolutionary Army, and was advanced to the rank of Colonel. When war was declared with England in 1812 he could not be restrained from

¹The North of Ireland.

“entering the volunteer corps of the Baltimore militia, and with them encountered General Ross at the battle of North Point. He there received a shot which caused a fracture of the thigh. Notwithstanding this severe fracture in his old age he recovered and lived for many years on his farm near Baltimore. Here I and my brother Charles, when we were lads, were taken by mother to pay him a visit; of which visit we have very pleasant recollections.

“A daughter of Hugh McCulloch married Dr. Burkhead, of Baltimore, and they had several descendants. Another daughter married Colonel Anderson, and there are descendants from this union also. Colonel Anderson was a man of education and talent. Mrs. Anderson was the mother of Mrs. John Lapsley, and also Mrs. Pennington Shewell, and also of Mrs. ———, who married and settled in Kentucky. Mrs. Shewell died without children.

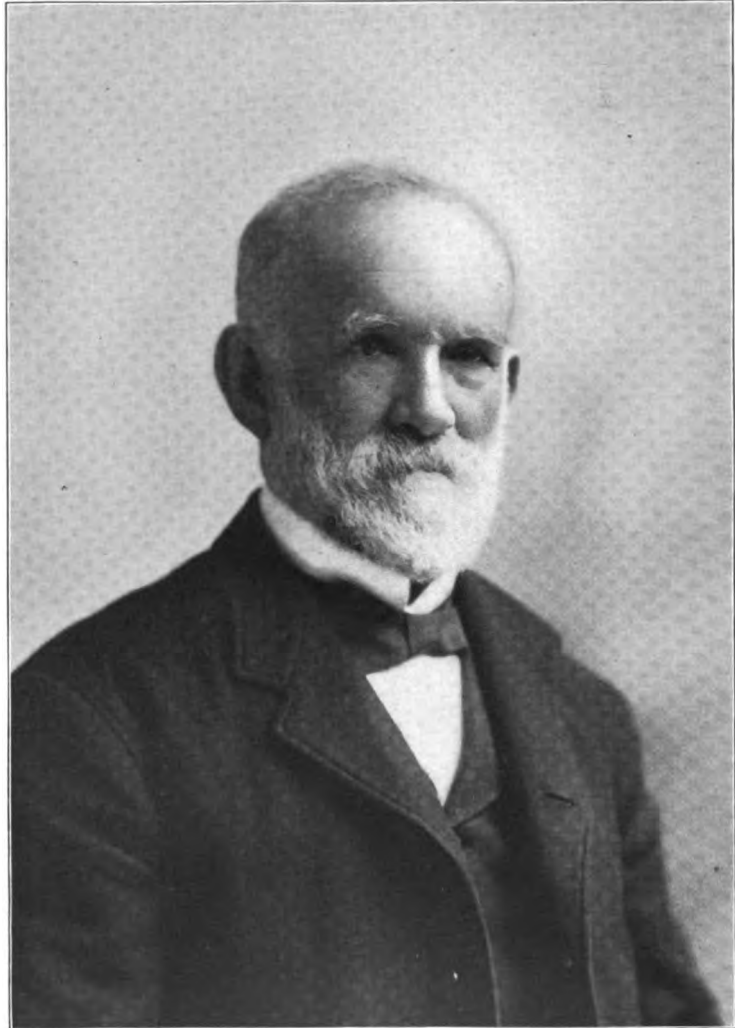
“Mrs. William L. Hodge informs me that Dr. Ashbel Green’s third wife was a McCulloch, and Dr. Green’s son, Jacob Green, a lawyer of Princeton, married also a McCulloch, the niece of his step-mother.

“These must have been the daughters of another son of Hugh McCulloch, of whom there is no record. Mrs. Jacob Green, above alluded to, still survives, and her daughter is married to the Rev. Samuel Dod, of the ‘Stevens Institute of Technology,’ Hoboken, New Jersey.”—From *Memoranda of Family History Dictated by Hugh L. Hodge, M. D.*

[NOTE.—Dr. Ashbel Green married Miss Mary McCulloch (so he spells her name), at Philadelphia, on October 3d, 1815. “She was the daughter, by his first wife, of Major John McCulloch, of Philadelphia,” and had then two brothers living in Baltimore, “or its neighborhood.” See *Life of Ashbel Green, V. D. M.* New York, 1849, pp. 385, 390.—ED.]

REV. FRANCIS MAKEMIE’S SERMON.

It does not seem to be generally known that Makemie’s famous sermon, preached at New York, January 19th, 1706–7, is to be found reprinted in full in the *Collections of the New-York Historical Society for the year 1870* (N. Y. 1871) with a fac simile of the original title-page. In the preface to that volume it is stated: “The Sermon itself has hitherto escaped the attention of historical writers, and is now reprinted from the original in the Force Collection. It is one of the rarest of American tracts.” The former part of this sentence is not literally true, as Dr. Van Rensselaer had called attention to the sermon in his *Presbyterian Magazine* for January, 1852, printing there the original title-page and dedication.



REV. J. H. MASON KNOX, D. D., LL. D.

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JAMES HALL MASON KNOX,

1824-1903.

BY JOHN PEACOCK, D. D.

The Rev. James Hall Mason Knox, D. D., LL. D., was born in New York City, June 10th, 1824. He died in Baltimore, Md., January 21st, 1903. Within these two points of time he lived a life that adorned the doctrine of God, which he professed and practiced from early childhood, and preached for nearly three-score years.

The blood of generations of godly ancestors flowed in double streams from both father and mother. The paternal ancestors came originally from the north of Ireland, while those of his mother came from Scotland. The name he bore was a happy combination of both its patronymic and matronymic origins. But it did not make its wearer of kin to those Jews whose piety consisted mainly in their having Abraham to their father. For Dr. Knox's piety was not chiefly ancestral or his standing an inheritance from his godly forbears.

His father, the Rev. John Knox, D. D., was born in Gettysburg, Pa., in 1790. He was graduated in 1811 from Dickinson College, and then studied theology under the illustrious Dr. John M. Mason, his future father-in-law. He was licensed to preach the gospel by the Associate Reformed Presbytery of Philadelphia in 1815, and in the following year (1816) ordained in New York. In the same year he was called to the pastorate of the Collegiate Dutch Church of New York City.

He remained in this responsible charge, becoming, and for twenty-five years continuing to be, its senior pastor. In its summary of his life and character, the *Manual of the Reformed Church in America* says of Dr. Knox (page 550), as we may say of his son, "His was the greatness of goodness."

The mother of Dr. Knox, the subject of this sketch, was a granddaughter of Dr. John Mason who was born in Mid-Calder, Scotland, in 1734. At the age of twenty he lectured in Latin with as graceful ease as in English. At twenty-four he became assistant professor of logic and moral philosophy in the Anti-Burgher Theological Hall. In the spring of 1761 he was ordained, and sent to America. In the summer of 1762 he was installed pastor of the Cedar Street congregation of New York. He opposed successfully the proposed establishment of an archbishopric in the colonies. He served also as a chaplain in the army of the Revolution. He died April 19th, 1792.

His son, John Mitchell Mason, the grandfather of the subject of this sketch, was born March 19th, 1770, in New York City. After graduating from Columbia College in 1789, he studied theology for two years with his father and the Rev. Dr. Livingston, of the Reformed (Dutch) Church, finishing his preparatory course in theology in the University of Edinburgh. He was licensed in November, 1792, but a few months after his father's death. The character and effect of his preaching as a licentiate will be seen by an undesigned coincidence in the contemporary letter of the Rev. John Cree on page 92 of this number of the JOURNAL. A gratifying insight into the character of his father will also be seen in the same letter. The eloquent young licentiate was ordained and installed the next year (April 18th, 1793) by the Associate Reformed Presbytery of New York as the successor of his father in the pastorate of the Cedar Street congregation. Released from this charge, May 25th, 1810, he became pastor of a colony in Murray Street. He was professor of theology in the Seminary of New York from its organization, November, 1805, until its suspension. He edited the *Christian's Magazine* from 1807 to 1809 alone, and in 1810-11 jointly with Dr. John B. Romeyn. He was provost of his Alma Mater (Columbia College) from 1811 to 1816. This position was

specially created for him, that his great executive abilities might be utilized by the college.¹ One of the first results of his administration was a decided revision of the course of study. Through ill health he resigned his pastoral charge and his connection with the theological seminary. He afterwards became president of Dickinson College, resigning in 1824. In his closing years he united with the Presbyterian Church in the United States of America. He died December 26th, 1829. Dr. Mason was eminent as a pastor and author; a founder and professor of one of the first theological seminaries in America; an earnest and zealous originator and promoter of measures advancive of Christian union and foreign missions, and a founder, secretary, and life-long supporter of the American Bible Society. Much of a like capacity, Christian spirit, and active career appeared in his grandson, Dr. J. H. Mason Knox, the subject of this sketch.

Fifty-two years after his illustrious grandfather, Dr. Knox was graduated from Columbia University, receiving from it his degree of B. A. in 1841. His Alma Mater conferred also upon him the degree of M. A. in 1844, of D. D. in 1861, and of LL. D. in 1866.

Dr. Knox was a student of the Reformed (Dutch) Theological Seminary of New Brunswick, graduating therefrom in 1845. He was licensed to preach the gospel by the Reformed Classis of New York, July 29th, 1845, at the early age of twenty years.

The next year (September 3d, 1846) he was ordained to the gospel ministry by the Presbytery of Newton, Synod of New Jersey, and installed pastor of the German Valley Church, where he remained until 1851. For two years thereafter (1851-1853) he was in charge of the Reformed Dutch Church at Easton, Pa., whence he was called to be pastor of the First Presbyterian Church of Germantown, Pa. In this relation he continued sixteen years (1853-1869). This was the longest pastorate in the history of this important church, now nearly a century old. In 1873 Dr. Knox was called to the Presbyterian Church of Bristol, Pa., where he remained until his election to the presidency of Lafayette College, at Easton, Pa., in 1883.

¹See Note, page 122.

Entering the Board of Trustees of Lafayette College in the same year (1865) with its great benefactor, Ario Pardee, Esq., Dr. Knox was chosen President to succeed Dr. Cattell at the initiation of Mr. Pardee, as is shown by Dr. Cattell in his memorial address (*Ario Pardee*, p. 23), in which he says:—

“To my honored successor in the presidency [Dr. Knox] Mr. Pardee was the same sympathetic and helpful friend and counsellor. Dr. Knox had taken his seat in the Board the same year with Mr. Pardee, and, like him, had given his hand and his heart to the work. There were but few important committees of the Board upon which both of these men were not placed; and Mr. Pardee soon learned to appreciate the high character, the learning and ability, the sound judgment and conscientious performance of duty which distinguished his colleague. When, therefore, in 1883, the presidency became vacant, Mr. Pardee at once turned to Dr. Knox (as did the other members of the Board), and besought him to take the vacant chair, and he was always to him the same steadfast, helpful counsellor that he was to me.”

The following note of Prof. Selden J. Coffin, of Easton, to Mr. Charles B. Adamson, of Germantown, is here inserted through the courtesy of the latter:—

“Rev. James Hall Mason Knox, D. D., LL. D., took his place as President of the Faculty in November, 1883, and at the following commencement, in June [24th], 1884, delivered his inaugural address in Pardee Hall, on which occasion most appropriate and cordial addresses of welcome were delivered to him, for the Trustees by Mr. Ario Pardee, for the Faculty by Prof. Addison Ballard, and in behalf of the Alumni by Hon. Robert E. James, of the Class of 1869.”

Dr. Knox remained at Easton until his resignation of the Presidency, in 1890.

The task laid upon Dr. Knox as President of Lafayette College was in itself one of great difficulty and weighty responsibility. It was all the more so, because it compelled him to follow one (Rev. Wm. C. Cattell, D. D., LL. D.) who had achieved such great popular success, and had been so exhaustive of the immediate resources of the friends of the College. But assuming it as he did, with confidence in the help from on high, and with the gracious coöperation of his most highly esteemed and beloved helpmeet, Mrs. Knox, his administration

conserved the best results of that which it followed, and kept the College in line for the great work yet to be done by it and for it. And though Dr. Knox felt constrained, after a comparatively brief administration (six years), to lay aside the burden of the Presidency, yet he remained a faithful trustee and devoted friend of the College until the close of his life.

Dr. Knox's rare executive ability, his clear intuition, and his remarkable accuracy of observation and judgment, led him to be entrusted, even burdened, with many important matters in his ministerial and ecclesiastical relations. Such matters, many of them of a delicate and difficult nature, were often, almost as a matter of course, assigned to him, with the assurance that they would be wisely and safely administered.

His comprehensive intellectual and moral grasp of a case led him to such a conclusion as could seldom be successfully opposed or refuted. The writer well remembers the first instance of this kind coming under his special notice. It was a complicated case, involving civil and ecclesiastical legalities as well as moral and spiritual considerations. Without taking any notes, and after many protracted meetings in a tedious investigation, Dr. Knox presented a report embodying the essential facts and leading principles with such a comprehensive insight and grasp that it was confirmed and commended by the civil courts that finally settled the case.

Dr. Knox's administrative ability was strikingly manifested in his pastorates of the First Germantown and Bristol Churches. Of the former, Dr. Thomas Murphy says (*The Presbytery of the Log College*, p. 314) that

"during it the contributions of the congregation to objects of benevolence were increased in a marvelous manner, so that it became one of the most liberal of our churches,"

and of the latter (*ibid.*, p. 361) that

"his services to this church [Bristol] were very valuable, among other things in that he stimulated it to a very high degree of liberality."

But his executive interest extended beyond his own congregations. He filled effectively many important positions in the interests of the Church at large. He was from its beginning an

influential supporter of the work of the Board of Ministerial Relief. He was a member of the General Assembly's Committee on Ministerial Relief, which by direction of the General Assembly (May 29th, 1876) was erected into a Board, obtaining its charter October 21st of the same year (1876). He was continued a member of this board until his death, being then the only remaining charter member upon it. He has told the writer, with great gratification, that the first collection for that board was taken up in his congregation.

Doctor Knox became a member of the Executive Council of the Presbyterian Historical Society in 1884, and so continued until 1889. In 1890 he was chosen a vice-president of the Society and was annually re-elected, the last time on January 8th of the present year (1903), but a few days before his death. He was present at the annual meeting on that date, taking a deep interest in its proceedings and closing it with the benediction. After the meeting, when all others had gone, he remained with the writer in the rooms of the Society for about an hour, speaking of the interests of the Society, of other matters connected with the Church and with former parishioners, and of some of a more personal nature. With his usual fidelity in any position that he held, he showed his practical interest in the Society by securing during the past year a number of new members (6) living in Baltimore. The sturdy Christian manhood and blameless life of Dr. Knox throughout his whole career as a minister of the gospel, in public and in private, developed in him a character that shows what divine grace can do to make a man a vessel meet for the Master's use. None excelled him in the light which shone from him, not dazzlingly, but steadily, in the good works which he did unostentatiously and unceasingly. With but little of the eloquence that thrills with instant, often evanescent, enthusiasm, he spoke with the accents of truth and conviction that were likely to result in consent to the conclusion or action that he proposed. He was a faithful preacher of the truth that he learned from the Bible and professed in his ordination vows. As a pastor he was sympathetic, devoted, and warmly loved. Without seeking or courting it he unconsciously won the confidence as well as the respect and affection of those

who knew him intimately. This was shown in the many that came to him with their troubles or sorrows, sure of his sympathy, advice and assistance. And he had a good name among those that are without as well as among those who knew more of the inner man. He was a man of pure thoughts and clean lips. In all the thirty-two years of the writer's acquaintance never was heard an unbecoming expression or a story that jarred upon the spiritual sense. Intimacy ever engendered a higher and more loving regard.

In Dr. Knox there was a remarkable combination of frankness and reticence. The former sometimes had the appearance of bluntness, and the latter sometimes verging to an appearance of haughtiness. Yet this reserve was due to a degree of diffidence that seemed strange in such a man of affairs as Dr. Knox. But it was most largely due to a modesty innate, invincible, yet charming in so strong a character. This gracious trait sometimes kept him from resenting, though not from feeling, treatment that in others would have developed an acute case of ruffled pride. There have been occasions when a righteous indignation was evidently but in vain struggling to break down his habitual reserve or self-control. But this man of God had mastered his own spirit. This reserve was also due in part to a habit of self-repression. His own high ideal or standard of what ought to be and his clear insight of the importance of the principles or interests involved, seemed often to make him feel that the results or conclusions reached did not measure up to the needs of the case. Besides, his conscientious, often excessive, self-criticism made him remarkably free from criticising others. Perhaps few have ever approached him in the unflinching and practical recognition of the parity of the ministry. This was conspicuously apparent in his demeanor toward his younger brethren in the ministry and those occupying un-prominent positions. Of such he was watchfully appreciative, his generous heart noting in them worth that many would ignore or fail to see. A talk with Dr. Knox has cheered and enlightened many a discouraged minister or parishioner, his fatherly, friendly spirit warranting and impelling him to be as frank and helpful as the circumstances would require.

As a member of the Presbytery of Philadelphia North or its legal predecessors for nearly fifty years (October 5th, 1853, to January 21st, 1903) he retained undiminished his high place in the esteem and affection of its members until his translation to the General Assembly and Church of the First-born on high. "Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. 37 : 37). The secret of this godly life and the source of his ministerial fidelity are found in his habitual consciousness and assurance of the Divine Presence, as appears in the opening and close of his inaugural address as President of Lafayette College.

"In view of the weighty responsibilities of the position I am to occupy," said Dr. Knox (p. 4), "as a hundred times already I have made it, now again my appeal is to Him without whom I can do nothing. 'If thy presence go not with me, carry me not up thence.'"

And in closing the same address (p. 17) he said :—

"With a diffidence so great that I cannot tell it, yet with a confidence so great that I cannot define it, but believe it to be of God, I take up this great work. If I am rightly here, then it shall prosper in my hands; if I am not here rightly, then it shall prosper in the hands of others, for prosper it shall—the mouth of the Lord hath spoken it. Ye that make mention of the Lord, pray for me."

Two most competent witnesses confirm the view independently taken of Dr. Knox in this sketch. Both were members of the Sabbath school of the First Church of Germantown, when Dr. Knox was their pastor. Both have known him intimately ever since, and for many years have been co-presbyters with him, one as a pastor, the other as a ruling elder. The elder has also been associated with Dr. Knox as a trustee of Lafayette College. In all the advancing relations which they jointly occupied with him as peers they have not ceased to look up to him with the esteem and affection of their youth. The Rev. Alexander Henry, pastor of the Hermon Presbyterian Church of Frankford, Pa., in his report to Presbytery (Philadelphia North) speaks of "the beneficent stream of liberality that has flowed and is flowing from the First Church of Germantown and how much Dr. Knox had to do with opening up

this fountain." "Dr. Knox was not only highly esteemed for his works' sake; he was a man greatly beloved." "His influence in the Presbytery, in the Church, and in the world at large was far reaching and always for good."

Mr. Charles B. Adamson, an elder in the Wakefield Church, Germantown, into the formation of which he came with his father, the late William Adamson, from the First Church; also a graduate and trustee of Lafayette College, writes of Dr. Knox; "He was a man for whom I had a very great deal of respect; but it is difficult to express in words one's opinion of such a man. I have heard people state that Dr. Knox was haughty, but this I know is not the case, as Dr. Knox's apparent haughtiness was due to an extreme diffidence. My earliest recollection of a minister of the gospel was in the person of Dr. Knox, and so long as he lived I was brought in contact with him more or less, and he was indeed a great man; great in his power of thought, wonderful in his power of reasoning, and with a heart as large as it is given to man to have; and I think we shall all of us by and by discover that Dr. Knox was great in his successes, as he was really successful in every undertaking to which he put his hand; and yet he seemed always to feel that he wished his successes had been greater than they seemed."

In 1845, shortly before going to the German Valley Church, Dr. Knox married Miss Louise Wakeman, the daughter of Mr. Burr Wakeman, of New York City. Mrs. Knox died at Germantown, leaving two daughters, Jeanie de Forest Knox (Mrs. William D. Barbour), who died in 1871, and Louise Wakeman Knox (Mrs. Louis C. Tiffany), who is living in New York City.

Six years later, Dr. Knox married Miss Helen Ritchie Thompson, the daughter of Judge Oswald Thompson, of Philadelphia, who survives him, living with their only son in Baltimore. Thither they went a few years ago that their son, Dr. J. H. Mason Knox, Jr., might continue his studies in medicine at the Johns Hopkins University, in which institution he is now filling an important position. With him also, while pursuing his studies in Europe, Dr. and Mrs. Knox spent a large part of last year (1902) across the sea, returning but a little while before the illness which so suddenly ended the life so feebly set

forth in this sketch. Dr. Knox felt greatly benefited by this sojourn abroad, and appeared to be, as he repeatedly expressed himself at the last annual meeting of the Society, in better than his usual health. Yet this was but a fortnight before his death at his late home in Baltimore.

The funeral services of Dr. Knox were held on January 24th, 1903, in the Tenth Presbyterian Church of Philadelphia, where, when in the city, he was wont to worship. They were conducted by the pastor, the Rev. Dr. Marcus A. Brownson, with whom were associated the Rev. Dr. B. L. Agnew and the Rev. Dr. Henry C. McCook.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them” (Revelation 14: 13).

THE AMERICAN REVISIONS OF WATTS'S "PSALMS."

BY LOUIS F. BENSON, D. D.

(Concluded from page 34.)

IV.

DR. DWIGHT'S REVISION, 1801.

(1) ITS PUBLICATION.

In 1797 the project of a second authorized revision of Watts's *Psalms* took definite shape. In June of that year the General Association of Connecticut requested President Dwight "to revise Dr. Watts's imitation of the Psalms of David, so as to accommodate them to the state of the American Churches; and to supply the deficiency of those Psalms which Dr. Watts had omitted."¹

In 1798 this action was reported to the General Assembly of the Presbyterian Church by its delegates to the Connecticut Association.² According to Dr. Dwight, a motion was made in the Assembly at that time "for accomplishing the same general purpose; but the General Assembly, being informed, that the business had been taken up by the General Association, concluded to postpone any further measures, relative to it, until they should see the issue of the measures, adopted in Connecticut."³ Dr. Dwight gave notice to the General Association at their meeting in 1799 that he had completed his "alterations and additions."⁴ The Association wished "the advice and concurrence of the General Assembly of the Presbyterian Church in the United States in this important business,"⁵ and

¹ Certificate prefixed to Dwight's Edition of *Watts*.

² *Minutes of the General Assembly, 1789-1820*, p. 139.

³ Dr. Dwight's "Advertisement" prefixed to his edition. No such action appears in the *Minutes*.

⁴ The Certificate.

⁵ *Ibid.*

doubtless so informed that body. In 1800 the Assembly elected a committee to meet a like committee of the Association in June of that year at Stamford to examine the revisions and additions made by Dr. Dwight. The committee was directed to report the result to the next General Assembly.¹ On the 10th day of June the joint committee met, and they signed a certificate in which they "approve and recommend said version, as thus altered and amended, to the use of the Churches."² In May, 1801, the Assembly's committee reported to that body that they had carefully examined, and approved "with some amendments," Dr. Dwight's revision, and "that these joint committees unanimously advised Dr. Dwight to add a number of hymns, selected out of Dr. Watts's and Dr. Doddridge's hymns, with some few of Dr. Rippon's, to enlarge the system of Psalmody, and have the whole printed as soon as convenient, for the use of the churches." Whereupon it was resolved that "the Assembly do not think it advisable to express their approbation of any system of Psalmody without its having been first submitted to their inspection and review."³

Dr. Dwight's revision appeared that year (1801) at Hartford in a narrow 24mo volume of 600 pages. Prefixed was the certificate of the joint-committee recommending it to the use of the churches.⁴ This was followed by Dr. Dwight's "advertisement," covering more than three pages, and dated "New Haven, August 13, 1800." The title page is as follows :

[G 1] The | Psalms of David, | imitated in the language of |
 the New Testament, | and applied to the | Christian use
 and worship | By I. Watts, D. D. | A new edition, | in
 which the Psalms, omitted by Dr. Watts, | are versified, |
 local passages are altered, and | a number of Psalms are
 versified anew, | in proper metres. | By Timothy Dwight,

¹ *Minutes*, p. 202.

² The Certificate.

³ *Minutes*, pp. 216-217.

⁴ The refusal of the Assembly of 1801 to do this very thing seems to make plain that the Presbyterian section of the joint-committee had exceeded its authority.

D. D. | President of Yale-College. | At the Request of the
 General Association of | Connecticut. | To the Psalms is
 added | A Selection of Hymns. | Hartford : | Printed by
 Hudson and Goodwin. | 1801. |

On the reverse of the title are the words, "PUBLISHED ACCORDING TO ACT OF CONGRESS." In some later imprints the notice appears more fully, showing that the book was entered for copyright by Dr. Dwight "on the thirteenth day of November, in the twenty-sixth year of the Independence of the United States of America" [1801]. The "Selection of Hymns" is not an appendix, but made an integral part of the book by continuous paging. It has, however, a title page of its own, reading:—

"Hymns selected from Dr. Watts, Dr. Doddridge, and various other writers. According to the Recommendation of the Joint Committee of the General Association of Connecticut, and the General Assembly of the Presbyterian Church in America, By Timothy Dwight, President of Yale-College. Hartford: Printed by Hudson and Goodwin. 1801."

In 1802 the General Assembly appointed a committee "to examine the system of Psalms and Hymns published agreeably to a recommendation of a joint committee of the General Association of Connecticut and the General Assembly, and to report to this house whether, in their opinion, this Assembly ought to allow said system of Psalms and Hymns to be used in churches and private families."¹ Later, in the same session, the committee reported, and the Assembly took action, authorizing the use of Dr. Watts's *Hymns* in the congregations, and also "cheerfully allowed" the revision of Dr. Dwight with its appended hymns.²

(2) THE MOVEMENT TO DISPLACE BARLOW'S REVISION.

Both the certificate and advertisement of Dr. Dwight's edition are silent as to the earlier revision made under the same auspices, and yet they make very evident that Dr. Dwight had

¹ *Minutes*, p. 236.

² *Ibid*, p. 249.

been commissioned to do over again just what Barlow had already done. Every circumstance points toward the conclusion that the new revision had been undertaken for the purpose of displacing the earlier one. We have then to seek for some explanation of the need or even propriety of this new revision.

Such an explanation has been offered recently by Moses Coit Tyler, the well-known historian of Early American Literature, in his *Three Men of Letters*.¹ Having quoted the title page of Dr. Dwight's revision, he goes on to say:—

“This well-packed title-page is the placid record of an ecclesiastical scandal and tragedy. In 1785, precisely the same revision of Dr. Watts's psalm-book had been made by Joel Barlow, under the sanction of the same high authority, and had been issued by the same publishing house. The book had given universal satisfaction, until poor Joel went over to France, and dabbled in the French Revolution, and fell, as was supposed, into all manner of French impiety and abomination. Of course, the saints of Connecticut could not be expected to enjoy any longer the psalms and hymns of the great sinner of Paris; and the task of President Dwight, as recorded on the above title-page, was really to demephitize and disinfect the book; it was to cast out of it all the writings of Joel, and to put into it, in their stead, as many as possible of the writings of Timothy.”

Barlow's biographer puts the matter somewhat differently:—

“Barlow's version was well received by the New England churches, and was in constant use among them until rumors of the poet's lapse from orthodoxy in France became so rife that it was discarded for one prepared by Dr. Dwight. The work, however, did not escape criticism. The changes of expression, the ‘improvements’ on Watts, and the verbal alterations in the text were regarded with suspicion by the more rigid, and the author was declared to have taken unwarrantable liberties with the word of God.”²

It will be observed that these explanations agree in assigning a single cause for the displacement of Barlow's revision, viz. : disapprobation of the course pursued by him in France, though describing that course in different terms. They appear to agree

¹ New York : G. P. Putnam's Sons, 1895 ; pp. 98-99.

² *Life and Letters of Joel Barlow*, by Charles Burr Todd, New York, 1886 ; pp. 49-50.

also in their estimate of the use to which Barlow's book attained in New England. But in regard to the welcome accorded it when first published they differ so much as to be incompatible.

(1) To begin at the reception of Barlow's revision,—Tyler's statement is that it "had given universal satisfaction"; Todd's that it was well received, but did not escape criticism, for reasons given by him. The former statement is not true at all, and even the latter is possibly somewhat under the true level of the facts.

Confining ourselves now to Connecticut, it is quite plain that from the very beginning Barlow's revision was received with considerable dissatisfaction. The evidence of this is the more convincing because not confined to a single type of witness. Miss Caulkins, in her *History of Norwich*, relates an incident concerning Oliver Arnold, a roving rhymier, with a peculiar gift for making extemporaneous verses :—

"In a bookseller's shop in New Haven, Oliver Arnold was introduced to Joel Barlow, who had just then acquired considerable notoriety by the publication of an altered edition of Watts' Psalms and Hymns. Barlow asked for a specimen of his talent; upon which the wandering poet immediately repeated the following stanza :—

" ' You've proved yourself a sinful cre'tur' ;
You've murdered Watts, and spoilt the metre ;
You've tried the Word of God to alter,
And for your pains deserve a halter.' " ¹

Something of tradition may mingle with sober narrative in this incident, but one cannot doubt that it embodies the situation as seen by the eyes of plain people.

There is testimony, also, from the other end of the scale of culture and influence. Under date of April 18th, 1785, President Stiles made this entry in his diary :—

"Mr. Joel Barlow sent me a copy of his Edition of Dr. Watts's Psalms 1784, corrected by himself at the Direction of the General Association of this State of Connecticut. It was necessary there sh^d have been a few Alterations in passages respects the King, Britain & America. But Mr.

¹ *History of Norwich, Connecticut*, by Frances Manwaring Caulkins. Published by the Author, n. p., 1866; p. 415.

Barlow has left out & made anew whole Stanzas, and even Psalms. He has subjoined Hymns, an indiscriminate Mixture of his own & Dr. Watts. In the place of the Author in the Title page he has put 'By Joel Barlow.' Dr. Watts stiled his an Imitation of Davids Psalms. Mr. Barlow has corrected so much as to assume the *Place* of the Author, as if he was the Author. I think he has corrected too much and unnecessarily mutilated the Book & sometimes hurt the poetry. Again such Reverence is due to the Authenty of Authors as that the Index expurgatorius should have been inserted by itself, that we might at one view be able to know what is Wattsian & what is Barlowan; for as the matter is now Barlow has mounted up at one Leap to all the Glory of Watts. This is a new way of Elevation of Genius & Acquest of Honor. It is but for an adventurous Muse to play the same Correction (for some or no reason) on *Milton* as Mr. Ross has done on President Burr's Grammar, and Milton becomes the Property of the new Poet. Let a Philosopher throw out some less useful Paragraphs from Newton's Principia, & insert some of his own and entitle it 'Newton's Principia, By Martin.'

"Dr. Watts left out twelve Psalms because then already in his Hymns. Mr. Barlow might have transferred these, & this Composition might be still Dr. Watts's. He has greatly altered 21, 60, 67, 75, 124, 147th Psalms.

"Mr. Barlow is an excellent Poet; yet he cannot retouch Watts to advantage."¹

Dr. Stiles was not inimical to his old scholar and was apparently unmoved by some of the prejudices that stirred the plain people. But he thought that Barlow had overdone his work, and in doing it had exalted himself at the expense of Dr. Watts. We may be quite sure that Dr. Stiles stood for many, both in his loyalty to Dr. Watts and in his feeling for the proprieties.

(2) Passing now from the original reception of Barlow's revision to the measure of use attained by it,—Tyler rests upon the generality that it gave "universal satisfaction," which certainly was not the case. Todd claims that it "was in constant use" among "the New England churches." Of this there is no evidence, but much to the contrary. Barlow's revision was published, as we have seen, at Hartford, in 1785, and within five years four editions in all appeared there in quick succession. This implies certainly a considerable use in Connecticut churches. But, on the other hand, the Connecticut group

¹*The Literary Diary of Ezra Stiles*, New York, 1901, Vol. III, pp. 155, 156.

comes to an abrupt end in 1790 (or in 1791, if we include the three outlying issues) ; and our record of editions gathered fails to show a single instance in which Barlow's revision was reprinted in any other New England State. His materials are, however, used more or less freely in Worcester, Boston and other New England editions of Watts ; in some cases, as we have seen, his original contributions being appended in full with his name as author. Now these facts do not suggest a general use in "the New England churches" of Barlow's revision, discontinued on account of developed animosity toward its author, or for any other reason. They seem to show that its use in New England had never spread much beyond the Connecticut churches.

What our record shows plainly enough is that the real popularity and the only lasting use gained by Barlow's revision were, curiously enough, among the Presbyterians. Of this a study of the imprints furnishes in itself ample evidence. To this Presbyterian use of *Barlow* there will be need to refer more particularly.

(3) In regard to the occasion of the movement to displace Barlow's book,—both Tyler and Todd are agreed in finding it in the ill reputation gained by Barlow in France. But it should not be overlooked that the original dissatisfaction with the free-handed way in which Barlow had dealt with Watts's text still remained, and would in itself afford explanation enough of the movement. That such dissatisfaction was one of the actual causes leading up to the new revision appears plainly in Dr. Dwight's own advertisement. He speaks of the reverence felt toward Dr. Watts in this country as great, and of his own effort to "vary as little as might be from my original."¹ He also states that he had been "originally cautioned to make no alterations, except those, which should appear to be either absolutely necessary or plainly important." This apologetic tone reflects a public demand for the restoration of Watts's own text, and the

¹ "Such was the strength of the torrent of public opinion amongst us, in favor of the *imitation, errors and all*, that even the President of *Yale College* dared to correct only a *part* of these."—Gilbert McMaster, *An Apology for the Book of Psalms*. Ballston-Spa, 1818, p. 162.

instructions to the reviser here alluded to show a purpose corresponding to the demand.

It is, however, beyond question that a very strong tide of feeling against Barlow himself had arisen to supplement the dissatisfaction with his work. He had gone abroad in 1788 as agent of the Scioto Land Company, and, however ignorant he may have been of the disreputable character of that enterprise, his reputation suffered severely in its collapse and exposure. Going then to France, Barlow identified himself with republicanism conspicuously, and became detested by the Federalists at home.¹ In 1799 John Adams, in a letter, refers to his "blackness of heart," saying, "Tom Paine is not a more worthless fellow."² The rumor that Barlow had renounced the Christian religion was freely circulated and generally believed by religious people. An alleged letter from him announcing atheistical principles was circulated about 1795. In 1808 his old friend, Noah Webster, wrote from New Haven, giving Barlow's renunciation of Christianity as his ground for having discontinued friendship.³ When, finally, in his letter to Gregoire, Barlow answered these charges and asserted his adherence to the faith of his youth, the editor of the *Panoplist* replied, accusing him of insincerity and more than implying that he was an infidel.⁴ When one considers how readily such rumors are absorbed and such charges believed, and remembers that the name of Joel Barlow appeared in very large type upon the title page of the Connecticut Psalm-book, it is not difficult to understand that his revision, not originally welcome for its own sake, grew even heavier in the hands of Connecticut Christians until finally dropped. And it is just as easy to understand how, in course

¹ So strong is partisan prejudice that even in our day a historian of Federal proclivities cannot allude to Barlow without appending some phrase of personal insult. See John Bach McMaster's *History of the People of the United States*, New York, v. d., Vol. II, pp. 146, 399. And in Connecticut, at the time, there is said to have been only one "Jeffersonian Democrat" among the clergy.—*MS. mem. of Rev. R. Manning Chipman.*

² Todd, *Life and Letters*, p. 161.

³ Todd, *Life and Letters*, p. 220.

⁴ *The Panoplist*, Vol. III, No. 4, for September, 1810.

of time, the feeling of hostility toward Barlow's person should become traditionally the sole reason for replacing his revision by one made by President Dwight.¹ But the proof that hostility to Barlow was one, at least, of the reasons behind the new revision does not rest wholly on tradition or outside evidence. Very significant is the fact that everything of his, or suggestive of him, is eliminated from Dr. Dwight's revision. No one of his original versions is retained, nor any of the very many changes and amendments introduced by him; and yet some of these were improvements beyond any question.

(4) As regards the participants in this movement to displace Barlow, it has already appeared that New England, outside of Connecticut, was not concerned in it. It was, of course, the project of the Connecticut Association, and apparently unanimously concurred in. Dr. Dwight's book is said to have been adopted by the churches of the State perhaps without exception,² and it was used by them for many years.

To what exact extent the General Assembly of the Presbyterian Church was concerned in this movement is not easy to determine. There was at the time a desire for some improvement in the authorized psalmody, but apparently it took the direction of craving the addition of suitable hymns. The Connecticut project was reported, recommended by the trusted name of Dr. Dwight. The Association asked the coöperation of the Assembly, backed, doubtless, by a body of sympathizers in

¹So E. H. Gillett, *History of the Presbyterian Church in the United States of America*; Philadelphia, n. d. [1864], Vol. I, p. 292: "This measure was adopted in consequence of the ill odor which Barlow's career in connection with French politics had given to his edition of Watts." So, also, Rev. Oliver E. Daggett, in *The New Englander*, No. XV, for July, 1846, p. 327: "We know not how generally the book was at first adopted, but the compiler soon gave it an ill odor among the good people of Connecticut. . . . he . . . was supposed to have imbibed French irreligion. Such a man's 'praise' could not be 'in all the churches.'" Mr. Daggett was one of the editors of the Connecticut Association's *Psalms and Hymns* of 1848, but as he speaks of the revision of Watts as put in Barlow's hands in 1787, he can hardly be cited as well-informed upon the subject.

²O. E. Daggett, in *The New Englander*, No. XV, for July, 1846, p. 328.

the Assembly itself. There was a willingness to wait and see what Dr. Dwight could do, and finally, after some delay, a willingness that such churches as wished should feel free to use his revision. That appears to be all, and after it Barlow's revision occupied just the same position it had held before as an authorized psalm-book, and Watts's *Hymns* are admitted side by side with Dr. Dwight's *Selection*.¹

The impression one derives from the whole record of this matter is that the General Assembly as a body was not much moved by the agitation against Barlow,² nor solicitous for the restoration of Dr. Watts's text, but willing rather to consider and welcome Dr. Dwight's revision on its merits, and incidentally to gratify the Connecticut Association and an element in its own body especially affected by Connecticut influences.

This impression is confirmed by the after history of the two revisions in Presbyterian churches. The remark of Dr. Gillett³ concerning Barlow's revision, that "its use in Presbyterian as well as Congregational churches had become obnoxious," is quite misleading. It continued in wide, and in some sections of the country in practically exclusive, use. In Philadelphia, for example, Dr. James Mease, describing the Presbyterian churches in 1811, reports that "Watts's psalms, improved by Barlow, are generally used in their churches."⁴ Editions multiplied, and, as has appeared, "corrected" editions were thought worth while. Dwight's revision never superseded Barlow's in the Presbyterian Church at large. The latter continued in good standing and wide use until the General Assembly adopted its own *Psalms and Hymns* in 1830. And from the report of the committee compiling that book it is plain that among the existing collections used by them, *Dwight* and *Barlow* were consid-

¹ *Minutes*, as already cited.

² The name of Barlow does not seem to have appeared upon the title of any distinctively Presbyterian edition until introduced, curiously enough, in one of 1799 [C 13], published while Dr. Dwight's revision was in progress.

³ *Op. cit.*, Vol. I, p. 292.

⁴ *The Picture of Philadelphia*. By James Mease, M. D. Philadelphia: 1811, p. 207.

ered as on equal footing in the churches.¹ In both that and the subsequent *Psalms and Hymns* of 1843 appeared many of the then long familiar alterations and additions to the text of Watts, which had been introduced in 1785 by Barlow.² Dwight's revision was, however, introduced into many Presbyterian churches; though most of these appear to have been in the State of New York and adjacent parts where New England influences were especially operative.

It is probable that we now have before us data from which we may estimate correctly the precise degree and extent of what Mr. Tyler chose to describe as "an ecclesiastical scandal and tragedy."

In regard to the revision itself thus proposed as a substitute for Barlow's, not much needs to be said. If it was to be made at all, the selection of Dr. Dwight to make it was most fitting. The successor of Dr. Stiles as President of Yale, he was held in highest regard throughout Congregational and Presbyterian churches, whose closer union was his special concern. He was also known as a poet, having published his *Conquest of Canaan* in 1785, his *Triumph of Infidelity* in 1788, and his *Greenfield Hill* in 1794.

It is curious to find Dr. Dwight's name on the title-page of the new revision with the same prominence to which Dr. Stiles had objected in the case of Barlow. Dr. Dwight differed from Barlow, as has been seen, in confining the changes from the original to such as seemed essential, and also in appropriating once more several Psalms to the circumstances of this country. His original contributions far exceeded Barlow's in number, numbering in all thirty-three versions, estimated to contain some twelve hundred and fifty lines. As regards the degree of literalness attained in these versions, it is sufficient to remark

¹ Baird's *Collection*, etc. Philadelphia [1855], p. 210.

² "We observe that a Presbyterian Assembly, which has been jealous of New England innovations, has yet retained in the last collection of Psalms put forth under its sanction many or most of Barlow's alterations, which were long since eschewed in the region where they originated." Rev. O. E. Daggett, in *The New Englander*, No. XV, for July, 1846, p. 327, note.

that the one now best remembered, "I Love Thy Kingdom, Lord," appeared as a version of Psalm CXXXVII.

(3) EDITIONS OF DWIGHT'S REVISION.

The larger number of editions of Dr. Dwight's revision seen by the writer appeared with the allowance of the General Association on the title ; a few with that of the General Assembly. They cannot, however, be thus separated into Congregational and Presbyterian groups, as some of the former contain features showing them to have been intended for Presbyterian as well as Congregational use.

The following are the editions at hand :

[G 2] [Same Title as G 1] Hartford : Printed for Hudson & Goodwin. From Sidney Press. 1803. 16mo.

[G 3] The Psalms of David, . . . in proper metres. To the Psalms is added A Selection of Hymns. By Timothy Dwight, D. D., President of Yale College. Approved and allowed by the General Assembly of the Presbyterian Church in the United States of America. Second Edition. New Brunswick : Printed by A. Blauvelt. 1804. 16mo.

(In addition to the usual certificate of the joint-committee, this edition prefixes an " Extract from The Minutes of the General-(*sic*) Assembly, A. D. 1802." It was, perhaps, the "second edition" with this title and extract.)

[G 4] [Same Title as G 1] Albany : Printed and published by Whiting, Backus & Whiting . . . 1804. 16mo.

[G 5] [Same Title] Hartford : Printed by Hudson & Goodwin. 1811. 24mo.

[G 6] [Same Title] Same printer : 1814. 24mo.

[G 7] [Same Title as G 3, but omitting "Second Edition."] Albany : Printed by Websters and Skinners. 1817. 12mo.

(It has the extract from the Minutes of the General Assembly. The copyright notice is of a renewal in Dr. Dwight's name " in the fortieth year of the Independence," etc., of a book having the title as appearing on the title-page of this edition.)

[G 8] [Same Title as G 1] New York : Published and sold by Charles Starr. 1822. 32mo.

(The copyright notice is that of G 7.)

[G 9] [Same Title] Hartford : Printed by P. B. Gleason and Co. . . . 1830. 16mo.

(It has the extract from the Minutes of the General Assembly.)

The writer has seen notices of the following additional editions of Dwight's revision :—

- 1808. New Haven. 12mo.
- 1809. New Haven : J. Seymour & Co. 32mo.
- 1812. New Haven. 32mo.
- 1814. Hartford. 12mo.
- 1816. New York : E. Duyckinck. 32mo.
- 1816. New York : Rob. McDermott. 32mo.
- 1817. Hartford. 32mo.
- 1817. New York : J. L. Tiffany. 12mo.
- 1819. Hartford. 12mo.
- 1821. New Haven. 12mo.
- 1827. New Haven : N. Whiting. 32mo.
- 1828. Elizabeth-Town. 32mo.
- 1832. New Haven. 32mo.

It will be noted that the several revisions of Watts's *Psalms* studied up to this point form a single series in actual historical connection. Barlow's revision was planned to replace Mycall's, and Dwight's to replace Barlow's, and all find the reason of their existence in the original motive behind Mycall's—the purpose of adapting Watts's local appropriations of the Psalms to free America. This series of revisions, which forms the theme of the present paper, may be said to end with that of Dwight. Later in the nineteenth century there followed another series of editions or “arrangements” of *Watts*, of which those of Winchell, Worcester, and Morse, were the most conspicuous. But these had other motives behind them, among which was the purpose of gathering, and, perhaps, rearranging, the whole of Dr. Watts's contributions to psalmody in one volume.

Intervening, however, between these later editions and the

earlier revisions, were two minor revisions of Watts's *Psalms*, distinctively pertaining to the former series, perhaps, rather than to the latter. In either case it seems proper to include some notice of them here, for the sake of discriminating their several issues from those of the earlier revisions, with which they are so easily confused.

V.

THE BOSTON REVISION.

A separate group of editions of Watts's *Psalms* may be referred to as a Boston revision, so many of the type appearing there, especially with the imprint of Manning and Loring. The titles of these have nothing to indicate a revision of any kind. The text is made from the original with the aid principally of the Barlow and Worcester editions. *Psalms* LX and LXXV present the peculiarities of the Worcester text. Other psalms vary from both that and Barlow's. An ear-mark of these editions is Psalm XXI, C. M., the title of which reads, "Psalm XXI. Com. metre. Altered." The *Psalms* and *Hymns* are generally bound together.

- [H 1] The *Psalms* of David, Imitated in the Language of the New-Testament, And applied to the Christian State and Worship. By I. Watts, D. D. [two texts.] Boston: Printed by Manning & Loring, For Thomas & Andrews, and Manning & Loring. 1803. 12mo.
- [H 2] [Same Title] Same printer. 1808. 16mo.
- [H 3] [Same Title, one text omitted] Boston: Hastings, Etheridge & Bliss. 1808. 16mo.
- [H 4] [Same Title as H 1, with "Isaac" in full] Sutton (Mass.), Sewall Goodridge. 1808. 24mo.
- [H 5] [Same Title as H 1] Boston: Manning & Loring. May 1812. 16mo.
- [H 6] [Same Title] Boston: Lincoln & Edmands. 1813. 32mo.
- [H 7] [Same Title, one text omitted and "Isaac" in full] Rochester: E. Peck & Co. 1822. 48mo.
- [H 8] [Same Title as H 7] Hartford: Judd, Loomis & Co. 1836. 48mo.

It is not unlikely that in the numbers of the series of which

these are examples there exist variations of text ; but these are not of particular significance.

VI.

A PRESBYTERIAN REVISION.

There appeared in 1803 a minor revision, of which only one issue has been met with by the writer, and which cannot be identified with any one of those heretofore noted. The title is as follows :

[I 1] Dr. Watts' Imitation of the Psalms of David, suited to the Christian Worship in the United States. And allowed by the Synod of New York and Philadelphia, to be used in all the churches. [text.] New York : Printed for W. Durrell, No. 106, Maiden-Lane. Deare and Andrews, Printers. 1803. 48mo. (Watts's *Hymns* bound in.)

Published after all the important revisions, the purpose of this seems to be to return as far as possible to the original text of Dr. Watts, as in Psalms XXI and LX, or, when that is impracticable, as in Psalm LXXV, to omit the Psalm altogether. In such alterations as are made, Barlow is preferred to Dwight. None of the original versions supplied by either hand is here included.

In thus bringing to a close this, the first attempt to study the American revisions of Watts's *Psalms*, and to discriminate the editions embodying them, the present writer deems that no apology is necessary for so much labor spent in illustrating such a theme. This is a scientific age ; and he believes, for his part, that the collection and classification of old psalm-books, which are the remains and record of the spiritual life of contemporaneous Christians, is just as scientific as the collection and classification of fossil shells, which are the remains and record of the animal life of contemporaneous mollusca. For the limitations and imperfections of the labor itself, he feels more free to apologize. It has not been possible to gather together all the issues of the various revisions, and as long as there is even one outstanding, he is in no position to say that it might not, if known, modify the results of his study of those actually under his hand.

LETTERS TO THE REV. DAVID GOODWILLIE.

The following letters (from the collection of the Rev. Dr. James Price) were written to the Rev. David Goodwillie, who was born in Scotland in 1749, came to New York in 1788, and was pastor of the Associate Presbyterian Church in Barnet, Vermont, from 1790 until his death in 1830.

I.

LETTER FROM THE REV. JOHN CREE, 1792.

[Rev. John Cree was born in Perth, Scotland, in 1754, and died in 1806. During the year in which the letter was written he was installed pastor of the Associate Church in New York.]

DEAR BROTHER.

I was glad to hear in your letter to Mr. Gosman that you are well, & have got a young daughter Mr. Beveridge writes that he has got one too. We much expected you hear. Mr. Beveridge performed for you. The Ministers who were here were Mess: Marshall, Clarkson, Sommerville Anderson & White. Mr. Sommerville preached before Covenanting, it was 8 at night before the service was done all the Ministers Joined as a Pby: constituted together with the Elders belonging to the Pby one from Philad: another from Cambridge, with the bulk of the members of this congregation. There was little business before the Pby: Mr. Sommerville was dealt with to accept of the call from Carlisle, he had some difficulties about it, but he is to take the matter into consideration till next meeting of Pby: when it is hoped he will accept. The call from Mill Creek was sustained & presented to Mr. Anderson, he accepted of it, the Pby: had some doubt of the competency of the Stipend, it being only 56£, they wrote to them therefore that they appointed his settlement there providing they would get him a house & some land. Mr. White is against going to Carolina, the Pby: got his consent to go in the spring to Curries Bush, & White creek thro' the summer, he is very well in his health, & more chearful than last time you saw him Mr. Buist

sent him over 320£ Brittish of his patrimony, he was in York when it came. That time I left you I went down to Albany, & there received a post letter from Mr. [Beveridge¹] Marshall informing me that Mr. White was in York, & that I might go up again, therefore I did not go down till Mr. Beveridge went. Mr. White has got a young Daughter, his wife was poorly thro' the summer, but better before he left her. I wish Mr. White may get a settlement near us. the collections for defraying the expence of preachers from Scotland were made, Philad: was 20 Dol: Mr. Clarkson 12 Dol: N: York 40 Dol: Mr. Beveridge promised for his people 20 Dol:, the Pby: appointed to write to the Synod again for the 2 preachers. the 1st. Coll: N: York made for this end was 75 Dol: so they have collected in all 115 Dol: for this end.

Mr. Anderson is publishing about 6 or 7 sermons on faith the people of N : York have subscribed for 77 Copies. You have heard that his treatise on Psalmody has been furiously attacked by Black Black takes a peculiar way of refuting him alledging that Davids Ps: are abrogated as much as the ceremonial worship under the old testament, & that he might as well plead for circumcision & the sacrifices as for them, yea he offers at some conjectures that Mr. Anderson is circumcised & belongs to the Hebrews. Mr. Anderson is now at Pequea preparing an answer to him, so you find he has work enough on hand. Mr. Marshall writes me that there is a considerable increase of friends in Pequea & Brandywine, that the union people there have got there eyes open to see that scheme to be a scheme of Back-sliding, & that Mr. Annan had a Boston Minister in his pulpit lately not belonging to their communion: With respect to the affairs of the union party in this place, they are in higher spirits now, & greater than ever, thro' the uncommon oratorical talents of young Masson,² he is represented as the greatest orator ever was in York yea that he was never exceeded by any speaker, there is a sort of strife among the people in the place who shall get sets, some who never had seats in any meeting or

¹ Erased.

² Rev. John M. Mason.

attended worship anywhere have now taken seats, they tell our people now that they hear we are giving up, why because our people are coming to take seats with the rest, it is supposed they are two very high women among us Mrs. Taylor & Clellan whose shoulders no doubt bore a great weight in our meeting house, it was reasonable to think considering their greatness, for people that did not know any better that they were two considerable pillars. Mrs. Taylor came forward & took a seat at the Lords table with us on the late occasion, & never entered our meeting since that time. Mess: Taylor & Clellan attends still, George Clellan gave satisfaction to the Pby: last meeting. There were 5 gave in their accession last Sacrament. I will now give you an account of the affair of Mr. Smith, he had been sometimes preaching here in the time of the vacancy, a good many people liked him well & signified their desire for having him for their Minister. he told them he was willing to be their Minister provided they were unanimous about him, he & Annan came & licenced young Masson,¹ when the people heard him there was no longer any word of calling Mr. Smith, among the Elders & corporation of the congregation, altho' some stuck by him yet, well he stays a fortnight or 3 weeks, going from house to house dealing with them to give a call, alledging it was disagreeable to him to stay where he was, he has disgusted many of them by his meanness, but what was worse he told his people in Octataro, that that they need not think of him any longer as he was going to be settled in N: York. what a pitiful figure must he make when he went home to them again, I have heard much of this person but I think he is a strange character, his schemes come upon him again to his confusion, the people here soon saw a contrast betwixt his meanness, & the dignity and firmness of Dr. Masson.² & since his son pleases them better than Smith, what a shame would it be if they would not like him.

Edinb: congregation is divided into two, the Synod saw that they could not make up matters betwixt them they yeilded to a seperation, tho' much opposed by Edinb: Pby: & Session, there new meeting is to be in the Potter row, the old church have got

¹ Rev. John M. Mason. ² Dr. John Mason ; see p. 66.

a moderation granted supposed to be for Mr. Cuthbertson Leith Glasg: Synod meet in August Mr. Buist preached, the overture against McGills errors is at the press Moses Robertson will be licenced by this time. Mr. Wm. Jamieson was bad at Glasg: continues poorly his trouble is a spouting of the Gall, Mr. Ferrier has been poorly with a swimming of the head, he is appointed 6 Sab: to Liverpool, Mr. Andrew Thomson is appointed 5 Sab: to Kendal, Mr. Howison is loosed from his congregation, has been dealt with to go for Nova Scotia. Mr. Buist says he has got our petition for preachers, he will do his utmost in the matter. Mr. John Smith is apointed 2 Months to Edinb: but will not come here, Mr. Andrew Ogilvie has been dealt with. My Father writes me your Mother & freinds in Abernethy are all well. I am now in a room of my own, Mrs. Ker. does any thing for me that I need I am very agreeably situated, the congregation paid me 1-4 years Stipend, they have likewise collected 70£ to pay their debt, so that they have only 70£ debt. I hope matters will turn out better with you than they have done, I beg it of you to try & keep up your Spirits, let us believe that our greatest difficulties in the way & work of the Lord will turn out for our good, that the Lord sends none a warefare on their own charges, that as he hath made he will bear, I will carry & will deliver you, when our work is heavy for us we must try & cast that burden on the Lord who hath said he will bear, he will bring light out of darkness & order out of confusion.

My Kind Comp: to yourself Mrs. Goodwillie, expecting you will write me as soon as convenient

Dear Brother I am yours sincerely & Affect:

N: York. Nov: 23d. 1792.

John Cree.

N: B: if ye can do any thing to get away a few of these Sermons of Mr. Anderson's it is expected you will make a trial. J. C.

(Endorsed)

The Revd.

Mr. David Goodwillie.

Favoured by }
Colonel Wallace }

Barnet. State Vermont.

II.

LETTER FROM THE REV. WILLIAM MARSHALL.

[Rev. William Marshall was born in Scotland, in 1740, and died in 1802. From 1769 until his death he was pastor of the Associate Presbyterian Church in Philadelphia.]

REVD. DR. BR.

Yours announcing the death of our worthy Br. Mr. Beveridge's death I received on the 6th. inst. This was the day when the alarm of the yellow fever broke out in our City. These two melancholy events meeting at one time did almost quite overcome me. No words can express the Loss our Church has sustaind by his death.—I need not attempt the task you knew the case.—No consolation but in a believing view of him who was dead & is now alive.—Your own trials have been great & would at any other time made a very deep impression.—I hope the Lord will support you & Mrs. Goodwillie.—Philada. sits now solitary & its inhabitants as to the greater Number were fled, the remainder sitting in the region & shadow of death. My flock are again disperst : my family are gone to Chester county, tho' my poor wife is extremely helpless : I arivd here yesterday. I am glad to find by yours of the 11th. inst to Mr Gosman you intend coming here to our ensuing meeting Septr. 26th. There is little hopes of any Brn from Pennsylvania coming. Mr. Banks is gone to N. England & acts in a strange way. Your intentions of dispensing the Lords supper at Cambridge are very laudable. This cannot be done sooner than the first sabbath of Octr. O that the spirit of our Elijah may rest on us the Elishas ! we will write to Cambridge on this head. Mr. Thos. Smith is in that Country:—I cannot say that in our Judah things go well. The Lord does all things well. Of the zeal the self denial the prudence & piety of our deceased Br. we have a small share.—Having a prospect of seeing you soon I bid you Farewell ! I am Rd. Dr. Br

yours sincerely

William Marshall

Philade. }
 Augt. 24. }
 1798 }

DEAR SIR

yours of the 11th Instent I received yesterday as you will see by the within from the Revd. Mr. Marshall as he was with us I give him your letter to answer with you Sir I and all the friends of Christ that know Mr. Beveridge must Lament the loss of the Church his flock and familys his sustened—but he had finished his work for his Lord and is now Entred in to his rest : I am sorry for your afflections but it is the lott of Children to meet with Chastishments remember My wife & I to Mrs. Goodwillie and all friends yours sincerly

George Gosman.

P. S: the City is generally Healthy altho in som places on the Docks there is Instances of a bad fever but not Estemed Contiguous

G. G.

[This note is written on the reverse of Mr. Marshall's letter, and the latter is endorsed :—]

The Revd.

David Goodwillie

minister of the Gospel

at Barnet.

Care of the Post Master Newbury
in Vermont.

favourd by }
Mr. [illegible] }

III.

LETTER FROM THE REV. THOMAS HAMILTON, 1804.

[Rev. Thomas Hamilton was born in 1776, and died in 1818. He was pastor of the Associate Congregation in New York from his ordination in 1802 until his death.]

N. York Octobr. 1st, 1804.

B. D. F.

I would have written you after I received your last—but having a prospect of attending the Presby. of Phila which met the 10th ult. I thought it would be better to delay it until my return that I might give you all the Presbyterial news. I returned last week, & now sit down to write you.—The greater

part of my information will fill you with inexpressible grief.—Mr. Henderson died the 17th ult. in Staunton Vir. on his return from the Carolinas. I have not learned the circumstances either of his illness, or death. Alas the companion of *my* studies & [my¹] our common Brother, & companion in the Kingdom, and patience of Je Ch. is no more. To his family, and friends his loss is *irreparable*:—to the ecclesiastic body to which he belonged, *great*. Who that knew him will not [shed¹] weep over his grave? The Lord is calling away his servants in rapid succession—Beveridge, Marshall, & Henderson are gone. O may we stand in a posture of readiness to receive the call to go hence—to give an account of our stewardship!—The principal business which was [train¹] before Presby. respected Phila [Carles¹] Huntingdon, & Conogocheague congregations. The call for Mr. H. from Phila was sustained. Mr. Pringle was released from the charge of the congregation of Conoeocheague. Huntingdon people petitioned for a moderation. It was granted. Mr. Ranny is their object.—Bad news from the Presby. of Chartiers. At their first meeting after Synod they refused to give Mr. Laing a seat—condemned the sentence of Synod respecting him—& appealed to [the¹] a more free, full, & impartial meeting of Synod of N A. Against this—Messrs. Cree, Laing, Anderson, & M Lane protested & appealed to Synod. The other members were Messrs. Duncan, Wilson, McClintock & I believe Alison. The members who protested agt. the conduct of Presby refused to sit in Presby with them, & read reasons for this resolution. Mr. Anderson did not concur in this resolution—but holds communion with them [with with them¹] with a view of reclaiming them. Alas! Alas! what breaking dispensations are passing over our church in this country. What ground for humiliation, & prayer. For these things there should be great searchings of heart. O Lord in wrath remember mercy!—The reason why I did not give you names, dates, &c when writing you respecting the ministers expected from Scotland, was because I did not receive them from my correspondent. Our prospect from that quarters has vanished. It was true that

¹ Erased.

three ordained ministers had been appointed to come to America. But it was a mistake that they had sailed. By a letter received since from Mr. Coblerson, [they have dra¹] it appears that they have [drawn back¹] failed.—No assistance from abroad—& our strength at home weakened by death, & discord. Truly discouraging. But we must not despond. God reigneth. The chief shepherd lives. With respects to Mrs. Goodwillie & family

I am B D. Fr. yours
most affectionately

Tho. Hamilton

NB Mr. Clarkson is pretty well. Mr. Pringle & family have all had a bad fever but [the¹] have recovered. Mr. T. Smith has also had a fever—but has got better. I expect him through here next week on his way to the North. I much question whether he will be at your meeting of Presby. which Mr. Whyte informs me is the 15th instant. T. H.

(Endorsed)

Rev. David Goodwillie
Care of Post-Master Barnet
Peacham
(Haste!) Vermont

¹ Erased.

THE FIRST GERMAN REFORMED COLONY IN VIRGINIA : 1714-1750.

BY PROF. WILLIAM J. HINKE, A. M.

(Continued from page 17.)

IV. THE COLONY AT GERMANNA, ORANGE CO., VA.

Before we take up the history of the colony at Germanna, it will be of interest to present a few facts with regard to the colonists themselves and their original homes. Fortunately, their names have been preserved in a letter which the Rev. James Kemper, a grandson of the original emigrant, wrote in 1814. According to his statement, which is fully confirmed by wills and deeds in Virginia, the names of the original settlers are as follows: (John) Kemper, (Jacob) Holtzclaw, two Fishbacks (John and Harmon), (John) Hoffman, (Harmon) Utterbach, (Tillman) Weaver, (John Joseph) Martin, and, perhaps, (Jacob) Coons, —— Wayman, (——) Handback, and (Peter) Hitt.¹

Through the untiring investigations of Mr. W. M. Kemper, of Cincinnati, several of these families have been traced to their original homes. John Kemper was born at Muesen near Siegen in 1692; John Fishbach was born at Siegen on July 12th, 1691; "Herman Otterbach" was married at Siegen on August 11th, 1685; while the present pastor at Oberfischbach, the Rev. Mr. Grote, states in a letter to the writer: "I have found in the church record of that time, as far as I have examined it: Jacob Hoffman, Anna Catherine Holzclau, and Johannes Cuntz." The names of most of the other families are still to be found in the neighborhood of Siegen. There can, therefore, be no doubt that all the members of the colony came from the neighborhood of Siegen, which is still to-day

¹The spelling is his: the Christian names added in parentheses are taken from wills, deeds, and court records. For this and other documents bearing on the history of the colony see the excellent *Genealogy of the Kemper Family*, by W. M. Kemper. Chicago, 1899.

one of the most important centers of the iron industry in Germany.

From the time of their arrival the colony at Germanna enjoyed the favor and protection of Governor Spotswood. This is shown by an act which the Virginia legislature passed at his request,¹ to exempt the colonists at Germanna from all taxation for a period of seven years. This is, as far as is known at present, the first legislative act passed in this country on behalf of the German Reformed people. As the text of this act is not found in any of the more recent collections of Virginia laws, but was discovered by the writer only after a long search in an old edition of 1727, preserved in the unique collection of the Pennsylvania Historical Society, we give it in full :—

“An Act to exempt certain German Protestants from the payment of levies for seven years and for erecting the Parish of St. George. A. D. 1714.

“WHEREAS, Certain German Protestants, to the number of forty two persons, or thereabouts, have been lately settled above the falls of the River Rappahannock, on the southern branch of the said river, called Rapidann, at a place named *Germanna*, in the county of Essex, and have there begun to build and make improvements for their cohabitation, to the great advantage of this colony, and the security of the frontiers in those parts from the intrusion of the Indians : For the encouragement therefore of the said *Germans* in their infant settlement, be it enacted by the Lieutenant Governor, Council, and Burgesses, of this General Assembly ; and it is hereby enacted by the Authority of the same, That all and every the *Germans*, now seated at *Germanna*, shall be, and are hereby declared to be free and discharged from the payment of all and all manner of publick or county levies or assessments whatsoever, for and during the term of seven years from and after the end of this session of Assembly. And if any other German or other Foreign Protestants shall, within the said term of seven years, settle themselves at *Germanna* aforesaid, such German and Germans, and other Foreign Protestants, shall be free and discharged from the payment of all such levies for the term of seven years from the time of their settling at *Germanna* respectively : Provided such Germans or Foreigners, who now are, or who, within the said term of seven years, shall be and continue for so long time to cohabit at *Germanna*. And if any of the said Germans or others shall depart from the said settlement at *Germanna*, and

¹*Letters of Spotswood*, Vol. II, p. 78.

inhabit any other part of this Colony, such German and Germans, and other Foreign Protestants, leaving the said settlement, shall be assessed and pay all such levies and taxes, as his Majesty's subjects of this Dominion shall and do pay.

"And be it further enacted by the Authority aforesaid, That the place called Germanna, together with a precinct of land thereunto next adjoining, extending five miles on each side of the said town or settlement of Germanna, is and shall be from henceforth a distinct Parish of itself, and shall be called by the name of the Parish of St. George, and is, and shall be divided and exempt from the Parish of St. Mary, in said County of Essex, and from all Dependencies, Offices, Charges, and Contributions, for and in respect thereof, and from the cure of the minister of said Parish of St. Mary, and his successors, and also is and shall be discharged of all levies, oblations, obventions, and all other parochial duties whatsoever relating to the said Parish of St. Mary.

Provided always, That the parishioners of the said Parish of St. George shall not be obliged to pay any minister or ministers of their said Parish the salary allowed by Law to the ministers of other parishes of this Colony, until such time as there shall be the number of Four hundred tithable persons in the said Parish of St. George; but the said parishioners are and shall be at liberty in the mean time to agree with their minister and ministers, to serve the cure of their said Parish upon such terms, as by the Lieutenant Governor or the Governor or Commander in Chief of this Dominion for the time being, with the advice of Council, shall be thought reasonable; any Law, Statute or Custom to the contrary thereof in any wise notwithstanding."¹

This German parish of St. George must be distinguished from the Episcopal parish of the same name, which was not established till 1720, contemporaneous with the creation of Spotsylvania County.² The German parish of St. George existed probably till 1720, when the Episcopal parish was created. At least there is no later reference to it.

In 1715 Germanna was visited by John Fontaine, John Clayton, and Mr. Beverly, Jr. John Fontaine has left the following interesting description of his visit in his journal. Under date November 20th, 1715, he writes:—

"About five P. M. we crossed a bridge that was made by the Germans, and about six we arrived at the German settlement. We went imme-

¹*Acts of Assembly passed in the Colony of Virginia from 1662-1715.* London, 1727, pp. 379 f.

²Hening, *Statutes*, Vol. IV, p. 78.

diately to the minister's house. We found nothing to eat, but lived upon our small provisions, and lay upon good straw. We passed the night very indifferently.

"21st. Our beds not being very easy, as soon as it was day, we got up. It rained hard, notwithstanding, we walked about the town, which is palisaded with stakes stuck in the ground, and laid close the one to the other, and of substance to bear out a musket-shot. There are but nine families¹ and they have nine houses, built all in a line, and before every house, about twenty feet distant from it, they have small sheds built for their hogs and hens, so that hog-sties and houses make a street. The place that is paled in is a pentagon, very regularly laid out, and in the very centre there is a block-house, made with five sides, which answer to the five sides of the great inclosure; there are loopholes through it, from which you may see all the inside of the inclosure. This was intended for a retreat for the people, in case they were not able to defend the palisades, if attacked by the Indians. They make use of this block-house for divine service. They go to prayers constantly once a day, and have two sermons on Sunday. We went to hear them perform their service, which was done in their own language, which we did not understand; but they seemed to be very devout and sang the Psalms very well. This town or settlement is upon Rappahannock River, thirty miles above the Falls, and thirty miles from any inhabitants. The Germans live very miserably. We would tarry here some time, but for want of provisions we are obliged to go. We got from the minister a bit of smoked beef and cabbage, which were very ordinary. We made a collection between us three of about thirty shillings for the minister; and about twelve of the clock we took our leave and set out to return; the weather was hazy and small rain. In less than three hours we saw nineteen deer. About six of the clock we arrived at Mr. Smith's house, which is almost upon the Falls of the Rappahannock River."²

The religious services described in this extract are the first German Reformed services in this country of which a record has come down to us.

In the following year Germanna was visited by a still more distinguished company, the Governor himself with

¹This statement is perhaps to be reconciled with the previous statement that there were twelve families on the supposition that several of the men were unmarried at the time of their arrival and lived with some of the other families, to which they were related.

²*Memoirs of a Huguenot Family*, by Anne Maury, New York, 1853, pp. 267 ff.

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a retinue of friends and servants, comprising about thirty persons.¹

On August 24th, 1716, they arrived at the "German-town." The object of the expedition was to find out "whether it was practicable to come at the Lakes,"² which meant that they intended to find a passage across the Blue Mountains. The passage was found at Swift Run Gap.³ On September 10th the company returned to Germanna.

"The Governor thanked the gentlemen for their assistance in the expedition. Mr. Mason left us here. I [John Fontaine] went at five to swim in the Rappahannock and returned to town.

"September 11. After breakfast all our company left us, excepting Dr. Robinson and Mr. Clouder. We walked all about the town, and the Governor settled his business with the Germans and accommodated the minister and people."⁴

In commemoration of this expedition, the Governor presented to his companions little golden horseshoes (because of the many horseshoes that had to be taken along), each bearing on one side the inscription: *Sic juvat transcendere montes*, and "on the other is written the Tramontane Order."⁵

¹ The statement found in several recent histories, Campbell, *History of Virginia*, p. 388; Fiske, *Old Virginia and Her Neighbors*, Vol. II, p. 385, that the number of companions was fifty, is certainly wrong. According to John Fontaine (Journal, p. 282), there were "two companies of Rangers, consisting each of six men and an officer." Four Meherrin Indians acted as guides, and to judge from the names of the camps there were twelve "gentlemen" in the company, making in all thirty persons.

² *Spotswood's Letters*, Vol. II, p. 295.

³ See Map in Dr. Slaughter's *History of St. Mark's Parish*, facing p. 83.

⁴ Journal of John Fontaine in *Memoirs of a Huguenot Family*, p. 290.

⁵ Jones, *Present State of Virginia*, p. 14. The main authority for this expedition of Spotswood is the interesting journal of John Fontaine in *Memoirs of a Huguenot Family*, pp. 281-292. Other contemporaneous writers, who refer to the expedition, are: The Governor's letter, quoted above, dated August 4th, 1718; Beverly's *History of Virginia*, London 1722, p. 5; Wm. Keith, *History of Virginia*, London, 1738, p. 173; Oldmixon, *The British Empire in America*, 2d ed., London, 1741, Vol. I, p. 402. The traditions which gathered around this expedition have been woven into the novel, *The Knights of the Horse Shoe*, by Wm. A. Caruthers, New York, 1882.

While the first colony enjoyed exceptional privileges and was much favored by the Governor, the later arrivals did not meet with the same friendly reception. At least, several complaints were published in books and papers printed in Germany. In a report, printed at Weimar, Germany, in 1739, their sufferings are vividly set forth :

“In the year 1717 some Evangelical Lutherans from the Alsace, the Palatinate and neighboring places, emigrated on account of severe oppressions and went to England with the intention of going to Pennsylvania. But as the captain who had taken them on board was detained in prison at London several weeks, shortly before their departure, because of his debts, a part of their victuals was consumed before they left, and as a result many people died, because of hunger during the journey, the rest were sold by the captain to Englishmen to pay for their passage. Said Evangelical Lutheran congregation has been treated very harshly by the then Governor Spotswood, and has been settled by him in Virginia, in the county named Spottsylvania, twelve German miles from the ocean. Here they passed through great difficulties during the first eight years, but now they are well provided by God in temporal things, although they cannot sell anything on account of the distance from the ocean except their tobacco, which they exchange for the necessary clothing.”¹

After living four years at Germanna, the Reformed members of the colony began in 1718 to look about for another place of settlement. The reason for this removal seems to be found in an accusation which was made against the Governor by his political enemies, and answered by him on February 7, 1716, that he “patented the land [at Germanna] in the name of William Robertson to his own private use and leasing the same to ye Germans, not permitting them to take ye same up to their own use.”² The Governor contended that the land was indeed his, but he failed to see any misdemeanor in taking up land for his own use like any other citizen. As the land contained valuable ore, we need not be surprised that the Governor refused to part with it. On the other hand the Germans refused to live as tenants. They wanted to set up their own

¹ *Acta Histor. Eccles.*, Vol. III, pp. 1194 f.; reprinted in *Hallesche Nachrichten*, new ed. Vol. I, pp. 577.

² *Spotswood's Letters*, Vol. II, p. 215.

homes. As they could not do this at Germanna they made up their minds to move.

In one of the earliest suits brought in the county of Fauquier by Jacob Spillmann against Mary Gent, the complainant recites in his bill, filed on September 27th, 1759, that

“some time in the year of our Lord 1718, Jacob Holtzclaw, John Hoffman, John Fishback, Peter Hitt, Harmon Fishback, Tillman Weaver, John Spillman, and several other Germans, made an entry of a large tract of land, known by the name of German Town, and the said Germans came to an agreement with each other, that they should be of equal expense and that the whole lands should be divided equally amongst all the partners by lot, but as all the partners were Germans, born beyond the sea out of allegiance of our Sovereign Lord the King and none of them had ever been naturalized or created denizens, except John Hoffman, John Fishback, and John Holtzclaw,”

it was unanimously agreed that the patent for the said land should be taken out in the name of these three and that they should make leases for ninety-nine years to each partner with covenants to renew, and that the patent was issued in 1724 to these three men and the leases made.¹ But before they removed to the new settlement, it was found necessary to make some provision for their religious worship. Thus far they had worshiped in the block-house at Germanna, but who would build and maintain a church at the new settlement? Where would they get a new minister if their old pastor should die? Hence they determined to send an agent to England and Germany to collect money for a new church and thus secure the future of their congregation. This was done in 1719. When the agent, Mr. Jacob Zollikoffer, arrived in London, he laid the following petition before the “Society for the Propagation of the Gospel”:

“The case of thirty-two Protestant German families settled in Virginia, humbly sheweth: That twelve Protestant German families, consisting of about fifty persons, arrived April, 1714, in Virginia, and were therein settled near Rappahannock river. That, in 1717, twenty Protestant German families more, consisting of about four score persons, came and set down near their countrymen. And many more, both German and Swiss families, are likely to come there and settle likewise. That for

¹*Fauquier County Court Records and Kemper Genealogy*, p. 31.

the enjoyment of the ministries of religion, there will be a necessity of building a small church in the place of their settlement, and of maintaining a minister, who shall catechize, read and perform divine offices among them in the German tongue, which is the only language they do yet understand.

“That there went indeed over with the first twelve German families, one minister, named Henry Haeger, a very sober, honest man, of about 75 years of age; but being likely to be past service in a short time, they have impowered Mr. Jacob Christophle Zollikoffer, of St. Gall, in Switzerland, to go into Europe and there to obtain if possible some contributions from pious and charitable Christians towards the building of their church, and bringing over with him a young German minister to assist the aforesaid Mr. Haeger in the ministry of religion, and to succeed him when he shall dye; to get him ordained in England by the Right Reverend Lord Bishop of London, and to bring over with him the Liturgy of the Church of England translated into High Dutch, which they are desirous to use in the public worship.

“But this new settlement, consisting but of mean persons, being utterly unable of themselves both to build a church and to make up a salary sufficient to maintain such assisting minister, they humbly implore the countenance and encouragement of the Lord Bishop of London, and others, the Lords, the Bishops, as also the venerable Society for the propagation of the gospel in foreign parts. That they would take their case under pious consideration and grant their usual allowance for the support of a minister, and if it may be so, contribute something toward the building of their church. And they shall ever pray that God may reward their beneficence both here and hereafter.”¹

The phraseology of the petition shows that it was written by a zealous Episcopalian, who aimed to win these people over to the Church of England. The petition was laid before the Society on October 2d, 1719, and was there referred to a committee, which reported on March 18th, 1720:—

“That they had read the case of the German families in Virginia to them referred and agreed as their opinion that Virginia not being under the immediate care of the society they cannot properly send a missionary thither, but are of opinion that twenty-five copies of the Common Prayer in the German language be given to them by the society. This was agreed to by the society.”²

¹Perry's *Historical Collections*, Vol. I, pp. 247 f, and, with several inaccuracies, in Bishop Meade's *Old Churches, Ministers and Families of Virginia*, Vol. II, pp. 75, 76.

²*Journal*, Vol. IV, pp. 70, 98.

When Mr. Zollikoffer came to Germany he inserted several appeals in German papers and periodicals. Two of them have recently been found. The first was discovered by Mr. Henry S. Dotterer, of Philadelphia, in a newspaper at Frankfort-on-the-Main. It is printed in the *Extraordinaire Kayserliche Reichs-Post-Zeitung* of June 15th, 1720. It is entitled: "Truthful Report of a High German Evangelical colony at Germantown in North Virginia in America, and their urgent appeal to the brethren of their faith." It reads as follows:—

"It is well known to everybody how some years ago several thousand people, of both sexes and different religions, emigrated from the Palatinate and neighboring places to be transported to America. Although a part of this people died and a part returned to Germany, yet 700 persons were sent to Carolina and 300 families to New York. But 72 families came to Virginia, the largest part of them, however, had to pay the passage, according to the custom of the country, with several years of servitude among the English people there. The rest, being free, consist of thirty-two families, of whom twelve are Evangelical Reformed and twenty are Lutherans.¹ They together with an old Reformed minister, Henry Hager, 76 years of age, have established a colony in the year 1714 in the said Virginia, called Germantown, on the Brapenhenck [Rappahannock]. Here at a well situated place, under the sovereignty of Great Britain, they support themselves in all quietness by agriculture and the raising of cattle, hoping that they will increase and prosper, especially when within the next year the remaining German families, scattered through their servitude will obtain their freedom, settle at Germantown and thus strengthen the colony. . . .

"But this newly planted German colony lacks the very desirable and necessary religious services, especially as they have no church building and their present pastor, because of his age, must almost daily be ready for his departure. And whereas the above mentioned colony (which is served by the above said minister in common) intends to establish itself permanently and for this reason desires to place their religious worship on a permanent basis, so that a church and school house of their own, as is customary, can be built and a minister and other necessary servants can be maintained, in order that the rising generation may not be like

¹These statements prove that before the year 1720 three colonies had arrived at Germanna. The first, consisting of twelve Reformed families, came in 1714, the second of twenty Lutheran families came in 1717, and the third of forty families came a year or two later. They also show that there were no Lutherans in the first colony, as has been stated.—*Hallesche Nachrichten*, new ed., Vol. I, p. 576.

poor heathen, but be instructed and continued in the word of God: Therefore this colony has sent one, out of their own means, Mr. Jacob Christopher Zollikoffer, to Europe, to ask benevolent Evangelical Christians for help and assistance in their above mentioned undertaking.

"All the brethren of our faith, therefore, to whose notice this appeal may come are herewith earnestly and heartily requested for the honor of God and of our Lord Jesus Christ (that his Kingdom may be extended more and more in the new world) to contribute according to their ability and desire for this holy purpose. And may the great God reward each one and all abundantly.

"The credentials given for this purpose to Mr. Zollikoffer from St. Gall, Switzerland, are signed by Henrich Häger, minister among the Germans in Virginia, Johann Jost Merdten and Hans Jacob Richter, elders."¹

A similar appeal was inserted in a periodical called *Europäische Fama*, of the year 1720. It concludes with the following statement:—

"As much as is known to us the commission of Mr. Zollikoffer has not been without a blessing. Especially the book dealers at Leipzig have presented him with a considerable number of necessary and useful books, and they have erected for themselves a lasting monument in the German colony of Germantown. Nor have other liberal hearts and charitable hands been wanting. Thus the above mentioned Mr. Zollikoffer has been able to return at the beginning of the present fall to England to sail back to America with his collected money."²

After having thus secured a sufficient amount of money for their new enterprise, the Reformed colonists left Germanna, most probably in the spring of 1721.

Before we take up their history in the new settlement it will be necessary to trace briefly the later history of Germanna.

The remaining Lutheran colonists stayed at Germanna only a few years longer. Before the year 1724 they had left the governor's land, for in that year Rev. Mr. Jones wrote:

"Beyond Col. Spotswood's furnace above the falls of the Rappahannock River, within view of the vast mountains he has founded a town called Germanna, from some Germans sent over by Queen Anne, who are

¹The appeal is printed in German in *Historical Notes relating to the Pennsylvania Reformed Church*, Philadelphia, 1900, Vol. I, pp. 8-10.

²*Europäische Fama, welche den gegenwärtigen Zustand der vornehmsten Höfe entdeckt*. Der 237. Theil, 1720, pp. 773 ff.

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now removed up farther. Here he has servants and workmen of most handicraft trades; and he is building a court house and a dwelling house for himself; and with his servants and negroes he has cleared plantations about it, proposing great encouragement for people to come and settle in that uninhabited part of the world lately divided into a county. Beyond this are seated a colony of Germans or Palatines, with allowance of good quantities of rich land, at easy or no rates, who thrive very well and live happily and entertain generously."¹

The Lutherans had removed to the present Madison County, where they established a colony of their own. Their history is briefly told in an appeal which was published in Hanover, Germany, in 1737:—

“After passing through many trials during the first eight years [1717-1724], the colony is now settled in the county of Spotsylvania, at the most distant boundaries of Virginia. They number at present three hundred souls. Although they used all possible diligence to secure a minister and twelve years ago [1725] sent two men to Europe to carry out their intention,² yet for sixteen years [1717-1733] they remained without public services and a minister of their own, with the greatest hunger for the word of God.”³

In 1733 their first pastor, Rev. John Caspar Stoever, arrived. In the same year they took up 193 acres in the first fork of the Rapidan River. In 1740 they built a church near the juncture of White Oak Run and Robertson River, called Hebron Church, which is still in existence.⁴

When Governor Spotswood learned that the Germans intended to leave his land he made desperate efforts either to keep them at Germanna by renewed favors and privileges or by means of them to attract new settlers to his land and new miners to work his iron mines, situated thirteen miles east of

¹Jones, *Present State of Virginia*, p. 59.

²To this year and to these men must be referred the complaint against Spotswood, published recently. See *Virginia Magazine of History and Biography*, Vol. VI, pp. 385 f.

³*Kurtze Nachricht von einer Evangelisch-Lutherischen Gemeinde in Virginien*, Hanover, 1737, p. 1.

⁴For a picture of this church see *Proceedings of the Pennsylvania German Society*, Vol. VIII, p. 61. The later history of the congregation is given in full in *Hallesche Nachrichten*, new ed., Vol. I, pp. 577-585.

Germanna.¹ With this object in view a clause was inserted in the act creating Spotsylvania County in November, 1720, which reads :—

“Because foreign Protestants may not understand English readily, if any such shall entertain a minister of their own, they and their titheables shall be free for ten years from said first of May, 1721.”²

That this clause was meant to benefit the governor is evident from a complaint preferred against him in 1724, “that by one clause of that act, foreign Protestants are exempted for ten years from paying the Ministers’ Dues and their being the chiefest of the inhabitants in that part of the county (and likewise tenants to the Honble Collr Alexr. Spotswood) have sent for a minister of their own nation, so that few or none will resort to that place of worship, which is a grievance we humbly hope your Honor will redress.”³

Even after the removal of the Germans from Germanna, Spotswood succeeded in having several laws passed in 1727 and 1730, “to exempt from the payment of all county and parish levies all and every persons whatsoever, now or hereafter to be employed, in and about any iron work, already erected.”⁴

After the retirement of the governor, in 1724, Germanna remained the seat of government till 1732, when it was transferred to Fredericksburg.⁵ When William Byrd, the famous traveler, visited Germanna in September, 1732, he found it deserted. He gives the following humorous description :—

“This famous town [Germanna] consists of Col. Spotswood’s enchanted castle on one side of the street and a baker’s dozen of ruinous tenements on the other, where so many German families had dwelt some years ago ; but are now removed ten miles higher, in the fork of the Rappahannock, to land of their own. There had also been a chapel about a bow-shot from the Colonel’s house, at the end of an avenue of

¹ Byrd, *History of the Dividing Line*, Richmond, 1866, Vol. II, p. 70.

² Hening, *Statutes*, Vol. IV, p. 78.

³ *Calendar of Virginia State Papers*, Vol. I, p. 208.

⁴ Hening, *Statutes*, Vol. IV, pp. 231, 299.

⁵ Hening, *Statutes*, Vol. IV, p. 364.

cherry trees, but some pious people had lately burnt it down, with intent to get another built nearer their own houses. . . . The river winds in the form of a horseshoe about Germanna, making it a peninsula, containing about 400 acres. Rappahannock forks about fourteen miles below this place."¹

Although Germanna was deserted, the mines of Spotswood continued to be operated. During the pastorate of Rev. James Marye (1735–1767), when Germanna belonged to the Episcopal parish of St. George, being supplied by a reader, there were "175 tytheables employed in Spotswood's Iron Works who were exempted from paying tythes."² When Spotswood intended to leave for England, in 1739, he inserted an advertisement in the *Virginia Gazette* in which he offered "to treat with any persons of good credit for farming out for 21 years Germanna and its contiguous lands, with the stock thereon and some slaves."³ The last reference to the iron mines of Spotswood has been found by the writer in Burnaby's *Travels*, who visited the mines on October 6, 1759.⁴

Nothing but ruins remain at present of the once beautiful mansion of the Governor, the fort and the German village. Out of the mouth of the Governor's iron furnace a giant black walnut tree is growing up, thus preserving the only remnant of German industry against the ravages of time.⁵

¹ Byrd, *History of the Dividing Line*, Vol. II, pp. 59, 64 f.

² Conway, *Barons of the Potomac and Rappahannock*, New York, 1892, pp. 7 f.

³ Campbell, *History of Virginia*, pp. 406 f.

⁴ Burnaby's *Travels Through the Middle Settlements in 1759 and 1760* London, 1775, p. 45.

⁵ Swank's *History of the Manufacture of Iron*, p. 259; *Kemper Genealogy*, p. 30.

[To be concluded]

EDITORIAL.

THE REV. DAVID EVANS'S CATECHISM.

In the number of the *Pennsylvania Gazette* for March 30, 1731-2, the following advertisement appeared:—

“Just Published ;

“*A HELP for Parents and Heads of Families, to instruct those under their Care, in the first Principles of Religion: Being a short plain Catechism, grounded upon God's Word, and agreeable to the Westminster Assembly's excellent Catechisms. By David Evans, a Labourer in the Gospel at Tredyffryn in Pennsylvania. Printed and sold by B. Franklin, Price 9d.*”

When Mr. Hildeburn compiled his *Issues of the Press in Pennsylvania*, he was not able to discover any existing copy of this catechism. He had to content himself with quoting the substance of the above advertisement as furnishing the title of the missing book. And indeed the insertion of the advertisement in the newspaper was the only evidence from which the actual publication could be inferred.

Some light has, however, been thrown upon the matter by that indefatigable explorer, Mr. Julius Friedrich Sachse, in the first volume of his remarkable work, *The German Sectarians of Pennsylvania* (Philadelphia, 1899). Mr. Sachse begins by picturing in his graphic way what he believes to have been the occasion for the catechism:—

“Among the leading clergymen of the county of Chester was David Evans, pastor of the Presbyterian congregation at Tredyffryn in the Great Chester Valley. David Evans was a bold, fearless and aggressive man, who, when finding that the English Sabbatarian publications of the German enthusiasts were being distributed in his territory, and the question of the true Sabbath was even agitated among the staunch members of his own flock, he determined to issue a book, which was not only to refute the doctrines of the Quakers, counteract the arguments of the Sabbatarians, but at the same time supply the long-felt want of an orthodox book of primary instruction, and by reaching the youth would thereby insure a healthy growth, not only of his own congregation, but of the church at large as well. To accomplish his object he, too, made

a journey to Philadelphia, and visited the 'New Printing Office,' lately set up by Benjamin Franklin."¹

Mr. Sachse's characterization of David Evans as "a bold, fearless, and aggressive man," is an eminently sound induction from the records of his ministry. The rest of the paragraph is interesting and picturesque, and as no one has any knowledge of the actual contents of the catechism, it may safely be said that no one will at present contradict this account of its occasion and scope. In referring to this book, however, as "the first edition of the Westminster Shorter Catechism printed in the Middle Colonies,"² we venture to think Mr. Sachse altogether mistaken. It was not, according to the advertisement, the Westminster Catechism, either Larger or Shorter, but a catechism "By David Evans," (doctrinally) "agreeable to the Westminster Assembly's excellent Catechisms." It may be recalled that on September 25th, 1727, at the close of the session of the Synod of Philadelphia, Evans, with three others, presented "a paper of protest,"³ and then withdrew from the body.⁴ On September 17th, 1730, Mr. Evans appeared again at Synod, "declared his hearty concern for his withdrawal," and desired to be received again. Having "proposed all the scruples he had to make about any articles of the Confession and Catechisms, &c. . . . and declared his adopting the Westminster Confession of Faith and Catechisms, agreeable to the last year's adopting act; he was unanimously received as a member again."⁵ It would seem likely that these circumstances had something to do with the advertised assurance of the compatibility of Mr. Evans's catechism with those of the Westminster Assembly.

What Mr. Sachse has succeeded in doing is to show the actual publication and distribution of the catechism. Lodged with the American Philosophical Society is a manuscript business journal or day-book of Benjamin Franklin. And of this he says :—

"From the personal entries of Benjamin Franklin in his journal or day-book, commencing July 4, 1730, it appears that Rev. David Evans

¹ Page 201. ² Page 202.

³ *Records*, p. 88. ⁴ *Ibid.*, p. 97. ⁵ *Ibid.*, pp. 97-98.

had printed in 1732, an edition of over four hundred of these 'Helps' or Catechisms, viz. :

“ ‘ REV. MR. EVANS DR.

“ ‘ 1732

“ ‘ February

“ ‘ 3 Reams paper	£ 2.5.0
“ ‘ Printing 3 sheets & a quarter of Catechisms a 25s.	£ 4.1.3
“ ‘ Stitching 100	5.
“ ‘ Binding 1 doz	6.

“The size of the edition is arrived at by the following calculation : as there were three and a quarter sheets to a book, the three reams of paper would call for about four hundred and forty books, provided none were spoiled in the printing.

“Two entries made upon May 8th and June 3d, following, call for cash credits of five and three pounds respectively. Five months later, November 9th, Franklin writes :

“ ‘ Settled with Mr. Evans and his Dr. to balance £ 5.8.9.’ This appears to have closed the transaction so far as the first edition was concerned.”

We do not quite follow Mr. Sachse in his presentation of Franklin's accounts of this transaction, of which some items would appear to be wanting. Nor is it clear that the last item may not refer, wholly or in part, to a sermon which Mr. Evans preached at the ordination of Mr. Richard Treat at Abington, Pa., and which was advertised in the *Pennsylvania Gazette* for October 5th, 1732, as printed by B. Franklin.

We now return to the catechism. Mr. Sachse goes on to say :

“The majority of these ‘Helps’ and ‘Catechisms’ were chiefly distributed among the settlers in Chester and the adjoining counties. A number, however, were sent to parts far from the beautiful valley of Chester ; again referring to Franklin's Journal we find that on June 20, 1732, he consigns 50 catechisms to Thomas Whitmarsh, of Charleston, South Carolina. April 22, 1733, he sends by Captain Watkins to his brother James, at Boston, Massachusetts, 50 Catechisms.

“During the year 1735 (*sic*) a second edition was printed, in the absence of any specimen of this book it is impossible to tell how near it conformed to the previously quoted one, the only knowledge we have of it being an advertisement in Franklin's paper of March 21, 1733.

“ ‘ Lately printed, and sold by the Printer thereof. The Shorter

Catechism of the Assembly of Divines, with the Proofs at large. Price 4s. per Doz. or 6d. single.'

"This was evidently a private venture of Franklin, based upon the success of David Evans' edition."

From what has been said already it will be inferred that we do not believe that Mr. Sachse is right in saying that Franklin's advertised edition of the *Shorter Catechism* in 1733-4 was a "second edition" of Evans's, or was "based upon the success" of that publication. If there was any actual connection between the two publications, we should look for it in the first of three items concerning the distribution of the Franklin edition of the *Shorter Catechism* quoted by Mr. Sachse from Franklin's journal :

"Mr. Thomas Evans of Welsh Tract for 100 Catechisms bound a 3d. 8d." (*sic*)

Now the Rev. Thomas Evans was the successor of David Evans at Pencader, a part of the latter's original charge, from which he had resigned some years previously on account of "an opinionative difference" between him and Samuel James that caused much local excitement, which his brethren had in vain sought to allay.¹ And so prompt a demand for the new issue of the *Shorter Catechism* for the use of Mr. Evans's old charge seems to imply, to say the least, that his Catechism had not superseded the *Shorter Catechism* there. It does not prove that the demand for the new issue came from Pencader; but still less does it support Mr. Sachse's statement that such issue was "based upon the success of David Evans's edition."

But even if we be justified in the feeling that Mr. Sachse's account of these matters is not free from confusion, we are grateful still for the light he has thrown upon the actual publication and distribution of Mr. Evans's catechism. We confess an interest in the "bold, fearless, aggressive man," and a desire to handle and see the catechism he compiled as "*A HELP for Parents and Heads of Families.*" Nor are we without that hope. It may be remarked that Mr. Hildeburn was not aware

¹See Webster, *History of Presbyterian Church*, p. 348, and *Pennsylvania Magazine of History and Biography*, Vol. II, p. 344.

of the survival of a copy of Mr. Evans's sermon at the ordination of Treat, and yet Mr. Webster had quoted from "page 49" of it,¹ and must have had an actual copy in his hand surely. The odds are always in favor of some copy of a publication having survived, though they lessen, perhaps, in the case of one so small and perishable as a catechism. And the more publicity is given to the fact that no copy is known, the greater is the likelihood that a copy shall be turned up. We would not boast, but we would encourage discovery by the remark that we have within a week of this writing turned up two Philadelphia imprints unknown to Hildeburn.

RECORD OF NEW PUBLICATIONS

RELATING TO PRESBYTERIAN AND REFORMED CHURCH HISTORY

HISTORY OF THE PRESBYTERIAN CHURCH OF OXFORD, 1818-1825-1900. Edited by the Pastor, the Rev. Thomas J. Porter, Ph. D. [text.] Oxford, Ohio, U. S. A. n. d. [1903]. 8vo, pp. 212; cloth.

The corporate history of Presbyterianism in Oxford is complicated. In 1818 there are the beginnings of a church there, and in 1825 it is reorganized. In 1841 a secession (organized as the Second Church) leaves the original body without pastor or elders. It has to be reorganized by the Presbytery. To escape the burdens of its debts, twenty-eight of its members in 1850 form the Third Church. In 1863 the Third Church absorbs the First and takes its name, and in 1869 the First and Second reunite. The subsequent history of the reunited parish is described by the chronicler as including "ten years of change and adjustment," "twelve years of waning membership and gaining gifts," and "eight years of holding the fort against odds."

It all makes a sorry record of financial mismanagement, of internal dissensions, and of spiritual losses. The story were worth telling, indeed, if only its lessons might be heeded. And if the historian lacks something of the historical style, he exhibits other gifts that are of greater worth,—the industry that seeks to learn the exact truth and the candor that tells it.

The book is lavishly illustrated with a valuable series of portraits and views, the earliest of the former being a silhouette of the Rev. James Hughs, "the first minister licensed west of the Alleghanies."

¹*History, etc.*, p. 348.

MEMORIAL OF WILLIAM ALLEN BUTLER, By George C. Holt. Read before the Association of the Bar of the City of New York, March 10, 1903. n. p., n. d. [1903]. Square 8vo, pp. 2, 33 ; stitched.

Mr. Butler was born on February 20th, 1825, long enough ago to recall being petted as a boy, at the White House, by President Van Buren, in whose Cabinet his father, the Hon. Benjamin F. Butler, was Attorney-General. He died at Yonkers, on September 9th, 1902, having been long recognized as its first citizen.

This memorial records in a worthy way a personality and career of marked distinction. Mr. Butler won a place in literature as a very young man by his poem, "Nothing to Wear," and that reputation he fully sustained by his later essays in humorous and more serious verse. His wit and ease of touch were truly delightful, and his work has stood the test of time. He attained to great eminence in the profession of the law, particularly in the line of admiralty practice.

Mr. Butler's greatest distinction was in his character and cultured personality. He filled out one's ideal of the Christian gentleman. From the standpoint of the JOURNAL it is to be regretted that this memorial contains no reference to Mr. Butler's life-long loyalty and devotion to the Presbyterian Church. His last poem was written for the fiftieth anniversary of the First Presbyterian Church of Yonkers, on April 20th, 1902. This was after his sight had failed. Owing to unusual gifts of memory, he was able to recite the whole without difficulty or hesitation, though afterward he spoke of the strangeness of addressing a congregation whom he could not see.

An admirable likeness of Mr. Butler's refined face graces this memorial. It may be worth while to add that a successful portrait, painted by his son, Mr. Howard Russell Butler, is in the possession of the Association of the Bar of New York City.

*A SHORT HISTORY OF AMERICAN PRESBYTERIANISM
From Its Foundations to the Reunion of 1869. Philadelphia:
Presbyterian Board of Publication and Sabbath-School
Work. 1903. 16mo, pp. 207 ; boards.*

There is a real place for little books on important subjects. They are traps to catch and hold the attention of the wayfaring man who avoids the open enticements of treatises that are more conspicuous. And there is especial need of little books that shall draw the average reader within the inspirations that might come to him from an acquaintance with the history and principles of his Church. The difficulty lies in the preparation of such little books of Church history, and the futility of so many of them arises from their dullness. They must necessarily be

written by scholars, but then a scholar so readily fails to understand the demands of minds less disciplined than his own. He forgets to be vivacious.

The little book in hand deals with the history of The Presbyterian Church in the United States of America. It divides that history into three periods. The period from the foundations to the Revolutionary War is treated by Dr. Alexander T. McGill; that from the Revolution to the Adoption of "The Presbyterian Form of Government," by Dr. Samuel M. Hopkins; that from 1786 to the Reunion of 1869, by Dr. Samuel J. Wilson. These are the names of competent scholars in Church history, but they have not forgotten to be vivacious. Their papers were originally prepared to be delivered before a popular audience, and under the stimulus of a Centennial occasion. The writers have kept their audience in their minds' eye, and their papers still glow with the enthusiasm of the original occasion. It was a happy thought to combine them in this Short History. They make a little book effective, indeed, to catch and hold the attention, and to arouse the reader's enthusiasm for his Church. They make what is, perhaps, the most readable history of that branch of the Church yet written.

Even those of us who are not dependent upon "little books" for our Church history may find food for thought in Prof. Hopkins's chapters concerning the Presbyterian Church and the American Revolution. We would commend them also to our "Sons of the Revolution," and similar patriotic societies.

RECOLLECTIONS OF A LONG LIFE: An Autobiography:
By Theodore Ledyard Cuyler, D. D., LL. D., Author of "Help and Good Cheer," etc. (Tenth Thousand.) New York. The Baker & Taylor Co. n. d. [1903]. 8vo, pp. ix, 356; cloth.

Dr. Cuyler was born at Aurora, N. Y., in 1822. On his father's side he is descended from Hendrick Cuyler, one of the early Dutch settlers of Albany, and on his mother's, from the Rev. Azariah Horton, pastor of a church near Morristown, N. J. But this book does not deal with genealogy nor with formal history, but comprises the genial recollections of a man as engaging as he is distinguished. Dr. Cuyler calls it "an Autobiography," and the autobiographical chapters are frank and intimate. It is plain that the author counted his readers his personal friends, interested in him and his. It is just as plain that he desired to make his experiences in the ministry helpful to his younger brethren. But the book contains more about other people than about Dr. Cuyler. Many of them are very eminent people, and the author's recollections of them are full of human interest, and his brief characterizations of them often very happy and revealing. Dr. Cuyler is appreciative of greatness

and goodness in every form, but what he cherishes most are his recollections of those who preached the same gospel and promoted the same reforms to which his own life has been devoted. "The practical questions for everyone of us," Dr. Cuyler says, "are: how can I become better? How can I help to make this old sinning and sobbing world better also?" And this book shows very clearly that it is possible to address one's self to answering these questions in a very strenuous way, and yet at the same time to practice the art of being pleasant. It was Washington Irving who said to Dr. Cuyler, "I should like to be one of your parishioners."

The book is illustrated by four portraits of Dr. Cuyler at different stages of his career.

SOME OF THE FIRST SETTLERS OF "THE FORKS OF THE DELAWARE," and Their Descendants: Being a Translation from the German of the Record Books of The First Reformed Church of Easton, Penna. From 1760 to 1852. Translated and Published by The Rev. Henry Martyn Kieffer, D. D., Pastor of the Church, etc. Together with an Historical Introduction. In Commemoration of the One Hundred and Fifty-seventh Anniversary of the Founding of the Congregation, 1745-1902. Easton, Pennsylvania, 1902. 8vo, pp. 7, 404; cloth.

This handsome volume, with its great wealth of historical and genealogical lore, is included here, under the impression that, while bearing the date of 1902, its actual issue, or distribution at least, was not until the present year. The history of the Reformed Church in Easton may be said to go back to the earliest settlement of the place, and its church edifice is, we believe, the oldest building now standing in Easton. The main body of this work consists in a translation of the old church record books of baptisms, burials, and marriages.

Prefixed is a historical introduction dealing with the first German settlers, the church organization, records, and history. The book is a laborious and very valuable contribution to local church history and genealogy, and is enriched by portraits and reproductions.

A BRIEF HISTORY OF THE FIRST PRESBYTERIAN CHURCH OF NEWTOWN, LONG ISLAND: Together with the Sermon Delivered by the Pastor, on the occasion of the 250th Anniversary of the Church, Oct. 26th-Nov. 2d, 1902. n. p.; n. d. 8vo, pp. 71; cloth.

A running sketch of the history of this venerable parish, accompanied by the sermon of the Rev. William H. Hendrickson, its nineteenth min-

ister, and lists of pastors, elders, and members; that of the latter necessarily imperfect. There are also portraits of a number of the pastors and of the present elders, and views of the old church and the new, and of successive parsonages. We are sorry that it fell to the lot of the historian to make such a record as this: "During Dr. Knox's pastorate the old church was remodelled: the old square-back pews were taken out; the old-fashioned windows, with their small panes of glass, were replaced by colored glass; the interior lost much of its old-fashioned appearance, while the exterior remains much the same as it was one hundred years ago."

PREAKNESS AND THE PREAKNESS REFORMED CHURCH, PASSAIC COUNTY, NEW JERSEY. A History. 1695-1902. With Genealogical Notes, the Records of the Church, and Tombstone Inscriptions. By George Warne Labaw, Pastor of the Church. New York: Board of Publication of The Reformed Church in America, 25 East Twenty-Second Street. 1902. 8vo, pp. vii, 344; cloth.

Much more than the history of a parish is included in this substantial volume. The early history of the town is here, and much of the family history of its inhabitants. For the town history goes back to 1695, while the first church in Preakness was not erected until 1798. But the church history also is given with a fullness of loving care which shirks no detail and spares no labor. The index alone fills forty-seven columns.

NATHANIEL REEVE, PREACHER AND PATRIOT: 1760-1833. By Horace Disbrow Reeve. Philadelphia: 610 Bullitt Building. 1903. 8vo, pp. 10; stitched.

Nathaniel Reeve was a native of the town of Southold, L. I., where five generations of his ancestors had lived. His course at Yale was broken by service as a lad of eighteen in the Revolutionary army. For some years he practiced medicine in Virginia, having also a license to preach. In 1804 he was ordained by the Presbytery of Long Island, and had charges at Westhampton, L. I., Deerfield, N. J., and at his native place, where he died. So painstaking an attempt as this to recover the personality and career of a good and useful clergyman is of interest to others than his descendants. A facsimile of a sermon-outline in Mr. Reeve's handwriting is included.

NOTES.

SIR WALTER SCOTT A PRESBYTERIAN ELDER.

The recent effort in an Anglican Church magazine to prove that Sir Walter was an Episcopalian serves at least as an opportunity of calling attention to the actual facts. These are to be found in William Baird's *John Thomson of Duddingston, Pastor and Painter* (Edinburgh 1895); and we are indebted to the Rev. Dr. Robert Ellis Thompson for bringing them to our notice. John Thomson had been an intimate friend of Scott in his younger days, and both were members of the small group who read German together in Hamilton's Entry in Edinburgh.

When Mr. Thomson was installed in 1805 as parish minister of Duddingston, "It would appear," says Mr. Baird, "that the eldership in the church had been reduced to three members. . . . Suitable persons resident in the parish were scarce, and though not strictly on the lines of Presbyterian order, it was resolved to add the names of several gentlemen who had only a nominal connection with the parish. Accordingly on the 12th of March, at a meeting of the Kirk-session held in Edinburgh, Mr. Thomson being moderator or chairman, Thomas Scott, W. S. ['writer to the signet,' or lawyer], Walter Scott, Advocate, William Clerk, Advocate, and Thomas Miller, W. S., were nominated for office, subject to the approval of the congregation. That formality having been gone through on Sabbath the 16th March, their ordination was performed on the 30th of the same month, all except Thomas Scott appearing for ordination. . . . Walter Scott, certainly the greatest name in the quartette, then in the zenith of his poetical fame, was known as the author of *Border Ballads* of no mean order, and *The Lay of the Last Minstrel*; but as yet he had not tasted that greater fame which afterwards came to him through his prose romances, for *Waverley* had not yet been published. William Clerk, of Eldin, Scott's early companion, his coadjutor as a clerk of session, and his prototype of *Darsie Latimer*, was, like Scott, a frequent visitor at the manse. . . .

"That in the later years of his life Walter Scott identified himself to some extent with the Episcopalian Church there can be little doubt. Lady Scott's and the family sympathies were undoubtedly in that direction, and much intermittent controversy has arisen in consequence, by the attempt to prove that Scott was an Episcopalian also. For reasons best known to himself, Lockhart in his life of the great novelist does not breathe a word of the incident we have mentioned, though it is difficult to believe he could have been ignorant of it; but the fact remains that up to 1806 and for some years afterwards Scott was not only a member of the Church of Scotland, but an active office-bearer.

"In the April following his election and ordination in Duddingston Kirk, he was elected by the Magistrates and Council of Selkirk as their representative commissioner and ruling elder to the General Assembly. He held the same appointment in 1807, and took up his commission on both occasions. But not only did Scott take his seat in the supreme court of the Church, he was a member of Presbytery as well. From a minute of Duddingston Kirk-session of 15th December, 1806, we find him then chosen to represent them in the Presbytery of Edinburgh and Synod of Lothian and Tweeddale. His signature to the formula engrossed in the Session Records, in which, in accordance with the Act of 1694, 'he sincerely owns and declares the Confession of Faith as ratified by law in 1690,' to be the confession of his faith; 'the Presbyterian form of government of the Church by Kirk-sessions, etc., etc., to be the only government of this Church,' and his 'determination to submit thereto and never endeavour directly or indirectly the prejudice or subversion thereof,' may still be seen the first of a long list of elders appointed in after years.'"

"It may not be clear at what precise date Scott united himself to the Episcopal body, if at all. There is no evidence that he ever was admitted by the rite of confirmation; but it is remarkable that before this time his three eldest children had been baptized by Dr. Sandford, an Episcopalian, probably in deference to the feelings of his wife, who had been brought up in the Church of England, while the fourth, Charles, born in 1805, was baptized by Mr. Thomson, of Duddingston, the year before his father's ordination as an elder. . . . It is probable that after his marriage Scott consented to accompany his wife to the Episcopal Church; but his recurrence to a Presbyterian minister for the baptism of his youngest child seems to indicate a return to the Church of his fathers, followed by his becoming an elder and a member of the General Assembly."

As regards Lockhart's statement that Scott "took up a repugnance" to the Presbyterian mode of worship, and came to believe that the Episcopal system of government and discipline was "the fairest model of the primitive polity," Mr. Baird thinks it "likely enough that his preference for the Episcopal service was more a matter of taste than a question of principle."

THE COLLEGIATE REFORMED DUTCH CHURCH.

On Tuesday, May 26th, 1903, occurred the two hundred and fiftieth anniversary of the incorporation of the city of New York, and in connection with that occasion the Collegiate Church commemorated, on Sunday, May 24th, the two hundred and seventy-fifth anniversary of its founding. The Collegiate Reformed Church of New York City has maintained a continuous organization since 1628, with an unbroken suc-

cession of ministers, elders, and deacons. It is the oldest Protestant Church on the continent, and its classical school for boys at West End Avenue and Seventy-seventh Street, is the first public school, antedating by thirty-two years the first grammar school in Massachusetts. Over each of the eight houses of worship maintained by the Collegiate Church the national flag was unfurled on the anniversary Sunday and kept flying during the week. In each of them was read a resolution of the consistory calling attention to the significance of the day, a sermon appropriate to the occasion was preached, and prayers were offered invoking the continuance of the divine blessing upon the municipality and upon the Collegiate Church. The happy suggestion has been made that the quarter millennial anniversary of the city's charter should be signalized by the beginning of a movement having for its object the erection of a memorial of the city's Dutch founders.

THE CLASSIS OF AMSTERDAM.

On the 15th and 16th of this month of September the Classis of Amsterdam celebrates the three hundred and twenty-fifth anniversary of its existence. For one hundred and seventy years the relations to that Classis of the Reformed Dutch churches in this country were of the most intimate character, and it is expected that an American representative may be present at the celebration. "The Classis of Amsterdam was organized in 1578, only three years after the siege of Leyden, and almost immediately after the expulsion of the Spaniards from Holland. The oldest book of minutes now in the archives begins with the year 1582 and runs to 1605." (*E. T. Corwin.*)

DR. JOHN M. MASON AND DR. J. H. MASON KNOX.

One of the latest articles from the pen of Dr. Knox was a sketch of his grandfather, Dr. Mason, appearing in the *Columbia University Quarterly* for December, 1900. In this Dr. Knox explains the reasons for making Dr. Mason provost, rather than president, of Columbia College (as referred to on pages 66, 67 of this number of the JOURNAL), as follows:—

"The Rev. Dr. John M. Mason was Provost of the College during the five years from 1811 to 1816. This office was a new one in the history of the College. It was created that he might fill it, and when he resigned it was abolished. He would have been chosen president, except for a serious and apparently insurmountable obstacle. In 1755 the corporation of Trinity Church in New York granted to the college a valuable property, on condition that 'the president for ever for the time being shall be a member of and in communion with the Church of England.' Dr. Mason was a member of the Presbyterian Church known as the

Associate Reformed. It was, however, deemed very desirable, if not necessary, for the best interests of the college in its then condition to place him at its head, if a way could be devised to accomplish this without putting the property of the institution in jeopardy. After much and earnest deliberation, the trustees accepted the proposition of the Rev. Dr. (afterwards Bishop) Hobart, seconded by the Hon. Rufus King and the Hon. Oliver Wolcott, to meet the condition of the grant from Trinity Church by seeking a president from the Episcopal Church and then create the office of provost. In accordance with this arrangement, the Rev. Wm. Harris was elected president and the Rev. Dr. Mason provost, both by a unanimous vote. To those officers jointly the general administration of the college was committed; and it was understood that the president would conduct the religious exercises of the college, and the provost give instruction to the senior class in the classics and deliver a course of lectures on the evidences of Christianity."

Bearing upon the same subject is a later letter from Dr. Knox to the Recording Secretary of this Society:—

804 CATHEDRAL ST.,
BALTIMORE, MD.,
March 5, 1902.

REV. JAMES PRICE, D. D.

My Dear Dr. Price:

This afternoon I rec^d your valuable paper on "Theological Education in the Bounds of the United Presbyterian Synod of New York," and I have since read it with very great interest and instruction. I was about to add satisfaction, but I could not say that excepting as to the faithful manner in which you have done your work. I wish most heartily that the highly successful work of former days had been continued with the energy which once characterized it, so that you could have told of prosperous Seminaries now in existence. My interest in your Church [United Presbyterian] must be great.

As I read of Dr. Mason, I cannot but feel that his life and wonderful gifts might have been continued to the Church and country much longer than they were had he not attempted so much, and been allowed so to do. But when he gave up the Seminary and his church in New York he had really finished his work. His vigor was gone, his stalwart frame was a wreck, and he was yet scarcely fifty years old. The pastorate, the professorship in the Seminary, the *Christian's Magazine* and the Provostship of Columbia College were too much for him, tho to human view in mind and body he was destined to old age.

But he did a great work. The men he prepared for the ministry were well disciplined, and the number of them in proportion to the whole, who occupied, and with great success distinguished places in the Church, was I think to this day, never equalled.

Pardon me this effusion. I am very thankful that you have reprinted your excellent paper, and that in the distribution of it you have thought of me.

With very great respect,

I am

Yours very fraternally,
JAS. H. MASON KNOX.

The preceding letter, with the article in the *Columbia University Quarterly*, came into the writer's hands, through the courtesy of Dr. Price, after the sketch of Dr. Knox in this number of the JOURNAL had been put into type.

JOHN PEACOCK.

NATHAN AND ISAAC GRIER: A CORRECTION.

In reviewing, recently, the Rev. Dr. H. C. McCook's valuable article in the JOURNAL for June 1902, on "The Presbyterian General Assembly of Eighteen Hundred and Two," I noticed an error which, in the interest of historical accuracy, calls for correction.

In speaking of the Rev. Nathan Grier, of New Castle Presbytery, he says, "He was father of Chief Justice Grier of the United States Supreme Court."

The Rev. Nathan Grier had but two sons and they both entered the ministry. The elder was the Rev. Robert S. Grier, for fifty-one years pastor of the church of Emmitsburg, Md. The younger was the Rev. J. N. C. Grier, D. D., for fifty-five years successor to his father as pastor of the church of Brandywine Manor, Pa.

Justice Grier of the United States Supreme Court (not "Chief Justice") was the son of the Rev. Isaac Grier, one of the eleven members that constituted the Presbytery of Huntingdon in 1795. He was descended from Scotch Irish emigrants, as was also the Rev. Nathan Grier.

It is true, as Dr. McCook states, that the Rev. Nathan Grier "represents a family that has given many devoted and distinguished sons and daughters to the church."

Two daughters married ministers, the Rev. Robert White, of Faggs Manor, Pa., and the Rev. Samuel Parke, of Slate Ridge, Pa. Six grandsons also became ministers. One was the Rev. John C. Thompson, D. D., of Philadelphia, whose death we so recently mourned. Another was the Rev. Nathan Grier Parke, D. D., who died at Glen Summit, Pa., on June 28th, 1903, in his eighty-third year.

W. P. WHITE.



REV. JONATHAN EDWARDS,
President of Nassau-Hall College,
NEW JERSEY.

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No. 3.

A CONTEMPORANEOUS ACCOUNT OF JONATHAN
EDWARDS.

At the time of Edwards's death at Princeton, in 1758, his treatise on Original Sin was passing through the press, and in the same year was published at Boston. Prefixed to this original edition, by way of introduction, there appeared an Account of the Book and its Author, which, together with the title page, is here reproduced in full.

The account appeared anonymously, but is referred to by Edwards's biographer, Dr. Dwight, as written "by a gentleman connected with the college at Princeton, probably Dr. Finley." Dr. Dwight was well aware of the importance of this contemporaneous account as a source of our knowledge of Edwards's life and character. He speaks of it as "the testimony of an *eye-witness*." It is that and more. It is Princeton's estimate of the man chosen as head of the College. As we read it we understand the expectations with which the coming of Edwards was welcomed; and here, as nowhere else, we are made to feel the shock, the desolation, of his sudden taking off.

It may be added that the copy of the original edition of Edwards's book from which the account is reprinted, has a certain historical interest of its own, having belonged to the Rev. John Miller, and afterwards to his son, Dr. Samuel Miller, the latter a biographer of Edwards. It was purchased by the editor of the JOURNAL at the Miller sale in Philadelphia, in December, 1898.

A brief ACCOUNT of the Book and it's AUTHOR.

As the Rev. Author of the following Piece has been removed by Death, before its coming into public View, Custom has made it decent to introduce it with a prefatory Page.

The Copy he brought to the Press sometime the last Year, and a Number of Sheets passed his own Review. But a Variety of Incidents retarded finishing the Work till now. — It is hoped, no material Mistakes of the Printer have escaped Correction, besides what are noticed in the Table of Errata.

They that were acquainted with the Author, or know his just Character, & have any Taste for the serious Theme, will want Nothing to be said in Recommendation of the ensuing Tract, but only that Mr. EDWARDS wrote it.

Several valuable Pieces on this Subject have lately been published, upon the same Side of the Question. But he had no Notice of so much as the very first of them, till he had wholly concluded what he had in View: nor has it been thought, any Thing already printed should supersede this Work of his; being designed on a more extensive Plan; comprising a Variety of Arguments, and Answers to many Objections, that fell not in the Way of the other worthy Writers; and the Whole done with a Care of familiar Method and Language, as well as clear Reasoning, in general accommodated very much to common Capacities.

It must be a sensible Pleasure to every Friend of Truth, that so masterly a Hand undertook a Reply to Dr. TAYLOR; notwithstanding the various Answers already given him, both at home and abroad. — And should the said *Dr.* or any other in his behalf, attempt to vindicate his Book, though our Author being dead, this his Work will have the Disadvantage of wanting his Pen to defend it, yet it is not doubted but other sufficient Hands will be found to engage in the Cause, & support labouring Truth.

As it has been thought unfit, this Posthumous Book should go unattended with a respectful Memorial of the Author, it is hoped, the Reader will candidly accept the following Minutes of his Life and Character; chiefly extracted from Accounts

THE *John Miller's 1766.*
Great Christian Doctrine
OF *Sam^l. Miller.*
ORIGINAL SIN

defended ;
Evidences of it's *Truth* produced,
AND
Arguments to the *Contrary* answered.

Containing, in particular,
A Reply to the Objections and Arguings of
Dr. JOHN TAYLOR, in his Book, Intitled,
" The Scripture-Doctrine of *Original Sin* pro-
posed to free and candid Examination, &c.

By the late Reverend and Learned
JONATHAN EDWARDS, A. M.
President of the College of *New-Jersey*.

MATTH. IX. 12. *They that be whole, need not a Physician ; but they that are sick.*

---Et hæc non tantum ad Peccatores referenda est ; quæ in omnibus Maledictionibus primi Hominis, omnes ejus Generationes conveniunt.---

R. SAL. JARCHI.

Propter Concupiscentiam, innatam Cordi humano, dicitur, In Iniquitate genitus sum ; atque Sensus est, quod à Nativitate implantatum sit Cordi humano *Jetzer harang*, Fomentum malum.---

ABEN-EZRA.

---- Ad Mores Natura recurrit damnatos, fixa et mutari nescia.---

---- Dociles imitandis

turpibus et pravis omnes sumus.---

Juv.

BOSTON, NEW-ENGLAND :

Printed and Sold by S. KNEELAND, opposite to the Probate-Office in Queen-street. 1758.

FAC-SIMILE OF ORIGINAL TITLE PAGE.

given of him in the public Prints, upon Occasion of his Decease.

Mr. EDWARDS was the only Son of the late Rev. Mr. TIMOTHY EDWARDS, long a faithful Pastor of a Church in *Winsor*, in Connecticut; who (together with his Wife, our Author's pious Mother) was living, in a very advanced Age, till a-little before the Death of this his excellent Son, who had for many Years been his Parents Joy and Crown.

He had his Education in YALE-COLLEGE. — At the Age of about Eighteen, commenced Batchelor of Arts, Anno 1720. — Afterwards resided at College for some Time, pursuing his Studies with a laudable Diligence — Took the Degree of Master, at the usual Time: and for a while served the College in the Station of a Tutor.

He soon entered into the Ministry, and was settled at Northampton, in Massachusetts, as Colleague with his aged Grandfather, the Rev. and famous Mr. SOLOMON STODDARD; with whom, indeed, *as a Son with the Father, he served in the Gospel*, till Death divided them. — There he continued his Labours for many Years, in high Esteem at Home, as well as abroad; till uncomfortable Debates arising about a Right to Sacraments, and after his best Attempts finding no rational Prospect of any safe and speedy Issue of them, he at length amicably resign'd his Pastoral Relation, and had an honorable Quietus, Anno 1750.

Soon after this, there being a Vacancy in the Mission at Stockbridge, by the Death of the Rev. and learned Mr. JOHN SERGEANT, the Board of Commissioners at Boston, who act under the Society in London, for propagating the Gospel among the Indians in and about New-England, turned their Eyes to Mr. EDWARDS, for a Supply of that Mission. And upon their unanimous Invitation, in Concurrence with the Call of the Church (consisting of Indians and English) at Stockbridge, he removed thither, and was regularly re-instated in the Pastoral Office.

He continued his Ministry there, until on Occasion of the Death of his worthy Son-in-law, the Rev. and Learned Mr. AARON BURR, who had succeeded the Rev. and Learned Mr. JONATHAN DICKINSON (so memorable as an Author) in the Station of President of the College of NEW-JERSEY, he was by

the Hon. and Rev. TRUSTEES of that Society chosen to be his Successor. The Commissioners at Boston having received a Motion from them for his Translation, did in Deference to the Judgment of so respectable a Body, as well as from an Esteem for Mr. EDWARDS, and a View to his more extensive Usefulness, generously consent to his Removal: and the venerable Council, to whom he finally refer'd himself for Advice on this important Occasion, giving their unanimous Opinion for the Clearness of his Call to the President's Place, he at Length (thô with much Reluctance and Self-diffidence) relinquished his Pastoral Charge and Ministerial Mission at Stockbridge, and removed to Prince-Town in New Jersey, where NASSAU-HALL stands, lately erected.

But that fatal Distemper, the Small-pox, which has in former Days been so much the Scourge and Terror of AMERICA, breaking out, in or near the College, about that Time, and Inoculation being favoured with great Success, Mr. EDWARDS, upon mature Thought and Consultation, judged it advisable to go into this Method. Accordingly he was inoculated on the 23d of February 1758. And thô his Disease was comparatively light, the Pock of a milder Sort, and few, yet such a Number happened to be seated in his Throat and Mouth, as prevented his receiving the necessary cooling and diluting Draughts; and so, upon the Turn of the Pock, a secondary Fever came on, which prevailed to the putting an END (on March 22d) to the important Life of this good & great Man. — As he lived cheerfully resigned in all Things to the Will of Heaven, so he died, or rather, as the Scripture emphatically expresses it, in relation to the Saint in Christ Jesus, he *fell asleep*, without the least Appearance of Pain, & with great Calm of Mind. Indeed, when he first perceived the Symptoms upon him to be mortal, he is said to have been a little perplexed for a while, about the Meaning of this mysterious Conduct of Providence, in calling him out from his beloved Privacy, to a public Scene of Action and Influence; and then so suddenly, just upon his Entrance into it, translating him from thence, in such a Way, by Mortality! However, he quickly got believing and composing Views of the Wisdom and Goodness of God in this surprising Event: and readily yielded

to the sovereign Disposal of Heaven, with the most placid Submission. Amidst the Joy of Faith, he departed this World, to go and see JESUS, whom his Soul loved; to be with him, to behold his Glory, and rejoice in his Kingdom above.

But he left a bereaved Family (his beloved and amiable Spouse, with Ten desirable Children *) and a bereaved young Seminary of Learning, to sit in the Dust, and mourn the unspeakable, yea, in some obvious Respects, irreparable Loss, of a most affectionate, wise and faithful Head! And this, in a Season of general Calamity, and threatening Danger to Church and State. Oh, when a holy God takes away such righteous Persons, such invaluable Jewels, in repeated Instances and in quick Succession, from our guilty Land and Nation, and that in the Beginning of a dark gathering Tempest, big with the Fate of Nations, surely it is an awful Omen, claiming our serious Attention and Regard. — May we not justly lament over this excellent Man, in Language like that of David over his Royal Father, & his Brother JONATHAN; “Oh, the BEAUTY of Israel is slain”! — Or, as he mourn’d over a brave Warriour, “Know ye not, that a GREAT Man is fallen this Day in Israel!” Or, in the pensive Strains of Elisha, lamenting after Elijah, that eminent Prophet, and Head of the Schools, as he saw him ascending from Earth to Heaven; “My Father, my Father, the CHARIOTS of Israel, and the HORSEMEN thereof!”

Though, by the preceding Account of Mr EDWARDS, the Reader may form a general Idea of his Character; yet doubtless a more particular Description will be expected.

In Person, he was tall of Stature, and of a slender Make. — There was something extreme delicate in his Constitution; which always obliged him to the exactest Observation of the Rules of Temperance, and every Method of cautious and prudent living. He experienced very signally the Benefit hereof, as by such Means he was helped to go through incessant Labours, and to bear up under much Study, which, Solomon observes, is a

* One of them, his pious and lovely Daughter, Mrs. BURR, soon followed him: only leaving two agreeable Children; for whom there can scarce be a better or greater Wish, than that they may live, and shine in the Image of their excellent Parents and Grand-parents.

Weariness to the Flesh. — Perhaps, never was a Man more constantly retired from the World; giving himself to Reading, and Contemplation. And a Wonder it was, that his feeble Frame could subsist under such Fatigues, daily repeated and so long continued. Yet upon Occasion of some Remark upon it by a Friend, which was only a few Months before his Death, he told him, “ He did not find but he was then as well able to bear the closest Study, as he was 30 Years before; and could go through the Exercises of the Pulpit with as little Weariness or Difficulty.” — In his Youth, he appeared healthy, and with a good Degree of Vivacity; but was never robust. — In middle Life, he appeared very much emaciated (I had almost said, mortified) by severe Studies, and intense Applications of Thought. — Hence his Voice was a-little languid, and too low for a large Assembly; though much relieved and advantaged by a proper Emphasis, just Cadence, well-placed Pauses, and great Distinctness in Pronunciation. — He had a piercing Eye, the truest Index of the Mind. — His Aspect and Mein had a Mixture of Severity and Pleasancy. He had a natural Turn for Gravity and Sedateness; ever contemplative; and in Conversation usually reserved, but always observant of a genuine Decorum, in his Deportment; free from sullen, supercilious and contemptuous Airs, and without any Appearance of Ostentation, Levity, or Vanity. — As to Imagination, he had Enough of it for a great and good Man: but the Gaieties of a luxuriant Fancy, so captivating to many, were what he neither affected himself, nor was much delighted with in others. — He had a natural Steadiness of Temper, and Fortitude of Mind; which, being sanctified by the Spirit of God, was ever of vast Advantage to him, to carry him through difficult Services, and support him under trying Afflictions, in the Course of his Life. — Personal Injuries he bore with a becoming Meekness and Patience, and a Disposition to Forgiveness. — The Humility, Modesty, and Serenity of his Behaviour, much endeared him to his Acquaintance; and made him appear amiable in the Eyes of such as had the Privilege of conversing with him. — He was a true and faithful Friend; and shewed much of a disinterested Benevolence to his Neighbour. — The several Rela-

tions sustained by him, he adorned with an exemplary Conduct; and was solicitous to fill every Station with its proper Duty. — He kept up an extensive Correspondence, with Ministers and others, in various Parts; and his Letters always contained some significant and valuable Communications. — In his private Walk, as a Christian, he appeared an Example of truly rational, consistent, uniform Religion and Virtue: a shining Instance of the Power and Efficacy of that holy Faith, which he was so firmly attached to, and so strenuous a Defender of. He exhibited much of Spirituality, and a heavenly Bent of Soul. In him one saw the loveliest Appearance,—a rare Assemblage of Christian Graces, united with the richest Gifts, and mutually subserving and recommending one another.

As a Scholar, his intellectual Furniture exceeded what is common, under the Disadvantages we labour of in this remote Corner of the World. He very early discovered a Genius, above the ordinary Size; which gradually ripened and expanded, by daily Exertment and Application. He was remarkable for the Penetration and Extent of his Understanding, for his Powers of Criticism and accurate Distinction, Quickness of Thought, Solidity of Judgment, and Force of Reasoning; which made him an acute and strong Disputant. By Nature he was formed for a Logician, and a Metaphysician; but by Speculation, Observation, and Converse, greatly improved. He had a good Insight into the whole Circle of liberal Arts and Sciences: possessed a very valuable Stock of Classick Learning, Philosophy, Mathematicks, History, Chronology, &c. By the Blessing of God on his indefatigable Studiousness, to the last, he was constantly treasuring up useful Knowledge, both human and divine.

Thus he appears uncommonly accomplished for the arduous and momentous Province, to which he was finally called. And had Heaven indulged us with the Continuance of his precious Life, we have Reason to think, he would have graced his new Station, and been a signal Blessing to the College, and therein extensively served his Generation, according to the Will of God.

After all, it must be owned, Divinity was his Favorite-Study; and the Ministry, his most delightful Employment. Among the Luminaries of the Church, in these American Regions, he was

justly reputed a Star of the first Magnitude. Thoroughly versed in all the branches of Theology, didactic, polemic, casuistic, experimental, and practical. In Point of divine Knowledge and Skill, had few Equals, and perhaps no Superiour, at least in these foreign Parts. On the maturest Examination of the different Schemes of Principles, obtaining in the World, & on comparing them with the sacred Scriptures, the Oracles of God, & the great Standard of Truth, he was a Protestant and a Calvinist in Judgment; adhering to the main Articles of the Reformed Religion with an unshaken Firmness, and with a fervent Zeal, but tempered with Charity & Candour, and governed by Discretion. He seemed as little as most Men under the Bias of Education, or the Possession of Bigotry. — As to practical & vital Christianity, no Man appeared to have a better Acquaintance with its Nature & Importance; or to understand true Religion, & feel it's Power, more than he: which made him an excellently fit Guide to inquiring Souls, and qualify'd him to guard them against all false Religion. His internal Sense of the Intercourse between God and Souls, being brought by him to the severe Test of Reason & Revelation, preserved him, both in Sentiment & Conduct, from the least Tincture of Enthusiasm. — The accomplished Divine enters deep into his Character.

As a Preacher, he was judicious, solid, and instructive. Seldom was he known to bring Controversy into the Pulpit; or to handle any Subject in the nicer Modes & Forms of scholastic Dissertation. His Sermons, in general, seemed exceedingly to vary from his controversial Compositions. In his Preaching, usually all was plain, familiar, sententious, practical; and very distant from any Affectation of appearing the great Man, or displaying his extraordinary Abilities as a Scholar. But still he ever preserved the Character of a skilful and thorough Divine. The common Themes of his Ministry were the most weighty and profitable; and in special, the great Truths of the Gospel of Christ, on which he himself lived by Faith. His Method in preaching was, first to apply to the Understanding and Judgment, labouring to enlighten and convince them; and then to persuade the Will, engage the Affections,

& excite the active Powers of the Soul. — His Language was with Propriety and Purity, but with a noble Negligence; nothing ornamented. Florid Diction was not the Beauty he preferred. His Talents were of a superiour Kind. He regarded Thoughts, rather than Words. Precision of Sentiment and Clearness of Expression are the principal Characteristicks of his Pulpit-Style. Neither quick nor slow of Speech, there was a certain Pathos in his Utterance, and such Skill of Address, as seldom failed to draw the Attention, warm the Hearts, and stimulate the Consciences of the Auditory. He studied to shew himself approved unto God, a Workman that needed not to be ashamed, rightly dividing the Word of Truth. — And he was one that gave himself to Prayer, as well as to the Ministry of the Word. Agreeably it pleased God to put great Honour upon him, by crowning his Labours with surprising Successes, in the Conversion of Sinners, & the Edification of Saints, to the Advancement of the Kingdom and Glory of God our Saviour Jesus Christ.

Mr. EDWARDS distinguished himself as a Writer, especially in Controversy, which he was called to on a Variety of Occasions. Here the Superiority of his Genius eminently appeared. He knew to arrange his Ideas in an exact Method: and close Application of Mind, with the uncommon Strength of his intellectual Powers, enabled him in a Manner to exhaust every Subject he took under Consideration. He diligently employed the latter Part of his Life in defending Christianity, both in its doctrinal and practical Views, against the Errors of the Times. Besides his excellent Writings in Behalf of the Power of Godliness, which some Years ago happily prevailed in many Parts of the *British America*; he also made a noble Stand against Enthusiasm & false Religion, when it threatened to spread, by his incomparable Treatise upon religious Affections. And more lately in Opposition to Pelagian, Arminian, and other false Principles, he published a very elaborate Treatise upon the Liberty of the human Will. A Volume, that has procured him the Elogy of eminent Divines abroad. Several Professors of Divinity in the Dutch Universities very lately sent him their Thanks, for the Assistance he had given them in their Inquiry

into some controverted Points; having carried his own further than any Author they had ever seen. — And now this Volume of his, on the great Christian Doctrine of Original Sin, is presented to public View. Which, thò studiously adapted to lower Capacities, yet carries in it the evident Traces of his great Genius, and seems with superiour Force of Argument to have intirely baffled the Opponent.

Besides numerous other fair Manuscripts, he has a Volume on the NATURE OF VIRTUE; which he designed should follow the present one into the public Light. It is hoped, that we shall yet see it; and that they who have the Care of his Papers, will consult the common Benefit, by publishing more of the valuable Remains of this great Man; by which, he being dead, may still speak, for the Instruction of Survivors.

His Writings will perpetuate his Memory, and make his Name blossom in the Dust. And the Blessing of Heaven attending the Perusal of them, will make them effectually conducive to the Glory of God, and the Good of Souls; which will brighten the Author's Crown, and add to his Joy, in the Day of future Retribution.

In fine, the candid Reader will excuse the Imperfections in this Sketch of a Character and Account of the deceased Man of God. It is hoped, some good Hand will give us the Memoirs of his LIFE at large, and do greater Justice to his Merits.

Some Lines in Verse, published on Occasion of his Death, deserve a Place here.

Great EDWARDS dead! how doleful is the Sound?
 How vast the Stroke! how piercing is the Wound?
 Heaven now impatient of our num'rous Crimes,
 Scourges the bold Rebellion of the Times:
 The fatal Messenger, commission'd first
 To bring the learn'd and pious BURR to Dust,
 Scarce gave us Leave to dry our weeping Eyes,
 And bid the Dawn of glimm'ring Hopes arise,
 When lo! with dreadful Aim and pointed Dart,
 The Arrow flies, and pierces EDWARDS' Heart.
 Oh painful Stroke! distressing Hand of Death!

No vulgar Mortal then resign'd his Breath ;
Nor can the Muse in deepest Numbers tell,
" How Zion trembled, when this Pillar fell.
" Sure Nature's Self, with all her ample Store,
" Can furnish such a Pomp for Death no more !

* * * * *

THE NEW SCHOOL THEOLOGICAL SEMINARY IN PHILADELPHIA IN 1844-1847.

BY THE REV. ANDREW CULVER.

A history of the New School Theological Seminary in Philadelphia during the years 1844-1847 is not in print, so far as the writer of this article has any knowledge.

The necessity for such a seminary was very urgent. The disruption which occurred in the General Assembly of the Presbyterian Church of the United States, in 1838, resulted in the agitation of the question as to which branch of the Church the colleges and seminaries for the education of ministers legally belonged. Accordingly the Trustees of the New School Assembly instituted a suit in the Supreme Court of Pennsylvania against the Trustees of the Old School Assembly. The trial was upon the point as to which Assembly was the legal successor of the Assembly which met just before the disruption.

The trial commenced at the sitting of the Supreme Court in Philadelphia, on Monday, March 4th, 1839, and occupied twenty days; and the verdict was rendered on Tuesday, the 26th of the same month. The decision was in favor of the New School Assembly. But a new trial was moved for by counsel of the Old School Assembly. This argument was appointed to begin on April 17th, 1839. On Wednesday, May 8th, 1839, the new trial was granted. Chief Justice Gibson delivered the opinion of the court, and Justice Rogers dissented.¹

In the meantime painful discussion existed between the two branches of the Church, as well as in the outside community. Many of the friends of the New School Assembly believed that were the matter further pressed, a legal decision in their favor would eventually be secured. But to avoid occasion for further dissension and conflict, the Trustees abandoned legal proceedings and the Church went to work to build up their branch and to strengthen that which remained.

The necessity for both colleges and seminaries was now

¹ *McElroy's Report of the Presbyterian Church Case*, page 20, *et seq.*

keenly felt; and such want was the subject of frequent private consideration and of discussions in their various Presbyterial and Synodical meetings. At a meeting of the New School Synod of East Pennsylvania, at Harrisburg, on October 24th, 1843, as recorded in the manuscript volume of their proceedings, pages 144 and 147, the wants of Delaware College, in Newark, Delaware, were brought before the Synod by the Rev. Dr. Eliphalet Wheeler Gilbert, president of the college, and those of the Union Theological Seminary of New York by a representative of that institution. Both received very favorable consideration; and three resolutions of approval and recommendation were adopted by the Synod.

It was hoped that Delaware College could be made of sufficient strength and efficiency to compensate somewhat for the loss sustained by the New School body through their separation from Princeton. Accordingly arrangements were made and an understanding practically entered into whereby Dr. Gilbert and certain other professors could co-operate in the accomplishment of this desirable end.

In the meantime some prominent ministers in Philadelphia agreed to organize a seminary, and certain of them consented to act as professors or teachers. In the autumn of 1844 the New School Theological Seminary in Philadelphia, began its operations, six active pastors constituting its professors or teachers. They were:—

The Rev. Albert Barnes, pastor of the First Presbyterian Church, at Seventh and Locust Streets, Philadelphia.

The Rev. Thomas Brainerd, D. D., pastor of the Third Presbyterian Church, called "Old Pine Street Church," on Pine Street, above Fourth Street.

The Rev. Ezra Stiles Ely, D. D., pastor of the First Church of the Northern Liberties, on Buttonwood Street, below Sixth Street.

The Rev. Joel Parker, D. D. pastor of the Clinton Street Church, on Tenth Street, corner of Clinton Street.

The Rev. Matthew La Rue Perine Thompson, D. D., pastor of the Fifth Presbyterian Church, on Arch Street, above Tenth Street.

The Rev. Anson Rood, pastor of the church on Coates Street, below Fourth Street, which is now known as Temple Church, at Franklin and Thompson Streets.

The students of the Seminary recited to their teachers generally on the afternoons of certain days, in the studies of those teachers. The studies of the four first named were in their church buildings, and the last two had them in their private residences. Dr. Thompson resided on Arch Street, southeast corner of Schuylkill Sixth Street; and Mr. Rood resided on Delaware Sixth Street, opposite the termination of Spring Garden Street.

The number of students varied at different times during the continuance of the Seminary, ranging from twelve to about twenty.

The teachers, by mutual arrangement, took the various branches of instruction usually imparted to Presbyterian theological students. Mr. Barnes principally taught Systematic Theology and Hebrew, although he gave some instruction in New Testament Greek. Another taught Pastoral Theology; another, Ecclesiastical History; another, Biblical History and Church Government; another, Sermonizing; another, Elocution, etc.

It may be a matter of interest to name some of the principal texts-books used in the course of instruction: Mosheim's *Ecclesiastical History*; Professor Moses Stuart's *Hebrew Grammar* and his *Chrestomathy*; Knapp's *Christian Theology*, translated by Dr. Leonard Woods, Jr., with valuable notes by the same. But Mr. Barnes's lectures upon Theology were very full and valuable. His manuscript "Outlines of Theological Lectures and Notes" were carefully prepared, and the writer of this article is the possessor of these Lectures in the handwriting of Mr. Barnes.

The Seminary was continued successfully for about three years; but on Thursday, May 20th, 1847, Mr. Barnes gave his last instruction to the class, as he said, "for the season." The other teachers continued their instructions for some weeks longer, but they all closed about the last of June, 1847.

It was understood by some of the class that a correspondence by persons in control of Union Seminary, in New York, with

ministers interested in the Philadelphia Seminary, was the main cause of the cessation of the teaching of the pastors in Philadelphia. It was argued that the New School strength was not yet sufficient for the successful operation of two seminaries in these portions of the Church.

The Union Seminary not yet having attained financial strength and patronage sufficient to ensure permanent success, the Philadelphia friends deemed it best not to resume instruction in their Seminary.

Those of the students who had not yet completed their course of study, were recommended to go to New York; but they scattered mostly to other seminaries. After graduation but few of them remained in Philadelphia or vicinity. Some went as missionaries to India and Africa, and others labored at ministerial work in various distant parts of this country.

The writer of this article knows of only two who are yet living who completed their course of studies.

The Delaware College had various successes, adversities, and changes. Dr. Gilbert, in April, 1847, resigned the presidency of the college and accepted a call to the pastorate of the Western Presbyterian Church in Philadelphia, then located at Seventeenth and Filbert Streets, where he remained until his death, July 31st, 1853. The Rev. Dr. James P. Wilson, Jr., was elected president of Delaware College in 1847, and continued until 1850, when he resigned, and accepted the presidency of Union Theological Seminary in New York.

The reunion of the Old and New School Assemblies in 1870 happily saw the healing of the breach, the end of dissension, and the abundant supply of colleges and seminaries in this portion of the Church at least.

THE FIRST GERMAN REFORMED COLONY IN VIRGINIA: 1714-1750.

BY PROF. WILLIAM J. HINKE, A. M.

(Concluded from page 110.)

V. THE COLONY AT GERMANTOWN, FAUQUIER COUNTY, VA.

The exact time when the Reformed people left Germanna is not known. We have shown that the movement began in 1718, when an entry was made for land in Fauquier county. This, however, was not the time of their removal, because the appeals made in England and Germany in 1719 and 1720 refer to them as still living at the Rappahannock. Moreover, the law passed in November, 1720, freeing the German inhabitants from all parish taxes¹ seems to have been passed for their benefit, and, of course, implies their residence in Spotsylvania county. All indications point to the spring of 1721 as the time when the Reformed element finally left their first settlement. At that time their agent, Zollikoffer, had returned from Europe and supplied them with the necessary funds. Finally, the oldest house in Germantown, still standing, bore until recently the date 1721 inscribed on a plank.

The new settlement was situated about eight miles south of Warrenton, the present county seat of Fauquier. It is represented to-day by Midland, a station along the Southern Railroad. The land, of which the entry was made in 1718, was patented to the Germans on August 22d, 1724. The patent, which has recently been found at Richmond, states:—

“Whereas Capt. Thomas Hooper, late surveyor, formerly made a survey of a tract of land at the instance and request of the Germans settled upon Licking Run, one of ye branches of Occaguan, in Stafford County, and whereas the said Germans having returned a platt of the said survey under the hand of Thomas Barber, surveyor, making the said survey to contain eighteen hundred and five acres and one hundred and eight perch of land, and the said Germans now moving to have our grant for the said land to be passed in the name of three of their number that are

¹Hening, *Statutes*, Vol. IV, p. 78. See above, p. 109.

naturalized, to wit: John Fishback, John Hoffman and Jacob Holtzclaw of Stafford County, know Yee therefore that we the said proprietors for and in consideration of the compensation to us paid and the annual rent thereafter reserved" (one shilling sterling for every fifty acres) have granted the land unto the said persons.¹

In their new settlement the colonists continued to enjoy the favor of the reigning party, for in the year 1730 an act was passed "to exempt certain German Protestants in the County of Stafford from the payment of parish levies."²

Of the later history of Germantown but few events are known. In 1733 their aged pastor, Rev. Henry Haeger, made his will, which reads as follows:—

"In the name of God, Amen.

"I, Henry Haeger, minister of the word of God among the Germans at Licking Run, in Prince William County, being very sick and weak, but of perfect and sound memory, praised be God for the same, do nominate, constitute and appoint this my last will and testament in manner and form following:

"Imprimis: I give unto my loving wife Anna Catharina all my estate, goods and chattels whatsoever, to her during her natural life.

"Item: After the decease of my wife Anna Catharina I will and ordain that all my estate, goods and chattels whatever, be then divided amongst my seven grandchildren, Anna Catharina Fishback, John Frederick Fishback, Elizabeth Fishback, Henry Fishback, Agnes Hoffman, Anna Catharina Hoffman and John Hoffman.

"Item: I do hereby revoke and make void all other and all former wills and testaments by me heretofore made. In testimony that this is my last will and testament, I hereunto set my hand and affix my seal this

"Die . . . , Anno Domini 1733.

"H. Haeger, Verbi Dei Minister." [Seal.]

"Signed, sealed, and acknowledged by the testator in the presence of

"JACOB HOLTZCLAW,
"JOHANN JOST MARTIN,
"JOHANNES CAMPER."³

¹ Book A, *Northern Neck Records*, p. 63, now at Richmond, Va. The patent was first printed in full in Kemper, *Genealogy*, p. 34 f.

² Hening, *Statutes*, Vol. IV, p. 306, gives only the title; the act itself has not yet been found.

³ Recorded, *Will Book C*, pp. 108 & 117, *Prince William Co.*, Va. The original is lost, only a copy has been preserved. See Kemper, *Genealogy*, p. 42 f. The date of probate has been corrected.

This will was probated March 28th, 1733, from which we can conclude that Haeger died during the previous month at the remarkable age of eighty-eight years. He was the first German Reformed minister in the South.

The next event, of which a record has come down to us, is a visit of two Moravian missionaries, Rev. Leonhardt Schnell and Robert Hussey, which took place in November, 1743. The diary of their journey, kept by Rev. Mr. Schnell, was discovered by the writer last summer in the extensive Moravian archives at Bethlehem.¹ That part which refers to their stay at Germantown is as follows :

“On November 22, we continued our journey. We had to cross a creek, whose course is very crooked, eight times. The Indian hatchet, which I had with me, was very useful to us. For where it was necessary we felled a tree across the water and then passed over it. We had still some bread left in our bundle, which we ate at noon. After we had traveled 35 miles to day we happened to come to a German house. I asked for lodging. They received us very willingly. They asked that we should stay and preach on Sunday, as they had a church, but had not heard a sermon for six months. On the following day, Saturday, November 23, it rained hard. The above mentioned gentleman early brought me a horse and went with us five miles further to a “Reader” in Germantown at the Licken Run. His name is Holtzklo. A large Reformed congregation lives here together. He received me very friendly, when he heard that I was a minister. He related that Mr. *Rieger* had come twice every year to preach for them and to hold the Lord’s Supper. But now he had gone to Germany and hence they were altogether abandoned. They had indeed written to Germany several times for a minister, who would care for the salvation of their souls and not for money. But no one was willing to come. There are two other places in the neighborhood, which desire a minister.

“Sunday, September 24. I gave them a sermon in their church on Rom. 5:1. About one hundred persons had assembled and if the weather had not been so disagreeable, more would have come. It is quite a pretty little church, kept in good order and clean. The people were very attentive and eager to hear. God’s grace was with me and I felt at home among them. The schoolmaster thought I had a special gift for preaching, because he did not understand the power of the preaching of the blood of Christ. After the service I distributed several

¹ The writer wishes to express his great indebtedness to the courtesy of the authorities in Bethlehem, who most kindly gave him free access to all their valuable records.

Reformed Catechisms among them, ¹ because they were Reformed. In the afternoon several men together with the elders (Vorsteher) came to visit me. We talked on different subjects with each other. They said they had a parsonage with one hundred acres of land and a garden, which a minister could at once occupy, if they had one. Nor would they allow him to suffer want in other necessary things. . . . In the evening I visited an elder, where all the neighbors again came together, when they heard that I was there. On Monday, November 25, before we started, five women came and gave us many presents for which we were very thankful and then we took leave. The schoolmaster Holzklö accompanied me a short distance. He gave me a letter to Carolina to a Reformed elder, in which he recommended me most heartily. When he took leave he asked, very urgently, that I should return and stay several weeks with them."

The reference to Rev. Mr. Rieger is very interesting. Rev. John Bartholomew Rieger was pastor at Lancaster, Pa., from April, 1739, till February, 1743, as the writer convinced himself by an examination of the old church record. The statement that he went to Europe is correct, for on November 5th, 1743, he appeared before the Classis of Amsterdam.² It was during his pastorate at Lancaster that he visited the distant settlement. His was certainly a large parish!

Again several years of silence intervene before Germantown appears once more. In the minutes of the first German Reformed Synod (or rather Coetus, as it was then called), held on September 29th to October 2d, 1747, in Philadelphia, the following resolution is found:

"It was also resolved, in our letters to Holland, to mention most favorably Monocacy and Conococheague in Maryland, Shenandoah, South Branch, Potomac, and Lyken-Run or Germantown, in Virginia, and to intercede for the same that they may get a minister of their own, or at least some other help."³

Two other diaries of Moravian ministers were discovered by the writer at Bethlehem, which throw much light upon the

¹ No doubt the catechism edited by John Bechtel, printed at Germantown in 1742.

² Good, *History of the Reformed Church in U. S. A.*, Reading, 1899, p. 169.

³ Minutes of 1747, Session VI. See *Minutes and Letters of the Coetus of Pennsylvania*. Philadelphia, 1903, p. 37.

condition of the early settlers at Germantown. The first is a diary of Rev. Matthew G. Gottschalk, of a journey through Maryland and Virginia, which lasted from March 5th to April 20th, 1748. His diary is very verbose, filled with many pious reflections. Omitting these, the rest of his statements are very interesting.

"March 29, O. S.
April 9, N. S. I visited the Great Fork of the Rippehaning [Rappahannock] and found there only three German families. In the evening I came to the Little Fork, where *twelve Reformed families from Nassau-Siegen* live. John Henry Hoffman, the brother of our Matthew Hoffman also lives there.¹ Two men, who are Hoffman's neighbors, accompanied me to Mr. Hoffman, where I arrived quite late. I brought him greetings and a letter from his brother in Bethlehem, for which he was very glad. I promised them to preach on the following day at 11 o'clock. They were much pleased and said they would notify the people.

"March 30.
April 10. The regular reader [John Jung] came at once to me and paid me a long visit. I was able to speak with him and Hoffman's brother much about the Saviour. My heart opened to them, and they sat there as if they would take every word out of my mouth. At 12 o'clock I preached with God's grace and blessing to the little band in their pretty and well-built, but little clapboard church.

"After the sermon they tried their utmost to give me some money, so that I could hardly keep them back. I assured them that I would take no money for my sermon and whatever I needed for the journey I had. They thanked me very much and asked me that I should visit them again, and desired especially to see our brother Hoffman among them.

"John Jung and [John] Hoffman accompanied me over the North river [branch] of the Rippehaning [Rappahannock], and late in the evening I came to the old Mr. Holtzklo at *Germantown*. After I had sat for a short while with the old man he asked me if I were a preacher? I answered, yes! He said, would you not stay with us till Sunday and give us a sermon? I answered, I could not stay so long as I had arranged for three sermons at Manakasy [Monocacy] on the following Sunday, but if it would suit them during the week I would preach for them day after to-morrow. He said, indeed, I shall ask the people to come day after to-morrow, that is Friday at 10 o'clock, with which I was satisfied. As Holtzklo is getting old he is becoming very religious. He asked his children to come into the room, and by various questions he gave me an opportunity to say something about the Saviour.

¹A. Reincke, *Register of Members of the Moravian Church, Bethlehem*, 1873, p. 84.

"March 31.
April 11. Thursday I rested. I had several visitors during the day. Especially the old schoolmaster [Holzklo] came to me. He begins in his own way to prepare himself for his departure.¹

"I told him of the false and true righteousness and that only through the blood of Jesus we could be justified and saved.

"On April $\frac{1}{12}$ I preached at Germantown on the Lucken Runn. I preached to them of the Lamb, which was done with visible grace. The people were very glad to hear of Jesus. They said the Holy Ghost had sent me to them. After the sermon I left the church immediately. The principal members of the congregation went with me to the house of Holzklo. We talked with each other about Bethlehem. . . . They offered to me a considerable sum of money. When I refused it they were much astonished. For sermons are much more expensive in Virginia than in Maryland. It is said that no minister preaches there under two or three pounds. In Maryland again they are more expensive than in Pennsylvania. They thanked me very much and asked, if it were possible, that I should conclude to stay with them. They would at once give me a call. I said they should not trouble themselves, as I could not promise them anything, for I were not my own master.²

"They then requested me to visit them again. I said that might be possible.

"In the afternoon at two, I started again. I had to travel 96 miles to Capt. Ogle [near Monocacy], and for these 96 miles I did not have more than a day and a half. Till evening I covered 36 miles."

To the diary of Gottschalk is appended a most valuable statistical account of the settlements which he visited. In all there were eleven German settlements in Virginia and five in Maryland. Those which concern this history are the eighth and ninth settlements in Virginia.

"8. THE LITTLE FORK OF THE RIPPEHANING.

"It is situated about 22 miles from the Great Fork, towards the Potomac.

"Twelve families from the Siegen district, of the Reformed religion, live here close together. They are fine, neighborly and friendly people, who love each other in their manner and live together very peacefully. The brother of our Matthew Hoffman, John Henry Hoffman, also lives there and I lodged with him. They have built a small, neat and suit-

¹ He lived a good many years after this, for his will was not probated till February 29th, 1760. See Kemper, *Genealogy*, p. 52.

² He meant to say that only the authorities at Bethlehem could dispose of his services.

able church, and have engaged one of their number, John Jung, to be the reader in the church, who conducts services every Sunday.

"They cannot get a minister, because there are so few of them that they cannot raise enough money, sufficient to pay a minister's salary.

"I preached for them, which they accepted with thanks. They expect more visits. . . .

"9. GERMANTOWN.

"It is like a village in Germany, where the houses are far apart. It is situated along a little creek, called Lucken Runn. They are from the Siegen district and all Reformed people. They live about ten miles from the Little Fork of the Rippehaning. They have as their reader the old Mr. Holzklo, who receives annually from each family thirty pounds of tobacco as salary. There is a church and a school house. I preached in this church with the approbation of all. They thought that the Holy Spirit had sent me to them. They would have liked to keep me as their regular minister, if I so desired. They asked that I should visit them again. There is an open door."

These diaries show that before the year 1748 the colony at Germantown had divided, having sent a small party ten miles south to the Little Fork of the Rappahannock. Judging from the distance, it was at the Junction of Hazel (formerly Elk) and Rappahannock rivers. Thus there were two Reformed colonies by the year 1748, each with a church and a reader of their own. The younger colony had, curiously enough, the same number of families as the original Germanna colony of 1714. History, indeed, repeats itself! It is probable that there is an earlier reference to this second colony by William Byrd, who refers in 1732 to "many German families, . . . now removed ten miles higher, in the fork of the Rappahannock, to land of their own."¹

The last Moravian diary which contains a reference to Germantown is that of Bishop August G. Spangenberg and Rev. Matthew Reutz. During July and August, 1748, they made a journey through Maryland and Virginia.

After visiting the Lutherans in Madison County, who were at that time served by Rev. Mr. Klug, the successor of Stoever, they came to Germantown on July 30th, 1748.

"Towards evening we came to Licken-Run or Germantown. We stayed with an old friend by the name of Holz-klau. The village is

¹Byrd, *History of the Dividing Line*, Vol. II, p. 59. See above, p. 109.

occupied by *Reformed miners from Nassau-Siegen*. They live very quietly together and are nice people.

"On Sunday, July 31, Bro. Joseph¹ preached for them in their church in the morning and Bro. M. Reutz in the afternoon. Afterwards several nice and intelligent men visited Bro. Joseph and he had an opportunity to speak with them of the Saviour and to give them a correct idea of the congregation [at Bethlehem], because Lischy's declaration² against the congregation had already been scattered there.

"On August 1st, we continued our journey towards the Potomac. We lost our way and were compelled to follow the compass northeast over mountains and through valleys. When night set in we were compelled to camp in the woods. On the following day we continued in the direction of yesterday, till we came to the right road. Finally we struck a large plantation, but we could get nothing to satisfy our hunger, for there are very unkind people towards strangers in Virginia. Without supper, breakfast, and dinner we came to a public house at the *Goose Creek*, where we satisfied our hunger and thirst. After a rest of a few hours we started again and travelled till 11 o'clock at night, when we came to the Potomac, where we lodged with the ferryman."

This diary establishes conclusively—

- (1) That the settlers of Germantown came from Nassau-Siegen in Germany.
- (2) That they were members of the Reformed Church.
- (3) That they were miners by trade.

This makes the identification with the miners engaged by Graffenried and settled by Spottswood at Germanna in 1714 complete.

Another prominent minister visited Germantown in 1748. It was Rev. Michael Schlatter, the organizer of the Reformed Church in Pennsylvania. As his diary has occasioned much difficulty and confusion we have reserved it for the last place in our sketch.³ In order to get a correct idea of the trip of Schlatter we must take it up where he enters the Shenandoah Valley. This was at the place where the Conococheague empties

¹ This name was applied to Spangenberg by his brethren.

² Title page reproduced in *Dr. Dubbs's Reformed Church in Pennsylvania*, p. 128.

³ Schlatter's Journal is translated and printed in full in *Life of Rev. Michael Schlatter*, by Rev. Henry Harbaugh, D. D., Philadelphia, 1857, pp. 87-234.

into the Potomac at the present city of Williamsport. Continuing the story of his trip, Schlatter writes :

“This evening we journeyed fifteen miles without having seen either a house or a human being, but we saw deer in droves.

“On the 10th [of May], after we had gone 20 miles farther, we took our dinner at Fredericktown, in Virginia. On this road we met with a fearful rattlesnake, seven or eight foot long and five inches thick across the back. This evening we came to a Reformed congregation at the Shenandoah River, 14 miles farther up. Here I preached on the 11th, and in the afternoon at another place, to a pretty large number of hearers, and baptized several children and adult persons.

“On the 12th, we continued our journey toward the southwest, not without weariness and danger from wild beasts, 42 miles farther to New Germantown. Here I preached on the 13th and spoke with the good congregation, promising them that, by the help of God, I would visit them again at some other time and remain longer with them. In the afternoon we commenced our return journey to Monocacy and came to the Goes [Goose] River.¹ We traveled a wearisome road of 55 miles, through a rough and wild wilderness, and in the evening were overtaken by a heavy thunder-storm. On the 14th, after a journey of 19 miles more, we came to our great joy to our friends on the Potomac.”²

The first part of the trip is clear, but the latter is involved in considerable obscurity. From the Potomac, Schlatter traveled fifteen, and again twenty miles, to Fredericktown. This is certainly Winchester, as Dr. Harbaugh proves.³ After that he journeyed fourteen miles to a place at the Shenandoah. This has been identified with Strasburg, and the other place, where he preached in the evening, as Woodstock, about sixteen miles from Strasburg. The next stopping place was New Germantown, which is said to have been forty-two miles farther southwest. Dr. Harbaugh (following a suggestion of L. M. Harbaugh, Esq.) thinks that there is an error in the distance. He identifies New Germantown with New Market, and would therefore reduce the forty-two miles to twenty-two. The Goes River is according to him the south branch of the Shenandoah.

General Roller, of Harrisonburg, Va., has recently proposed

¹ Not Goat River, as Dr. Harbaugh translated it.

² Schlatter's *Journal*, pp. 173-176.

³ Schlatter's *Journal*, p. 173, n. 2.

another identification.¹ According to him the figures are correct, and New Germantown is to be identified with Friedens Church, near Harrisonburg, in Rockingham County. He thinks the mistake in the description lies in the name "Goes River," which he declares to be a misprint for "Gross-Fluss," (Great River), the German name for the large or South Shenandoah. This is a very attractive and ingenious explanation. But the writer ventures to think that it is beset with serious difficulties which cannot be overcome.

(1) There is no evidence that the neighborhood of the Friedens Church in Rockingham County was ever known as New Germantown.

(2) The change from "Goes" River to "Gross" River is impossible. It would have to be "Der grosse Fluss" to be a correct German expression. Moreover, it must be remembered that Schlatter's *Journal* was first printed in Dutch at Amsterdam in 1751. The Dutch original reads clearly "de Goes Rivier." There is no similarity between "Goes" (equivalent to our goose) and the word "groot," which is the Dutch word for great.

(3) The distances are against General Roller's identification. Schlatter traveled, according to his theory, south of the Potomac, $15 + 20 + 14 + 16 + 42 = 107$ miles. How then could he get back to the Potomac in $55 + 19 = 74$ miles?

(4.) The Moravian diaries show that in 1748 the Hoffmans and other settlers, who *later* removed to the Shenandoah Valley, were still in Germantown, Fauquier County.

In view of these difficulties we propose the following explanation. Schlatter traveled from Woodstock, forty-two miles not *southwest*, but *southeast*, to Germantown in Fauquier County. To this it cannot be objected that Schlatter could not have crossed the Blue Mountains, because the Moravian missionaries repeatedly did the very same thing. Their accounts are really the best commentary to Schlatter's *Journal*. They show that in 1748 the colonists were still at Germantown. They also indicate why the little Goose Creek, which has given later his-

¹ Michael Schlatter, *Memorial Addresses*, p. 41 f.

torians so much trouble, is mentioned. There was a public house for travelers. There is, however, one more difficulty in the proposed identification. The distance from Germantown to the Goose Creek is not fifty-five, but only thirty-five miles. This must be a printer's or scribal error. This is proved by the fact that Rev. Mr. Gottschalk traveled the same distance (thirty-six miles) in one afternoon after leaving Germantown. Moreover, Schlatter could hardly have covered fifty-five miles during the same time, one afternoon. We conclude, therefore, that the diary of Schlatter contains two printer's errors. Southwest instead of southeast and fifty-five miles instead of thirty-five miles. (The original uses figures.) These two changes are much less violent and more probable, we venture to think, than those formerly proposed, and are in full harmony with the Coetus Minutes and the diaries of the Moravian missionaries.

The name New-Germantown in Schlatter's Journal causes no difficulty. In at least two contemporaneous documents we found Germanna referred to as "Germantown," hence, Germantown in Fauquier County might well be called New-Germantown in *popular* speech.

With the visit of Schlatter we have come to the close of our history. It remains but to add that Germantown was the birthplace of John Marshall, the famous Chief Justice of the United States, who was born there on September 24th, 1755.

During the latter half of the eighteenth century Germantown began to dwindle. The original settlers removed, till, at present, there is but one family, the Weavers, still living on the original tract. Even the name Germantown, which occurs as late as 1864, on Colton's Map of Virginia, has disappeared. Only the hills along the Licking Run are still known in popular speech as the "Germantown hills."

The colony and the Reformed congregation of Germantown are no more, but we hope to have rendered a service to the Church by having rescued this interesting history from the oblivion into which it had fallen.



W. H. B. & C. N. Y.

D. K. Turner.

1823

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DOUGLAS KELLOGG TURNER

1823-1902

BY H. S. PRENTISS NICHOLS, ESQ.

The annals of many a quiet parish are enriched with the records of noble and useful lives, and no community could furnish a better illustration of this than the country parish on the banks of the Neshaminy in having within its bounds the Rev. Douglas Kellogg Turner.

He was born on December 17th, 1823, in Stockbridge, Massachusetts, while that fastness among the hills still retained its earlier simplicity. His ancestry is traced back to Elder William Brewster, one of the "Mayflower" Pilgrims, and one of his forbears was Nathaniel Turner, a man of great note in New Haven Colony.

He was tenth in descent from his Mayflower ancestor, his genealogy being traced as follows: Elder William Brewster, who was born at Scrooby, England, married Mary —; their son, Jonathan Brewster, born at Scrooby, England, married Lucretia Oldham; their daughter, Mary Brewster, born at Plymouth, Massachusetts, married John Turner, son of Humphry Turner; their son, Ezekiel Turner, married Susanna Keeny; their daughter, Susanna Turner, married Samuel Fosdick; their daughter, Mercy Fosdick, married Samuel Wolcott; their son, William Wolcott, married Phebe Alling; their daughter, Rebecca Wolcott, married Jabez Turner; their son, Bela Turner, married Mary Bradley Nash; their son, Douglas Kellogg Turner, is the subject of this memoir.

His parents, Bela and Mary Nash Turner, like most of their neighbors, were not blessed with much of worldly goods, but had that greater endowment of self-respect, earnestness of purpose and moral worth. The father was a hatter, and removed from Stockbridge, while his son was quite a lad, to become steward of the Deaf and Dumb Asylum at Hartford, and afterwards became engaged in business in Jackson, Mich., where he died. It was while his father was in charge of this institution at

Hartford that Douglas prepared for college at the Hartford Grammar School. He was a youth of a serious cast of mind, conscientious and painstaking. His family were members of the Congregational Church, and he, too, became a member of the Centre Congregational Church of Hartford when fourteen years of age.

He entered Yale College in 1839, maintained a high standing throughout his college course, and graduated with honor. Upon graduating he spent a year in teaching in the Hartford Grammar School, in which he had previously been a pupil, and then entered Andover Theological Seminary to fit himself for the profession which he had chosen in his earlier years for his life work. After he had spent a year at Andover he returned to Yale, and there completed his theological studies in course, and was then licensed to preach by the Hampden East Congregational Association of Massachusetts. Immediately after receiving his license to preach he went to Hartsville, Bucks county, Pennsylvania, to take charge of a private school established by Robert Darrah, who afterwards became his father-in-law, and it was in this village, on the banks of the Neshaminy, amid an honest, energetic, self-respecting, and sympathetic people, that Mr. Turner found his life work. From this time until his work was ended his life was inseparably connected with that of the people with whom he lived and whom he loved.

He taught in the school of which he assumed charge in 1846 until he became pastor of the Neshaminy Presbyterian Church of Warwick, generally known as Neshaminy Presbyterian Church. During that time he occasionally preached for the congregation who afterwards called him to be their pastor.

Mr. Turner was never a man of strong physique—he was tall and slender, with the slope of shoulder so well known as the “scholar’s stoop.” After the resignation of the Rev. James P. Wilson as pastor of the Neshaminy Church the congregation naturally looked to Mr. Turner as his successor, but some had misgivings as to his physical ability to withstand the wear and tear of an active country pastorate. On the 8th of March, 1848, a meeting of the congregation was held, and Mr. Turner was unanimously elected pastor; on April 12th he was received un-

der the care of the Fourth Presbytery of Philadelphia, the then name of the Presbytery with which the church was connected, as a licentiate; the call of the Neshaminy Church was placed in his hands and accepted by him; on April 17th he was examined by the Presbytery at an adjourned meeting held in the Neshaminy Church, and the next day he was ordained and installed.

It was in the relation of pastor and people that Mr. Turner was best known, and in which he showed himself such a wise teacher and guide, for, while always a scholarly, instructive, and helpful preacher, it was by his example as a consistent and devoted Christian, living in his daily life all his precepts, that he endeared himself to his people and won for himself the love and respect of the community and of the country side far beyond the bounds of his own parish.

As a preacher, he was direct and logical,—attempting none of the graces of mere rhetoric or oratory; he was a strong sermonizer, following what may be termed the “old-fashioned” method—defining and elucidating his text, then developing his theme, and then making a direct and forceful appeal to his hearers. No one who has ever been privileged to listen to his preaching will ever forget these words which introduced the application of his sermons: “And now, my impenitent hearers.” As a pastor he was devoted and faithful, ministering to and comforting the sick, and visiting with the kindest interest all the members of a widely scattered congregation. No man was better known than he throughout the bounds of his parish and its several preaching stations, nor did anyone else know personally so many people within the same limits as he did. Of a naturally kind and inquiring turn of mind, he made his parishioners’ interests his own, and was always sympathetically interested in what concerned his people. He knew them all and loved them. With kind sincerity, so characteristic of him, he said of his people, when delivering the charge to the pastor of the church who succeeded him: “You will find this people faithful in every obligation, but peculiarly set in their own way.”

In a private letter, written after Mr. Turner’s death, Judge Harman Yerkes, of Bucks county, Pennsylvania,

who, from his childhood had known Mr. Turner, wrote as follows :—

“I regarded him as the purest character of a man in all my broad acquaintance, and I can conceive of no greater triumph in the battle of life than to have lived as he lived, for the good of his fellow-men,—and to die as he died, honored and loved by all who knew him, without an enemy. The death of such a man in any community produces a profound impression of loss, as necessarily such a life must have had great influence for good.”

This tribute from one so well calculated to form an estimate of a man's character, was well merited, and is a concise summary of what his life really was.

Mr. Turner's pastorate covered the period of the Civil War, but, while holding decided views on the causes of the war, and being a strong Union man, he bore himself blameless in the midst of the varying opinions held by some of his people. It was noticeable that while he was mild in manner and unaggressive, avoiding controversy himself, and counseling others to do so, yet he was tenacious of his views and positive in his opinions without appearing to be self-assertive.

On March 8th, 1873, Mr. Turner addressed a letter to the Session of his church, stating that owing to impaired health, he found it necessary to resign his pastorate. The church, with regret, accepted the resignation, and, on March 25th, 1873, the pastoral relation was dissolved by the Presbytery of Philadelphia North.

After giving up the duties of an active pastorate, Mr. Turner continued to live among the people whom he had served so long and so faithfully, and occupied the difficult position of a retired pastor as a parishioner of his successor; but he never assumed any right other than that of a member of the congregation, and was a helpful friend and adviser to the pastors who followed him. For years he was Superintendent of the Sunday school, and thus aided in the work of the church. He was not allowed to give up preaching, for he was frequently called upon to preach for brother ministers and for congregations who were without a pastor.

As a Presbyter he was faithful in his attendance, loyal to the

Church, and ready to engage in any work for her advancement. When the subject of the revision of the creed was considered by his Presbytery, he favored the modification suggested by those who advocated a change; his early training in the Congregational denomination and the trend of his mind naturally inclining him to these views.

He was a man of extended reading, and of a keen and discriminating literary taste; the classics and modern languages were read by him daily until his last illness. A merely popular book had no attraction for him, although he never ventured upon a more severe condemnation of a book than to say, "It does not interest me." There are many who have gone from their childhood's home to their life work amid other scenes who can never forget their lessons in the classics and other branches in the study of Neshaminy manse.

Mr. Turner was always an earnest student of history. Soon after resigning his pastoral charge, he published a *History of Neshaminy Presbyterian Church of Warwick, Hartsville, Bucks County, Pa., 1726-1876* (Philadelphia, 1876), a labor of love, in which he had been engaged for some years. No congregation ever had a chronicler who wrote with a more loving interest. He was an active member of the Bucks County Historical Society, and wrote many papers of more than ordinary interest, which were read before the society, and are preserved among its archives. He was also a member of the Historical Society of Pennsylvania. The society in which he took a special interest, however, was the Presbyterian Historical Society. He was Librarian of this Society from 1883 to 1893, and a member of its Executive Council from 1883 to the time of his death. By his will, Mr. Turner bequeathed five hundred dollars to this society, and also five hundred dollars to the Neshaminy Presbyterian Church for the support of the pastor.

Mr. Turner was twice married, his first wife being Rachel H. Darrah, of Hartsville, daughter of Robert and Catharine Galt Darrah, whom he married in 1856, and who died in 1863. His second wife was Rebecca Darrah, a sister of his first wife, whom he married in 1868, and who survives him. He had no chil-

dren, and of his seven brothers and sisters two sisters survive him.

Although there had been some doubt about Mr. Turner's health being equal to the demands of pastoral life in 1848, and although he had resigned his pastorate on account of impaired health in 1873, yet he lived an active life until 1902 with no serious illness, except slight feebleness for a few months prior to his final illness, which lasted for about three weeks, terminating in his death on March 8th, 1902. The funeral services, held in Neshaminy Church, were attended by the people who had honored and loved him, many of whom had come for miles, despite the muddy roads, to pay the last tribute of respect; and many tears were seen coursing down the bronzed cheeks of those who had not attended the church for years, some of them possibly not since their departed friend had been pastor, but all knew that they had lost a friend,—such a one as they would never find again.

He was buried in the graveyard belonging to the Neshaminy Church of Warwick, where lie the bodies of the Rev. William Tennent and the Rev. Nathaniel Irwin, who were among the former pastors of the Neshaminy Church.

Thus passed a noble soul into the glories of his eternal home—a man of earnest piety and consistent life, one who loved his God and his fellow-men, who made the world better for having lived in it.

EDITORIAL.

JONATHAN EDWARDS.

The constituency of the JOURNAL dwells principally within the borders of those Churches designated as Presbyterian or Reformed, and we do not suppose that out of the whole company a single one will feel much sense of surprise (and even less of a sense of infelicity) that so large a portion of space in this number is dedicated to that great man, the bicentennial of whose birth has been celebrated in this last quarter of 1903. And yet we recall a remark made from the platform by Dr. Behrends of Brooklyn, at another bicentennial celebration—that of the First Presbyterian Church in Philadelphia. Dr. Behrends had been baptized, as he told us, in the Dutch Reformed Church and confirmed as a Lutheran, becoming, later, a Methodist, then a Presbyterian, and afterward being ordained to the Baptist ministry, which he forsook for that of the Congregational Church. It was as a Congregationalist that Dr. Behrends spoke for the moment in the remark that Edwards “belongs more to us than he does to you.” If there were any disputed claim in the matter, Dr. Behrends, it would seem, might have been in a position to make partition among the various denominations with a catholic heart and impartial hand. But we doubt whether there has been or is any such dispute. We think that in the Presbyterian and Congregational Churches there is rather a happy sense of fellowship in Edwards. The pervading feeling is that there is enough of Edwards for both, and that primarily he is not so much a Congregationalist or a Presbyterian as he is a great American thinker and divine. We are little concerned, for our part, as to whether Edwards belongs “more to us” or more to our Congregational brethren. Least of all would we claim to own him altogether. We think we can observe that there are drawbacks to owning a great man as completely as the Methodist Episcopal Church appears to own John Wesley.

But while we are satisfied to claim an undivided share in the

character and achievements of Jonathan Edwards, we are resolute none the less in asserting that our title to that share is unimpeachable. We would not waive it, and though we would we could not, since the acts and declarations of Edwards himself would confront any such disclaimer with effective denial.

Edwards was by inheritance a Congregationalist. In that fold he was born and reared, and within it he lived and worked during much the larger part of his career. Now if a man be the son of Pennsylvania parents, growing up in that State, and there abiding to do his work, that man is rightly described as a Pennsylvanian. If he be, at the same time, a great man his native State ought to glory in him (particularly if late in life he moved into another State, where he died, and that State also claimed him). And so should the Congregational Church glory in Edwards: he was hers by inheritance, by birth, and in the circumstances, to say the least, of the greater part of his career.

“To say the least.” Less could not in fairness be said on the Congregational side; and if more should be said on that side we are, for our part, heartily willing to say it. But we are not quite sure that more should be said. Even so much cannot be said without qualifications. For reckoning only with the outward circumstances of his life, the facts are that Edwards began and ended his active ministry in the Presbyterian Church.

But a man's life is more than outward circumstances. And is it as easy a thesis to maintain that Edwards was, by conviction a Congregationalist, as that he was one in circumstance? What drew Edwards toward the little flock of Presbyterians in New York City? The leadings of Providence, probably he would answer. And if the little flock had been able to sustain him, would he have seen the hand of Providence pointing toward Presbyterian ordination and pastorship? There is every reason to suppose it. At all events his “heart seemed to sink within” him¹ (and well it might) as he left that loving people and that city for his native New England.

¹For his statement, see Dwight's *Life of President Edwards*. New York, 1830, p. 66.

It was immediately after the dreadful experience at Northampton that Edwards wrote to the Rev. Mr. Erskine:—

“ You are pleased, dear Sir, very kindly to ask me, whether I could sign the Westminster Confession of Faith, and submit to the Presbyterian form of Church Government, and to offer to use your influence to procure a call for me, to some congregation in Scotland. I should be very ungrateful, if I were not thankful for such kindness and friendship. As to my subscribing to the substance of the Westminster Confession, there would be no difficulty; and as to the Presbyterian Government, I have long been perfectly out of conceit of our unsettled, independent, confused way of church government in this land; and the Presbyterian way has ever appeared to me most agreeable to the word of God, and the reason and nature of things; though I cannot say that I think, that the Presbyterian government of the Church of Scotland is so perfect, that it cannot, in some respects, be mended.”¹

That by these words Edwards announced his rejection of Congregationalism as a church polity in favor of Presbyterianism, is frankly acknowledged by his latest biographer, Dr. Allen.² But Dr. Allen explains the matter in a way which we confess would not have occurred to us independently. “ It is no gratuitous assumption if we view this language as expressing only the alienation of the passing moment,” Dr. Allen says: it was so that Gregory Nazianzen, driven from his see, in the soreness of his heart, condemned all councils.³ Professor Allen really raises an issue here, which is something like this: either Edwards was by conviction a Presbyterian, or else he was not the man we thought he was. If we must choose between such alternatives, we prefer the former.

And now to come back to Dr. Behrends. We recall that having remarked that Edwards belongs “ more to us than to you,” he added, “ though he died with you.” Yes; but as Presbyterians we lay no stress upon the fact and found no claim upon it. And yet we cannot be unmindful that the reason for his dying with us lay in his decision to come and live with us for the remainder of his career. Of this we are proud indeed, and yet

¹ Dwight, *ut supra*; p. 412.

² *Jonathan Edwards*, by Alexander V. G. Allen, D. D. Boston and New York, 1889; p. 272. ³ *do.*, p. 271.

not so proud or so sectarian that we are unwilling to accept him as the free gift of organized Congregationalism to Presbyterianism. He came to us with the advice and consent of his brethren in the Lord, and without it we do not think he would have come. Here again we claim only an undivided share. And yet we think that in Edwards's coming to Princeton there lay beneath the outward circumstances a real affinity between the man and the place, between what the man believed and what the place stood for. He was out of sympathy with more than the church polity of New England,—with the theology that had become prevalent in its churches and councils. We fancy that the question of duty that most agitated him in regard to leaving Congregationalism was in considerable part the question of his right to leave the field of controversy where the battle seemed to be going against him for ground on which the things he stood for had been already won.

However that may be, we are willing to confess frankly that we like best to think of Edwards in New England. At Princeton he makes no special appeal to the imagination; for there he is simply a great thinker and divine in the place he was naturally fitted to adorn. But at Stockbridge he stands like some colossal figure of carved granite rising above the sands of the desert,—the wonder of that new, yet old, world. We even share the sense of awe that is in the faces of the savages who gather about him and look up into his.

RECORD OF NEW PUBLICATIONS

RELATING TO PRESBYTERIAN AND REFORMED CHURCH HISTORY.

CUMBERLAND: THE STORY OF A NAME. By John M. Gaut. Nashville, Tenn.: Cumberland Presbyterian Publishing House, Nineteen hundred and three. 12mo, pp. 47; cloth.

In 1746 the Duke of Cumberland wins the battle of Culloden, which ends the struggle for civil and religious liberty. In 1748 his name is given to mountains, river, and gap in America. In 1780 was made the Cumberland settlement in Tennessee, which spreads into what is now

Kentucky, and becomes Cumberland County. In 1810 the Presbyterian Church there originating is called, from its location, Cumberland Presbyterian. The Church grows and spreads into twenty-five states and territories, in many of which its name is affixed to counties, towns, and institutions, as well as to churches. And now, in 1903, a loyal son of the Cumberland Presbyterian Church treats the name as a historic symbol of the most sacred principles of American life and a reminder of what it has cost to maintain them: and by a rehearsal of the history of that name he seeks to intensify his reader's loyalty to those principles.

THE DEVELOPMENT OF THE CUMBERLAND PRESBYTERIAN CHURCH. An Address Delivered at the Centennial Celebration of the Formation of the Synod of Kentucky of the Presbyterian Church, at Lexington, Ky., October 15, 1902. By Rev. John A. McKamy, a Minister of the Cumberland Presbyterian Church. Nashville, Tenn.: Cumberland Presbyterian Publishing House, 1903. 8vo, pp. 24; stitched.

After the dissolution of the Cumberland Presbytery the ministers of the Revival party waited four years in hope of a reconciliation with the Synod of Kentucky before making up their minds to establish an independent church organization. That step once taken, their sense of estrangement from Presbyterianism was complete. The formation of the Cumberland Presbyterian Church was, in the author's words, a break with history. "In an important sense this Church began and has continued its career singularly unconscious of Presbyterian history." Meantime the Church has been making a history of its own, which is effectively set forth in this address. And, whatever the estrangements of the past have been, there is now on all sides a disposition to repair the breach, and to give the achievements of the Cumberland Church their proper place in the annals of our common Presbyterianism. Of this disposition the occasion of this address itself furnished a significant witness:—"Now, after an absence of ninety-six years, we come back to this venerable Synod, founded by our common ecclesiastical fathers, and relate this story of the Lord's dealings with us."

HISTORICAL SKETCH OF THE SYNOD OF KENTUCKY, 1802-1902: An Address by Edu. W. C. Humphrey, Delivered October 14, 1902, at Lexington, Ky., Before the Synod of Kentucky, North and South. N. p., n. d. [1903]. 16mo, pp. 33; stitched.

This is another of the addresses delivered upon the same occasion as that of the last. It deals with the troubled history of the mother

Synod, excepting the Cumberland controversy itself. "How has it happened," the author asks, "that the history of our Synod, in the first half-century of its existence, is so full of dissensions and divisions?" And he finds it due, "mainly to the truculent and combative character of the people themselves. An intense individuality, a spirit of defiant self-reliance, the wild freedom of the hunter's life, the dangers and cruelty of border warfare, the isolation and loneliness of their lives, generated an intolerance, a combativeness, a self-assertion, intensified by certain hereditary tendencies among a people whose ancestors were renowned for what I shall call firmness." Such candor in dealing with ecclesiastical controversies puts a note of authority into this address, none the less discernible because of a certain grace of style with which it is clothed.

THE LIFE AND LETTERS OF CHARLES BUTLER. By Francis Hovey Stoddard, Professor of the English Language and Literature in New York University. With Portraits. New York: Charles Scribner's Sons, 1903. 8vo, pp. viii, 357; cloth.

The progenitor of the Butler family so distinguished in the Presbyterian Church was Jonathan Butler, an Irish gentleman settling at Saybrook, Conn., in 1724. Ezekial, his son, married the great-granddaughter of Theophilus Eaton, first Governor of New Haven. Medad, Ezekial's son, began business life at Kinderhook Landing on the Hudson. Here he married a Connecticut lady, and they had twelve children. The eldest son was Benjamin F. Butler, the distinguished jurist, and father of William Allen Butler, whose Memorial was noticed in the last number of the JOURNAL. The youngest son was Charles Butler, the subject of this Memoir.

Born in 1802 and living until 1897, Mr. Butler's life almost spanned the nineteenth century. In 1818 he entered the law office of Martin Van Buren as a student, and through life remained steadfast to his profession, not heeding the invitations of the "Albany Regency" to enter political life except for a brief postmastership at Geneva, which he gave up because it required Sunday labor. He first attracted public notice by his prosecution of the kidnapers of Morgan in 1824, and as agent of the New York Life Insurance Company became very active in establishing a system of mortgage loans for the relief of the farmers of Western New York. Mr. Butler's special sphere in life was that of organizer of great undertakings and trusted counsellor of men of affairs. He fought a long and sturdy battle against State repudiation in Michigan and Indiana, and during the Civil War was active in supporting the government. He was one of the founders of New York University and of the Union Theological Seminary in New York city, and his long

and distinguished services to both are too well known to need recounting here.

Mr. Butler, with a character singularly pure and elevated, was also a finished gentleman, occupying a very high social position. He was widely traveled, and counted among his friends statesmen and men of letters here and abroad; and letters from Carlyle, Froude, Matthew Arnold, and others, add to the interest of this biography. One who reads it, and who is a lover of his country and of his Church, is likely to gain the conviction that Charles Butler represents the highest type of American citizenship and of Puritan Presbyterianism.

HISTORY OF FRANKLIN AND MARSHALL COLLEGE.

Franklin College, 1787-1853; Marshall College, 1836-1853; Franklin and Marshall College, 1853-1903. By Joseph Henry Dubbs, D. D., LL. D., Audenried Professor of History and Archæology in Franklin and Marshall College. Lancaster, Pennsylvania: Published by the Franklin and Marshall College Alumni Association, 1903. 8vo, pp. xiv, 402; cloth.

To the historical data furnished by the ample title page, it is only necessary to add that the preparation of this history was called for in connection with the semi-centennial anniversary of the union of the two colleges. It proved to be a task of considerable difficulty, especially as regards Franklin College, upon whose origins the author has been able to throw some new light. The development of Marshall College is a more recent episode, and the history is here enriched with much information and anecdote derived by the author from the lips of those personally concerned in it. In writing the half-century's history of the united College, the difficulty has lain, as the author tells us, in the mass of the material available, and the task has been that of selection.

In the summary of the history, Dr. Dubbs says:

"The two older colleges which were brought together in 1853 were both established in the special interest of early German settlers, though they were never intended for their exclusive benefit. In the life and language of the people of Pennsylvania a century has wrought great changes, and no one now cherishes the plans of the founders with regard to the extension of purely German culture in America. There are many of us who love the language and literature of Germany, but the hopes of the fathers for their permanent establishment in this country were at best but beautiful dreams. We do not even desire the preservation of racial distinctions, and look forward to the full development of a common American life."

He points out, however, a higher sense in which the College has been

faithful to the purpose of its founders:—in providing a channel for conveying German learning to America, in developing that peculiar life which has been termed "Anglo-German," and in influencing the philosophy of this country through "the Mercersburg school of thought," connected with Marshall College.

Dr. Dubbs's method includes most interesting sketches of the personality of those concerned in the history. An appended bibliography includes specimens of the work of members of the Faculty, occasional addresses, and books containing historical information. The work is handsomely published and richly illustrated,—in that style which we are beginning to associate with Lancaster, the only drawback to which is the unfitness of the rough-surfaced paper for the reception of the cuts.

FRANKLIN AND MARSHALL COLLEGE OBITUARY RECORD, No. 7. Vol. ii, Part 3. Lancaster, Pa.: Printed by the Franklin and Marshall College Alumni Association; June, 1903. 8vo, pp. 67-93; stitched.

This seventh number of the *Record* is a further evidence of the loyalty of the Alumni of Franklin and Marshall College. It contains sketches of eighteen graduates, twelve of whom died since June, 1902.

NECROLOGICAL REPORT presented to the Alumni Association of Princeton Theological Seminary at its Annual Meeting, May 5th, 1903. By the Secretary [Rev. J. H. Dulles]. Princeton, N. J.: C. S. Robinson & Co., University Printers, 1903. 8vo, pp. 195-250 [of vol. iii]; stitched.

This pamphlet contains sketches of forty-two deceased alumni and officers. The necrology of Princeton Seminary has been published annually for twenty-eight years, and in view of Mr. Dulles's careful work the Report deserves a warmer support than Princeton alumni have been giving it.

A HISTORICAL SKETCH OF WASHINGTON COLLEGE, TENNESSEE. By Rev. J. E. Alexander, D. D. Revised by Prof. C. H. Mathes. 1902: Printed on Washington College Press By Students. 12mo, pp. iv, 55; stitched.

Washington College and "Old Salem Church" were founded by the same man at the same time, located at the same place, and have always been closely related. This sketch deals with the history of the College, and also to a considerable extent with the inseparable history of the Church. It was written some ten years ago by Dr. Alexander, one of

the Board of Trustees, among whose records it has until now remained unprinted. Dr. Alexander died in 1901, and Professor Mathes has performed the valuable service of editing and issuing this sketch of the development of "the oldest institution of higher learning west of the Appalachians."

DOCUMENTS RELATING TO THE COLONIAL HISTORY OF THE STATE OF NEW JERSEY. Volume XXII. Marriage Records, 1665-1800. Edited, with an Historical Introduction on the Early Marriage Laws of New Jersey, and the Precedents on which they were Founded, By William Nelson. Paterson, N. J. : The Press Printing and Publishing Company, 269 Main Street, 1900. 8vo, pp. cxxxvi, 678 ; cloth.

This carefully edited volume contains, among others, Marriage Records of Hackensack Reformed (Dutch) Church, 1695-1800 ; of Schraalenburgh Reformed (Dutch) Church, 1724-1801 ; of Bergen Reformed (Dutch) Church, 1664-1801 ; of Second River Reformed (Dutch) Church, 1730-1774, 1794-1800, and of New Brunswick Reformed (Dutch) Church, 1794-1799. The introduction, covering more than a hundred pages, by the learned editor, is of great value. The volume was published at the instance of the New Jersey Historical Society.

It was issued, as we are informed by its editor, in May or June of the present year, but bears the date of 1900, "to make it appear as the natural successor of the previous volume, dated 1899, but actually issued 1902."

SOUVENIR YEAR BOOK OF THE FIRST PRESBYTERIAN CHURCH, PITTSBURGH, PA. Its Organization, Work, Membership. 1903. N. p., 1903. 12mo, pp. 84 ; stitched.

More than a mere year-book, this tastefully-printed pamphlet, with its series of portraits of the pastors and views of churches and chapels, becomes a permanent record of this venerable parish at the close of another period of its history, and an appendix to the parish history which is already in print.

HISTORY, YEAR BOOK AND REGISTER OF THE DUTCH EVANGELICAL REFORMED CHURCH OF CANARSIE, BROOKLYN-NEW YORK : 1873-1903. (Published by Authority.) Brooklyn-New York : Eagle Book and Job Printing Department, 1903. 8vo, pp. 48 ; stitched.

NOTES.

THE EDWARDS BICENTENNIAL.

The recognition of the two hundredth anniversary of the birth of Jonathan Edwards was very general. In the report of the celebrations here given the notices of those in New England are condensed from careful accounts prepared for *The Congregationalist*.

AT SOUTH WINDSOR, CONN.—The First Church at South Windsor, whose first pastor was the father of Jonathan Edwards, of the town which was his birthplace, held appropriate services October 4th and 5th. On Sunday evening an address was delivered by Rev. Dr. George M. Stone, of Hartford, on "Edwards as an Evangelist." Monday afternoon a number of visitors were present, including several descendants of Edwards. The pastor, Rev. C. A. Jaquith, extended welcome in behalf of the church, greetings were brought from Yale by Prof. L. O. Brastow, D. D., from the Edwards Church, Northampton, by the pastor, Rev. Henry T. Rose, D. D., and from the descendants of Edwards by Prof. T. S. Woolsey, LL. D., of Yale. The address was by Rev. A. E. Dunning on the "Value of Edwards to his Native Town."

After the exercises a large number visited the site of the house in which Edwards was born and the grave of his father. In the evening addresses were made by Prof. H. N. Gardiner, of Smith College, and Dr. John Coleman Adams. Rev. J. H. Twitchell read two interesting unpublished letters of Edwards. Judge John A. Stoughton described the life and social conditions of South Windsor during Edwards's boyhood.

AT STOCKBRIDGE.—The first day, October 4th, was given to sermons by Prof. John DeWitt, D. D., of Princeton, and Rev. P. T. Farwell, of Wellesley Hills, Mass., the latter a former pastor. With a unique service on the lawn of John Caldwell, Esq., a sun dial was dedicated, which marks the site of the house in which Edwards wrote his treatise, *The Freedom of the Will*. On October 5th the two Berkshire conferences gathered in Stockbridge. The pastor, Rev. E. S. Porter, in his welcome, called attention to the great men and women who had immortalized the quiet, beautiful village. Rev. G. W. Andrews, Ph. D., presented a paper on the Edwards family, an illustrious clan; Aaron Burr, the only one who had blurred its escutcheon.

At the special Edwards service President Hopkins, of Williams, presided. Rev. I. C. Smart and Dr. L. S. Rowland presented papers on Edwards's theology. The address of the day, by Dr. DeWitt, sought to bring Edwards's life, thought, and mission under the spell of the

great eighteenth century theologian's purpose to bring men face to face with the immediacy of the revelation of God. The service closed with a paper by Dr. W. Edwards A. Park on "Edwards's Life at Stockbridge."

AT NEW HAVEN.—The bicentennial was distinctively a university function. The Faculty and invited guests assembled in Dwight Hall. The procession moved across the campus in academic garb to Battell Chapel, where a large audience was in waiting. The singing of Psalm 84 to Winchester Tune and Psalm 90 to Windsor Tune, as they were sung in Edwards's time, gave a sense of that "unusual elevation of heart and voice" which Edwards says was felt in the psalmody of "The Great Awakening." The effect was well sustained in the hymn, "For all Thy saints," and in an appropriate anthem by E. H. Thorne, "Let us now praise famous men," sung by the male choir. Professor Dexter gave a detailed notice of the Edwards manuscripts, which are mostly in the possession of Yale, and a commemorative address was given by Prof. Williston Walker. Dr. Joseph Anderson, of the corporation, offered the opening prayer, and the benediction was pronounced by Professor Fisher.

AT HARTFORD.—A goodly company gathered on Monday evening, October 5th, in the historic First Church to do homage to the memory of one who is Connecticut's greatest contribution to the world's thinkers. The first address was by Prof. Samuel Simpson, Ph. D., the new associate professor of American church history at Hartford Seminary. This was introductory to the main address by President H. C. King, of Oberlin, on "Edwards as Philosopher and Theologian."

AT ANDOVER.—On Sunday, October 4th, Rev. Dr. William R. Richards, of the Brick Church, New York, preached at the Seminary Church. His sermon illustrated from the life of Edwards the thought that in every age and for every need God would raise up the right man to interpret his truth and do his work.

The exercises on Monday attracted large audiences, and were simple and impressive. At the afternoon session President Day spoke words of welcome, and Rev. Calvin M. Clark, of Haverhill, a lineal descendant of Edwards, offered prayer. The address of Dr. John W. Platner, professor of history, was a review of the Religious Conditions in New England in the Time of Edwards. Prof. F. J. E. Woodbridge, LL. D., of Columbia University, spoke of Edwards from the standpoint of a student of philosophy. His closing sentence was: "We remember him not as the greatest of American philosophers, but as the greatest of American Calvinists."

Professor Hincks presided at the evening session and introduced Professor Smyth as a church historian who had made a lifelong study of The Theology of Edwards. It was specially interesting to hear Professor Smyth declare that there is not the slightest foundation in any unpub-

lished manuscripts for the supposition that Edwards changed his views in relation to the doctrine of the Trinity, or any other doctrine, or that his mind was in any perplexity concerning them. The reading of a message of congratulation from the Free Church College, Glasgow, was followed by an address by Dr. James Orr of that city, touching upon the influence of Edwards in Scotland, and discussing both his philosophy and his theology. President Samuel V. Cole, of Wheaton Seminary, was introduced and read his poem, "A Witness to the Truth."

At Bartlet Chapel, where a collation was served to the out-of-town guests, there was on exhibition a remarkable collection of books and manuscripts relating to Edwards; the seminary library and private parties in Andover furnishing most, although some rare publications were loaned by the Congregational Library, Boston Public Library, Harvard College Library, and Rev. Dr. Hovey, of Newburyport. Nine lineal descendants of Edwards were present.

AT PRINCETON, N. J.—There was no celebration in connection with the University. Exercises were held in Miller Chapel of the Theological Seminary on October 16th, to which date they had been deferred on account of the inauguration of President Patton. A large company from the two institutions and from outside was present. President Patton presided, and the principal address was delivered by Dr. John DeWitt, Professor of Church History in the Seminary.

AT PHILADELPHIA.—Memorial sermons were delivered in some of the churches on October 4th, but there was no further celebration of the occasion. A special Edwards Exhibition was arranged in the gallery and museum of the Presbyterian Historical Society. It included a manuscript sermon of Edwards, a brick from the house at Stockbridge, a large collection of engraved portraits of him, and many of the scarce original editions of his works, together with views of places and things connected with him.

AT BERKELEY, CAL.—A commemoration service was held October 5th, under the auspices of Pacific Theological Seminary, in which Pres. J. K. McLean and Rev. Dr. S. M. Freeland participated, and the address was given by Rev. Henry Kingman, of Claremont.

IN THE PERIODICALS.—Doubtless the most effective and influential of all the commemorations of the event was made by newspaper editorials and in the pages of the periodicals. The "Jonathan Edwards Number" of *The Congregationalist and Christian World* was of surpassing excellence. In its great wealth of illustrations of Edwards's homes, haunts and tangible memorials, and its able articles, it constituted beyond a doubt the most effective popular presentation of the great divine ever made.

The following is an index to some of the more important papers appearing in the periodicals:

- In *The Congregationalist* for October 3d :
 The Human Side of Edwards. George Perry Morris.
 The Preaching Power of Jonathan Edwards. Rev. W. L. Anderson.
 Jonathan Edwards; His Influence in Scotland. Rev. Prof. James Orr,
 D. D.
 The Value of Edwards for To-day. George P. Fisher, D. D.
 A Wifely Estimate of Edwards. Irene Woodbridge Clark.
 Tributes to Jonathan Edwards.
 Edwards's Habits and Tastes.
- In *The Interior* for October 1st :
 Edwards, Devotee, Theologian, Preacher. William Hudson Harper.
 The Permanent and the Passing in the Thought of Edwards. Professor
 Andrew C. Zenos.
- In *The New York Tribune* for October 4th :
 The Jonathan Edwards Celebration (illustrated).
- In *The Sunday School Times* for October 3d :
 A Centenary View of Jonathan Edwards. President Robert Ellis
 Thompson.
- In *The Outlook* for October 3d :
 Jonathan Edwards. Kate M. Coan (illustrated: but the portrait of
 Edwards given is that of his son).
- In *The Independent* for October 1st :
 Jonathan Edwards. William Hayes Ward, D. D.
- In *The World's Work* for October :
 The Human Legacy of Jonathan Edwards. Edith A. Winship.

Of even greater intrinsic importance is the publication of that essay on the Trinity, by Edwards, which still remained unprinted, and whose appearance was timed to be coincident with the bicentennial celebration. Its title is as follows :

An Unpublished Essay of Edwards on the Trinity, with Remarks on Edwards and His Theology by George P. Fisher, D. D., LL. D., Emeritus Professor of Ecclesiastical History in Yale University. New York : Charles Scribner's Sons, 1903. 8vo, pp. xvii, 142; cloth.

It will justly be felt that in the publication of this manuscript, about which so much has been surmised, the interest of the bicentennial occasion culminates. The literary history of the treatise, by Dr. Fisher, is followed by a characteristically luminous introduction upon the life and theology of Edwards.

THE EDWARDS MANUSCRIPTS.

Edwards by his will, made in 1753, left his manuscripts to Mrs. Edwards, and the inventory showed fifteen folio and fifteen quarto volumes, besides 1,074 sermons. Most of this collection passed to Jona-

than Edwards, 2d ; later President Timothy Dwight, of Yale, had some of the manuscripts in his keeping, and much of the collection was used and published by Dr. Sereno E. Dwight in his ten-volume edition of Edwards's works, issued in 1829. In addition, he had considerable material secured by gift and purchase, and copies of other manuscripts which he could not purchase. Dr. Dwight's personal collection of manuscripts and copies passed at his death to Rev. Dr. William T. Dwight, of Portland, Me., and is now in Andover. The main collection which Dr. Sereno E. Dwight used, but which was loaned to him, was by agreement placed in the hands of Rev. Dr. Tryon Edwards in 1847. He in turn loaned the collection to Prof. E. A. Park, who had it from about 1870 until the time of his death, in 1900, when, in accordance with an agreement of the surviving great-grandchildren of Edwards, made about a decade before, the collection was deposited in the library at Yale. There also some day the Dwight collection, now in Andover, presumably will go. This collection includes numerous letters, plans of sermons ; a few sermons written out ; a large folio autograph, entitled by Edwards, *Supplement to Prophecies of the Messiah* ; "Notes on Science," including the paper entitled, *Of Being ; Of Insects* ; two drafts of the description of the Flying Spider ; The Soul—a very early composition ; Of the Rainbow ; Mrs. Edwards's Experiences in January, 1742 (written by Mr. Edwards as narrated by Mrs. Edwards) ; manuscript on Qualification for Communion ; copy of the treatise on Grace ; copies carefully made of most of the numerous unpublished Miscellanies or Observations on Theological Topics.—George Perry Edwards, in *The Congregationalist and Christian World for October 3d, 1903*.

THE DESCENDANTS OF EDWARDS.

The remarkable record of this family is shown by a study of the descendants of Jonathan Edwards to the number of 1,400, down to the present generation. Whatever the family has done it has done ably and nobly. As public officials, business men, writers and preachers, physicians, lawyers, judges, college professors, and presidents, these descendants have been men of mark.

The famous Dwight family of Yale is in direct line from Edwards's daughter Mary. Timothy Dwight was president of Yale from 1794 to 1817 ; Theodore Dwight Woolsey held that office from 1846 to 1871, and Timothy Dwight from 1886 to 1897. Dr. Theodore W. Dwight organized the Columbia Law School and was its head for thirty-three years. Other educational institutions which have taken their presidents from the Edwards family are Princeton, Hamilton, Union, Amherst, Johns Hopkins, the Litchfield (Connecticut) Law School, Andover Theological Seminary, The University of Tennessee, and the University of California ; and one could count a hundred and more college professors who

trace their ancestry to Jonathan Edwards. Amherst has had its full share of this family in President Merrill E. Gates and Professors Mather, Todd, W. S. Tyler, and John M. Tyler. Dr. Daniel C. Gilman, the distinguished president of the Carnegie Institution, is also a descendant of Edwards. It happens naturally that a large number of the family have had college training, and their names are listed among the alumni of forty-five American and foreign colleges.

The clergymen who are descended from Jonathan Edwards have made prominent many churches in Portland, Boston, New Haven, and other New England cities, and in the Middle and Western States. They have been missionaries in Asia Minor, Africa, India, China, Hawaii, and the South Sea Islands. Edwards A. Park, identified with Andover Theological Seminary during forty-six years, reproduced noticeably some of the characteristics of the great theologian. And so we might continue through a hundred names in this line of work. . . .

Out of all the multitude of descendants the solitary "black sheep" of the Edwards family is Aaron Burr, grandson of Jonathan Edwards.

Edith A. Winship, in The World's Work for Oct., 1903.

VILLEROY D. REED MEMORIAL.

On Sunday, May 31st, 1903, was unveiled a memorial tablet set in the wall of the First Presbyterian Church of Camden, N. J., which reads as follows:—

1815 IN LOVING REMEMBRANCE 1901
of the Devoted Services the Faithful Ministry
and the Christian Life of
REV. VILLEROY D. REED, D. D.
During whose Pastorate
1861-1884
this House of Worship was Erected

He was faithful unto death and God
hath given to him a Crown of Life

The sermon preached upon the occasion by the Rev. William H. Fishburn, D. D., the present pastor, has been printed, illustrated with a portrait of Dr. Reed, and a copy placed in the library of the Society. Dr. Reed was Moderator of the Synod of Albany in 1844 and of that of New Jersey in 1868. He was a member of the Committee on the Reunion of the Old and New School branches of the Presbyterian Church, for twenty-three years a Trustee of the General Assembly, a member at different times of the Boards of Domestic Missions, Education, and Min-

isterial Relief. In 1857 he was elected President of Alexander College at Dubuque. His pastorates covered a period of nearly fifty-five years.

THOMAS KITTERA AND HIS DESCENDANTS.

The old Pequea Presbyterian Church of Lancaster county, Pa., was organized through the instrumentality of the Rev. Adam Boyd, its first pastor, in 1724.

It had as pastor from 1751 to 1793 the Rev. Robert Smith, D. D., Second Moderator of the General Assembly of the Presbyterian Church, and father of the Revs. Samuel Stanhope Smith, D. D., and Robert Blair Smith, D. D.; the first the President of Hampden-Sydney College, Virginia, and Princeton College, New Jersey; the second the President of Hampden-Sydney College, Virginia, and of Union College, New York.

The Sessional Records of the Pequea Church during Dr. Smith's pastorate are not preserved. The name of one of his elders is given in the account of a meeting of Presbytery in 1782, when he earnestly remonstrated against the dissolution of Dr. Smith's pastorate and succeeded in preventing it. The elder was Thomas Kittera. He was a son of John Kittera, and the tombstone of each is in the old Pequea burying ground. He left several children.

His son, John Wilkes Kittera, graduated from Princeton College in 1776. He studied law, settled in Lancaster city, and was twice elected to Congress from the district. Two of his children, Thomas and Ann, became residents of Philadelphia, and were prominent members of the First Presbyterian Church. Thomas graduated from the University of Pennsylvania in 1805, was a prominent lawyer of Philadelphia, and represented the city in the Congress of the United States. His portrait by Sully now hangs in the Masonic Temple, corner of Broad and Filbert Streets, Philadelphia.

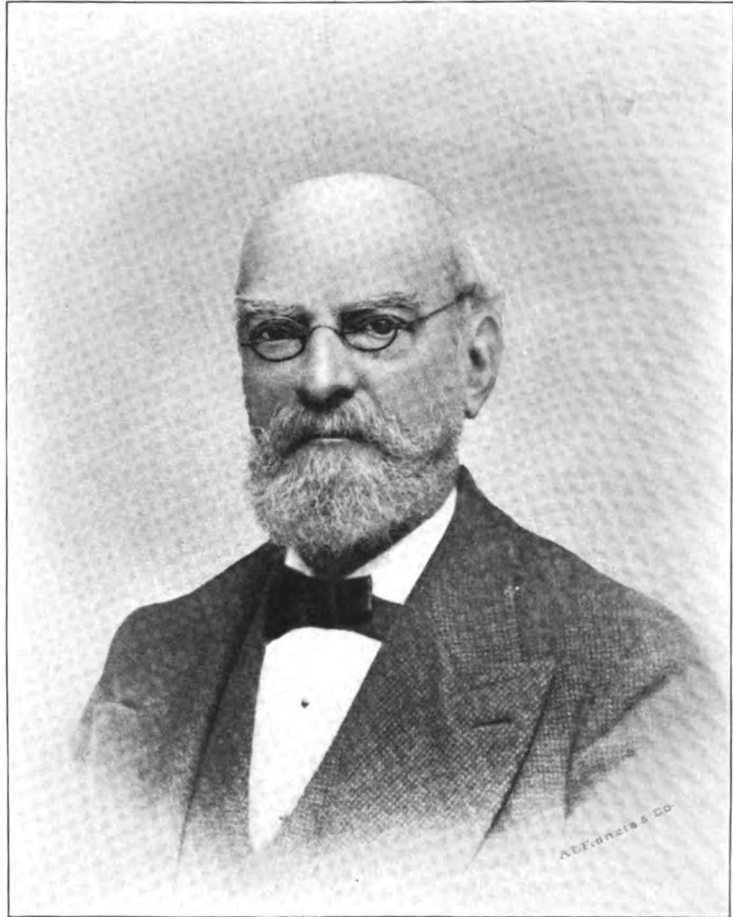
A second daughter of John Wilkes Kittera, Mary, married a son of Governor Snyder, of Pennsylvania. A third daughter, Eliza, married John Conrad, of Philadelphia, and was the mother of Mayor Conrad and grandmother of the Rev. Thomas Kittera Conrad, an Episcopal rector.

A daughter of Elder Thomas Kittera, of Pequea, and sister of John Wilkes Kittera, married Michael Graham, of West Nantmeal, Chester county, Pa.

Her grandson was the Rev. Rees Happersett, D. D., for twenty years Assistant Secretary of the Board of Domestic Missions of the Presbyterian Church, afterwards pastor of the Church at Stockton, Cal., where he died in 1862.

Her great grandson is the Rev. Wm. P. White, D. D., son of Michael Graham White, editor of the *Presbyterian Journal* and member of the Presbyterian Historical Society, who furnishes this note.

The name of Kittera is believed to be now extinct.



SAMUEL C. PERKINS, LL. D.

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CHURCH RECORDS IN NEW JERSEY.

BY WILLIAM NELSON.

The study of history of late years has been directed so largely to an examination of the social aspects of the development of communities and states that whatever throws light on this phase of the growth of society is gladly welcomed by students.

In the earliest days of our country provision was made by local laws and ordinances for the preservation of records of births, marriages, and deaths. These records were not kept accurately nor fully, and probably in a majority of cases they have not been preserved. In many, if not in most of the early churches, it was enjoined upon the clergy or on the parish clerks to keep similar records, but there was much laxity in observing the rule. Hence the obvious importance of taking stock of such records as still exist, and of listing those that have been printed, as a guide to persons desiring the help such material affords, to the historian, the sociologist, or the genealogist.

In seeking material for a volume or more of *Marriage Records*, to be published in the series known as the *New Jersey Archives*, the writer made extensive inquiries regarding the existence and condition of church records in New Jersey, particularly in the northern part of the State. Some of the information thus acquired has been embodied in Volume XXII of the *Archives*, published in 1903, which contains 678 pages of marriage records from various sources. As the subject may have a

wider interest to many who are not at present concerned in the records of marriages, it may be worth while to present herewith an account of some of the early church records in the State.

The early Dutch churches as a rule were scrupulously careful to keep and preserve in the church archives registers of baptisms and marriages. The churches of other denominations not only were not so particular, but when the records were made they were often regarded as the private property of the pastors, and were carried away by them on their removal to other charges.

The first Reformed (Dutch) church in New Jersey was that at Bergen, dating back to 1662. Its records of baptisms, marriages, deaths, and members, from 1664-1666 to date are remarkably complete. This was in 1800 the only church within the present Hudson County.

Bergen County had a number of churches in 1800, as follows: Hackensack, established in 1686; its records of baptisms, marriages (lacking 1753-1789), communicants, elders, and deacons are well kept, beginning with the original parchment-bound volume. Schraalenburgh, 1724; similar records. Ponds (originally *te Noorde*, "at the North," now Oakland), 1710; records destroyed about 1865, by fire. Paramus, 1725; no marriage records have been preserved before 1799. The baptismal records extend back to about 1740. They were kept in a peculiar fashion—the names of the children baptized were arranged neither chronologically nor by families, but in the alphabetical order of their Christian names; that is, all the Abrahams, Aarons, Andrews, etc., are grouped together, followed by the Benjamins, the Davids, the Edwards, etc. The system is the despair of the genealogist, who must look over every page, regardless of dates, to be sure he has not overlooked a name he seeks. This custom was followed in other Dutch churches in the eighteenth century. English Neighborhood (now Ridgefield), 1770; no records prior to 1812. Saddle River Reformed (Dutch), at Pascack, about 1784, under one consistory until 1789 with the Paramus Church, and with the same ministry until 1814; no early records preserved. Ramapo

(Mahwah) Reformed (Dutch), 1785. New Prospect Methodist Episcopal, about 1795; no early records.

In Essex County there were these churches previous to 1800, in the chronological order given: First Presbyterian, of Newark, 1667; Reformed (Dutch) at Second River (Belleville), 1700; Orange Presbyterian, about 1719; Reformed (Dutch) at Fairfield, 1720; Trinity (Episcopal), of Newark, about 1743; Christ (Episcopal), Belleville, about 1755; Lyons Farms Baptist, 1769; Caldwell Presbyterian, about 1780; Northfield Baptist, 1788; Bloomfield Presbyterian, 1798. The writer has been unable to discover any early baptismal or marriage records of any of these churches except the incomplete registers of the Belleville Reformed Church (members, 1726-1786; marriages, 1730-1774, 1794 to date; baptisms, 1727 to date; consistories, 1726 to date); and those of the Lyons Farms Baptist Church. All the records of the First Presbyterian Church existing at the time of the Revolution are understood to have been lost or destroyed in that troublous period, and the writer has been informed that the church possesses no baptismal or marriage registers earlier than 1850. The Rev. Dr. Alexander Macwhorter was pastor of the church, 1759-1807; his day-book for the years 1796 to 1807, which came into the possession of the New Jersey Historical Society in 1903, contains brief memoranda of marriages celebrated by him in those years. The records of the Fairfield Church are believed to have been destroyed in the fire which consumed the parsonage about 1875. The records of Trinity Church in the eighteenth century were examined some years since by the writer, who found them to be very fragmentary, with no baptismal or marriage registers among them. The session records of the First Presbyterian Church of Orange are understood to have been destroyed by fire in 1802. Those in existence begin January 30, 1803.

In what is now Passaic County, there were only three churches in 1800: The Acquackanonk Reformed Dutch (now First Reformed, Passaic), formed in 1693; records of baptisms, marriages, and members from 1726; consistories from 1694. About 1875 there came to light in an old attic a small hair-trunk full of old papers, all in Dutch, relating to the church, among

them a small book, made by stitching a quire or two of paper together, setting forth the collections taken up in the church at successive services, beginning in 1693. Until that discovery the organization of the church had been dated from 1694. Totowa Reformed Dutch (now First Reformed, Paterson), 1754; baptismal records from 1755; marriages and members, from 1827. Macopin (now Echo Lake) Roman Catholic, about 1760 (the first Roman Catholic church in New Jersey or New York); no early records known to exist, the church being served by missionary priests from Philadelphia.

The present Union County had churches in 1800 as follows: First Presbyterian, Elizabeth, dating from about 1665; its records were destroyed during the Revolution, but the sexton's register of burials, from about 1768, is extant. St. John's Episcopal Church, Elizabeth, about 1706; records very incomplete. Scotch Plains (or Fanwood) Baptist, 1742; the early records are quite imperfect; marriage records, 1758-1761. Rahway Presbyterian, about 1741-2; records prior to 1795 lost. Rahway Friends' Meeting, 1686, records well preserved. Westfield Presbyterian, about 1727; records from 1759 quite complete. Connecticut Farms (now Union) Presbyterian, about 1725-30; records destroyed when the church was burned by the British in 1780. New Providence (originally Turkey Christian) Presbyterian, 1737; few early records. Springfield Presbyterian, 1745; early records destroyed when the church was burned by the British, in 1780. First Methodist Episcopal, Plainfield, about 1786. Plainfield Friends' Meeting, erected in 1788. First Methodist Episcopal, Rahway, about 1790; minutes from 1798. New Providence Methodist Episcopal, 1798; minutes from 1801.

In Middlesex County, there were quite a number of religious organizations in 1800, the following being an approximately complete list: First Presbyterian, Woodbridge, 1669; church erected between 1674-1681; considerable early records. Trinity Protestant Episcopal, Woodbridge, organized 1711; church erected shortly after, although not completed until 1717. Friends' Monthly Meeting, 1686, begun at Amboy and continued at Woodbridge after 1689. Piscataway Baptist Church

organized 1689. Piscataway Seventh Day Baptist, organized 1705, when the records begin; quite imperfect. St. James's Protestant Episcopal Church, Piscataway, organized 1714, or earlier; church built between 1714 and 1724. Samptown (now New Brooklyn) Baptist Church, 1792. St. Peter's Protestant Episcopal Church, Perth Amboy, 1699; church built about the same time by the East Jersey Proprietors; considerable early records of minutes, etc. First Reformed, New Brunswick, about 1703; early consistorial records; quite imperfect. First Presbyterian Church, New Brunswick, 1726 or earlier; records for the first half century supposed to have been lost in the Revolution. Christ Church (Protestant Episcopal), New Brunswick, about 1741-1742; church erected 1744. Shiloh Baptist Church, charter 1799; church erected in 1811. St. Peter's Protestant Episcopal Church, Spotswood, erected 1757-1759. Friends' Weekly Meeting, Raritan Township, 1725; removed 1787 to Plainfield. Metuchen Presbyterian Church, organized about 1763, as the Second Presbyterian Church of Woodbridge; records begin in 1784. Cranbury First Presbyterian Church, organized 1738 or 1739; church erected 1740; records only from 1790, from which time they are quite full.

Monmouth County was settled at an early date by Presbyterians, Baptists, and Friends, and in 1800 had the following religious organizations within its present limits: St. Peter's Episcopal Church, Freehold, originally at Topanemus, organized about 1702; church erected in 1736, or earlier; no early records preserved. Upper Freehold Baptist Church, organized 1765. Methodist Episcopal Church at Blue Ball, near Freehold, about 1780. Middletown Baptist, organized 1668; the church possesses the manuscript sermons and the library of the Rev. Abel Morgan, pastor of the church, 1738-1785. Christ Protestant Episcopal Church of Middletown, formed before 1735. Presbyterian Church at Middletown, before 1706. Friends' Meeting, Shrewsbury, 1672-1673; now Shrewsbury Monthly Meeting. Christ Church, Shrewsbury, formed 1702-1703; under the same government as Christ Church, Middletown, down to 1854; church built about 1715; records before 1733 are lost. Presbyterian Church, Shrewsbury, organized about 1705, or

earlier. Christ Church, Allentown, about 1730; records lost during the Revolution; congregation much scattered for many years. Allentown Presbyterian Church, about 1722. Nottingham Presbyterian Church, in 1778, under one session with Allentown; records understood to have been carried away by a former pastor, and to have been destroyed at the burning of his house in New Brunswick about 1796-1797. Upper Freehold Baptist Church, 1766; known as Crosswicks Baptist Church for several years. Robins' Friends' Meeting House, built 1738; in 1776 known as Upper Freehold Preparative Meeting. Jacobstown Baptist Church, 1785. Imlay's Hill Methodist Episcopal Church, 1790; church erected same year. Bethesda Methodist Episcopal Church, at Blue Ball, formed about 1780; scanty early records. First Presbyterian Church of Millstone, begun about 1785, but not organized until about forty years later. Old Tennent Presbyterian Church, at Tennent, erected in 1692, having organized somewhat before that date. Marlboro Reformed Dutch Church, formed in 1709, originally "Freehold and Middletown" United Church; separated in 1825; records well preserved. Holmdel Baptist Church, 1668, in connection with the Middletown Baptist Church; originally known as the Baptisttown or Upper Meeting House, or Upper Congregation; some early records of church meetings. Reformed Church of Holmdel; originally part of the Brick Church of Marlboro, from which it was separated in 1825. Matawan Presbyterian Church (originally Middletown Point), united with Shrewsbury in calling a pastor in 1766. Shark River Village Presbyterian Church, erected before 1734; abandoned soon after 1803. Branchburg Methodist Episcopal Church, about 1790; church erected about that time. Branchburg Independent Methodist Church, about 1790.

Somerset County had these churches in 1800: First Reformed Church of Raritan (Somerville), 1699. Bound Brook Presbyterian Church, organized about 1725. St. Paul's Evangelical Lutheran Church at Germantown, organized about 1742; some records from 1749. Presbyterian Church at Lamington, organized about 1740; church built 1743. Bedminster Reformed Dutch Church, 1758; church built 1759 or 1760; registers from

1801. Presbyterian Church of Basking Ridge, 1720 to 1725; few records. Neshanic Reformed Dutch Church, 1752. Hillsboro (originally New Millstone) Reformed Dutch Church, 1766; Baptismal register begins in 1767. Six-Mile-Run Reformed Dutch Church, 1717; register of Baptisms begins in 1787; Minutes of the Consistory, with the first register, were burned in the house of the Clerk of the Consistory in 1796. Presbyterian Church at Kingston, formed in 1732 or earlier. Reformed Church of Harlingen, formed in 1727; first known as the "Church over the Millstone" until 1766; for many years known as the Sourland Church; changed in 1801 to Harlingen. The Coetus erected a church at the same place in 1749; the records of both churches have been well preserved. Baptist Church at Mt. Bethel, 1767; minutes have been fairly well preserved from that date.

The following is an approximately full statement of religious organizations in Hunterdon County in 1800: Presbyterian Church, Flemington, organized in 1791; records fairly well preserved. Amwell First Presbyterian Church, at Reaville, organized between 1715 and 1733; some fragmentary records from 1776. Flemington Baptist Church, organized about 1765; church erected 1766. United First Church of Amwell, at East Amwell, organized about 1745; church built 1749; established as "The High Dutch Calvinistical or Presbeiterian Church"; changed in 1800 to "German Presbyterian Church of Amwell"; in 1809 to "Amwell Dutch Reformed Church", and in 1810 to "United First Church of Amwell"; formerly united (until 1811) with the Amwell First Presbyterian Church; records from 1763 to 1823 lost about the latter date; few of the earliest records preserved. Baptist Church of Kingwood, at Locktown, 1745; church built 1750. Baptist Church near Baptisttown, organized about 1738; church erected 1741. Presbyterian Church of Kingwood, formerly known as Mt. Bethel Presbyterian Church, organized before 1745. St. Thomas's Church of Alexandria, about 1725; "but few of the early records can now be found." Friends' Meeting at Quakertown, organized before 1733; records more or less complete from 1744. Spruce Run Evangelical Lutheran Church, 1744 or 1745; "the only (early) record left

is that of baptisms." Zion Evangelical Lutheran Church in New Germantown, 1745 or earlier; "the earliest records go back no further than 1767." First Presbyterian Church of Fairmount, originally called the "Fox Hill" Church, formed before 1746; a German Reformed Church at first, but with preaching by pastors of the Lutheran Churches in the vicinity; in 1813 became connected with the Presbytery of New Brunswick. Reformed Dutch Church of Readington; church built 1719-1720. Reformed Dutch Church of Rockaway, Readington township, organized 1792; originally called the "Potterstown" Church. Presbyterian Church at Bethlehem, about 1730. Lebanon Reformed Dutch Church, about 1740; originally German Reformed; in 1812 became Reformed Dutch.

In Morris County there were the following churches in 1800: the dates of organization are appended in each case. First Presbyterian Church, Morristown (formerly West Hanover), 1738 to 1740. Morristown Baptist Church, 1752; few early records. Flanders Methodist Episcopal Church, about 1786. Mt. Olive Baptist, 1753. Succasunna Presbyterian, about 1745; the records prior to 1817 are lost. Evangelical Lutheran Church, German Valley, about 1747; united with the Zion Church at Germantown, Hunterdon County. Presbyterian Church at Madison (formerly Bottle Hill), 1747; minutes of annual meetings of the congregation preserved from 1757; other records were lost in 1795. Congregational Church at Chester. Presbyterian Church (formerly Black River) at Chester. Presbyterian Church at Mendham; minutes of trustees, from 1766. Presbyterian Church at Parsippany, 1760. Presbyterian Church at Hanover.

Sussex County was settled later than the foregoing counties, but had quite a number of churches in 1800, as follows: Christ Protestant Episcopal Church at Newton, 1769. Presbyterian Church at Newton, 1787. Papakating Presbyterian Church, organized about 1740, at "Beemer Meeting House"; afterwards Congregational; united in 1844 with the Second Presbyterian Church of Wantage, at Beemerville; set off in 1882 as the Papakating Presbyterian Church. First Presbyterian Church of Wantage, 1787, organized as a Reformed Dutch Church,

known as "Clove Church"; merged in the First Presbyterian Church of Wantage, 1817. Minisink Reformed Dutch Church at Montague, 1737; minutes of Consistory and register of baptisms from 1737. Shapanack Reformed Dutch Church at Walpack, built about 1770; united with Hardwick (Newton) Presbyterian Church, 1786. Papakating Baptist, about 1770. Presbyterian Church at Stillwater, built in 1771, by German Lutherans and German Calvinists; Reformed Dutch, 1816-1822; Presbyterian Church from 1822. Frankford Plains Methodist Episcopal Church, about 1780. Baptist Church of Augusta, about 1790; long since abandoned. First Presbyterian Church in Hardyston, 1786; no records before 1805. First Baptist Church of Wantage, "Papakating Meeting House", organized 1777 as the "Baptist Church of Wantage, Hardyston, and Newton"; present title since 1782. North Presbyterian Church of Hardyston, originally known as "Cary's Meeting House", believed to have been formed before the Revolution, though not formally constituted till later; under one session with the First Church of Hardyston until 1819.

In Warren County there were the following churches in 1800: Mansfield-Woodhouse Presbyterian Church, now in Washington Borough, about 1739; in 1822 known as the Mansfield Presbyterian Church, now the First Presbyterian Church of Washington; minutes from 1787. First Presbyterian Church of Independence, Hackettstown, organized before 1764, when it received a deed for its property; earliest records lost; minutes preserved from 1785. First Presbyterian Church at Greenwich, organized about 1739; church erected between 1740 and 1744; Session records from 1803. St. James's Evangelical Lutheran Church, organized about 1750; records of communicants from about 1760. Presbyterian Church at Oxford, about 1740-1745. St. James's Protestant Episcopal Church, Knowlton, erected in 1784. Knowlton Presbyterian Church; taken under care of Presbytery in 1775; the church was originally organized under the title of the "First English and German Congregation in Knowlton." Yellow Frame Presbyterian Church, organized about 1763; in 1782 became the Hardwick Presbyterian Church; incorporated in 1841 as

the First Presbyterian Church of Hardwick ; changed in 1869 to the Yellow Frame Presbyterian Church ; the church records previous to 1823 were destroyed by fire. Asbury Methodist Episcopal Church, organized about 1783 ; no records of its organization or later progress known to exist ; church erected in 1800.

It is a monotonous history of disaster to church records thus enumerated—"destroyed by fire," and emphasizes the importance of printing such records, which multiplies and so preserves them beyond the chance of destruction.

In this connection the work of the Holland Society of New York, and of the Genealogical Society of Pennsylvania, is worthy of commendation. The former has published all the records of the Hackensack and Schraalenburgh churches to 1800. It is expected that others will follow. The latter Society, organized so late as 1892, has procured copies of the records of most of the Friends' Meetings and of several churches of various denominations in the southern part of New Jersey, and has them bound in stout quarto volumes, well indexed, which are preserved in the fireproof rooms of the Historical Society of Pennsylvania, in Philadelphia.

The following is a partial list of records of New Jersey churches and Friends' meetings, and also of some other records, with notes of such as have been published :¹

Acquackanonk Reformed (Dutch) Church. See Passaic.

Alexandria. *Parish Register of the German Reformed Church of Alexandria, Hunterdon County, New Jersey, 1763-1802*, by Henry Race, M. D., Flemington, 1900. 8vo, pp. 17. History of the Church, Parish Register, 1763-1801, pp. 1, 2 ; confirmations, 1769-1782, p. 2 ; marriages (five), 1796-1801, p. 2 ; baptismal records, in tabular form, accurately trans-

¹ In the compilation of these data special acknowledgments are due to Mr. O. B. Leonard, of Plainfield, for assistance in procuring information as to the Baptist churches ; and to Dr. John R. Stevenson, of Haddonfield, who placed at the writer's disposal his voluminous material relating particularly to Friends' records. Thanks should be given, also, to that overworked class of men, the pastors of the various churches, who have so readily responded to the writer's requests for information. Additions to and corrections of these data will be gladly received by the author.

cribed from the original records, with date of birth, date of baptism, name of child, names of parents, names of witnesses, 1763-1801, pp. 3-17. Reprinted from *The Jerseyman*, Flemington, Vol. III, pp. 37-53. Copy of the records also in Genealogical Society of Pennsylvania.

Alexandria. St. Thomas's Church. See Amwell.

Allentown. Christ Protestant Episcopal. Baptisms, 1866 to date; marriages, 1867 to date; deaths, 1866 to date; communicants, 1883 to date; no records of the vestry or trustees. Old records lost.

Allentown. Presbyterian Church. Baptisms, 1774-1778 (in private hands?); the church has other records of later date.

Amboy. Friends' records. See Rahway.

Amwell, Kingwood, Ringoes, and Musconetcong (Church of England). "Reverend William Frazer: Marriage Record, 1768-1795; Baptismal Record, 1768-1772."—*Pennsylvania Magazine of History and Biography*, Vol. XII, p. 212.

Basking Ridge. Presbyterian. Minutes of Trustees, 1763-1815, and later records to date; early Session Records missing; Members, 1804 to date; Baptisms and Marriages, 1751-1787, kept in the pastor's private day-book; later records in possession of the Church.

Belleville. Reformed (Dutch). Baptisms, Births, Marriages, and Membership, 1794-1827.—*Proceedings New Jersey Historical Society*, Third Series, Vol. I, pp. 178-196; Vol. II, pp. 65-72, 131-144, 177-185. Marriages, 1730-1774, 1794-1800.—*New Jersey Archives*, Vol. XXII, pp. 605-619. A copy of the original records: Members, 1726-1786; Marriages, 1730-1774; Baptisms, 1727-1794; Consistories, 1726-1793, is in the Holland Society of New York.

Belleville. Tombstone Inscriptions, MS. 1847. Pp. 16. In *New Jersey Historical Society*.

Bergen County Clerk's Marriage Records, 1795-1800.—*New Jersey Archives*, Vol. XXII, pp. 553-554.

Bergen. Reformed (Dutch). Marriages, Baptisms, Deaths, 1665-1850. In *Winfield's Land Titles of Hudson County, New York, 1872*, Vol. I, pp. 329-419. Merely gives names and dates. Marriages, 1664-1801.—*New Jersey Archives*, Vol. XXII, pp. 555-581. In the latter publication the full entry is given as in the original record, describing the place of origin or residence of the parties, whether bachelor or spinster, or widowed, etc.

Bethlehem. See Lamington.

Boonton. Reformed (Dutch). See Montville.

Bound Brook. Presbyterian. Very few of the earliest records preserved; those from 1748 to 1793 also lost.

Brick Church, Marlborough. See Marlboro.

Bridgeton. First Presbyterian. Session Records, from 1805 to date; Trustees' Records, 1774 to date; Baptisms, 1805 to date; Marriages, 1805 to date; Deaths, 1795 to date; Members, 1795 to date.

Burlington. Friends' Yearly Meeting. Minutes, 1704-1783. In possession of Miss Sarah Nicholson, Haddonfield.

Burlington. Friends' Monthly Meeting. Minutes, 1678-1850; Marriages, 1678-1897; Births and deaths, 1677-1885; Women's Minutes, 1681-1871. Preparative Meeting, Births and Deaths, 1749-1885; Lists of Members, 1805 and 1831. Original Records in Friends' Library, Philadelphia.

Burlington, Mt. Holly, and Quakertown. Friends' Monthly Meetings, 1678-1872. Births, Marriages, Deaths. Copy (in one volume) in Gen. Society Pa.

Burlington. St. Mary's Church (Protestant Episcopal). Records, 1703 to date. Baptisms, Marriages, Deaths, etc., 1703-1836. There are frequent lacunæ.—*Publications of the Genealogical Society of Pennsylvania*, Vol. II (1903), pp. 241-302. These records were copied for the New Jersey Historical Society, but for the purpose of publication were placed at the disposal of the sister Pennsylvania Society. Tombstone Inscriptions. Copies in N. J. Hist. Soc.

Bushkill, Pa., now part of the Lower Walpack Congregation. See Walpack.

Cape May. First Baptist Church, organized 1712. Minutes, sparse to 1800; Baptisms, sparse to 1800; Marriages, none; Deaths, occasional.

Cape May. Friends' Quarterly Meeting. Women's Minutes, 1707-1848. See Gloucester, Salem, and Cape May.

Cape May. Friends' Monthly Meeting. See Great Egg Harbor and Cape May.

Chester (Burlington County). Friends' Monthly Meeting. Minutes, 1827-1898; Births and Deaths, 1828-1880. Women's Minutes, 1804-1831. Original Records in Friends' Library, Philadelphia.

Chester (Morris County). Congregational. Session Records, about 1787 to date; Trustees' Records, none; Baptisms, 1875 to date; Marriages, 1875 to date; Deaths, 1875 to date; Members, 1875 to date, including some who joined as early as 1842.

Chesterfield (Burlington County). Friends' Monthly Meeting. Marriage Records, 1686-1800.—*N. J. Archives*, Vol. XXII, pp. 650-678. Marriages, 1685-1830.—*Penna. Mag. of History and Biography*, Vol. IX, pp. 347-352. Records, about 1696-1870. Copy in Gen. Soc. Pa.

Chew's Landing. St. John's Church (Protestant Episcopal). Minutes, 1789-1836; Baptisms, 1790-1836; Marriages, 1793-1836; Burials, 1790-1879.

Cohansey. Baptist Church, organized 1690. Minutes, lost to 1800; Baptisms, partial to 1800; Marriages, none; Deaths, partial.

Cold Spring. Presbyterian Church Tombstone Inscriptions.—*In Historical Address on the 175th Anniversary of the Cold Spring Presbyterian Church, Cape May County, delivered September 26th, 1889*, by Rev. Daniel

Lawrence Hughes. Cape May City, 1889. Chronological list of persons buried at Cold Spring Cemetery (arranged alphabetically), pp. 41-59.

Colestown. St. Mary's Church (Protestant Episcopal). Church, 36 feet by 30 feet, was erected in 1751. Deed, August 5, 1776, Kendal Coles of Waterford to Benjamin Vanleer and William Rudroe, Wardens "for the church commonly called Cole's church, in the township aforesaid," containing one acre, "for a church and a burying ground, and none other purpose whatsoever." The church later became known as St. Mary's Church, Colestown. It was closed during part of the Revolutionary War, having furnished to the Continental Army its rector, the Rev. Robert Blackwell, M. D., D. D., three captains, and one ensign. The church was burned November 7, 1899. Minutes, 1795-1830; Baptisms, 1787-1825; Marriages, 1795-1796; Burials, 1794-1796. Some burial records, 1766-1830, are found in the MS. notes of Asa Matlack, a local historian, two miles from Colestown. Copy in Gen. Soc. Pa.

Cranbury. Presbyterian. No records before 1790; quite full from that date.

Dingmans Ferry, Pa., now part of the Upper Walpack Reformed Congregation. See Walpack.

Elizabeth. St. John's Church (Protestant Episcopal). Minutes of vestry, 1762 to date. Baptisms, Marriages, etc., with frequent gaps, 1750 to date. Charter of incorporation, July 20, 1762, in *History of St. John's Church, Elizabeth Town, N. J., from the year 1703 to the present time*, by Samuel A. Clark, Rector. Philadelphia and New York, 1857, pp. 89-96.

Elizabeth Town. Patent of incorporation to Stephen Crane, Cornelius Hetfield, Jonathan Dayton, Isaac Woodruff, Matthias Baldwin, Moeses Ogden and Benjamin Winans, as "The Trustees of the First Presbyterian Church in Elizabeth Town," August 25, 1753.—Liber C2 of Commissions, pp. 323-326, in the Secretary of State's office, Trenton.¹ Printed in *Notes, Historical and Biographical, concerning Elizabeth-town, its Eminent Men, Churches and Ministers*, by (the Rev. Dr.) Nicholas Murray,

¹The course of Gov. Jonathan Belcher in granting patents of incorporation to religious bodies not of the Church of England was severely criticised by members of the latter denomination. A writer in a Philadelphia newspaper, in 1768, says: "During a late Administration, the Province of New-Jersey, saw and felt the Effects of Presbyterian Power; her seats of justice, &c. Commissions of the Peace, were preferably conferred upon them; their Meeting houses, which now they affect to call churches, were every where incorporated, while Charters were denied, not only to Churches [meaning of the Church of England, or Protestant Episcopal], as by Law established, but to other Dissenters, who had equal right with Presbyterians." And see *N. J. Archives*, Vol. XVIII, pp. 269, 276-8, 283-4, for a legal opinion in 1772 as to the legal status of the Presbyterian clergy in the Colonies.

Elizabeth-town, 1844, pp. 62-69. Dr. Murray, in this work, says that "the records of the Trustees extend back upwards of one hundred years, yet contain little beyond the mere details of business." "The other records of the church do not reach further back than the ministry of Dr. Kollock" (1800).

Elizabeth. *Inscriptions on Tombstones and Monuments in the Burying Grounds of the First Presbyterian Church and St. John's Church, 1664-1892.* New Haven, Conn., 1893. 8vo. Pp. 355.

Essex County Clerk's Marriage Records, 1795-1800.—*New Jersey Archives*, Vol. XXII, pp. 582-598.

Evesham. Friends' Monthly Meeting. Minutes, 1760-1839; Marriages, 1760-1794; Births and Deaths, 1713-1883. Women's Minutes, 1760-1843. Original Records in Friends' Library, Philadelphia.

Fairton. Presbyterian. Session Records, 1807 to date; Trustees' Records, 1775 to date; Baptisms, December 3, 1789, to January, 1846 (1,126), and thence to date; marriages, 1789 to 1846 (725), and thence to date; deaths, 1789 to 1846 (1,666), and thence to date.

Flanders. Tombstone Inscriptions, 1855 (124). In N. J. Hist. Soc.

Flanders. Methodist Episcopal. Minutes of Deacons, from 1789 to date; Minutes of Trustees, from October 3, 1789 (date of organization), to date; Baptisms, December 3, 1842, to date; Marriages, November 6, 1843, to date; Deaths, January 5, 1843, to date; Members, 1842 to date.

Flatbrookville, now part of the Lower Walpack Congregation. See Walpack.

Flemington. Baptist Church. Minutes, 1798 to date, including members and baptisms; no marriages; a very few deaths. A typewritten copy of these records, 1798-1867, is in the possession of H. E. Deats, Flemington.

Freehold. Patent of incorporation to John Campbell, William Nichols, Joseph Throckmorton, Job Throckmorton, Joseph Newton, James Anderson, Thomas Hankinson, Matthew Rew, James Dey, Kenneth Anderson, William Maddock, and the rest of the inhabitants of the town of Freehold in communion with the Church of England, as "The Minister, Church Wardens and Vestry of St. Peter's Church in the Town of Freehold," June 4th, 1736.—Liber C2 of Commissions, pp. 92-96, in the Secretary of State's office, Trenton.

Freehold. Old Tennent (Presbyterian) Church. See Tennent.

Freehold. Reformed (Dutch). See Marlboro.

Freehold. St. Peter's Protestant Episcopal. The parish work was begun in 1702; the parish was incorporated June 4, 1736. All the early records were lost, having been taken by one of the rectors of the Revolutionary War period, who was drowned in crossing the St. Lawrence River, and it is supposed that the records were lost with him. The subsequent records, until 1837, were greatly neglected. The church now has the following: Rector's records, from 1837 to date; Vestry Minutes,

1837 to date ; Baptisms, 1837 to date ; Marriages, 1841 to date ; Deaths, 1837 to date ; Communicants, 1837 to date.

Gloucester, Salem and Cape May Counties. Friends' Quarterly Meeting. Women's Minutes, Vol. I, 1707-1780 ; Vol. II, 1781-1814 ; Vol. III, 1815-1848. In possession of Miss Sarah Nicholson, Haddonfield.

Good Luck. Tombstone Inscriptions, 1903. In N. J. Hist. Soc.

Great Egg Harbor and Cape May. Friends' Monthly Meeting. Minutes, 1726-1843 ; Marriages, 1809-1837 ; Births and Deaths, 1693-1841. Women's Minutes, 1788-1803. Original Records in Friends' Library, Philadelphia.

Greenwich (Cumberland County). Friends' Monthly Meeting. Minutes, 1784-1893 ; Marriages, 1784-1892 ; Births and Deaths, 1677-1885. Women's Minutes, 1814-1847, 1859-1893. Original Records in Friends' Library, Philadelphia.

Greenwich (Warren County). St. James Evangelical Lutheran. Session Records, from 1769 to date ; Trustees' Records, none ; perhaps included in Session Records ; Baptisms, 1778 to date ; Marriages, 1780 to date ; Deaths, 1838 to date ; Communicants, 1804 to date.

Hackensack. A French Huguenot Church is believed to have existed at or near Hackensack, about 1683-1696, but no records have been found. "The French burying ground" is still pointed out.

Hackensack. Nine selected tombstone inscriptions with notes. In N. J. Hist. Soc.

Hackensack. Reformed (Dutch). Marriages, baptisms, communicants, officers, 1686-1801.—*Collections Holland Society*, Vol. I, New York, 1891. 8vo, pp. 349. Marriages, 1695-1800, in alphabetical order.—*N. J. Archives*, Vol. XXII, pp. 467-514.

Hackensack and Schraalenburgh. Patent of incorporation (guaranteeing freedom of worship, etc.) to (Rev.) Johannes Hendricus Goetschius, Minister of the said Reformed Protestant Dutch Churches in Bergen County, Abraham La Roe, Sibe W. Banta, Albert Voorhees, Jacobus Huyman, Abraham Lydecker, Barent Kool, David Ben: De Moreast, Sibe Dirike Banta, John Brouwar, Albert Banta, Dirk Lashier, Isaac Vander Beek, Andrew Van Order, Ert Kuyper, Jacob Cole, and Jacob Quakkenbos, and all such as now are and hereafter shall be admitted into communion of the said United Protestant Dutch Churches at Hackensack and Schraalenburgh, as "The Minister, Elders and Deacons of the two United Protestant Dutch Churches of Hackensack and Schraalenburgh, in the county of Bergen and province of New Jersey," October 28, 1765.—*Liber C2 of Commissions*, pp. 274-284, in Secretary of State's office, Trenton.

Hackensack and vicinity. Lutheran Church. Many marriages and baptisms are recorded in the books of St. Matthew's Evangelical (Lutheran) Church, New York City. The substance of the records of this church, from 1704-1772, and baptisms, 1704-1723, are given in the *Year*

Book of the Holland Society of New York, for 1903, pages 4-93, with index to names, pp. 94-118. In the record of St. Matthew's Church, under date of October 31, 1776, is this entry :

"Whereas the circumstances of the country church at Hackingsack are so deplorable and bad that, from all appearances, its condition is continually growing worse, therefore it was deemed necessary to transfer the church register in this our N. Y. church book so that in case of accident the memory of the same shall not be forgotten."

See New Bridge.

Hackettstown. First Presbyterian. Records of Session and Trustees, March, 1764 to date ; Baptisms, February, 1839 to date ; Deaths, 1867 to date ; Marriages, January, 1839, to date ; Members, 1812 to date. There are a few gaps in the above records.

Haddonfield. Baptist Church. Minutes, 1817-1850 ; Baptisms, 1818-1885 ; Marriages, 1815-1850 ; Burials, 1834-1846. A branch of the above church at Newton, Camden County, has Minutes, 1843-1856 ; no baptisms, marriages, or deaths.

Haddonfield (formerly Newton). Friends' Monthly Meeting. Minutes, 1710-1863 ; Marriages, 1681-1886 ; Births and Deaths, 1690-1884. Original Records in Friends' Library, Philadelphia.

Haddonfield. Friends' Monthly Meeting. Women's Minutes, Vol. I, 1705-1769 ; Vol. II, to date. A large part of the first book is in the handwriting of Elizabeth Estaugh, née Haddon, founder of Haddonfield. There are no regular statistics in these books, but notes of persons marrying out of meeting, a few obituary notices, etc. In the possession of Miss Sarah Nicholson, Haddonfield.

Haddonfield. Grace Church (Protestant Episcopal). Minutes, 1842 to date ; baptisms, 1843 to date ; Marriages, 1849 to date ; Burials, 1859 to date.

Haddonfield. Methodist Episcopal Church. Minutes, 1853 to date ; Baptisms, 1853 to date ; Marriages, 1852 to date ; Burials, 1859 to date.

Hamburg and Deckertown. Ten Tombstone Inscriptions. In N. J. Hist. Soc.

Hanover (now Whippany). Presbyterian Church. *Church Members, Marriages & Baptisms, 1746-1796*. Morristown (1893). 8vo. Pp. 32. See Whippany.

Hardwick. Yellow Frame Presbyterian. Session Records, from May 5, 1823 to date ; Trustees' Records, defective ; Baptisms, Marriages, Deaths and Roll of Members, from 1823 to date. The old records, 1767-1823, were destroyed by fire.

Hardyston. North Presbyterian Church. Elders and members, from 1819, in *Hardyston Memorial : A History of the Township and the North Presbyterian Church, Hardyston, Sussex County, N. J.*, by the Rev. Alanson Haines, Pastor. Newton, 1888. Pp. 174-181.

(To be continued.)

SAMUEL CLARKE PERKINS.
1828-1903.

BY WILLARD M. RICE, D. D.

Samuel Clarke Perkins, Vice-President of the Presbyterian Historical Society, whose death occurred on the 14th of July, 1903, had in his veins the blood of the best of New England ancestry. From Peter Morley, steward in the court of Sir Hugh Despasser in the time of Richard II, about 1400, was descended the first American representative of this family, John Perkins, of Newent, Gloucestershire, England, who sailed from Bristol December 1st, 1630, in the ship "Lion," in company with twenty of his countrymen, among whom was Roger Williams, and in 1633 settled in Ipswich, Massachusetts. One of his direct descendants migrated to Wyndham, Connecticut, and here Mr. Perkins long had a country home. His mother was a daughter of Major Nathaniel Donnell, of the Artillery Corps commanded by Major-General Adam Stephens, which saw much active service during the Revolutionary War. It was through such as these that he inherited his reverence for God, his patriotism, his love for his fellow-men, and his dominating energy and integrity.

Mr. Perkins was born in Philadelphia on the 14th of November, 1828. Careful attention was given to his education, the rudiments of which were received at the school of Thomas D. James. He was subsequently prepared for college by the Rev. W. M. Rice, and in the fall of 1844 entered Yale College, from which he was graduated with honor four years later, in his twentieth year. Both his father and grandfather were graduates of this institution, and also a number of relatives. He was Corresponding Secretary of the Yale Alumni Association at its organization in Philadelphia, and subsequently became its President. In 1852 the University of Pennsylvania conferred upon him the degree of LL. B., and in 1861 Yale University gave him the degree of Master of Arts; in 1888 he had the honorary degree of LL. D. conferred upon him by the

same institution. He studied law in the office of his father, Samuel H. Perkins, one of the foremost practitioners of the city of Philadelphia, and was admitted to the bar in 1851. Two years later he was admitted to the Supreme Court of Pennsylvania, and in 1874 to the Supreme Court of the United States.

In April, 1861, he enlisted in Company A, First Regiment of Artillery, Home Guard, and saw some service, rising to the rank of first lieutenant.

He was a member of the Numismatic and Antiquarian Society of Philadelphia and a corresponding member of the New England Historic-Genealogical Society.

On the 12th of April, 1855, Mr. Perkins married Miss Mary Hooker Packard. Three children were born to them, all of whom died in infancy. Mrs. Perkins, who had been very active and prominent in church and missionary work, died on the 24th of January, 1900. Mr. Perkins was devotedly attached to his wife and he never quite recovered from the loss which her death brought to him.

Perhaps his most important public service was rendered in connection with the Public Building Commission, which was created by Act of the Pennsylvania Legislature of August 5th, 1870, for the purpose of superintending the erection of the City Hall now standing at Broad and Market Streets, in Philadelphia. Mr. Perkins was chosen President of this Commission April 17th, 1872, and continued in that office until the dissolution of the Commission, by Act of Legislature, July 1st, 1901. In this office Mr. Perkins rendered the city invaluable service, and although he directed, directly and indirectly, the expenditure of above \$20,000,000, yet the shadow of a stain never rested upon his name, and this structure, pronounced by Sir Edwin Arnold the finest municipal building in the world, will ever be a monument to his splendid integrity of character and his sterling honesty of heart.

He united with the Masonic Fraternity at the age of twenty-two, and rapidly rose to be one of the foremost and most useful members of that organization. The majestic Temple, which is one of the architectural ornaments of Philadelphia, was built

under his direct supervision when he was Grand Master, and is a monument to the same sincere fidelity and earnestness of purpose which characterized him in every relation of life.

As a lawyer Mr. Perkins stood high in his profession, and was regarded as one of the leaders of the Philadelphia bar. He was an active member of the Law Association, and was largely instrumental in securing the fine rooms of the Law Library in the City Hall. His practice in the Orphans' Court was at one time quite extensive, and his clientele embraced many prominent business men in Philadelphia. He was always regarded as an authority on any old methods of procedure and had collected in his office a valuable lot of old forms of writs, valuable briefs and arguments. He enjoyed the confidence of the judiciary and was always regarded by them as a reliable and honorable practitioner. As a business man he had few, if any, superiors. He was a master in technique in legal formulæ and practice, as well as of the minutiae of general business principles and customs. He was extremely exact and methodical; always deliberate and careful, painstaking and thorough, in the highest degree, in everything that engaged his attention. He could be trusted not only with dollars and cents and estates, but also with the most intimate personal confidences, not one of which he ever betrayed.

Few laymen have ever rendered greater or more loyal service to their Church than Mr. Perkins. His learning and legal ability were ever at her disposal and were not infrequently sought. He was the able counsellor and legal adviser of the Trustees of the General Assembly of the Presbyterian Church in the U. S. A. from the date of his election to membership in that body in 1878 until his death. The amount of time and labor gratuitously and cheerfully given to this work was of inestimable value. He was a member of the Presbyterian Publication Committee from 1858 to 1870. In May, 1870, he became a member of the Presbyterian Board of Publication, and in June was elected President of the Trustees of that body. On his death this Board took the following action:—

As a member of the Board, and as one of the Trustees of the same, he had rendered long and efficient service. For many years he was Chair-

man of the Business Committee, and in that position, as well as in all other relations, he exhibited a devotion to the work and an industry in its behalf, which entitled him to be long remembered. Sturdy and positive in opinion, he never cherished resentment or personal antagonisms. He was loyal to his church and his friends, as well as active and prominent as a citizen. Sprung as he was from a vigorous New England stock, he possessed strong, virile qualities of character, but he also had a true warmth of affection which, at times, was as tender in its exhibition as a woman's. This Board, we believe, will never have in its membership one who will give to its interests more sincere or more earnest attention.

In 1871 he was a Commissioner to the General Assembly of his Church, and in May, 1873, he was elected a manager of the American Sunday-school Union. He was a member of the Building Committee which supervised the building of the Publication House of the Presbyterian Board of Publication at 1334 Chestnut Street, Philadelphia; and also of the Building Committee which subsequently erected the Witherspoon Building, the present home of the Board and of the Presbyterian Historical Society.

As a member of the Session of the historic First Presbyterian Church of Philadelphia, a position which he filled for above thirty-three years, Mr. Perkins rendered a service so faithful, and so entirely devoted to its interests, that his name will ever be indissolubly connected with its history. As Clerk of the Session, his Minutes of that body were not only the pride of his pastor and church, but also of the Presbytery. We quote in this connection two paragraphs from the minute adopted by the Session after his death :

Mr. Perkins was the faithful lover and servant of our church for more than a generation of years. He united with the church December 15th, 1848, and became the Clerk of the Session September 26th, 1870. He was known throughout the Presbyterian Church as a model Clerk; careful, painstaking, thorough, and exact. The records of this old church are in admirable condition, because of the time and labor he devoted to them. In this respect we owe him, and the Church at large owes him, a great debt.

We shall sadly miss his genial companionship, his wise counsel, his sturdy helpfulness; and we shall cherish as an inspiring memory his unflinching devotion to the interests of this church.

Mr. Perkins's relations with his pastor, the Rev. George D. Baker, D. D., who was destined so soon to follow him to the tomb, were so warm, so close, and so tender, that we feel we cannot close this sketch of a loyal, simple-hearted, honest man better than by using a portion of the admirable address delivered by Dr. Baker at Mr. Perkins's memorial service :—

“ This church has met with a great, and in a certain direction, with an irreparable loss, in the death of its senior Elder, Samuel C. Perkins. During his long connection with the church, first as a private member (in 1848—fifty-five years) and then for more than thirty-three years as a Ruling Elder, his loyalty to it was absolute. It never abated and never faltered under any circumstances. Quietly, firmly, persistently, he stood by this church of his vows and his love through everything, through evil report and good report alike ; and what this old First Church owes to him for this strong, unyielding devotion to it and to its pastors through all the years, will never be fully known. This was a marked trait in Mr. Perkins's character : he was a dependable man. One could safely trust him always to do his part and fulfil his duty. Up to within a year or two I relied on him as Clerk of the Session to furnish me with all church notices, and on communion Sabbaths with the list of new members, and everything pertaining to them which it was important that I should know for announcement, and I gave myself absolutely no anxiety about them—indeed, I never thought of looking them over beforehand in order to be sure they were correct. I came to consider him almost infallible in these matters, entirely incapable of an error ; and in all the years I never found one. In his capacity as Clerk, Mr. Perkins was *peerless*. I venture the assertion that there was no more thorough and competent Clerk of Session in the entire Presbyterian Church than was he, and such a Clerk is a great help to the Pastor of a church, especially when the membership is a particularly changing and fluctuating one.

“ Mr. Perkins was faithful in that which was least. He was always regular upon the services of this church, and whenever he could not, for some good and sufficient reason, be present, he invariably told me so beforehand and expressed his regret. So far as my memory serves me, in all the well-nigh nineteen years of my pastorate, he never failed to be at my side at the Communion Table.

“ Of my personal relations with Mr. Perkins, I cannot speak except in the most general way. It is not fitting that I should ; I could not if I would. Only this : he admitted me into his innermost heart-life, and I knew him intimately. Few—very few—have I known more intimately. I knew him in his home life as well as in his church life ; I knew him in his joy and I knew him in his sorrow ; and never in all the years, and in all the varied experiences that came with the years to

him and to me, was there ever for a moment the speck of a cloud between us.

“There are one or two points in his character of which I wish to speak particularly :—

“I. He was a man of *faith*. Often in conversation with him I found myself saying in my heart, ‘O man! great is thy faith.’ ‘He believed in God and in Jesus Christ whom He had sent.’ If he ever passed through the distressing period of doubt it was all over before I came to know him. ‘I cannot understand these things, but I accept them without reserve,’ was a word often on his lips as we talked together about the deep mysteries of the Christian faith. You who heard his voice so often in prayer in this church will recall how he dwelt therein on the great truths—on the Trinity and the Incarnation and the marvelous plan of redemption. He was just like a child in his trust in his heavenly Father, and, as the end of his life approached, in his confidence that the Father’s care and love would be over him in the life hereafter just as it had been in this. Accustomed as he was, as a counsellor-at-law, to ask questions, to sift evidence, and weigh testimony, he nevertheless found nothing in the Word of God to reject, nothing which he deemed incredible. ‘It is high,’ he would say; ‘some of it I cannot attain to; but why should I wonder at that, since it is God’s word, not man’s.’”

“II. Above most men that I have known, he was kind and charitable in his judgments of his fellow-men. Severe sometimes upon measures, toward men he was lenient. In all my conversations with him with reference to the men and women making up the membership of this church, I never knew him to utter a harsh or unfriendly or slighting word with reference to any one of them. For one thing, *they were members of the First Church*. That covered a multitude of sins with him because of his exceeding love for the church; and it was so outside of the church, in his public life. When he was reviled, he reviled not again. When the newspapers of the day sent their reporters to interview him with reference to certain reckless charges made against him and his administration of public business, his one invariable reply was, ‘I have nothing to say.’ And no persistency and no ingenuity on their part could elicit any further word. He despised the spirit of derogation. He would not utter a word which would tend to hurt another’s good name or reputation.

“III. And, above most men that I have known in my pastorates, Mr. Perkins studied in the church over which he had been made an overseer the things that make for peace. The text I oftenest heard him quote was, ‘Be careful for nothing, but in everything, by prayer and supplication, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.’ *The peace of God!* ‘Do you know,’ he would say, ‘I think there is very much of it in our church? We are a happy family.’ He did his part to make it so.

“This church of ours is poorer, much poorer, now that he is gone. He loved it ; he stood for it ; he magnified it ; he was faithful to it ; he served it well. He was wise in counsel, and quick to respond to any and to every call on his time and his talents which the church made.

“No one of us knew so much of the church's history as he did, and it is a sore regret to me that what he proposed doing, in the way of committing to writing the story of this church's life from the beginning, was thwarted by the blindness and weakness which overtook him before the task was fully entered upon, although much material had been laboriously gathered. But, by God's will, he rests from his labors, and those works which he was permitted to accomplish follow him.”

A LETTER OF THE REV. WILLIAM MARSHALL.

(FROM THE COLLECTION OF THE REV. W. J. B. EDGAR.)

N. York Jany 9

Rev^d dear Brother

1788

It is long since I had an ardent desire of corresponding with you, and had the vanity to expect a Letter from you, but never could anything concerning you till Mr Beveridge favoured me with the perusal of yours to him. This great joy to the friends of the Lords cause and Testimony who heard it.

The chief design of this is attempt laying you under an obligation of writing me. I need not say much to you about our affairs as Mr. Beveridge's Letter accompanies this. We had two overtures declaring our Connexion with the Synod transmitted to our Presbytery together with an act of Synod in Sessn. last. A pro-re-nata meeting of the Associate Presbytery was called & held in this City on the 28 & 29. ult. when we draw up our mind about this business to be transmitted to them at next meeting April 29 this year.

You have no doubt heard of the the most horrible opposition made against us in Philadelphia by the Union party, they at first appeard like a lamb but have at last raged like a Lion. You may be very glad that you escaped the snare of uniting with men of that same stamp. Their minds are alieanated from the distinguishing Glories of the Testimony of Jesus Christ and they are endeavoring to accommodate their profession to the spirit of the Generation. The more steadfast & zealous you are in the Lords way, the more Comfort you may expect; any apparent success attending infaithfullness will never redound to the Glory of God. That spirit of Latitudanarianism which is the curse of this age, lies at the root of these unnatural and antisciptural coalescences which take place and are nothing but Confederations against God. *Be thou faithfull unto the death & I will give thee a Crown of life.*

My worthy Brother Mr Beveridge left this last week & is gone to Cambridge: On the borders of which is a settlement of High-

landers among whom you would be more apfull than he by your knowledge of the language. He does preach among them occasionally. I am not able to judge about the propriety of your leaving your flock for a time & coming this way, but sure I am it would give us very great pleasure could it be accomplished, but do not think it could be done in so short a time as you speak of in your Letter.

I apprehend that according to your ordination vows your business with your people lies only in their professing Secession principles; That their professing the Testimony for Truth in this day of backsliding is the bond of union between you & them. It is no branch of the Established Church of Scotland that you came to water in Nova Scotia.—That you have nothing to do with scandalous persons if they do not formally put themselves under your inspection and enter with you into a Church State. We have nothing to say to them that are without. If you are not the instrument of bringing your people over to the profession of Secession principles they will draw you insensibly away from them. Which I hope God will prevent. I am here supplying and am to be succeeded by Mr. Anderson—I hope a profitable intercourse between you and us may be kept up. Mr. Mackie is dead Mr. McFarlane has got a Call to Montrose. Grace be with your Spirit. I am Revd Dear Brother
yours most affectionately

William Marshall

P. S. When you write, you need only direct for me at Philadelphia if the vessel comes here—to the care of your Cousin,

[Endorsed]

The Rev^d James McGregor
minister of the Gospel Pictou
Care of Mr. Richard Kidstone
Merchant Halifax
Nova Scotia

THE ANNUAL REPORT OF THE EXECUTIVE COUNCIL
OF THE PRESBYTERIAN HISTORICAL SOCIETY FOR
THE YEAR ENDING JANUARY 14TH, 1904.

The past year will be long and sadly remembered by us as a year noted for its many and sad bereavements. Never before in the history of the Society have we been called upon to mourn the loss of so many of our fellow-members. Since we last assembled in annual session our two Vice-Presidents, Rev. J. H. M. Knox, D. D., LL. D., Samuel C. Perkins, Esq., LL.D., and the following-named members, have died: Rev. Drs. George D. Baker, Francis A. Horton, Thomas A. Hoyt, N. G. Parke, Faye Walker, and Messrs. Israel P. Black, Henry S. Dotterer, James F. Magee, Joseph D. McKee. This unusually large mortality cannot but impress us very sorrowfully. The departed ones have increased that illustrious company which we delight to remember and to honor as having been our co-workers and friends. Though dead, they yet live in our memories, and in the fruits of their faithfulness and devotion. These bereavements should be an incentive to us who remain to devote ourselves untiringly to the responsibilities and duties that grow out of our trust as custodians of precious historical treasures.

The Chairman of the Committee on the Library, Rev. Dr. William L. Ledwith, who is also the Librarian, speaks encouragingly of the growth of the Library, and of the progress made in classifying and cataloguing the books, pamphlets and manuscripts which have come into his possession. Frequent use of the Library has been made by persons engaged in historical research. In addition to such use many letters have been received soliciting information upon historical subjects. We note with pleasure a growing interest in the work of the Society as expressed in the contributions of valuable material. Many of our ecclesiastical judicatories regularly furnish their printed Minutes, and the Stated Clerks have shown a willingness to co-operate.

During the year the receipts from various sources were:

Books and pamphlets, 766 ; religious newspapers, 805 ; magazines, 127 ; total, 1,698.

The church papers are examined and their historical matter is carefully catalogued. A similar method is pursued with reference to the books and pamphlets. Rev. Dr. Henry C. McCook, our President, presented the Society during the year with several hundred books and pamphlets. The material included in this gift is in addition to the above-named total. The amount expended for the purchase of books was only \$7.45, which is a striking evidence of the generosity of the friends of the Society.

These gifts represent 166 individual donors, 23 institutions, and 24 newspapers and magazines. During the year 258 persons consulted the library, 193 used the Reading Room, 1,060 cards were added to the catalogue case.

The Librarian speaks commendingly of the valuable services of his assistant, Miss Frances E. Weitzel, who has been both diligent and proficient in the discharge of her various duties. We learn with regret of her resignation; which is to take effect upon the first day of March.

In setting forth the needs of the work the Librarian reports that the undivided time of the Librarian and his assistant is needed for the proper management of the library. He should be provided with an assistant in order that he may be able to continue the work and increase the usefulness of this important department.

The Chairman of the Committee on Gallery and Museum, Alfred Percival Smith, Esq., reports that the beginning of the past year found the greater part of the Semi-Centennial Exhibition yet in place. The manuscript of the Catalogue of this Exhibition has been completed, thus preserving accurately a very interesting account of this notable event in the Society's history.

Two of the additions to the oil portraits in the Society's collection are notable not only for the special interest which the subjects as Founders and Officers have for the Society, but also because of the spirit which prompted the givers to make the presentations. In the case of the Rev. Thomas Smyth por-

trait, presented by the Founder's sons, the filial reverence shown, were it more widely emulated, would soon find the Society possessed of excellent portraits of all of its Founders. In the case of the Rembrandt Peale study of the late Dr. Hodge, presented by Miss Greir as a gift In Memoriam of her brother, the late Robert Bellville Greir, the Society became possessor of a portrait of its first Vice-President by a celebrated artist; and what more fitting memorial could one have than being thus associated forever with the preservation unto all posterity of the likeness of so eminent and lovely a character as the late Dr. Hodge? The gifts received in the future will largely depend upon the continuance and growth of just such a spirit among our friends and patrons.

The growth of the collections of the Gallery and Museum has been steady and encouraging, and the interest of the public in these collections as indicated by the number of visitors is decidedly promising, the average being about forty visitors per month.

The accessions (not including the twenty portfolios of prints received from the President of the Society) amount to 1,135 items, including loans and some few duplicates. These items are distributed as follows among the several departments:—

Department of Prints and Drawings, .	825 items (including loans)
“ “ Exh. Books and MSS.,	41 “ “ “
“ “ Heraldry,	41 “ “ “
“ “ Plate,	4 “ “ “
“ “ Numismatics,	167 “ (including 57 duplicates)
“ “ Church Furniture, . . .	10 “ (including loans)
“ “ Miscellaneous Relics, .	47 “ “ “

The cash receipts, or donations, exclusive of the \$85 appropriated for current expenses from the treasury of the Society, amount to \$283.75, nearly all of which has been expended, and this does not include, of course, the compensation to that Clerk of the Society whose attention has mostly been given to this branch of its work.

The Society has been fortunate in securing sixty-seven new individuals as donors to its collections. Such facts, together with the increasing interest in the work, which encourages all

of those charged with its supervision and direction, lead them to be most hopeful for the future, and they deserve a hearty appreciation of their labors.

The Committee on Membership, of which Rev. Dr. Edward B. Hodge is Chairman, reports that during the year 54 new members were added to the roll of the Society, three of whom were Life Members, and 51 Annual Members. Our total membership is 296.

The Committee on Literary Sessions, of which Rev. Dr. S. T. Lowrie is Chairman, reports that one Literary Session was held on February 16th, 1903, at which the Rev. S. C. Logan, D. D., read the second part of his paper on "The Historic Relation of the Presbyterian Church to the Black Race in America." He read the first part on the same subject on May 13th, 1895. The thanks of the Society were voted to Dr. Logan for his valuable paper. Several members of the Society united in expressions of appreciation of the value of Dr. Logan's paper, with a request for its publication by the Board of Publication of the Presbyterian Church.

The Chairman of the Committee on Publication, Rev. Dr. John Peacock, reports that owing to the late issue of the last number of the first volume of the JOURNAL, which was also a double number, the one for March was not issued. The others were regularly issued in June, September, and December, under the able editorship of Rev. Louis F. Benson, D. D., with the co-operation of the Editorial Committee, consisting of Drs. Peacock and Ludwig.

The committee recommends that in order to increase the circulation of the JOURNAL, efforts be made to secure subscriptions at \$2.00 per annum, and that sample copies be sent to Historical Societies and to the more important Libraries.

The report of the Treasurer of the Society, Dr. De Benneville K. Ludwig, which will be found on pages 203-204, shows a gratifying advance in the income derived from the membership dues. In 1901, 91 annual dues were paid, amounting to \$455; in 1902, 189, amounting to \$945.00; in 1903, 249, amounting to \$1,245.00. The increase over last year is \$300.00, and over two years ago \$780.00. The gain has been a large one. It is

important that we should not only keep up what we have gained, but should also increase our revenue.

The Chairman of the House Committee, Rev. Dr. David Steele, Jr., reports that the rooms of the Society are in a satisfactory condition. They were visited during the year by eight hundred and fifty-one persons. It is gratifying to learn that persons visiting the rooms have been invariably pleased with the collections of various kinds belonging to the Society, and with the courteous attentions of its officials. The rooms have been used at times by committees representing various organizations. The Reading Room has been renovated during the year.

The Corresponding Secretary reports that the routine work of notifications to persons of their election to office or to membership has been attended to. He has also had the pleasure of replying to inquiries about historical material in our Library relating to the history of several Presbyterian congregations. These inquiries were promptly satisfied by the aid of Dr. Ledwith, the Librarian.

The meetings of the Executive Council were held regularly during the year. They were well attended, and the interest in the work of the Society was cordially sustained.

The chairman of the Executive Council respectfully renews the suggestions made at the close of the last annual report, and suggests the propriety of standing committees appointing sub-committees to work along special lines.

Another year, full of days and splendid opportunities, is before us. Let us go forward.

Very respectfully submitted,

JAMES CRAWFORD, Chairman.

ABSTRACT OF THE MINUTES OF THE ANNUAL
MEETING.

The Annual Meeting of The Presbyterian Historical Society was held January 14th, 1904, the President, Rev. Dr. McCook, in the chair. The meeting was opened with prayer by General Louis Wagner. Rev. Dr. James Crawford, Chairman of the Executive Council, read the report of the Council, which report will be found in full on the preceding pages. The Treasurer, De Benneville K. Ludwig, Ph. D., presented his annual report, as follows :

DR.

To balance reported January 8, 1903,	\$453 25
“ two hundred and forty-nine annual dues,	1,245 00
“ three life membership dues, namely, Mr. Clarkson Clothier, Mr. Robert F. Whitmer, and Miss Elizabeth Greir,	300 00
“ legacy of the late Rev. Douglas K. Turner,	500 00
“ a friend, through Rev. Edward B. Hodge, D. D., for salary of Clerk for Gallery and Museum,	300 00
“ Mr. John H. Converse, Honorary Director, for current expenses,	100 00
“ sundry contributions for current expenses,	18 95
“ Alfred Percival Smith, Esq., and others, for Gallery and Museum incidental expenses,	137 93
“ Miss Elizabeth Greir, for Accession Fund of Gallery and Museum,	200 00
“ contributions for Hudson Shaw's lecture by	
Alfred Percival Smith, Esq.,	\$50 00
Mr. John H. Converse,	25 00
Mr. George Stevenson,	25 00
Mr. William H. Scott,	15 00
Mr. J. Renwick Hogg,	5 00
Mr. Harold Peirce,	5 00
Miss Emily Leaman,	5 00
	130 00
“ interest from Endowment Fund for Library,	64 00
“ “ “ Temporary Investment for Library	65 00
“ “ “ Endowment Fund for Gallery and Museum,	40 30
“ “ “ “ “ “ current expenses,	196 17
“ “ on bank deposit “ “ “	24 80
“ sales of prints and books (duplicates),	39 55
	\$3,814 95

204 ABSTRACT OF THE MINUTES OF THE ANNUAL MEETING.

CR.

By Endowment Fund (legacy and life memberships),	\$800 00
“ salaries and commissions,	980 00
“ publication of Society’s Journal,	516 99
“ Hudson Shaw’s lecture,	130 00
“ accessions to Library,	24 75
“ “ “ Gallery and Museum,	211 93
“ Library incidental expenses,	23 50
“ Gallery and Museum incidental expenses,	202 93
“ General incidental expenses,	160 55
“ balance on hand January 1st, 1904,	764 30
	<hr/>
	\$3,814 95

Balance divided as follows :—

In Library Maintenance Fund,	\$313 19
“ Gallery and Museum Fund,	36 07
“ “ “ “ Accession Fund,	16 40
“ “ “ “ Equipment “	252 65
“ Fund for Current Expenses,	145 99
	<hr/>
	\$764 30

NOTE.—There is also a Temporary Investment for Library Maintenance Fund of \$1,700.

The Endowment Fund is divided as follows :—

The William C. Cattell Memorial Fund for Maintenance of the Library,	\$1,600 00
The James Latta Memorial Fund for Maintenance of Gallery and Museum,	1,000 00
The General Endowment Fund for Current Expenses,	4,016 28
	<hr/>
Total Endowment,	\$8,616 28

The following gentlemen were elected officers for 1904 :

President :

REV. HENRY C. McCOOK, D. D., Sc. D., LL. D.

Vice-Presidents :

REV. EDWARD B. HODGE, D. D.,
REV. HENRY VAN DYKE, D. D., LL. D.,

Honorary Vice-Presidents :

The Moderator of the General Assembly of the Presbyterian Church in the United States of America.

ABSTRACT OF THE MINUTES OF THE ANNUAL MEETING. 205

The Moderator of the General Assembly of the Presbyterian Church in the United States.

The Moderator of the General Assembly of the United Presbyterian Church of North America.

The Moderator of the General Assembly of the Cumberland Presbyterian Church.

The President of the General Synod of the Reformed Church in the United States.

The President of the General Synod of the Reformed Church in America.

The Moderator of the General Synod of the Reformed Presbyterian Church in North America.

The Moderator of the Synod of the Reformed Presbyterian Church of North America.

The Moderator of the General Assembly of the Welsh Calvinistic Methodist Church.

The Moderator of the Associate Reformed Synod of the South.

Honorary Directors :

MR. CHARLES B. ADAMSON,	MR. ROBERT C. OGDEN,
JOHN H. CONVERSE, LL. D.,	MR. WILLIAM H. SCOTT,
MR. WILLIAM J. LATTA,	MR. THOMAS W. SYNNOTT,
MR. WILLIAM J. McCAHAN,	MR. ALEXANDER VAN RENSSELAER.

Corresponding Secretary :

REV. SAMUEL T. LOWRIE, D. D.

Recording Secretary :

REV. JAMES PRICE, D. D.

Librarian :

REV. WILLIAM L. LEDWITH, D. D.

Treasurer :

DE BENNEVILLE K. LUDWIG, PH. D.

Curator of Gallery and Museum :

ALFRED PERCIVAL SMITH, ESQ.

Executive Council :

REV. JAMES CRAWFORD, D. D., *Chairman.*

REV. B. L. AGNEW, D. D., LL.D.,	REV. LOUIS F. BENSON, D. D.,
MR. FRANCIS OLCOTT ALLEN,	REV. FREDERIC R. BRACE, D. D.,
MR. A. CHARLES BARCLAY,	REV. ALLEN H. BROWN,
REV. THOMAS R. BERBER, D. D.,	J. P. CRITTENDEN, ESQ.,

206 ABSTRACT OF THE MINUTES OF THE ANNUAL MEETING.

REV. J. STUART DICKSON,	REV. P. H. MILLIKEN, D. D.,
MR. JAMES D. FERGUSON,	REV. JOHN PEACOCK, D. D.,
MR. H. P. FORD,	MR. HAROLD PEIRCE,
REV. L. Y. GRAHAM, D. D.,	*REV. JAMES PRICE, D. D.,
PROF. WILLIAM J. HINKE, A. M.,	EUGENE I. SANTEE, M. D.,
REV. EDWARD B. HODGE, D. D.,	MR. WILLIAM H. SCOTT,
E. SMITH KELLY, ESQ.,	ALFRED PERCIVAL SMITH, ESQ.,
*REV. WILLIAM L. LEDWITH, D. D.,	REV. DAVID STEELE, JR., D. D.,
*REV. SAMUEL T. LOWRIE, D. D.,	LL.D.
*DE BENNEVILLE K. LUDWIG, PH. D.,	MORRIS H. STRATTON, ESQ.,
*REV. HENRY C. MCCOOK, D. D.,	MR. THOMAS W. SYNNOTT,
SC. D., LL. D.,	MR. ALEXANDER VAN RENSSELAER.

Upon motion of Rev. Dr. Lowrie, it was resolved that two solicitors be appointed each year to safeguard the legal rights of the Society; and Alfred Percival Smith, Esq., and J. Parker Crittenden, Esq., both being members of the Council, were chosen to fill that position for the present year.

The following amendments to the Constitution were made, the proper notice having been duly given :—

1. The words "Presbyterian Church in the United States of America," in Art. II, were changed to read : "Churches of the Presbyterian order in the United States."
2. The words "branch of the Presbyterian Church in the United States," in Art. III, were changed to read "Church of the Presbyterian order in the United States;" and
3. The same change was made in the same words as repeated from Art. II in Art. VII.

The President then made a brief address, expressing gratitude for the marked progress the Society was making and looking with strong hope for its future welfare.

The meeting adjourned with prayer and the benediction by the Vice-President, Rev. Dr. Edward B. Hodge.

* Ex-officio.

RECORD OF NEW PUBLICATIONS

RELATING TO PRESBYTERIAN AND REFORMED CHURCH HISTORY.

MINUTES AND LETTERS OF THE COETUS OF THE GERMAN REFORMED CONGREGATIONS IN PENNSYLVANIA, 1747-1792. Together with Three Preliminary Reports of Rev. John Philip Boehm, 1734-1744. Published by authority of the Eastern Synod of the Reformed Church in the United States. Philadelphia: Reformed Church Publication Board, 1903. 8vo, pp. xxii, 463; cloth.

During the eighteenth century the Reformed Church of the United States was under the care of the Reformed Church of Holland. For more than sixty years (1730-1792) missionaries and moneys were sent from Holland to care for the spiritual needs of the German Reformed congregations in this country. In return for these favors yearly reports and letters, describing the condition of the work, were sent to Holland. These documents were carefully preserved. They were first discovered in 1896 by the Rev. Dr. J. I. Good, and are now published in the volume mentioned above.

The book contains, first of all, a preface by the committee appointed to supervise the publication. It relates how the Eastern Synod of the Reformed Church became interested in these documents and undertook their publication. Then follows the introduction, in the first part of which Dr. Good tells the interesting story how the documents were found by him. In the second part Prof. W. J. Hinke discusses the various Reformed archives, showing what records they contain.

The documents of the Coetus (the name of the Reformed Synod at that time) are prefaced by three reports of the Rev. John Philip Boehm, one of the earliest Reformed ministers in Pennsylvania. His reports are exceedingly interesting and important, because they trace the history to the very beginning.

The rest of the book is taken up with the records of the Reformed Coetus. Only the official papers of the Coetus have been included, many private letters still remaining to be published.

These records are of utmost importance for the history of the German Reformed Church. They show very vividly through what trials the Church had to pass in those early days. They also solve many a difficulty experienced by earlier writers, and shed much light on hitherto obscure incidents. They refer to some two hundred Reformed congregations, of which about 150 were in Pennsylvania, 12 in Maryland, 14 in Virginia,

10 in New Jersey, and two in New York. They mention 122 persons, ministers, elders, and persons of other denominations who came in contact with the Reformed Church.

These records are not only of interest to the church historian, but also to the general historian, because "they shed a flood of light on the religious, social, and political life of the German Reformed people during the eighteenth century."

If sufficient interest is shown in these records they will be followed in course of time by a second volume containing other letters from Pennsylvania. W. J. H.

HISTORICAL SKETCH OF THE FIRST UNITED PRESBYTERIAN CHURCH OF PHILADELPHIA. A Sermon preached by the Pastor, Rev. W. J. B. Edgar, on Sabbath, October 12, 1902. N. p.; n. d. Square 12mo, pp. 30; cloth.

This church traces its history to 1767 when some Scotch and Irish settlers in Philadelphia, who had bought an old farm house at Fourth and Shippen streets, called William Marshall to be their pastor. These people were Burghers. Marshall was opposed to perpetuating such distinctions in this country, and by way of protest he and a little company from that congregation went out in 1770 and bought property at Third and Spruce streets. This was the beginning of what is now the First United Presbyterian Church. Its story is one of loyalty to conviction and of much self-sacrifice. And the story is admirably told in Mr. Edgar's sermon. He gives, also, a graphic sketch of the personality of Marshall, whose remains are interred in front of the present church building.

CYCLOPEDIA MANUAL OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA: Comprising a Brief History of Her Ancestral Branches, Ministry, Congregations, Institutions, Courts, Boards, Missions, Periodicals, Etc., and Embellished with the Portraits of the Moderators of the General Assembly since 1858. By William Melancthon Glasgow. Pittsburgh: United Presbyterian Board of Publication, 1903. 8vo, pp. 681; cloth.

In regard to the contents of this volume nothing need be added to the descriptive title page. The Manual is not a new edition of that by Dr. Scouller, but an independent work upon a more comprehensive plan. It is very full and complete, and has involved enormous labor. To all who are concerned with the past and the present of the United Presbyterian Church it must prove indispensable.

A HISTORICAL DISCOURSE DELIVERED IN BETHEL PRESBYTERIAN CHURCH [Bridgeville, Penna.] by the Pastor, Rev. Cornelius W. Wycoff, D. D., October 4th, 1903, on the occasion of the one hundred and twenty-fifth Anniversary of the Church. Published by request of the Sessions of the Church. N. p., n. d. [1903]. 8vo, pp. [18]; stitched.

This pamphlet bears no imprint or date, and its pages are unnumbered. Having read it all, the editor feels compelled to say that it was only by inference he concluded that Dr. Wycoff's church must be within the State of Pennsylvania, and only by looking up the pastor's name in the list of Presbyterian clergy could he discover that it was located at Bridgeville. This department of the JOURNAL has no function more important than that of protesting against carelessness in historical work.

HISTORY OF THE BELLEFONTE PRESBYTERIAN CHURCH, from 1800 to 1902, by Rev. William Laurie, D. D., LL. D., delivered September 7th, 1902. Also a Memorial of the Semi-centenary of the Pastorate of the Rev. James Linn, D. D., containing a Narrative by Dr. Linn. Bellefonte, Pa., Keystone Gazette Print. N. d. 8vo, pp. 24; stitched.

JOHN CHAMBERS. Servant of Christ and Master of Hearts, and His Ministry in Philadelphia. By the Rev. William Elliot Griffis, D. D., LL. D. Ithaca, N. Y.; Andrus & Church, 1903. 8vo, pp. 159; cloth.

For half a century John Chambers was not only a faithful pastor and fiery preacher of the Gospel in Philadelphia, but was one of the great public "characters" of the city, commonly spoken of as "the War Horse." He was an ideal subject for a biographer. Perhaps Dr. Griffis's biography is stronger in describing Mr. Chambers in his church relations than in his public relations. If that be so, two papers by "Penn," printed in the Philadelphia *Evening Bulletin* for September 28-29th, 1903, will serve effectively as a supplementary memorial of John Chambers, the unique social and civic reformer. Dr. Griffis has written with love and with enthusiastic appreciation of his subject, and not without the use of the superlative. In the case of a personality and career so remarkable, a plain statement of facts is more effective, and more interesting, than any panegyric can be.

THE LIFE AND LETTERS OF ROBERT LEWIS DABNEY.

By Thomas Cary Johnson. With portraits. Richmond, Va. :
The Presbyterian Committee of Publication. N. d. [1903].
8vo, pp. 16, 585 ; cloth.

Dr. Dabney was born in 1820, in Louisa county, Virginia, and died January 3d, 1898. On his grave in Hampden-Sydney Cemetery, may be read this brief summary of his picturesque and distinguished career : " Minister of the Gospel, Professor of Theology in Union Seminary and of Philosophy in the University of Texas, Major in the Confederate Army, and Chief of Staff to Stonewall Jackson." Dr. Dabney's life is interesting, not only to students of the history of " The Presbyterian Church in the United States," and of theology, but also to students of social and political conditions in the South and of the Civil War ; and in the *Life and Letters* it is fully and even minutely portrayed.

THE LIFE AND LETTERS OF MARGARET JUNKIN

PRESTON. *By Elizabeth Preston Allan.* Boston : Hough-
ton, Mifflin & Co., 1903. 12mo, pp. 378 ; cloth.

Mrs. Preston was at once a Scotch-Irish Presbyterian and a true poet, a combination of strength and beauty in the sanctuary which has proved to be of unusual occurrence. As the daughter of Dr. George Junkin and the sister-in-law of Stonewall Jackson, she was favorably situated for an inside view of recent strifes, ecclesiastical and civil. It is indeed the journal of her experiences within the Confederacy during the Civil War, which gives to this volume exceptional charm and lasting value, apart from its importance to all who care for Mrs. Preston's verse.

JONATHAN EDWARDS: A STUDY. *An Address Delivered*

at Stockbridge, Massachusetts, October 5, 1903, by John De Witt, Professor in Princeton Theological Seminary. Reprinted from The Princeton Theological Review for January, 1904. N. p., n. d. 8vo, pp. 23 ; stitched.

Dr. De Witt began his Stockbridge address with an apology for not being a New Englander. He could not have proceeded far in it without convincing his hearers that no apology of any sort was needed ; and now that the address is printed the reader may share their delight. The address is characterized by a fresh study of Edwards's writings and life, by clear thinking and lucid expression. Dr. De Witt finds Edwards's dominating and irradiating quality in his spirituality, and proceeds to study his intellectual gifts and work, and the place he holds among the masters in theology. The address is a study and not an eulogy, and treats its subject with a fine discrimination, as well as with the charm of a broad culture and engaging literary style.

JONATHAN EDWARDS. Isaac Crook, LL. D. Cincinnati: Jennings & Pye; New York: Eaton & Mains. N. d. [1903]. 16mo, pp. 96; cloth.

The little book appeals to one's sense of humor. It had its origin in an address to the author's Methodist congregation, "reinforced by that of a brother Presbyterian pastor." To what extent the amenities of the occasion and the demands of truth were met may be inferred from the remark concerning Edwards with which the author opens the section entitled "DOCTRINAIRE": "He was a Calvinistic Fatalist, but not strictly a copyist."

THE HISTORY OF PRESBYTERIANISM IN ARKANSAS. 1828-1902. N. p., n. d. 8vo, pp. 199; cloth.

The History was prepared by an editorial committee from papers read at the semi-centennial celebration of the Synod. It contains a sketch of Presbyterianism in the State, historical sketches of presbyteries and of single parishes, and biographies of prominent clergy and laymen. The book is fully illustrated, and is a valuable contribution to church history.

MY FOUR RELIGIOUS TEACHERS: Charles G. Finney, David Hawley, Elias R. Beadle, Horace Bushnell. By Henry Clay Trumbull, D. D. Philadelphia: The Sunday-School Times Company, 1903. Square 8vo, pp. 8, 128; cloth.

THE GREAT AWAKENING OF 1740. By the Rev. F. L. Chapell. Philadelphia: American Baptist Publication Society, 1903. 12mo, pp. 3, 144; cloth.

TEN YEARS OF HISTORY, 1893-1903: ANDERSON MEMORIAL CHURCH in Belmont, New York City. A Historical Discourse given by Rev. James Hunter, Anderson Memorial [Reformed] Church, January 18, 1903. N. p., n. d. [1903]. 12mo, pp. 16; stitched.

SERMON PREACHED AT THE UNVEILING OF A TABLET TO THE MEMORY OF REVEREND VILLEROY D. REED, D. D. In the First Presbyterian Church, Camden, N. J., Sunday, May 31, 1903, by the Pastor, Rev. William H. Fishburn, D. D. N. p., n. d. [1903]. 16mo, pp. 18; stitched.

NOTES.

NORRITON PRESBYTERIAN CHURCH.

On September 15th, 1903, the Presbytery of Philadelphia North (Pres. Church in the U. S. A.) meeting at Eagleville, Pa., visited the old Norriton church and held a short service there. The church is situated on the Germantown and Perkiomen turnpike, near the twentieth milestone, and about five miles from Norristown. It is a plain stone building, standing in a graveyard of some three-quarters of an acre. The walls are evidently those originally erected. In the centre of the south wall is a large double door, with a window on either side, all arched in stone. The date of the building is now unknown, but some of the gravestones antedated 1700, and the building has been regarded as the oldest Presbyterian church in Pennsylvania. In 1844 the trustees of Lower Providence Church, deeming it necessary to repair the building, unhappily modernized the interior. The old-fashioned high pews and the high pulpit with its sounding board were removed, the floors repaired and the roof renewed. At the same time many of the ancient tombstones were used in underpinning the walls, others were destroyed, together with the old date stone, which had fallen to the ground.

On November 1st, 1903, the old church was the victim of a calamity perhaps still more serious. The building has been recently used in the summer for Sunday-school services, and on that day the fire had been started in the stove for the final service of the season. Soon afterward volumes of smoke were seen to issue from the roof, which was quickly aflame. The neighbors came to the rescue with an earnest sense of the historic value of that which the flames were consuming; and with their help the shutters and doors, sashes, and some parts of the floor, were saved with the outer walls.

At a subsequent meeting of the Presbytery of Philadelphia North resolutions expressing their profound regret for this partial destruction of a historical monument so precious, were adopted and sent to the authorities of the Lower Providence Church, which has the custody of the old building; and since then the building has been restored as far as possible. It may be added that the late Rev. Charles Collins, who spent much time in the neighborhood, prepared for the Montgomery County Historical Society a history of the Norriton Church, which he afterwards (1895) reprinted in pamphlet form. Cuts showing the exterior of the church as it appeared before the fire are readily accessible. There is one in *The History of Montgomery County, Pennsylvania*. Edited by Theodore W. Bean. (Philadelphia, 1884): and this was reproduced in the Collins pamphlet. A cut from a recent photograph appeared in *The*

Presbyterian Journal for September 24th, 1903; apparently the same that had appeared in *The Philadelphia Press* for September 16th, 1903, to illustrate an account of the visit to the church of the Presbytery already referred to.—ED.

MARGARET DUNCAN'S CHURCH.

One of the earliest of the congregations known as Presbyterian in this city existed before the Revolution in a small frame building on the south side of the present Bainbridge Street, between Third and Fourth. It represented what was called the Associate Presbyterian Church of Scotland, or the Secession movement, and David Telfair, who was its minister, was sent thither by the Burgher Synod. It is probable that the edifice in which Telfair's people worshiped was hardly more than a farmhouse. In no long time, however, they were merged with the congregation which for more than a century, under the name of the Scots Presbyterian Church, worshiped on Spruce Street above Third, and which in recent years was united with the South Broad Street Church. It is true that the Scots of Spruce Street were followers of the anti-Burgher party, but the Burghers of Shippen Street, when they ceased to find any substantial room for keeping up in this country the differences brought over from Scotland, saw no good reason for not joining hands with their brethren in the city. But this, after all, was only one of the numerous causes of controversy and schism which in those days and long afterwards existed in the various branches of Presbyterianism in this city, and which developed not only all the piety but also all the controversial combativeness in the Scotch and the Scotch-Irish nature.

It was in the midst of these earnest conditions of religion that Margaret Duncan passed much of her life. She seems, indeed, to have been not unlike those characters whom Dr. John Watson has pictured in his delineations of Scotch womanhood in its relations to the kirk—tender, loving, homely-witted, stouthearted, God-fearing, examining doctrine with a microscope and with no ambition so high as that of having sons who would grow up to be fearless ministers. When in her advancing years, or long after the death of her husband, who had been known as a successful business man, she made a trip to the north of Ireland. On the voyage back to the United States the ship in which she sailed proved to be poorly equipped and even more poorly manned. It was at a time when the rebellion of '98 had increased the tide of travel across the Atlantic, and the vessel was not large enough to hold comfortably all the people for whom passage had been engaged. Nor had she been stored with enough provisions to last through any emergency which might keep her out at sea longer than her scheduled time. It was soon found, too, that the captain was unable to steer her properly, and that this was his first voyage between Europe and America. A succession of

storms was encountered ; one delay after another happened ; the ship got out of its course and the food supply began to run low. Then came a scarcity of drinking water, with all the dread of an impending famine. At one time, however, when a very heavy storm sprang up, it was thought that all would soon be over, and that the passengers would find their graves in the bottom of the Atlantic.

But the tortures of a more horrible fate seemed to be reserved for them. The supply of drinking water gave out entirely ; the pangs of thirst and hunger took hold of them and suicide or starvation seemed likely to become the alternative which they must face unless a sail was sighted or rain should fall. Even the awful possibility that they might be compelled to resort to cannibalism among themselves began to excite desperate thoughts. It has been said that it was finally determined to draw lots as to who should be the first to yield up his life, and that upon Margaret Duncan fell the dreadful decision of the hazard. Probably this part of the story was introduced in the embellishments which it underwent in after years as it passed from mouth to mouth in Philadelphia. But, however this may be, the aged woman gave herself up to prayer. She prayed that the perils which hung over her and her fellow-passengers and the ship might be stayed, that God might give them rain. If He should save her life, she vowed that she would do all in her power to help the cause of religion, that she would build a church, and that the little boy with her in the cabin, who was her grandson, should become one of God's ministers.

She believed that her prayers were answered when subsequently showers of rain enabled everybody on board to quench his thirst, and when next a passing vessel was descried and it came to their relief. But the votarist did not forget her obligation after she was landed in Philadelphia and the effects of the consternation had passed away. Four years later, when she died, it was found in her will that she had made provision for the house of worship which she insisted should be of the Associate Reformed faith of Presbyterianism. She was by no means rich enough to order a stately edifice and the people for whom her gift was intended were for the most part poor and humble. A lot was selected on the west side of Thirteenth Street, between Market and Filbert, which was then a part of the suburbs of Philadelphia, and upon it was erected a plain, substantial brick edifice under the name of the Second Associate Reformed Church. Seventeen years after the perilous voyage it was dedicated, and the first sermon within its walls came from the lips of that grandson whom Margaret had vowed to educate for the ministry, and who, afterward, became in the pulpit the noted and learned John Mason Duncan. The church building, as we have once before explained, saw the genesis of the Ninth Presbyterian Church and of John Chambers's independent church, and to its people are said to be traced the origin of not fewer than nine churches in Philadelphia to-

day. During the time of its existence, however, it was known in popular parlance chiefly by the name of the pious woman who founded it, or through her votive offering. Some called it "St. Margaret's," others the "Church of the Vow," but usually it seems to have been pointed out as "Margaret Duncan's Church" until it was torn down about 1855.

Dr. Griffis says that in the fifties he remembers as a little boy "going to see the débris of the ruins, the piled-up old brick partly cleansed of mortar, the dust and the broken bits of lime and the great, hollow place where the cellar had been." Joshua L. Bailey once sent me a communication recalling his youthful experiences in attending temperance meetings there which were held by the Rev. Thomas P. Hunt, known as "Father Hunt." He remembered it as a plain brick building with a gable end on Thirteenth Street, and just below the gable a marble slab bearing the name of Margaret Duncan. Mr. Bailey, in the course of his letter, said that "the property was afterward purchased by the late Joseph Harrison, who took down the building and put in heavy foundations for a warehouse, intending to connect it by a siding to the Market Street Railroad, which, it may be remembered, had connections with the Columbia Railroad on the one hand and the Wilmington and Baltimore on the other. Mr. Harrison afterward abandoned this scheme, and after the naked foundations for the warehouse had remained there for several years he erected thereon the two-story buildings which were destroyed by fire a year ago. At the early period of my acquaintance with the neighborhood—say 1835—the Pennsylvania arsenal stood on the west side of Thirteenth Street, property now occupied by Mr. Wanamaker, directly opposite St. John's Roman Catholic Church; and back of it, and facing Juniper Street, was the first Philadelphia High School. The entire front on Market Street, from Thirteenth to Juniper, was occupied by a row of one- and two-story frame dwellings. I don't think there was one single hydrant in that row. On the Market Street front pavement of the dwelling, at the northwest corner of Thirteenth Street—which was then my home—there stood a pump, which supplied the water for all culinary and other purposes to the residents of the before-mentioned houses as well as to many others in the neighborhood. I well remember how the great iron handle of the pump was kept in motion almost continually, from early morning till late at night, men, women, and children being almost constantly about it waiting their turn to fill their pitchers and buckets."

On the south side of Bainbridge Street, where the Scotch "Burgher" Presbyterians once had their little place of worship, was a lot known to the people in that part of the city as "Margaret Duncan's burying ground." There were to be found the graves of the Rev. Mr. Telfair, who was her son-in-law, and Isaac Duncan, her husband, by whose side her own body was placed. This property, which, it is thought originally belonged to her, passed into the control of the Scots Presbyterian Church

long before her death. It was part of the farm land which was attached to the house in which the early Burghers worshiped. A hundred years later it was in the midst of the vice and degradation of the Fourth Ward in the worst days of the ward's rowdyism and prostitution. Indeed, it had also become almost hemmed in by houses and bedraggled with weeds, old tin cans, and small junk before it was cleared away. If the last trumpet had then been blown there would have been bold spirits to respond to it from that little yard. Nor is it by any means certain that if the music of its blast should not have suited their ears, they might even have felt like their old pastor when, some one having introduced a melody which was not in their simple list of tunes, he stopped the solemn service, exclaiming, "What are ye aboot, mon? None o' yer jigs here. Gie us the 'Old Hundred' or leave the building."

For perhaps into no other soil in Philadelphia were laid away stouter and more godly hearts than those of Margaret Duncan and her Scotch and Scotch-Irish comrades.—From "Penn"'s letter in *The Philadelphia Evening Bulletin* for October 16th, 1903.

THE "DETECTION OF THE CONDUCT OF MESSRS. ANNAN AND HENDERSON."

In the catalogue (prepared by Stan. V. Henkels) of a sale at the Auction Rooms of Davis & Harvey, Philadelphia, on December 4th, 1903, of a collection of books described as "Rare and Scarce American History," the following appeared as the title of lot No. 289 and the cataloguer's note thereto appended :

"FIRST BALTIMORE BOOK. A Detection of the Conduct and Proceedings of Messers Annan and Henderson, Members of the Associate Presbytery's whole Sitting at Oxford Meeting-House, April the 18th, Anno Domini 1764. Together with their abettors; wherein is contained some Remarks. By John Redich Leman. 8vo, cloth. Collation, Title, Preface 2, pp. 5-46. Erratta 2 pp.

Baltimore: Printed by N. Hasselbach, (1765)

"This is the first book printed in Baltimore, Maryland, and up to the present time it is the only known copy. The Title is damaged and slightly defective, as is also the page of 'Erratta' at the back, as well as the corners of a few of the first pages. Nicholas Hasselbach was the first Baltimore printer. He arrived in Philadelphia in August, 1749. In 1755 he was a papermaker on the Wissahickon. He was taught printing under Christopher Sower, in Germantown, and entered the printing business in Philadelphia, where he remained till 1764, in which year he went to Baltimore and there established a printing press, which was eventually sold by his widow to Wm. Goddard, with which Mr. Goddard began the publication of *The American*, 1773. The date of the publication we take from the Preface, which reads: 'Tom's Creek, February 12, 1765.'"

THE PRESBYTERIAN ANCESTRY OF BISHOP CLARK.

The ancestry of the late Bishop Thomas M. Clark, of the Protestant Episcopal diocese of Rhode Island, is interestingly recalled in an interview with his nephew, Professor Clark, of Saratoga, printed in *The Daily Saratogian* of September 15th, 1903. The Clark family, he says, "originally came from Newburyport, Mass. The old ancestral coat of arms came from Essex in England, has helmet and plumes, and three phenomenal cranes or storks ascending an inclined plane. The bishop's father was a Presbyterian elder in the Old South (First Presbyterian) Church of Newburyport, who owned in his palmy days ships trading with the East Indies. In one of these vessels, 'Edward Warren,' one of the first and best-loved missionaries of the American Board sailed to the Arcot Mission in South India. The bishop's mother, Rebecca Wheelwright Clark, was a godly woman, who, on the afternoon in each New England Sabbath, taught a class of eight boisterous boys in her home, and tried to instil a missionary spirit into their minds. Every one of the eight, including the bishop, became a prominent clergyman or a missionary in foreign lands. This godly woman died at eighty years or more of age in Albany, N. Y., at the residence of her son, the Rev. Dr. Rufus W. Clark, then pastor of the First Reformed Dutch Church (which President Roosevelt once attended), and her remains were interred in the old cemetery at Newburyport, Mass." Bishop Clark sent for the 150th anniversary of the Old South Church a letter containing reminiscences of his boyhood there. It is printed in the *Origin and Annals of "The Old South" First Presbyterian Church in Newburyport* (Boston, 1896).

PORTRAITS AND AUTOGRAPHS OF MODERATORS.

The Committee on the Gallery and Museum have placed on exhibition in the rooms of The Presbyterian Historical Society a collection of portraits and autograph letters of the Moderators of the General Assembly of the Presbyterian Church in the United States of America.

The portraits have been gradually collected by the Society, beginning as far back as Mr. Agnew's time and recently mounted and re-arranged in chronological sequence. On the first screen are four portraits in oil, those of Obadiah Jennings, Archibald Alexander, Ashbel Green, and the recently-acquired Peale study of Charles Hodge. On the screens behind these are engraved portraits by Sartain, Edwin, Ritchie, and others, lithographs by Newsam and others, and photographs; numbering 212 in all. A crayon portrait of John Woodhull, and a water color of John Wither- spoon, from Dr. McCook's collection, are included. Some of the Moderators are presented by more than one artist, and portrayed at various ages and in different attitudes. The Moderators of recent years are

largely represented by photographs, and the great advance in that art is clearly seen in contrasting a card photograph of the Rev. Dr. James Hoge, Moderator in 1832, and first President of The Presbyterian Historical Society, and the beautiful photograph of Dr. Henry van Dyke, taken in 1903. The half-tone process is illustrated by two interesting portraits, one of Dr. William Henry Green, in scholastic cap and gown, and one of Dr. Sheldon Jackson in his arctic dress.

The dates covered by the Exhibition are from the organization of the General Assembly in 1789 to 1904, including both Old and New School Assemblies. Portraits of 29 Moderators are lacking, and one effect, doubtless, of the Exhibition will be to supply these vacant places in so far as portraits are obtainable.

A very interesting feature of the Exhibition is the highly-prized collection of the autographs of Moderators made by the late Dr. A. A. E. Taylor. The collection is complete down to 1884, and nearly every example is an autograph letter. Those of an early date are verified by the letters sent to Dr. Taylor, identifying the letter or sermon as the work of an ancestor long since dead, and the autographs are accompanied by portraits of the writers. Some few portraits are included which the Society lacks, but owing to the manner of their insertion in the back of the sheet bearing the autograph itself, these cannot be exhibited in the cases at the rooms.

The screen which is not given up to the Moderators has been covered with portraits and views illustrating, somewhat meagrely as yet, the career of Whitefield. All of these exhibits are drawn from the collections of the Society except a photograph of a bust of Whitefield in the Old South Church of Newburyport, and one of a house in Bermuda, in which Whitefield preached. It is hoped greatly to increase this collection, but the gathering of illustrations of 18th century events requires not only patience, but study.

H. B. P.

THE COMMITTEE ON HISTORICAL MATERIALS OF THE SYNOD OF NEW JERSEY (PRES. CH. IN U. S. A.).

The Rev. Allen H. Brown, a member of Council of The Presbyterian Historical Society, has been doing good work for years as chairman of this committee, a position from which, as we regret to learn, the infirmities of advancing years compel his withdrawal.

In the minutes of Synod for 1903 appears the annual report of the committee. It deals first of all with royal charters for the incorporation of Presbyterian congregations in the State, a subject referred to also by Mr. Nelson in his invaluable paper, the first part of which appears in this number of the JOURNAL. A copy of the Royal Charter under which the First Presbyterian Church of Newark still acts, furnished to the committee by Walter S. Nichols, President of the Board of Trustees of

the church, is printed in full in connection with the report. The ancient parchment is described as being in an excellent state of preservation.

Much of the report is taken up with the projected monument to commemorate the founding of a church at Cohansey, in the latter part of the 17th century. It seems to have been "the first church in the Province of West Jersey which was recognized by the first Presbytery," being mentioned four times in the minutes of the session of May, 1708. The first log house of worship was erected on the south bank of the small river Cohansey, on which spot the congregation continued for two generations. Afterward they erected the *Old Stone Church*, about three-fourths of a mile distant, which is still used for occasional funerals. Among the hundreds of graves surrounding it is the stone monument to the Rev. Ethan Osborn, who died in 1858, having been pastor for fifty-five years. The congregation is now known as the Fairfield Church, worshipping at Fairton.

A QUATRAIN BY SAMUEL DAVIES.

The memorials of Davies by Thomas Gibbons, so familiar as prefixed to many editions of the collected sermons of Davies, appeared originally as a 12mo pamphlet of 32 pages, with the following title:—

Divine Conduct vindicated, or the Operations of God shown to be the Operations of Wisdom: In the Substance of Two Discourses, Preached at Haberdashers-Hall, London, March 29, 1761; Occasioned by the Decease of The Rev. Mr Samuel Davies, M. A. And President of the College of Nassau-Hall in New Jersey, February 4, 1761. By Thomas Gibbons, M. A. In which are contained Some Memoirs of Mr Davies, and Some Extracts from his Letters. [Quotation from Augustin.]. London: Printed for Thomas Field, at the Wheatsheaf, the Corner of Pater-noster Row, Cheapside; And Sold by William Dunlap, at the Newert Printing-Office, in Philadelphia. 1761. [Price Sixpence Sterling.]

In the earliest London edition of Davies's Sermons this pamphlet was reprinted in full, but in later editions it was abridged for some reason: and among the matter so excluded was the following paragraph containing a quatrain by Davies:—

"With how much Justice may we apply to him with a little Alteration an Epitaph which he composed for a most beloved Friend of his, and an eminent Christian*:

'The Colours of Expression are too faint,
'Let Thought describe what Thought alone can paint:
'Think what the Christian, Preacher, Friend should be,
'You've then his Character: for such was He.'

* *Captain Grant of Philadelphia."

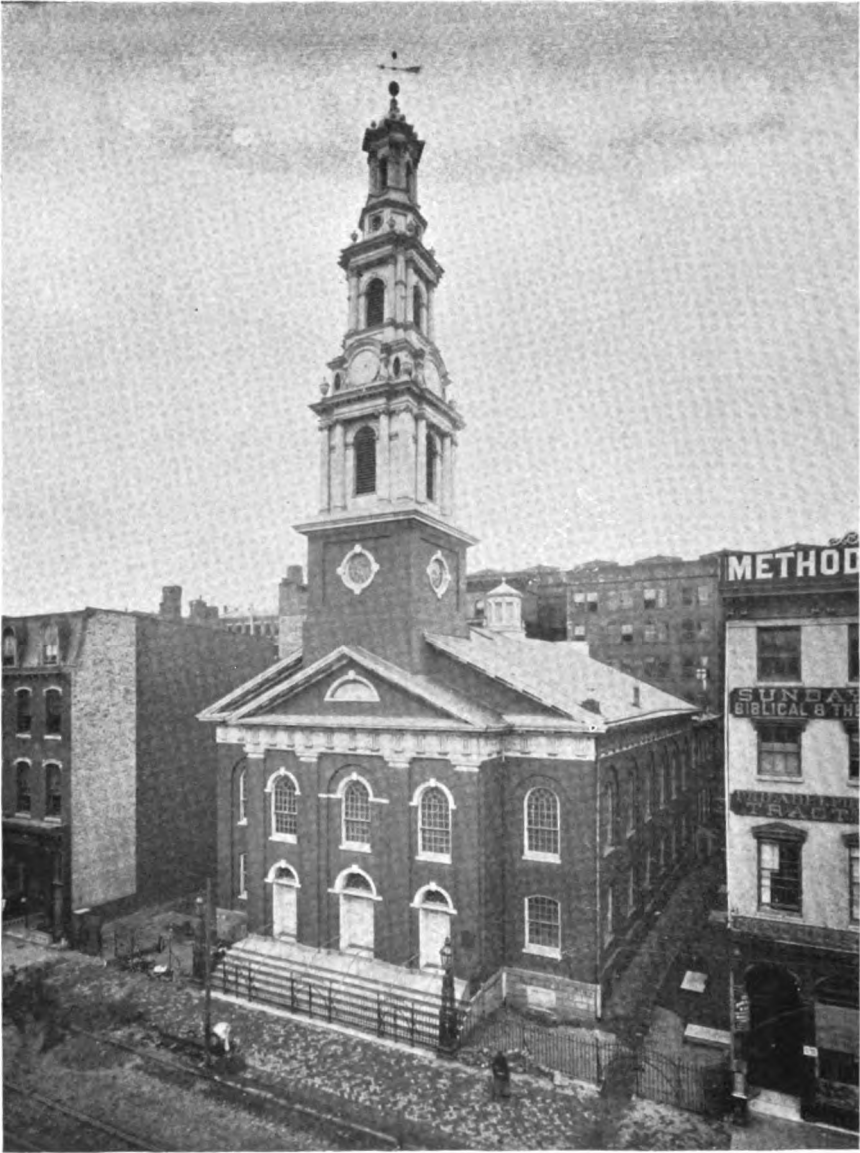
THE STATE OF RELIGION IN AMERICA IN 1787.

“ *Melville House, Jan. 20th, 1788.*”

“ DEAR SIR,

“ I received your letter dated the 17th of September, about a week ago ; by which I am sorry to find your situation is not likely to become more agreeable ; and that you cannot give a more favourable representation of the state of religion, &c. in that part of the world where you now are. I am afraid the picture you exhibit is by no means a caricature, extorted by predjudice or discontent ; as I find others corroborating your statement, especially concerning the state of religion. A young gentleman from this neighbourhood writes in the very same strain. He says the holy sabbath is not regarded, and the churches of Philadelphia very ill attended ; not above forty communicants, he states, in the church which he attended. I have always wished, since you landed there, that you had come out from among them : for instead of being of more use there than at home, as matters now stand, I fear you are of much less. I have never had more than one view of that matter altogether, as you well know, for I always told you my sentiments, though with much diffidence, and am sorry that you did not take your departure from America, as you had once firmly resolved to do. I always think that you will yet end your days on this side of the Atlantic. To be sure much depends on the state of your family, of which you never say anything ; how the children are situated and employed, &c. Your letters are very entertaining and instructive ; but always make one sorry upon your own account, and on account of the woful change for the worse upon that once highly favoured part of the world.”

From a letter of the Countess of Leven and Melville to Dr. Nisbet, printed in Samuel Miller's Memoirs of the Rev. Charles Nisbet, D. D. (Philadelphia, 1840).



THE ARCH STREET PRESBYTERIAN CHURCH, PHILADELPHIA.

JOURNAL

OF THE

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JUNE, 1904.

No. 5.

REPORTS UPON THE EARLY HISTORY OF PRESBYTERIAN CHURCHES.

[The origin and character of the sketches of the early history of local Presbyterian churches, whose publication is here begun, are set forth in the editorial contained in this number of the JOURNAL. In printing them the effort is made not only to be accurate, but also to reproduce in each case the original peculiarities of the manuscript. In regard to the two now appearing, it may be remarked that they are unsigned and undated, but they are written by the same hand, and by a comparison with a signed document of the Rev. Nathaniel Irwin belonging to the Taylor collection,¹ it is placed beyond question that both of these Memoirs were written by him.]

Memoirs of the Presby^{tn}. Ch. of Neshaminy.

The Presbyterian Church of Neshaminy is so called from its situation on the South branch of the Neshaminy Creek. It has also been called "the Forks of Neshaminy," as the building is situated, and the worshippers generally reside, in the forks of that Creek—The house of public worship is in Warwick Township in the County of Bucks about three miles distant from the line of Montgomery County & about twenty miles nearly due North of the City of Philad^a. A religious Society was first

¹ See the JOURNAL, vol. ii, p. 218.

formed in this place about the year 1724 by the occasional preaching of the Rev^d. W^m. Tennent, [the oldest of that name.]¹

This venerable Patriarch had been a regular Minister of the established Church of Ireland; which he left & came to America about the year 1715. His first permanent residence was at Bedford in the State of New-York, where he continued about three years directing his attention chiefly to farming. In the year 1718 he appeared before the Synod of Philad^a. then the highest Court of Judicature in the Presbyterian Church of America, & expressed his desire to join that body. The Synod after examining his credentials & receiving a profession of his faith & the reasons which induced him to renounce the Episcopal Church (which last are on record) received him as a Member.* Soon after this he was settled as stated Pastor of the Church of Bensalem near the Mouth of the Neshaminy Creek. Being thus naturally led to explore the sources of the Stream on which he resided, he came at length to minister occasionally in the *forks* & the vicinity. In the year 1725 (whether by private contract or presbyterial settlement does not appear) M^r. Tennent undertook to preach stately to the people collected there, every other sabbath. For two years & an half he continued thus to officiate at M^r. James Cravens about three Miles and an half South East from the place where the Church now stands: using the Barn in the summer, the dwelling House in the Winter.

M^r. Craven was a low Dutch man late from long Island & had been connected with the Dutch Ch. subordinate to the Classis of Holland. Having now had "the Church in his house" for so long a time, he became a zealous Member of ² the Presbyterian Ch. & his descendants & connections have formed a small but respectible branch of this Society ever since.

In 1727 the foundation of a House for public worship was

* It is supposed that his wife who was a Presbyterian & descended from a long line of Presbyterian Minister's had considerable influence in bringing her husband to embrace the Presbyterian faith.

¹ Erased.

² Repeated.

laid a few poles distant from the place where the Church now stands—So vigorous did this Society appear, even in the Cradle, that this their first Church was an elegant stone building 40 feet by 30 fitted for galleries & the front of hewn stone*—It was finished so that divine service began to be stately performed in it in the summer of the year 1728—M^r. Tennent at this time lived on a farm which had been given him by his friend M^r. [Growden]¹ Logan—about equidistant from Neshaminy & Bensalem. But as he was now advanced in years & found the supplying two churches 14 Miles distant from each other too much for his diminished strength, he resigned the Charge of Bensalem & devoted his whole attention to the favourite Child of his gray hairs—the infant Ch. of Neshaminy. Suited to this plan, his generous friend [Growden]¹ Logan accommodated him with a new Plantation (in lieu, of the former) situated on the old York Road in Warminster Township about one mile & a quarter South East of the Church. This spot became famous as the Seat of an Accademy called by some the Log College erected there by M^r. Tennent [about ye year]¹ in or near ye year 1730.² [This]¹ Such an Accademy [which]¹ would scarce be *known* at this day; but it was justly celebrated at a time when there was hardly its superior South of New-England.

M^r. Tennent was a Master [of]¹ in the latin & Greek languages & had some acquaintance with the liberal Arts & Sciences. These he taught in person for a time: As the School increased he employed one or more assistants. Many of the Scholars after compleating at this Accademy such a course of liberal learning as the place afforded & the day required, studied divinity with M^r. Tennent or others & became eminent in the Church, especially as instruments in the Revival of religion which succeeded. Among these were a Robertson, a M^cKnight, a Campbell, a M^cCrea, a Laurence a Roan a Rodgers

* Considering the numerous wants of the people & the general state of building at this day, such a Ch. was noble for the first effort of a Society scarcely formed.

¹ Erased. ² Originally written 1732 and subsequently altered to 1730.

& superior to all Mr. Tennent's own sons * four of whom were devoted to the service of the Sanctuary. Foremost among these stood Gilbert Tennent late Minister of the 2^d. Presbyterian Church of Philad^a. whose fame is in all the Churches. John Tennent after preaching a few years & raising the fondest hopes of future eminence was translated to the Ch. triumphant above. Nor will the names W^m. & Charles Tennent soon be forgotten by the friends of Zion.†

About the year 1740 Mr. Tennent being very far advanced in years was desirous to resign the Pastoral Office, & signified to the Church his opinion that they ought to ——¹ chuse a Minister to serve them in his place— This was not easy to do, considering the [division]¹ animosities that now [raged]¹ existed in the Presbyterian Church, in consequence of what was called the revival of religion. Neshaminy was the Nursery of the revival— Gilbert Tennent was among the first of Mr. Whitfield's admirers & successful imitators: He followed his steps; preached in his spirit & power; his crow-egg sermon † delivered at Nottingham will long be remembered as a monument of his zeal— As he, his Brothers & other Pupils of the aged Tennent (all favourers of the Revival) often preached at Neshaminy, the people in General caught ye holy fire & zealously espoused the cause of reformation. A Respectable number, however, of very respectable people favoured what was called the old side.

* Some of these, with Mr. Samuel Blair & others rec^d. their education with Mr. Tennent *before* his removal to Warminster.

† Several persons who became eminent in their secular professions rec^d their education in Arts & languages at this Academy. Distinguished among these stands Doct^r. John Redman Pres^t. of the College of Physicians, Philad^a.

‡ Text—Scribes & Pharisees sit in Moses seat² seat &c—Design—to expose certain Ministers of that day by comparing them to the Scribes and Phar^s. Having painted ——¹ the characters he said, they were as like as one crow egg—to another 'tis in print

¹ Erased.

² The word "seat" ends the 6th page of the original MS., and beneath are written the words "turn over." The note is continued at the bottom of the 7th page, the word "seat" being repeated.

Among the Ministers who occasionally supplied the [Church]¹ Pulpit at this time was the Rev^d. Francis McHenry. He came from Ireland in the fall of the year 1737— Next year he was established at Deep Run whence he came to supply at Neshaminy. [These supplies from being occasional came about the year 41 or 42, to be stated every other sabbath—]¹ Some time after he accepted the pastoral Charge of a part of this Church & was to render one half his services at Neshaminy, the other at Deep Run. When the rent took place in the Synod in the year 1741 he adhered to the old side— He was however, a very moderate and prudent man & declined signing the *Protest* that shibboleth of the party— But he did not please the warm spirits of Neshaminy, who, on the 1st day of Dec^r. 1743 settled the Rev^d. Charles Beatty as their Pastor [Soon after this the other part of the Congregation sought & obtained the said M^r. McHenry to be their Pastor to preach half his time at Neshaminy and half at Deep Run.]¹ [He]¹ M^r. McHenry continued to serve [them]¹ his flock with diligence fidelity & reputation till Jan^r. 24th 1757 when he died— The aged Tennent was already in possession of his reward on w^{ch} he entered May 6th 1746 having finished his 73^d year.

Shortly [before]¹ after the settlement of M^r. Beatty some disputes arose between the parties respecting the property of the Church— The new side were the most numerous; but discouraged by some legal decisions in similar cases they attempted no forcible entry or legal process, but proceeded to build a house more large & more elegant than the former. It was in full view of the other Church and on the same ground which is occupied by the existing house— Before the death of M^r. McHenry the Synod was reunited: M^r. Beatty unsolicited delivered a pathetic funeral discourse in the Church late of his deceased Brother. This was thought to have a considerable influence in bringing the people with a few exceptions to unite under the pastoral care of M^r. Beatty— M^r. Beatty was a man of a public Spirit & this perhaps was the chief reason of

¹ Erased.

his being much inclined to travel & being much absent from his Pastoral charge— On one of these expeditions he died in the 1772 in the Island of Barbadoes whether he had gone to solicit benefactions for the College of New-Jersey— He was succeeded [Aug]¹ October 1774 by Nath^l Irwin the present Pastor The Stated worshippers at the time—¹ of his settlement were near 200 families. They have been reduced, chiefly by migration to about 150. Of these however some are not Pew-holders— [The Church was incorporated by a Law of the State of Pennsy^a. passed Sept^r. 20th. 1782—]¹ Old & new side united with the utmost cordiality in his Call nor has the Spirit of party appeared among them ever since. The Church was incorporated by a Law of Pennsy^a. passed the 20th. day of Sept^r. 1782— The Rev^d. M^r. Gellatly a seceding Minister of talents & character [married]¹ from Scoland, married into the family of Robt^t. Bready then a Member of this Church & attached to the party of M^r. M^cHenry— This event conspiring with the death of M^r. M^cHenry which happened about the same time, made a favourable opening for the Seceders coming in & establishing an altar in this place— They embraced the opportunity, & attached a few families to them & made use of the old Church as their place of public worship. M^r. Gellatly however died & altho' M^r. Marshal* endeavoured to keep the stream running, it is long since dried up— All the seceders have returned: the Bready family only excepted—

Memoirs of the Presbyterian Church of Deep-run.

This Church is situated near the centre of Bucks County about thirty three miles [North]¹ nearly due North from Philad^a. It was founded about the year 1732 & after receiving occasional supplies for five or six years had for its first Stated Pastor the Rev^d. Francis M^cHenry. This worthy Man was licensed in the Kingdom of Ireland, arrived in America in the fall of the year 1737 & in the following year was ordained at

* Now of Philadelphia.

¹ Erased.

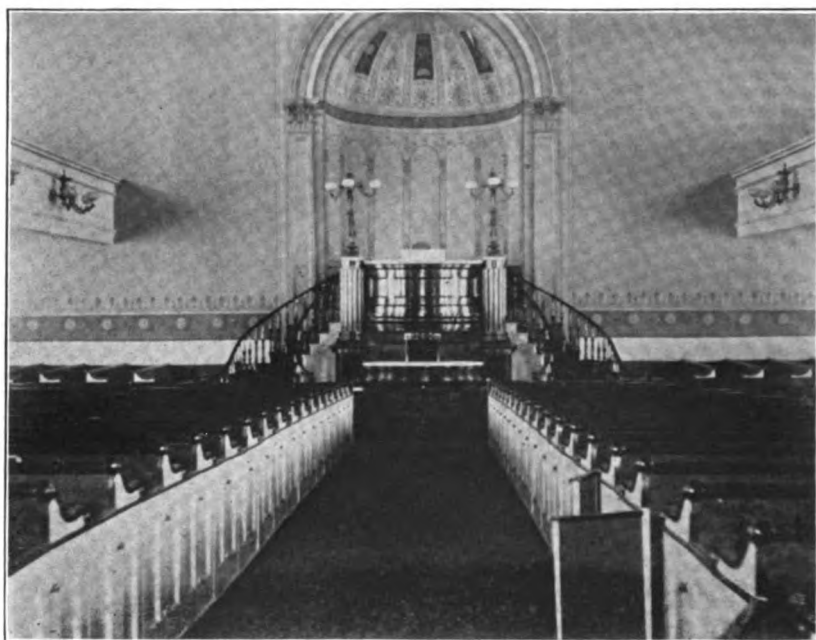
the Forks of Neshaminy & installed as Pastor of that Church & Deep which he served alternately till the time of his Death which was on the 23^d. of January 1757 In the times of the division of the Presbyterian Church in America he joined what was called the Old side but did not sign [the protest]¹ that shibboleth of the day, *the protest*—He was moreover so exceedingly moderate & prudent in his Conduct that when men became cooler both sides admired his Character & conduct He was succeeded in the Pastoral Charge of [Deep Run]¹ this Church by the Rev^d. James Lata who was ordained & installed at Deep Run Feb^r. 19th 1762 By his [faithful &]¹ able & faithful ministrations the Church, which has suffered much during the Vacancy of the pulpit, revived, & nearly recovered its losses, consisting at that time of more than sixty families. The foolish interference & rash speeches of a few Weak people respecting M^r. Lata's Marriage causing some disturbance in the place he sought & obtained a Dismission on the 12th. of April 1770. The same year he became the Pastor of the Church of Chesnut Level where he continues to adorn the Christian & ministerial Characters—The Last Stated Minister of this Church was the Rev^d. James Grier who was ordained & installed June the 1776 & finished his short but marked course Oct^r. 19th 1791. For gifts & for graces M^r. Grier was equally distinguished. Had he not been impeded in his course by a weakly or disordered constitution he had left most of his fellows far behind. [As it was]¹ with all his infirmities he was a close, experimental, pathetic & eminently useful preacher But altho' he was instrumental in forming many sons & daughters for glory in Deep Run he could not stop the course of migration & consequent diminution observable in most Country Churches in the lower parts of Pennsy^a. The congregation at present consists of about thirty five families & is by no means in a condition to support a Minister—They have hopes, however, of settling one in conjunction with the Neighboring Church of [Deep]¹ Tinecum the places of worship being only about 6 miles distant from each other—In their weak state they derive some support

¹ Erased.

form a convenient Glebe & Parsonage, [100 acres of the]¹ which they possess. 100 acres of the Land was a present to the Church from the late Will^m. Allen Esq^r. The Church was incorporated under the late Law of Pennsy^a. authorizing the Gov^r. to grant Charters of incorporation. The most remarkable events in this Church happened in the Vacancy between the Incumbency of M^r. M^cHenry & that of M^r. Lata—About the time of the decease of the former that is in the year 1757, some seceding Ministers lately arrived from Scotland [began]¹ came into this place, bearing in [their]¹ hand[s]¹ their New Covenant, arallying the people around this as a Standard. About 10 families who had belonged to this Church joined them & formed a small Society called the Plains which is now no more—The spirit of controversy (as usual) coming in with this new System of doctrine infected all Ranks. From the people it proceeded to the priests. The Rev^d. Doct^r. Allison Vice Provost of the College of Philad^a. was engaged to become the Champion of the good old cause. Mr. Gellatly one of the most eminent of the Seceding Ministers took up the gantlet in favour of the covenanted reformation as it was called—These Spiritual gladiators in the summer of the year 1759 Mounted Stages erected for the purpose near the Church. An immense Crowd of Spectators not only from Deep Run but many neighbouring Churches animated their courage & waited anxious the grand event—the contest was continued with various success from Midday till Night—Doctr. Allison being the elder man and a person who feared nor man nor Devil browbeat his adversary, but could not silence or confound him. Each party therefore went away crying Victory & more confirmed in their principles than before—

[To be continued.]

¹ Erased.



INTERIOR OF THE ARCH STREET CHURCH.

THE ARCH STREET CHURCH BUILDING,

ARCH STREET, ABOVE TENTH, PHILADELPHIA.

Fifth Presbyterian Church, 1823-1849.

Arch Street Presbyterian Church, 1850-1903.

BY THE LATE JAMES F. MAGEE.

This edifice was erected and occupied by the Fifth Presbyterian Church, an organization formed in accordance with an order of the Presbytery of Philadelphia, passed April 21st, 1813.

The first place of worship of the congregation was situated on the south side of Locust Street, between Eighth and Ninth, where the Musical Fund Hall now stands. The building was said to have been "a wretched, unsightly building, liable to be blown down by the first storm, in an obscure out-of-the-way place and burdened with a debt exceeding its value."

The first pastor of the church was Rev. James K. Burch, installed July 19th, 1813, resigned and released by Presbytery, November 5th, 1816. Rev. Thomas H. Skinner was then called to the pastorate and was installed December 1st, 1816. He was then a young man twenty-five years of age. The church was weak financially. For some years almost no salary was paid, people not caring to identify themselves with such a weak and struggling congregation.

The young pastor considered that the unsuitable location was the cause of their troubles, and declined a call to a church in New Orleans on condition that another edifice should be built in a better locality. This condition was accepted by the church, a lot on Arch Street above Tenth was purchased, and the corner-stone of the building was laid May 16th, 1822.

On Friday, June 6th, 1823, Poulson's *American Daily Advertiser* contained the following announcement :

"The new Presbyterian Church in Arch street near Tenth, will, with Divine permission, be opened for public worship on Saturday, the 7th inst., at 10 o'clock A. M., with a sermon by the Rev. Dr. Miller of Prince-

ton. After sermon a collection will be made to aid the funds of the church. On Monday, the 9th, at 3½ p. m., there will be a sale of the pews."

That sermon was preached on Saturday. On the next day, Sabbath services were held morning, afternoon, and evening. On Monday, June 9th, 1823, the *American Daily Advertiser* contained an article, of which the following is an abstract :

NEW CHURCH IN ARCH STREET.

For the information of those who may be disposed to purchase pews in this church, it may be important to state a few facts regarding it. The want of a place of worship for members of the Presbyterian church, especially in the northwestern part of the city, induced a number of persons to associate for the purpose of erecting a church. The amount of twenty-seven thousand dollars was raised by contribution in the form of stock, and the object in view has been brought to a successful termination. The church is now ready for use, and the estimate of the cost of the lot and building, including the steeple, an ornamental railing in front, and the walls around the property, together with a fine organ and all the interior decorations, falls short of forty-three thousand dollars. To the extinguishment of the debt, the proceeds of the sales of pews and burial lots will be first applied and then to reimbursement of stockholders. The estimate of the pews at low valuation is forty-five thousand dollars, that of the ground twenty thousand dollars.

The building is situated in a fine and elevated part of the city, to which its steeple will be highly ornamental, exhibiting at one view, in their proper grades, from base to summit the four principal orders of architecture, the Doric, Ionic, Corinthian and Composite, its height being about one hundred and sixty feet. The accommodations possessed by the building are, perhaps, not surpassed by any other of its size. The principal floor contains one hundred and thirty-four large and commodious pews; the gallery, with ample room for an orchestra, fifty-four large pews; the whole interior of the church being well-lighted with ornamental lamps for evening service.

The basement story is occupied by a lecture room capable of containing an audience of six hundred persons, and two large school rooms, one of which is ingeniously arranged for thirteen Sabbath-school classes. A fine room in the tower will accommodate one hundred and fifty worshipers, the fitting up of all of which is included in the estimate. The lot on which the church is erected is 100x150 feet deep.

The Rev. Thomas H. Skinner, with the elders of the Fifth Presbyterian Church, have been invited to occupy the building as a place of worship, subject only in temporal concerns to the Association. They

have accepted this invitation and commenced here yesterday (Sunday) the eighth of June, the worship of that Almighty God under whose auspices this church has been so successfully reared.

Soon after entering the new sanctuary Dr. Skinner began a series of Sabbath evening discourses upon the Sermon on the Mount. Crowds flocked to hear him. The course ran through a year, but the house was filled to the last. After this course was finished he preached a doctrinal series, extending through six months; this attracted so much attention that the house would have been overfull, if its capacity had been three-fold larger. His labors during the remaining years of his ministry were very abundant. The period was marked by scenes of spiritual refreshment and power truly pentecostal.

Dr. Skinner was released from the pastoral charge of the church December 13th, 1832, and died in New York city, February 1st, 1871, having almost completed his eightieth year. On invitation of the pastor and elders of the then Arch Street Church, he had engaged to preach a sermon on his eightieth anniversary, but a few days after the reception of his letter accepting the invitation, came the sad announcement of the death of this venerable servant of Christ.

At the close of Dr. Skinner's pastorate the church numbered six hundred members. Then dissensions arose in the church; it was impossible to unite in a call for a pastor, and a division took place. Rev. George Duffield was called by those remaining in the church, and the Assembly Minutes of 1836 reports the membership as only ninety-two. When the Presbyterian Church divided into New and Old School, the church joined the New School branch.

Dr. Duffield was followed by the Rev. Thomas T. Waterman; then Rev. M. L. R. P. Thompson, the last pastor of the Fifth Church, was installed November 6th, 1844, and released September 15th, 1848. At the close of Mr. Thompson's ministry there were three hundred and fifty members enrolled. Difficulties largely financial arose, resulting in the disbanding of the Fifth Church, the organization of the Arch Street Church as an Old School Church, the sale of the property by the sheriff and purchase of it by the Arch Street Church.

The Arch Street Presbyterian Church was formed on February 6th, 1850, by a Committee of the Presbytery of Philadelphia. The meeting for organization was held in the lecture room of the Seventh or Tabernacle Church, then on Broad Street above Chestnut. Twenty persons, twelve from the Central Church, two from the Sixth Church, one from the Tenth Church, and five from the Third Church of Pittsburgh, were enrolled as members. Two, B. A. Fahnestock and R. W. Poindexter, were elected and installed as ruling elders, and the Rev. Charles Wadsworth, of Troy, New York, was unanimously elected pastor. On the following Sabbath, February 10th, 1850, the congregation met for the first time in the building for public worship. Dr. Boardman preached in the morning, Dr. Lord in the afternoon, and Rev. Charles Wadsworth in the evening. Within two months after that date, four persons united with the church on profession of faith, and one hundred and thirteen by certificate. Most of these had been members of the old Fifth Church. The Sabbath-school was organized February 24th, 1850, and Dr. Wadsworth was installed pastor March 20th, 1850. The church was wonderfully prospered: audiences filled the seats long before the hour of service; benches in the aisles, steps leading to the pulpit, were occupied; people stood in the galleries and in the vestibule, and many went away unable to gain entrance. Pew renters, to secure their seats, were obliged to lock the pews, and as there was at that time no way of reaching the pulpit except through the church, which was very difficult as the crowd was so great, it was necessary to open a trap door in the floor of the pulpit, so that Dr. Wadsworth could enter it from the basement.

An extract from the sermon preached on the tenth anniversary of his installation, gives in his own words the history of the organization of the congregation:

“This church is this day ten years old. Ten winters ago, in a dark and stormy night, four men met privately, and resolved to attempt the establishment of a new Presbyterian church in this neighborhood. Of our prospects at that moment, whether temporal or spiritual, I cannot speak fittingly, and can hardly trust myself to speak at all. Without a congregation, without a church edifice, without revenue or resources,

without the encouraging sanction of other churches, and even without the encouraging sympathy of other individual Christians; and meanwhile, with the preacher's health so enfeebled that a single sermon on the Sabbath was all he could attempt, and even that little hurrying him steadily to the grave; with so little ground for hope, and so much for discouragement, our work was begun; and I do not wonder that wise men mocked us.

"With a reliable congregation all told, of some ten families at most, we took possession of this sanctuary, without means for its purchase, or revenue for its expenses—few, poor, feeble—trusting only in God. The result you all know. This sanctuary has been purchased, repaired, re-furnished; a chapel erected,¹ current expenses met, a parsonage provided—all at a gross expenditure averaging from fifteen to twenty thousand dollars a year; and this day it is our privilege—a privilege enjoyed by few even of the oldest churches in this city or this land—to worship God literally in God's own house, no man having a pecuniary claim against us—our sanctuary, with its furniture and surroundings, wholly only the Lord's."

This parsonage, spoken of by Dr. Wadsworth, was the house which he occupied, No. 1704 Arch Street. It was not owned by the congregation, but was a gift to Dr. Wadsworth, from the people who presented it to him as a substantial testimony of their love.

During Dr. Wadsworth's ministry, five hundred and forty-three persons united with the church. He was released from his charge, April 3d, 1862, to accept the pastoral care of the Calvary Presbyterian Church, in San Francisco. He died in this city as pastor of the Clinton Street Immanuel Presbyterian Church, on Saturday, April 1st, 1882.

On May 17th, 1863, Rev. Nathaniel W. Conkling, D. D., was installed as pastor, and by his ability as a preacher was able to

¹An inspection of the building shortly before demolition showed that the chapel, providing rooms for the Sunday-school and social meetings, had been erected over part of the rear graveyard, and beneath it some, at least, of the graves left undisturbed. To make room for the chapel the apse of the church behind the pulpit had been made more shallow and architecturally modified. A striking triple arch of wood, removed from the apse had been unskillfully erected behind the desk in the lecture-room. The windows and doors in the north wall of the church were also closed up. These changes must greatly have impaired the original beauty of the interior.—Ed.

attract and hold the large congregations that had been drawn to the church. Dr. Conkling resigned February 7th, 1868.

In March, 1868, committees from the Second and Arch Street Churches, after several meetings, prepared and presented to the two churches a "Plan of Union." The Second Church had sold its property, on Seventh street, below Arch, and were holding services, with their pastor, Rev. E. R. Beadle, D. D., in Horticultural Hall. The plan was favorably received, and approved by majorities in each of the churches. Pews were assigned in the Arch Street Church to the members of the Second, and Dr. Beadle preached one Sunday to the united congregations. There was, however, a strong minority in each church opposed to the union, and after a few weeks' discussion, the plan was withdrawn, and the congregations separated.

On November 27th, 1868, Rev. John L. Withrow, D. D., was installed pastor; and the large congregations gathered by Drs. Wadsworth and Conkling continued to attend the services. He resigned September 22d, 1873, having accepted a call to Indianapolis. The membership of the church at this time was 477.

At the reunion of the Old and New School branches of the Presbyterian Church, 1870, the church passed from the Presbytery of Philadelphia, with which it had been connected, to the Presbytery of Philadelphia Central. As a memorial of the reunion the church raised a parsonage fund, and the dwelling house, No. 106 North Nineteenth street, was purchased for the sum of seventeen thousand dollars, and Dr. Withrow occupied it during his pastorate.

As his successor did not wish to occupy it, the trustees, with the approval of the contributors, sold the property for sixteen thousand dollars on November 5th, 1874. and invested the proceeds.

Towards the close of Dr. Withrow's pastorate it was evident that although all the pews were then rented, and the services largely attended, the church had reached the summit of its success, and its decline was only a question of time. Business was beginning to encroach upon the neighborhood, and it was ceasing to be a desirable residence locality.

The Rev. Walter Q. Scott, D. D., called from a professorship in Lafayette College, was installed pastor on February 15th, 1874, and resigned October 1st, 1878. He was an able preacher, but the increasing changes in the vicinity of the church, and the removal of members to distant parts of the city, caused an inevitable decline in the membership, and in the attendance on the church services.

The Rev. John Scott Sands, D. D., was called from the Eighth United Presbyterian Church, of Pittsburgh, of which he had been the pastor for twelve years, and was installed September 19th, 1880. The revised roll of the church at that time had upon it 218 members. The church was harmonious and prosperous; but his health failed, making his removal to Colorado necessary, and his resignation was acquiesced in by the congregation on April 30th, 1890.

The Rev. George P. Wilson, D. D., who had just resigned the pastorate of a Presbyterian Church in Kansas City, Missouri, was installed April 26th, 1891.

The death of older members and the increased changes in the locality seriously weakened the congregation. A statement issued by the Board of Trustees on March 12th, 1894, showed that for the first time in more than twenty years the Board found itself confronted with a deficiency in its income (derived almost wholly from pew rents), and unable to meet current expenses. It became necessary to ask for subscriptions.

This appeal was liberally responded to by the congregation, but deaths and changes continued, and Dr. Wilson being called to another charge, resigned, and was released by Presbytery in April, 1897.

It was felt at this time by many, who for years had carefully watched the course of events, and studied the situation, that the time had come for a decided change; that it would be unkind and unjust to ask any pastor to take up the hopeless task of continuing the church work as heretofore conducted; and that the wiser course would be to consolidate with a neighboring church.

The nearest neighbor was the West Arch Street Church and, after thoughtful consideration by the two churches, committees

prepared a plan of union for their consolidation. This plan was adopted and met with no opposition in the West Arch Street Church, but in Arch Street Church there was a number who, without any financial plans, wished to call another pastor. Contest was made by them in Presbytery and, after a discussion occupying the time of several meetings, Presbytery on June 28th, 1897, by a vote of 61 to 19, authorized the consolidation. On July 25th, 1897, the last sermon in the old church was preached by Rev. Matthew Newkirk, D. D.

In accordance with the order of Presbytery, a congregational meeting of the united church, hereafter to be known as the Arch Street Presbyterian Church, and to worship in the building at Eighteenth and Arch streets, was held in the lecture room on July 19th, 1897. Rev. Mervin J. Eckels, D. D., pastor of the West Arch Street Church, was unanimously elected pastor, and the elders and deacons of the same church were elected additional elders and deacons. On Tuesday evening, October 12th, 1897, Dr. Eckels was installed over the united church.

At the time of consolidation, 250 active members were on the roll of the Arch Street Church; 75 asked for and received letters of dismission, the remaining 175 continued in the united church.

In September the Volunteers of America received permission to hold a two weeks' series of meetings in the old church building. As testing the character of the neighborhood this experiment was watched with interest. Large sign boards announcing the meetings were placed in front of the church, their bands played on the front steps in the evening, but they were able to gather only a small congregation, and after one week's trial, discouraged, they discontinued their services.

Mission services in the chapel of the old church were commenced in September, 1897, under the direction of Mr. H. Mc-Knight Moore. Preaching services were held every Sunday evening, the Sabbath-school and the Christian Endeavor Societies were reorganized, boys' and girls' clubs held weekly meetings, and a weekly mothers' meeting secured a large attendance. Mr. Moore gathered around him a faithful band of teachers. The rooms were repainted and carpeted, the fixed

pews taken out of the lecture room, and the chapel was made attractive. After three years' service, Mr. Moore was succeeded by the Rev. L. L. Overman.

At first it seemed as if a flourishing mission would be established, but, notwithstanding earnest and persistent effort, and the expenditure of at least nine thousand dollars, it became evident that there was really no field for a mission conducted in the only way practicable. It was found, too, that while inquiries were being made for the purchase of the property as a whole, not one offer was made for the church building by itself.

After consideration it was concluded that the only course would be to sell the entire property, close the mission and transfer all the work that could be conserved to the church at Eighteenth and Arch streets. Soon after this conclusion was reached, the John C. Winston Co., publishers, offered one hundred thousand dollars for the entire property, taking an option for a sufficient length of time, to enable the church to secure the condemnation of the graveyard as a burial place, the removal of the bodies interred, and the perfecting of the legal title.¹

Tedious legal proceedings were taken in the Courts of Quarter Sessions and Common Pleas, and the required decrees were obtained.

Authority having been granted to remove the bodies to a plot purchased in Arlington Cemetery, or to other cemeteries, if desired by the lot holders, in February, 1903, the removals took place. Great care was taken, a high board fence prevented the intrusion of the curious public, and due respect was shown to the dead.

Forty-seven bodies were removed by friends to private cemeteries and eighty-eight taken to Arlington Cemetery. Record has been made on the books of this cemetery, so that all possible information can be given when asked for.

Notice having been received that the purchasers would be ready on April 1st for the transfer of the property, arrangements were made to close all the mission services. On Sunday morning, March 8th, the last session of the Sunday-school was held, but few scholars being still in attendance.

¹See "Supplementary Note."

On Sunday evening, March 15th, the last preaching service was conducted by Rev. L. L. Overman. On Tuesday evening, March 24th, the Junior Christian Endeavor Society and Mothers' meeting met for the last time. On Wednesday, April 1st, 1903, the John C. Winston Company received the deed for the old Arch Street Church property, paid the purchase money, one hundred thousand dollars in cash, and took possession of it.¹

By the plan of union and charter, the fund received from the sale of the old church "shall be paid to a proper trust company in the city of Philadelphia," and "shall remain forever intact and inviolate." It "shall not be used for the expenses of the church proper, except when, in the judgment of the Board of Trustees, it shall be found absolutely necessary; when not found absolutely necessary this balance shall be paid annually as a contribution of the corporation to the Committee of Church Extension, Property and Charters of the Presbytery of Philadelphia."

SUPPLEMENTARY NOTE.

BY EMIL ROSENBERGER AND THOMAS W. JOPSON, ESQS.

By Articles of Association, dated the twenty second day of January, 1822, the subscribers, for the purpose of erecting a Presbyterian church in the City of Philadelphia, agreed that Thirty thousand dollars, or more if necessary, be raised by subscription in shares of \$200 each; that Thomas Fitch, Joseph H. Dulles and Thomas B. Darrach be appointed a Committee to receive the moneys and superintend the erection of the church; that the title to the lot to be purchased should be

¹The beauty of the old church was in its proportions and general effect and not in details, and very little that was structural could be saved. Perhaps the only relic of the structure remaining is the fan light over the central door, which is now erected in the hall of the residence of the Editor of the JOURNAL. The organ was sold to a Roman Catholic church near Allentown. The reading desk in the chapel was given to the Rev. H. McKnight Moore. The gas fixtures in the church parlor and the side lights in the chapel were given to the Calvin Memorial Church, West Philadelphia. The chapel corner-stone and contents are to come to The Presbyterian Historical Society, where is also a mahogany pedestal made from the pilasters of the pulpit. Other portions of the pulpit were made into keepsakes for members of the congregation. The marble Bible-rest was also preserved.

vested in William Montgomery, Thomas Fitch and Thomas B. Darrach, in trust for all persons who might become subscribers to such amounts as they might subscribe and pay for and for such other trusts as were in said Articles set forth or should thereafter be declared by a majority of the votes of the subscribers; that when the building should be completed and fit to be used as a place of worship the whole expense should be assessed on the pews by a Committee to be appointed by the Association and that from the proceeds of the sale of the pews, after the payment of the cost of the building, the subscribers were to be reimbursed such amounts by dividends to be made as the pews were sold, the balance to be appropriated to a debt of Five thousand dollars due to Joseph Montgomery by the Fifth Presbyterian Congregation; and when all the subscribers should have received the amounts paid, then the lot of ground and the building thereon, excepting so much as might be made in trust for the purpose of a burial ground, should be transferred to the Fifth Presbyterian Congregation in the City of Philadelphia if the said corporation should then exist and be free of debt and not otherwise, but if said congregation should not then exist or should be in debt, then the Association was to decide to what congregation holding the religious principles of the Westminster Shorter Catechism, the same should belong or be used for the purpose of divine worship; that the church to be erected should not occupy more than 73 feet wide by 100 feet deep and that the residue of the lot to be purchased should be secured in the deed for purposes of burial, the ground so secured as a place for burial to be disposed of agreeably to future regulations; that to the decision of all questions in this Association a majority of the whole number of votes should be requested except on the questions of site and plan of building which required a two-thirds vote of all the subscribers entitled to vote. By two deeds, dated March 23d, 1822, and April 6th, 1822, respectively, and duly recorded, William Montgomery, Thomas Fitch and Thomas B. Darrach acquired title in fee simple, clear of all incumbrances, to a lot of ground on the South side of what was then Mulberry Street but which is now Arch Street, 74 feet 3 inches West of Tenth Street and containing in front 100 feet and in depth 150 feet. These gentlemen then executed a Declaration of Trust, dated June 1st, 1822, and duly recorded, whereby they declared that they held this property in trust as to the Westernmost 90 feet in front by 100 feet in depth as a site for the erection of a Presbyterian church for the subscribers to the Articles of Association above referred to, for such persons who might become pew-holders in the church to be erected and for such other uses as were set forth in said Articles or should thereafter be declared by a majority of the votes of the subscribers, and as to the remaining part or the easternmost 10 feet in front by 100 feet in depth, then widening to 100 feet and continuing further in depth 50 feet "to be and remain forever thereafter as a place for the burial or interment of the dead"; and upon the

further trust, on the completion of the church, to convey the same and the lot on which it is erected, to the Fifth Presbyterian Congregation of the City of Philadelphia, in fee, if it should then exist and be free of debt but if not then to convey the said lot and church to such congregation holding the religious principles of the Westminster Shorter Catechism in fee as a majority of the survivors of the subscribers to the said Articles should direct, to be used for the purpose of divine worship. The Association resolved on October 25th, 1830, to extend the burial ground so as to include the ground on the West side of the Church containing in front 8 feet 4 inches and in depth 100 feet.

Some Twenty-seven thousand dollars having been subscribed, the building was then erected in accordance with the Articles of Association and the Declaration of Trust.

Thomas Fitch and Thomas B. Darrach, the survivors of the trustees, on May 16, 1831, made a mortgage to George Harrison for \$13,000, secured upon the church building and lot of ground on which it was erected. This was located at 84 feet 3 inches West of Tenth Street; front 81 feet 6 inches by 100 feet in depth. The proceeds of this mortgage were appropriated to the payment of debts due by the Association.

The Association becoming further involved, The mortgage was foreclosed and the church building and lot were sold by the Sheriff January 7, 1850 to Frederick A. VanDyke to whom the Sheriff, William Deal, duly made conveyance.

The purchase by Mr. VanDyke was on behalf of a new corporation then proposed and afterwards incorporated, The Arch Street Presbyterian Church in the City of Philadelphia. Prior to the Sheriff's sale a large majority of the pew-owners entered into an agreement for the purchase of the property and they afterwards became pew-owners in the new corporation. The Fifth Presbyterian Church, which had worshipped in the Arch Street edifice, formally relinquished to the Association any claim it had on the building and, being in debt, wound up its affairs and went out of existence.

The Arch Street Presbyterian Church in the City of Philadelphia, holding the religious principles of the Westminster Shorter Catechism, was incorporated May 1, 1850, and nearly all the survivors of the subscribers to the Articles of Association with a large majority of pew-owners and renters became members of the new corporation.

Mr. VanDyke, the purchaser at the sheriff's sale, with his wife, made a deed to The Arch Street Presbyterian Church in the City of Philadelphia, dated May 21st, 1850, and duly recorded.

On June 11th, 1851, the Association, by a resolution, directed Thomas B. Darrach, who was then the sole surviving trustee, to convey to the Arch Street Presbyterian Church, and its successors, so much of the ground reserved for burial purposes as was contained between the east and west lines of the lot then owned by the church extending to the

south line of the burial ground, for the purpose of erecting a Session House and any other church purposes, with the proviso that no building should be so constructed as to interfere with the use of the vaults or burial plots.

Such was the condition of the title when the church resolved to sell the property. The difficulties to be overcome related exclusively to that portion of the ground used for burial purposes. This consisted of a strip of ground 8 feet 4 inches in width on the West side of the church and another strip 10 feet in width on the East side of the church building each extending a depth of 100 feet and the ground in the rear of the church building extending the entire width of the lot by a further depth of 50 feet to the south line of the ground, and they were,

First—That all the trustees were dead.

Second—That the ground was to remain forever as a place for the interment of the dead, and

Third—There was no power of sale.

To overcome the first obstacle, The Arch Street Presbyterian Church believing itself to be and to represent the successors of those having burial rights, on May 10th, 1902, presented its petition to the Court of Common Pleas, No. 4, asking for the appointment of a trustee in place of Thomas B. Darrach, the last surviving trustee. On May 17th, 1902, Judge Robert N. Willson appointed James McKee trustee to hold the title to the burial ground upon the trusts set forth and declared in the deed of June 1, 1822, as above mentioned.

James McKee, so appointed, thereupon presented his petition to the Court of Quarter Sessions stating the above facts and that the congregation had removed therefrom as a place of worship; that the burial ground was then surrounded by buildings used for business purposes, and if the burial ground remained in its then present condition and the church property was sold the burial ground would be surrounded and hemmed in by buildings devoted to business purposes and rendered highly improper as a place for the interment of the dead; that by reason of the growth of the City and the change of the neighborhood from a residential to a business one, the ground had long ago ceased to be desirable as a place for the interment of the dead and that there had been no interments there for many years past; that provision had been made for the removal of the bodies to a cemetery on the outskirts of the City and that proper authority had been given at a meeting of the Board of Trustees of the church for the presentation of the petition, in which the trustee asked the Court to make an order as to notice and after hearing to make a decree for the removal of the remains of the dead from said burial ground to such other place as might be selected by him in conjunction with the trustees of the church or the relatives and friends of the dead, as provided by law. The Court made the order prayed for, directed notice to be given twice a week for three weeks in the *Public*

Ledger and the *Evening Bulletin* and in the *Legal Intelligencer*, and directed the trustee to notify the lot owners and relatives of persons whose bodies were interred in said ground, so far as they were known or could be ascertained. These conditions having been complied with the Court referred the petition to H. S. P. Nichols, Esq., as Examiner and Master. His report, recommending the granting of the prayer of the petitioner, was filed and the decree made by the Court on January 6th, 1903. Thus disappeared the second obstacle.

On January 23d, 1903, the petition of James McKee was presented to the Court of Common Pleas, No. 4, asking for an order of sale of that portion of the ground used for burial purposes, and the Court, on the same day, directed advertisement of notice to all parties to appear on February 16th, 1903, or, in default, the Court might proceed to make a decree in the premises. On March 13th, 1903, nobody appearing in opposition, the Court gave James McKee, trustee, authority to sell to John C. Winston and David Scull that portion of the ground used for burial purposes for fifteen thousand dollars, being the proportionate part of the whole price of one hundred thousand dollars. Prior to this time the bodies of those interred in the burial ground had been removed, either by friends and relatives or the Arlington Cemetery Company to which the contract had been awarded, to other places; those that were not claimed by friends or relatives being removed to the Arlington Cemetery. The trustee made the conveyance, received the purchase money, out of which were paid the cost of removal of the bodies, the expenses of the proceedings, and filed his account which was referred to Mr. Nichols, as auditor, before whom it is now pending.



Ernest Lottner

HENRY SASSAMAN DOTTERER.

1841-1903.

BY PROF. WM. J. HINKE.

Henry Sassaman Dotterer was born in Frederick township, Montgomery County, Pa., on February 16th, 1841. He was descended from a sturdy Pennsylvania German family, whose ancestor, George Philip "Dodderer," came to Pennsylvania before the year 1722. His father, Philip Dotterer, also born in Frederick township, married, on February 2d, 1840, Priscilla Sassaman. This union was blessed with four children, of whom Henry was the oldest. His place of birth was a large stone house, erected by his grandfather, Conrad Dotterer, in 1813, on the road forming the dividing line between New Hanover and Frederick townships, about three miles east of the village of Sumneytown.

The parents of Mr. Dotterer, belonging to the Reformed Church, had the child baptized on May 16th, 1841, by the Rev. Henry S. Bassler, pastor of Keelor's German Reformed congregation, also located in Montgomery County. The sponsors were Henry Gilbert and wife.

During the years 1848-1850 Henry attended the public schools near his home.

On March 22d, 1852, Philip Dotterer and his family moved to Norristown, in the same county, in order that his children might enjoy the advantages of the superior public schools of the borough. He remained in Norristown three years. During this period he attended the Oak Street Public School and in 1853 Treemount Seminary, a noted school for boys, conducted by the Rev. Samuel Aaron. In the fall of 1855 a school of higher grade was opened in the Sunday-school building near Keelor's Reformed Church, first named "Philomathic Institute," but later known as "Frederick Institute." Cyrus F. Guldin was its principal. Henry attended this school for about half a year.

On March 10th, 1856, he began a three years' apprenticeship in the printing office of Dr. E. L. Acker, proprietor of the

Norristown Register, a weekly Democratic newspaper. He had long before chosen this trade, although his parents did not favor his selection, but would have preferred that he follow the trade of carpenter.

From September, 1859, to May, 1860, Henry attended the boarding and day school of John W. Loch. It was known as "De Kalb Institute." In this school a number of young men received their training, who became distinguished in later life. The most prominent were: General John F. Hartranft, afterwards Governor of Pennsylvania; General John Brooke; Admiral Frederick V. McNair; John Fornance, Engineer U. S. Navy, and Captain James Fornance, 13th Infantry, U. S. Army.

On Saturday, April 7th, 1860, Henry was confirmed a member of the Reformed Church of the Ascension, at Norristown, Pa., Rev. P. S. Davis, D. D., being pastor at that time.

In September, 1861, he assumed the principalship of Sandy Hill Secondary School, which he conducted for the remainder of the year.

In the following year Mr. Dotterer went to Philadelphia, where he became clerk in the office of Mr. Charles Burnham, manufacturer of druggists' tinware. After a few years he entered the employ of Wanamaker & Brown, clothiers, at Sixth and Market streets, Philadelphia, as cashier and bookkeeper. This position he soon resigned to take the place of cashier and bookkeeper in the office of Peter Wright & Sons, shippers and importers, Philadelphia. He remained with this firm for eighteen years, acting at the same time as their confidential man, till December 31st, 1882.

Mr. Dotterer was married on June 20th, 1876, to Rebecca S. Shelly, daughter of Dr. A. F. and Elizabeth S. Shelly. The marriage ceremony took place in the old historic Race Street Reformed Church, the pastor, Rev. David Van Horne, D. D., officiating. The only child of this union died in infancy.

In 1883-84 Mr. Dotterer was general manager of the "Empire Company Limited," of New York City.

In 1890-91 he spent nearly a year in Anthony, Kansas, where he was looking after investments of eastern capitalists, when he was recalled to Philadelphia by Mr. William R. Wright, treas-

urer of the city of Philadelphia, to act as his assistant. In 1893, having a great desire to see the World's Fair Exposition and expecting to take up a line of congenial work, he went to Chicago. He was appointed assistant to Mr. Gilbert Shaw, the city's banker, in the office of the city treasurer, holding this place until again recalled to Philadelphia to become cashier and accountant for Smith, Kline & French Co.

When Mr. Sydney L. Wright accepted the treasurership of the National Export Exposition, held in Philadelphia in 1899, Mr. Dotterer became his assistant as auditor of the exposition. During the short existence of the exposition a million and a quarter of money was handled.

For the last three years of his life Mr. Dotterer was assistant treasurer of the Philadelphia Commercial Museums. This position he resigned on December 31st, 1902, to accept the position of private secretary to Governor-elect Samuel W. Pennypacker. But before he could enter upon the duties of his new and important office he was taken ill in December, 1902, and after a short illness passed away on January 10th, 1903.¹

Shortly after his marriage Mr. Dotterer became a member of the First Reformed Church, now located at Tenth and Wallace Streets, Philadelphia. On September 4th, 1882, he was chosen deacon, on March 25th, 1884, elder, and on January 26th, 1885, secretary of the Board of Trustees, which position he held up to the time of his death. He took special pride in writing its record and in preserving all papers that might be of interest to those living in the future. The minutes of the last meeting which he wrote appropriately close the record book. He was deeply interested in the history of the congregation, and at various times took prominent part in historical celebrations. When the Sesqui-Centennial of the Reformed Church was held from September 26-29th, 1897, he read an interesting paper on "Some Persons and Places in Reformed History."² In

¹For the facts contained in this sketch we are indebted to *The Dotterer Family*, edited by Mrs. Henry S. Dotterer, 1605 North Thirteenth Street, Philadelphia. Copies of this book can be secured from her.

²Published in part in *Historical Notes Relating to the Pennsylvania Reformed Church*, Vol. I, p. 65, f.

connection with this celebration an historical exhibit was held, for which Mr. Dotterer gathered many articles of value and interest. He was also one of the managers of the splendid Reformed exhibit, held in the rooms of the Presbyterian Historical Society, during the meeting of the General Assembly in 1901. When this exhibit was repeated, in the fall of the same year, in Heidelberg Reformed Church, during the sessions of the Eastern Synod of the Reformed Church, Mr. Dotterer contributed materially to its success. His last active work was in connection with the celebration of the 175th anniversary of the founding of the First Church, held on October 26th, 1902.

He was a member of "The Historical Society of Pennsylvania," "The Pennsylvania-German Society," "The Pennsylvania Sons of the Revolution," "The Montgomery County Historical Society," and "The Presbyterian Historical Society." Of the latter society he became a member in January, 1901, and was at the same time elected to represent the Reformed Church in its Executive Council.

The favorite pursuit of Mr. Dotterer was history, the local history of the county in which he was born and the history of the Church of which he was an honored member. Most of his researches as a local historian appeared in the successive issues of the *Weekly Item*, a newspaper published in Schwenksville, Pa. The following are the more important articles which he contributed to that paper, beginning with October, 1879, and extending to March, 1886 :—

"Falkner Swamp," "Henry Melchior Muehlenberg," "Doctor John Miller of Frederick Township," "The Grave of Henry Antes," "The Moravian School in Frederick," "Henry Antes," "Gottlieb Mittelberger's Travels Through Pennsylvania, 1750-54," "Early History of Douglas Township," "Jacob Reiff of Salford," "Skippack Reformed Church."

Fortunately, Mr. Dotterer gathered all these articles in a scrap-book, which he deposited in the library of the Historical Society of Pennsylvania, so that his valuable contributions are readily accessible to students.

In the centennial celebration of Montgomery County, held in September, 1884, at Norristown, Pa., Mr. Dotterer acted as a

member of the Committee on Publication. He prepared for the official record,¹ an alphabetical list of exhibits and exhibitors. He also wrote the account of Frederick Township for the *History of Montgomery County*, published in 1884.²

He edited three volumes of a periodical called *The Perkiomen Region*, Philadelphia, September, 1895 to April, 1901. In connection with this publication he did his most enduring work. A prominent historian wrote with reference to these volumes: "In my opinion, in painstaking care and in that kind of research and apt presentation which indicate the true historical instinct, they excel in merit anything of the kind which has heretofore been attempted in Pennsylvania."³

The secret of Mr. Dotterer's success in local history lay in his thorough knowledge of local genealogy. He had gathered a great mass of information about all the more prominent families of Montgomery County, from its earliest settlement to the present day. He had laboriously secured this information from church records, tombstones, family Bibles, county records, wills, and deeds. He even went to Europe to search for the antecedents of the German settlers of Montgomery County. This thorough familiarity with the genealogies of the early settlers he evinced especially in *The Descendants of Jacob Markley, of Skippack, Montgomery County, Pa.*, 1884, and in the *Genealogy of the Dotterer Family*, since published by his widow.

His most important contributions to Reformed Church history, besides those already mentioned, are the following: "Rev. John Philip Boehm, Philadelphia, 1890"; "Whitemarsh Congregation in the Holland Archives," read before the Montgomery County Historical Society, September 23d, 1897, and "The Church at Market Square, Germantown, Philadelphia, 1899."

¹ *The Centennial Celebration of Montgomery County, at Norristown, Pa., September 9-12, 1884.* Edited by F. G. Hobson, Wm. J. Buck, and Henry S. Dotterer, Norristown, Pa., 1884.

² *History of Montgomery County*, by Theodore W. Bean. Philadelphia, 1884. Chap. LV, containing the "History of Frederick Township," pp. 831-853.

³ Governor S. W. Pennypacker in a personal letter to Mr. Dotterer, dated November 5, 1900.

In the interest of history and genealogy Mr. Dotterer, accompanied by his wife, made a trip to Europe, extending from November, 1895, to August, 1896. He visited England, Holland, France, Germany, and Switzerland. Space forbids to tell of all his interesting finds. We can only refer to some of the more important. At Dort, Holland, he found an important list of French galley slaves¹.

At Frankfort-on-the-Main, Germany, he discovered an interesting appeal from the first Reformed colony in Virginia².

At Zurich he found an important letter of Pastorius, describing the founding of Germantown³.

But his most important discovery was made at The Hague, Holland, where he found the whole correspondence between the German Reformed Church of Pennsylvania and the Church of Holland, which had been carefully stored away in the Dutch archives for more than a century, undisturbed by anybody. It will be most appropriate to give the story of this important discovery in Mr. Dotterer's own words :

“On the morning of January 7, 1896, my first visit was made to the archives. Upon arrival at 84 Java Street, Mr. Welter, the caretaker of the General Synod's building and library, showed me to the meeting room of the Synod, where a cheerful fire of English hard coal was radiating a grateful warmth. Upon the table were lying two volumes of manuscripts, marked respectively, *Pennsylvanica* Vol. I, and *Pennsylvanica* A. Beside them was a printed book entitled *Catalogus van het oud Synodaal Archief*, a work of 196 pages, containing the names of the books in the library, and an index to the manuscripts of the old Provincial Archives.

“In a tremor of anticipation, I opened the MS. volumes, which were no other than the much-desired Pennsylvania letters. Since these writings left our far-off shores, one hundred to one hundred and seventy years ago, no Pennsylvanian had seen them ; my hands, nervous with

¹ See *Historical Notes Relating to the Pennsylvania Reformed Church*, Vol. I, pp. 43-47, 63-64, 77-80.

² Published in the original German in *Historical Notes Relating to the Reformed Church*, Vol. 1, pp. 8-10, and in English, by the writer in the *Journal of The Presbyterian Historical Society*, Vol. II, pp. 106-7.

³ Since published from a transcript of the writer in *The Settlement of Germantown, Pennsylvania*, by Hon. Samuel W. Pennypacker, *Proceedings of the Pennsylvania-German Society*, Vol. IX, pp. 133-151.

excitement, were the first to turn the venerable leaves ; my eager eyes the first to scan these precious treasures. Here were messages from beyond the sea, . . . from Dorsius and Boehm, from Weise and Leydich, from Rieger, Schlatter, Stoy, Lischy, Otterbein, and others of the Reformed clergy ; from the Presbyterians, Kennedy and Tennent ; the Lutherans, Brunnholtz and Muehlenberg ; from Chandler of London ; from Dr. and Captain Diemer and merchant Arend Hassert, Jr., Secretary Richard Peters, and Mayer Lawrence, of Philadelphia ; requests, inquiries, and complaints from the churches at Philadelphia, Skippack, Germantown, Tulpehocken, and of Bucks County ; minutes of Coetus, controversial pamphlets, reports of lawsuits, financial statements ; written in German, Dutch, Latin, French, and English ; a wealth of manuscript information bearing upon the general and church history of Pennsylvania nowhere equalled abroad, with the possible exception of London. Besides the two bound volumes, there is a portfolio, containing letters and documents relating to the Church of Pennsylvania ; a bundle of papers concerning foreign churches and persons, among which is a large roll relating to Pennsylvania ; another bundle regarding remittance of funds to the Waldenses and the churches of Lithuania and Pennsylvania ; and account books, entitled *Kapitaal-boekjes*, containing the record of the treasurer of the investment of funds for the benefit of the Pennsylvania and other mission churches¹.

“To examine this great collection was the work of nearly two months.”²

The discovery of these documents was an invaluable service which Mr. Dotterer rendered the Reformed Church, for thereby the long-lost link between the two churches was again recovered. Other Reformed historians have since visited these archives, at Mr. Dotterer's suggestion. Through their labors all the documents at the Hague, bearing on the Pennsylvania Reformed church, were copied or photographed. The most important of them, the Coetus Minutes, have since been published.³

With the help of this new material Mr. Dotterer published the “*Historical Notes Relating to the Pennsylvania Reformed Church*,” Philadelphia, 1900. The last historical studies of Mr.

¹ For a photograph of these records, taken by the writer, see *The Reformed Church in Pennsylvania*, by Rev. J. H. Dubbs, D. D., facing p. 200.

² See *Historical Notes Relating to the Reformed Church*, Vol. I, p. 34 f.

³ See *Minutes and Letters of the Coetus of the German Reformed Congregations in Pennsylvania, 1747-1792*. Philadelphia, 1903.

Dotterer were embodied in a series of short articles, which he contributed in 1902 to *The Gleaner*, the little monthly paper of the First Reformed Church.

Mr. Dotterer died in the midst of plans for future usefulness on January 10th, 1903. The funeral services were held, on January 14th, at his home, 1605 North Thirteenth Street. The services were conducted by his pastor, the Rev. E. F. Wiest, assisted by the Rev. Dr. S. A. Ziegenfuss and the Rev. Dr. James Crawford. Many of his friends were present at the funeral services, to show their love and respect for the departed. He was buried in Laurel Hill Cemetery.

In Mr. Dotterer the Church has lost a faithful member, an enthusiastic and successful student of her history. "As a good friend, honest citizen, and true gentleman he will always remain to those who knew him as one of the best and most satisfying evidences of the worth and beauty of the Christian life."

CHURCH RECORDS IN NEW JERSEY.

BY WILLIAM NELSON.

(Concluded from page 188.)

Harlingen. Reformed (Dutch) Church. Members, 1727 to date; Marriages, 1799 to date.

Hightstown. Baptist Church. Organized 1745; Minutes, Nov. 1, 1745, to 1903 (a break of several years during the Revolution); Baptisms, Nov. 1, 1745-1903 (compiled partly from the Minutes of the Association); Marriages, none; Deaths, partially from 1745.

Hillsborough. Patent of incorporation to (Rev.) Christian Frederick Feerings, Joseph Cornel, Peter Schenck, Earnestus Van Harlingen, John Hogeland, Abraham Van Beuren and John Probasco, as "The Minister, Elders and Deacons of the Reformed Protestant Dutch Church of Hillsborough in the County of Somerset and Province of New Jersey," April 6, 1775.—Liber A B of Commissions, pp. 182-185, in Secretary of State's office, Trenton. See Neshanic (New Shannock).

Holmdel. Reformed (Dutch). Established 1699. The church has no records prior to 1825. Minutes of Consistory, 1835 to date; Minutes of Trustees, 1839 to date; Baptisms, 1825 to date; Marriages, 1826 to date; Deaths, none; Members, 1839 to date.

Hopewell. Baptist Church, organized 1715. Minutes, partial, 1715-1800; Marriages, partial, 1715-1800; Baptisms, partial, 1715-1800; Deaths, partial, 1715-1800. Patent of incorporation to Reverend Isaac Eaton, John Stout, Esq., David Stout, Captain Zebulon Stout, Benjamin Stout, Timothy Titus, Stephen Barton, Abraham Stout and John Hunt, as "The Trustees of the Baptist Congregation in Hopewell," December 5, 1769.—Liber A B of Commissions, pp. 42-48, in Secretary of State's office, Trenton. See *N. J. Archives*, XVIII, 25.

Kingwood. See Amwell.

Kingwood. *Records of the Kingwood Monthly Meeting of Friends, Hunterdon County, New Jersey. Compiled from the minutes and other MSS., beginning in 1744*, by James W. Moore. Flemington, 1900. 8vo. Pp. 42. Minutes, 1744-1781; Marriages, 1744-1836; Baptisms (arranged in alphabetical order of family names), 1732-1836; Burials, 1797-1893 (few); Testimonies concerning deceased members, Friends' Sufferings, Certificates of Removals, 1745-1868, pp. 27-41.

Knowlton. Presbyterian. Session Records, from January 8, 1766, to date, the earliest being in German; Trustees' Records, 1841 to date; Baptisms, June, 1841, to date; Marriages, 1875 to date; Deaths, 1875 to date; Members, Nov. 8, 1828, to date. Earlier records of baptisms, marriages, deaths, and members are understood to be in existence, but

in private hands. There are 121 baptisms recorded in the Session Records, 1769-1776. A record of Baptisms (more than 600) from January 8, 1776, to October 26, 1810, was discovered about 1880 among the papers of a deceased officer of the church; this record is almost entirely in a German hand.

Knowlton. St. James Protestant Episcopal. Records of Wardens and Vestrymen, from April 13, 1789, to date; Baptisms, May 14, 1769, to date; Marriages, 1837 to date; Deaths, 1838 to date; Communicants, 1834 to date.

Lamington. Presbyterian Church. Organized 1740 by the people of Lamintunck, Lebanon, Pepack, Readington, and Bethlehem. Business accounts from 1740; Session Records, 1809 to date, those previous to 1809 having been lost; committee's records, in abbreviated form, 1740-1783, copied from an older book, doubtless destroyed; church incorporated in 1783, when Trustees were elected, whose records, 1783 to date, are intact; Baptismal Records, fragmentary, 1809-1826; 1826-1882, none in possession of the church, but in the family of the pastor during that period, the Rev. W. W. Blauvelt, D. D.; 1882 to date, the church's records are complete; Marriage Records, same as Baptisms; Death Records, same as Baptisms—fragmentary, 1809-1826; full, 1882 to date. Contributors, 1740-1809; Elders and Members, 1809 to date, in *Manual of Lamington Church, Presbytery of Elizabeth, New Jersey* (Somerville, 1890). Sq. 12mo, pp. 48.

Lebanon. Reformed (Dutch). Minutes from 1769; Baptisms, 1768 to date; Members, 1817 to date.

Leighton, formerly Peter's Valley, now Upper Walpack. Reformed (Dutch). See Walpack.

Little Egg Harbor. Friends' Monthly Meeting. Minutes, 1715-1762, 1784-1881; Births and Deaths, 1695-1886. Women's Minutes, 1715-1787, 1817-1876. Original Records in Friends' Library, Philadelphia.

Lower Mansfield. Friends' Preparative Meeting. List of Members, 1831. Original Records in Friends' Library, Philadelphia.

Lower Walpack. See Walpack.

Lyons Farms. Baptist. Proceedings, Baptisms, Marriages, 1769-1801.—*Proceedings New Jersey Historical Society*, Third Series, Vol. I, pp. 162-177; Vol. II, pp. 57-64, 119-130, 158-168. Marriages, 1795-1800.—*New Jersey Archives*, Vol. XXII, pp. 599-604.

Madison. Presbyterian. Session Records, 1795 to date; Trustees' Records, 1757 to date; Baptisms, 1802 to date; Marriages, 1813 to date; Members, 1795 to date. No separate record of deaths, but some memoranda opposite the names on the roll, beginning at a very recent date.

Mahwah. Evangelical Lutheran. The ecclesiastical name was "Rembachtische Evangelische Luthringsche Gemeinde," or "Ramapo Evangelical Lutheran Church." It was also known as the Island Church. The building was at Mahwah, Bergen County, and was used

by the Lutherans and the Reformed Dutch people in the neighborhood. It is understood to have been disbanded nearly one hundred years ago. The earliest church records date back to 1750, and all are in somewhat fragmentary condition, and are in private hands. They were entered in German, and the present writer made a careful transcript and translation in November, 1894. Records of Consistory, from 1769 to 1774; Baptisms, 1750-1791, quite complete; four others thence to 1817; the baptismal register appears to have been quite carefully kept until about 1784.

Maplewood. Tombstone inscriptions (25), 1890. In *New Jersey Historical Society*.

Marlboro (formerly Freehold and Middletown). Reformed (Dutch). Members, 1710-1850; Marriages, 1736-1851; Baptisms, 1709-1851; Consistories, 1710-1851. Copy in *Holland Society of New York*.

Metuchen. Presbyterian. Minutes, etc., begin 1784.

Middlesex County Clerk's Marriage Records, 1795-1800.—*New Jersey Archives*, Vol. XXII, pp. 629-642.

Middletown. Baptist Church, organized 1688. Minutes, 1711 to date, with some gaps; Baptisms, 1712 to date; Marriages, none; Deaths, none. Some of the original records are in the possession of the church, and others, with a copy of the church records, in private hands in New York.

Middletown. Christ Protestant Episcopal. This church was founded in 1702, but for one hundred and fifty years was connected with Christ Church, Shrewsbury. In 1854 it began a separate existence, and its records of baptisms, marriages, deaths, and communicants date only from that year.

Middletown. Reformed (Dutch). See Marlboro.

Middletown, Richland, Solebury, Wrightstown, and Quakertown. Friends' Meetings, 1680-1870. Copy (all in one volume) in *Genealogical Society of Pennsylvania*.

Middletown. Tombstone inscriptions (44) from Hendrickson graveyard, 1862. In *New Jersey Historical Society*.

Millstone. Reformed (Dutch). Baptisms, 1767 to date. Officers, 1776-1866; Members, 1766-1866. In *Historical Discourse on the Centennial Anniversary*, by the Rev. Edward Tanjore Corwin. New York, 1866, pp. 93-113. Some loose books and papers, not arranged or classified, are deposited in the Gardner A. Sage Library, New Brunswick.

Minisink. Reformed (Dutch). Minutes of Consistory, 1785 to date; Baptisms, 1817 to date; Marriages, 1817 to date; Deaths, 1817 to date; Members, 1817 to date.

Monmouth County Presbyterians. Patent of incorporation to John Little, junior, Christopher Longstreet, Jonathan Forman, Esqr., John Anderson, Esqr., James Robinson, John Henderson, Stephen Pangborne, Esqr., Robert Imlay and Tobias Polhemus, as "The Trustees of the Presbyterian Church of Monmouth County," February 21, 1749-50.

Liber C2 of Commissions, pp. 190-195, in Secretary of State's office, Trenton. See *New Jersey Archives*, Vol. XVI, p. 221.

Monmouth County. Tombstone Inscriptions: Presbyterian Burying Ground, Middletown; Hendrickson Burying Ground, Middletown; Tallman Burying Ground on Pumpkin Point, Shrewsbury; Baptist Church Burying Ground, Middletown; Topanemus Burying Ground, Marlboro; Christ Church (Episcopal) Graveyard, Middletown; Golden Burying Ground, Middletown; the Ancient Lippit or Taylor Burying Ground, Middletown; the Hartshorne Burying Ground, Middletown—in the *Town Book of Old Middletown*, Freehold, 1883. 8vo. Pp. 39-53; *The Quaker Records of Shrewsbury, 1674-1731*, pp. 55-66; some baptisms, 1650-1738, pp. 66-70. See Middletown.

Montague. Reformed Dutch. Consistory Records, from 1785 to date; Baptisms, 1817 to date; Marriages, 1817 to date; Deaths, 1818 to date; Members, 1816 to date. The church also has a record of twenty-one members received prior to 1816, with no dates attached.

Montville. Reformed (Dutch). Marriages, 1826-1873; Baptisms, 1786-1870. Copy in Holland Society of New York.

Morristown. *Record of the First Presbyterian Church of Morristown. History and Records of the Trustees and Session, 1742-1882*, pp. 240, 192, 168. *Combined Registers, of Births, Marriages, Deaths, and Communicants, 1742-1885*, pp. 328. Morristown, 1881-1885. Large 8vo.

Morristown. Baptist Church, organized 1752. Minutes, sparse to 1800; Baptisms, sparse to 1800; Marriages, none; Deaths, occasional.

Morristown. *Bill of Mortality, being a register of all the deaths in the Presbyterian and Baptist congregations, 1768-1806*. Morristown, 1806. 8vo. Pp. 112 (actually 116).

Mt. Bethel. Baptist Church, organized 1767. Minutes of Trustees, two volumes; the other records are understood to have been carried away by a former pastor prior to 1870.

Mount Holly. Friends' Monthly Meeting. Minutes, 1776-1793, 1827-1828; Marriages, 1753-1827; Births and Deaths, 1721-1828. Women's Minutes, 1815-1821. Preparative Meeting, List of Members, 1831. Original Records in Friends' Library, Philadelphia. See also Burlington, Mount Holly, and Quakertown.

Mount Holly. St. Andrew's (Protestant Episcopal). Patent of incorporation to the Rev. Colin Campbell, Thomas Budd, John Munrow, Esq., John Clark, Thomas Reynolds, Samuel Woolston, William Woolston, Thomas Cooper, Daniel Jones, junior, John Budd, William Budd, William Budd, junior, of New Hanover, Daniel Toy, James Dobbins, senior, and John Goldin, as "The Minister, Church Wardens and Vestry Men of the church of St. Andrew in Mount Holly," October 28, 1765.—Liber AAA of Commissions, p. 405, in Secretary of State's office, Trenton.

Mount Olive. Baptist. Session Records, 1775 to date; Baptisms,

1775 to date ; Marriages, none ; Deaths, 1775 to date ; Members, 1775 to date. The first record, June 17, 1775, speaks of the old record (from 1753?) being "full and considerably shattered," hence a new record begun.

Musconetcong. See Amwell.

Navasink. Reformed (Dutch). See Marlboro.

Newark. First Presbyterian Church. A copy of the charter, June 7, 1753, is printed in the *Minutes of the Synod of New Jersey for 1903*. See *New Jersey Archives*, Vol. XVI, p. 429. Minutes, etc., 1781 to date. Registers of Members, Baptisms, Marriages, and Deaths, 1850 to date.

Newark. Trinity Church (Protestant Episcopal). Patent to (Rev.) Edward Vaughan, John Schuyler, Josiah Ogden, George Lurting, David Ogden, John Ludlow, David Ogden, junior, William Kingsland, William Turner, George Vrelandt, Daniel Peirson, Roger Kingsland and Emanuel Cocker, and the rest of the congregation of the Church inhabitants of Newark, Second River, New Barbadoes Neck, and Acquachnong, as "The Rector, Church Wardens, and Vestrymen of Trinity Church at Newark," February 4, 1745.—Liber C2 of Commissions, pp. 105-110, in Secretary of State's office, Trenton.

On petition from the Rector, Church Wardens and major part of the Vestrymen of Trinity Church, the former patent of incorporation was revoked and annulled, and a new charter granted to Isaac Brown (Rector), John Schuyler, Josiah Ogden, David Ogden, John Ludlow, David Ogden, junior, William Kingsland, William Turner, George Vrelandt, Daniel Pierson, Roger Kingsland, Emanuel Cocker and Richard Broadberry and the rest of the congregation of the church, inhabitants of Newark, Second River, New Barbadoes Neck and Acquachnong by the name and stile of "The Rector, Church Wardens and Vestry Men of Trinity Church at Newark," February 10, 1746-7.—Liber C2 of Commissions, pp. 142-149, in Secretary of State's office, at Trenton. Printed in *The Days of Old. A Centennial Discourse delivered in Trinity Church, Newark, N. J., February 22, 1846*, by Matthew H. Henderson, M. A., Rector, Newark, 1846, pp. 47-53. The regular registers of the church have been preserved since 1806. Tombstone inscriptions (about 215) and copy of register of deaths. In New Jersey Historical Society.

Newark. Tombstone Inscriptions in Burying Grounds in Newark and vicinity, copied very carefully in 1847 by Dr. John S. Condit, and bound up in one volume, pp. 218. In N. J. Historical Society.

Newark. List of Deaths, from the *Centinel of Freedom*, Newark, 1796-1810.—*Proceedings New Jersey Historical Society*, Third Series, Vol. I, pp. 17-31.

New Brunswick. Christ Church (Protestant Episcopal). Patent of incorporation to (Rev.) Robert McKean, Edward Antill, Peter Campbell, William Mercer, Francis Costigin, Samuel Campbell, Brook Farmer, William Harrison, Francis Brasier, Philip French, Anthony White,

Paul Miller, Joseph Vickars, Patrick Riley and Bernardus Legrange, and the rest of the communicants and members of Christ Church in the city of New Brunswick, as "The Rector, Church Wardens and Vestrymen of Christ Church in New Brunswick," November 2, 1761.—Liber C2 of Commissions, pp. 244-252, in the Secretary of State's office, Trenton. The original charter was lost during the Revolution. An abstract is printed in *A Record of Christ Church, New-Brunswick, Diocese of New-Jersey*, by the Rev. Alfred Stubbs, Rector of the Parish, New York, 1850, pp. 51-52. See *New Jersey Archives*, XVII, p. 206. Marriage Records, 1758-1778.—*N. J. Archives*, XXII, pp. 620-624.

New Brunswick. Reformed (Dutch). Baptisms, 1717 to date; Officers and Members, 1717 to date; Marriages, 1794 to date; early consistorial records quite imperfect; Officers and Members, 1717-1867, printed in the Rev. Dr. Richard H. Steele's "Historical Discourse at the 150th anniversary of the church," New Brunswick, 1867, pp. 206-223. Marriages, 1794-1900.—*N. J. Archives*, XXII, pp. 625-628. The charter of the five churches—Raritan, North Branch, New Brunswick, Six Mile Run, and Millstone—dated June 7, 1753, is printed in *Historical Discourse delivered at the celebration of the One Hundred and Fiftieth Anniversary of the First Reformed Dutch Church, New Brunswick, N. J., October 1, 1861*, by Richard H. Steele, D. D., Pastor of the church, New Brunswick, 1867, pp. 199-202; also in *Forty Years at Raritan. Eight Memorial Sermons, with Notes for a History of the Reformed Dutch Churches in Somerset County, N. J.*, by Abraham Messler, D. D., Pastor of the Church at Raritan, New York, 1873, pp. 318-323. See also *N. J. Archives*, XVI, pp. 386, 429.

New Brunswick. First Presbyterian. "Minutes from 1784 have been kept with great regularity." Registers of Marriages, Baptisms and Deaths, not so full.

New Germantown. Zion Evangelical Lutheran. Minutes, 1749, and 1767 to date; other records and registers, 1767 to date. The original charter, 1767, is preserved by the church; printed nearly in full in *Our Home*, Somerville, 1873, pp. 120-121. *Records of the Corporation of Zion in New Germantown in West Jersey. Births and Baptisms*. Contributed by Ben Van D. Fisher.—*N. Y. Gen. and Bio. Record*, XXXI to XXXIV. (1900-1903.) Full and exact transcripts from the records.

Neshanic. Reformed (Dutch). Minutes, from 1757; Baptisms, from 1760; Marriages, from 1760. Patent of incorporation to (Rev.) Johannes Martinus Van Harlingen, Philip Van Artsdalen, Cornelius Sebring, Martinus Hooglandt, Joshua Coshun, John Verbryk and John Van Dyck, the present Minister, Elders and Deacons, and all such as now are or hereafter shall be admitted members of said Reformed Protestant Dutch Church of New Shannick, as "The Ministers, Elders and Deacons of the Reformed Protestant Dutch Church of New Shannick in Hillsborough in the County of Somerset and Province of New

Jersey," April 6, 1775.—Liber AB of Commissions, pp. 178-181, in Secretary of State's office, Trenton. See Hillsborough.

New Providence. Presbyterian. Session Records from 1737 to date; Trustees' Records, 1756 to date; Baptisms, 1827 to date; Marriages and deaths, none. No attempt was made in the earlier books to keep sessional records separate from the records of parish meetings. The secular business of the congregation was transacted in the earlier years in parish meetings instead of by trustees. It has never been the practice of this church to preserve a record of deaths or marriages.

Newton, Sussex County. Christ's Church. Patent of incorporation to (Rev.) Uzal Ogden, junior, Nathaniel Pettit, Archibald Stewart, Edward Pigot, William Hall, Nathan Armstrong, Amos Pettit, John Pettit, Charles Pettit, Thomas Anderson, John B. Scot, James Shaw, and other inhabitants of New Town in the county of Sussex with the rest of the inhabitants of Newtown in communion with the Church of England, as "The Rector, Church Wardens and Vestrymen of Christ's Church at New Town, in the county of Sussex and province of New Jersey," A. D. 1774. (No month nor day.)—Liber AB of Commissions, pp. 159-167, in the Secretary of State's office, Trenton. Original, dated August 15, 1774, in possession of the church. Church records: Trustees' minutes, from 1827; Baptisms, from 1820; Marriages, from 1821; Deaths, from 1843; Communicants, 1824 to date.

Newton, Camden County. Friends' records of Marriages at Burlington, Salem, Newton (now in Camden county), Haddonfield, Chester (Moorestown), Evesham, and Woodbury Creek—particularly of members of Newton families—are given in *Sketches of the First Immigrant Settlers of Newton Township, Old Gloucester County, West New Jersey*, by John Clement, Camden, 1877, pp. 387-411. See Haddonfield.

North Branch. Reformed (Dutch). See Readington.

Northfield. Baptist Church, organized 1788. The early registers of Marriages, Baptisms and Deaths were not kept in the Church Book, but in the private records of the different pastors, who carried them away when they left.

Old Springfield. Friends' Preparative Meeting. List of Members, 1831. Original Records in Friends' Library, Philadelphia.

Orange. First Presbyterian. Some fragmentary manuscript records kept by the Rev. Caleb Smith, 1756-1762, and by the Rev. Jedidiah Chapman, 1766-1784, and preserved in private hands, give lists of members in 1756, and 1756-1762, 1766-1783; Baptisms, 1766-1784. In *History of the Oranges*, by Stephen Wickes, M. D., Newark, 1892, pp. 149-153, 206-210.

Orange. Tombstone Inscriptions from the public cemetery, 1847; pp. 154. In N. J. Historical Society.

Paramus. Reformed (Dutch). Members, 1799 to date; Baptisms, 1740 to date; Marriages, 1799 to date. Copy of the record of Members, 1799;

and Baptisms, 1740-1850, in Holland Society of New York. Marriages, 1799-1801.—*N. J. Archives*, XXII, pp. 549-551.

Passaic. Reformed (Dutch), formerly the Acquackanonk. Members, 1726 to date; Marriages, 1725 to date; Baptisms, 1692 to date; Consistories, 1694 to date. A copy of these records to 1816 is in the Holland Society of New York. The earlier records of members and baptisms were kept in the Hackensack church. The records have been published in part in *The Church Tablet*, a periodical issued by the pastor, beginning with Vol. I, No. 10, October, 1896.

Paterson. *History of the Old Dutch Church at Totowa* (now the First Reformed), *Paterson, New Jersey, 1755-1827*. By William Nelson. *Baptismal Register (in the original Dutch), 1756-1808*. 8vo. Pp. 170.

Paterson. Second Reformed. *The Pastor and the Church*, etc. New York, 1896. 8vo. Pp. 172, xxiii. Communicants, pp. 23; Baptisms, pp. 23; Marriages, pp. 22. The registers are given in substance, from 1827, when the church was organized.

Paterson. *The First Presbyterian Church of Paterson, New Jersey*. I. *Minutes of the Board of Trustees, 1813-1891*. II. *Miscellaneous Documents*. III. *Minutes of the Session, 1813-1892*. Compiled and edited, with notes, by William Nelson. Paterson, N. J. 1893. 8vo. Pp. vi, 456; Index, pp. 457-482. The records of baptisms, marriages, deaths, and communicants of this church have been for the most part well kept and carefully preserved; but some of the marriage records were carried off by a former pastor (who performed the marriage ceremony), and are in a Western Historical Society.

Peapack (or Pepack). See Lamington.

Pemberton. Baptist Church, organized, 1764. Records prior to 1800 burned.

Penn's Neck. Swedish Lutheran Church Records. Copy in Genealogical Society of Pennsylvania.

Perseppeny. Reformed (Dutch). See Montville.

Perth Amboy. Friends' Records. See Rahway.

Perth Amboy. St. Peter's Protestant Episcopal. Established perhaps before 1700; chartered, 1718; church site donated, 1719; church erected, 1720-1721. Vestry minutes, 1721-1774, 1782 to date. Considerable early records of minutes, etc. Patent of incorporation to Thomas Gordon, George Willocks, William Eier, John Barclay, James Alexander, and John Stevens, and the rest of the inhabitants of said town of Perth Amboy in communion with the Church of England, as "The Church Wardens and Vestry of St. Peter's Church in Perth Amboy," July 30, 1718.—Liber C2 of Commissions, pp. 15-21, in Secretary of State's office, Trenton.

Perth Amboy. Tombstone inscriptions (66) prior to 1800. In New Jersey Historical Society.

Peter's Valley. See Leighton.

Pilesgrove. Friends' Monthly Meeting. Minutes, 1827-1830; Births and Deaths, 1756-1829. Women's Minutes, 1828-1830. Original records in Friends' Library, Philadelphia.

Piscataway. Baptist Church, organized 1689. Minutes, 1781-1800; Baptisms, 1781-1800; Marriages, none; Deaths, occasional.

Piscataway. Seventh Day Baptist. Records begin 1705, very imperfect. Marriage Records, 1745-1776.—*New Jersey Archives*, XXII, 643-647. These records were found a few years ago in Western Pennsylvania, and a copy made, from which they have been published as above.

Piscataway. License to John Borrowe, Henry Prince (and four others), inhabitants of the town of Piscataway, in the county of Middlesex, communicants of the Church of England, to erect a Church of England, November 10, 1712.—*Liber AAA of Commissions*, p. 139, in Secretary of State's office, Trenton.

Piscataway. St. James's Protestant Episcopal. The old records were destroyed by fire many years ago. The present Church book dates from 1825.

Piscataway. Abstracts from Town Book Register of Births, 1663-1793. Published (in alphabetical order of surnames), in *New Jersey Historical Society Proceedings, Third Series, II*, 73-80, 168-176; *III*, 10-18.

Piscataway. Tombstone inscriptions (80) of dates prior to 1800, copied in 1849. In *New Jersey Historical Society*.

Pittsgrove. Presbyterian. Organized April 30, 1741, as the Pilesgrove Presbyterian Church. Minutes from 1741, somewhat fragmentary.

Pittsgrove. Baptist Church. About 1741, but not formally organized until May 15, 1771. Minutes from 1771, quite imperfect.

Plainfield. Friends' Monthly Meeting. See Rahway.

Pluckemin. Tombstone inscriptions (26) in the old burying ground; copied in 1892. In *New Jersey Historical Society*.

Pluckemin. Epitaphs (20) from Lutheran burying ground, with notes. In *New Jersey Historical Society*.

Pompton. Reformed (Dutch). Some tombstone data of this church are published in *New Jersey Historical Society Proceedings, Third Series, II*, 23-24.

Pompton Plains. Reformed (Dutch). Members, 1737 to date; Baptisms, 1734 to date; Marriages, 1736 to date. Members, 1737; Marriages, 1736-1809; Baptisms, 1734-1871. Copy in Holland Society of New York.

Preakness. Reformed (Dutch). Baptisms, 1831-1902; Marriages, 1842-1902; Deaths, 1837-1902, and tombstone inscriptions in neighboring burying grounds. In *Preakness and the Preakness Reformed Church, Passaic County, New Jersey. A History. 1696-1902. With Genealogical Notes, the Records of the Church, and Tombstone Inscriptions*, by George Warne Labaw, pastor of the church, New York, 1902. 8vo. Pp. 252-315.

Princeton. First Presbyterian. Session records, 1805 to date, some earlier dates, scattering; Trustees' Records, 1760 to date; Baptisms, 1847 to date; Marriages, 1848 to date; Deaths, 1800 to date; Members, 1795 to date.

Quakertown. Friends' Monthly Meeting. See Burlington, Mt. Holly, and Quakertown.

Quakertown. Friends' Meeting, 1713-1870. Copy in Genealogical Society of Pennsylvania. See Middletown.

Rahway and Plainfield Monthly Meeting of Friends (formerly held at Amboy and Woodbridge). Marriage records, 1687-1825.—*New York Genealogical and Biographical Record*, VIII, pp. 179-181; IX, 28-37. Births, 1705-1793.—*Ibid*, IX, 64-71, 174-180; X, 20-23, 139-143; XI, 42-46. Copy, 1687-1871, in Genealogical Society of Pennsylvania.

Readington (formerly North Branch). Reformed (Dutch). Minutes, 1719 to date; Members, 1721 to date; Baptisms, 1721 to date. Consistories, 1719-1881; Members, 1721-1881, in the *History of the Reformed Church, at Readington, N. J., 1719-1881*, by the Rev. Henry P. Thompson, New York, 1882, pp. 95-132.

Readington. Presbyterian. See Lamington.

Richland. Friends' Meeting. See Middletown, Richland, etc.

Ringoes. St. Andrew's church. See Amwell.

Rockaway (Morris County). Presbyterian. Elders, 1758-1878; Trustees, 1787-1878; Members, 1758-1878. In *Historical Manual of the Rockaway Presbyterian Church, compiled by the Pastor, the Rev. D. E. Platter*, Trenton, N. J., 1880, pp. 27-55.

Saddle River. Zion's Evangelical Lutheran. Church minutes from 1800 to date; Communicants, 1776 to date; Baptisms, 1772 to date; Marriages, 1820 to date; Deaths, 1820 to date.

Salem. First Baptist Church, organized 1755. Minutes, sparse to 1800; Baptisms, sparse to 1800; Marriages, none before 1800; Deaths, occasional, 1765 to date.

Salem. Friends' Monthly Meeting. Minutes, 1676-1854; Births and Deaths, 1686-1886. Women's Minutes, 1682-1835. Original Records in Friends' Library, Philadelphia. Copy (1676-1858) in Genealogical Society of Pennsylvania.

Salem County. Friends' Records Quarterly Meeting, Women's Minutes. See Gloucester, Salem, and Cape May.

Schraalenburgh. Reformed (Dutch). Records of Baptisms, Marriages, Communicants, and Officers, 1724-1801.—*Collections Holland Society*, Vol. II, New York, 1891. 8vo, pp. 387. Marriages, 1724-1801, in alphabetical order.—*N. J. Archives*, XXII, 515-552.

Scotch Plains. Baptist Church, organized 1747. Minutes, September, 1747, to date; Baptisms, September, 1747, to date; Marriages, very few; Deaths, none, except an occasional note of death of some prominent

member of the church. Marriages, 1758-1761.—*N. J. Archives*, XXII, 647-649.

Second River. Reformed (Dutch). See Belleville.

Shrewsbury. Christ Church (Protestant Episcopal). Patent of incorporation to William Leeds, Henry Leonard, John Throckmorton, Samuel Osborn, Thomas Morford, James Hutchins, Jeremiah Stilwell, John Redford, Jacob Dennis, Paul Hill, Benjamin Cooper, Pontius Stelle, Samuel Pintard, Anthony Pintard, Josiah Holmes, and the rest of the inhabitants of the town of Shrewsbury and Middletown in communion with the Church of England, as "The Minister, Church Wardens, and Vestry of Christ's Church in the town of Shrewsbury," June 3, 1738.—Liber C2 of Commissions, pp. 150-154, in Secretary of State's Office, Trenton. Minutes, Vol. I, May 1st, 1747-March 15th, 1854; Vol. II, 1854, to date. Parish Register, Vol. I, Baptisms, January 6, 1733-1824; Marriages, February 2, 1734-1824; Burials, September 8, 1734-1824; Vol. II, 1824, to date. This church originally included St. Peter's, Freehold, and the records cover all parts of the then county of Monmouth—Allentown, Freehold, Middletown Point (*i. e.* Matawan), Amboy, Cranbury, and Brunswick, besides points in what is now known as Ocean county. The minutes commence with this entry: "May 1st, 1747, at a meeting of the Vestry for the county of Monmouth." On the fly leaf of the Parish Register is inscribed: "Record Book of the Episcopal Churches in Monmouth County, New Jersey, From 1733." Communicants, 1841 to date.

Shrewsbury. Friends' Monthly Meeting. Births, 1641-1869; Marriages, 1674-1853; Deaths, 1666-1876. Copy in Genealogical Society of Pennsylvania.

Shrewsbury. Friends' Records. Marriages, and Births, 1674 to date; Minutes, 1735 to date. See Monmouth County.

Shrewsbury. *Inscriptions on Gravestones. Taken from the Rumsen Burying Ground, Shrewsbury, N. J.* By Rev. William White Hance.—*N. Y. Genealogical and Biographical Record*, XXXIV. (1903.) Substance of inscriptions.

Shrewsbury. Presbyterian. Session Records, 1785-1808, 1821 to date; Minutes of Trustees, 1824 to date, with sundry omissions in the earlier years; Baptisms, 1786 to date; Marriages, 1852 to date; Deaths, 1852 to date; Members, 1785 to date. No minutes before 1821. The various clergymen seem to have considered the marriage records their private property, and carried them away on leaving the church.

Six-Mile-Run. Reformed (Dutch). Baptisms, 1743-1805. Original records deposited in the Gardner A. Sage Library, New Brunswick.

Solebury. Friends' Meeting. See Middletown, Richland, etc.

Somerville (formerly Raritan). Reformed (Dutch). Minutes, 1699, and from 1721 to date; Members, 1699 to date; Baptisms, 1699 to date; Marriages, 1700 to date.

South Plainfield (originally Samptown). Baptist Church. Organized, 1792. Minutes, 1792-1903, excepting 1800 to 1803, which were lost; Baptisms, 1793-1903; Deaths, 1801-1903; Marriages, no records kept by the church, but by the pastors as their private property.

Spotswood. St. Peter's. Patent of incorporation to Reverend William Ayres, the Right Honorable David Carnegie, Esquire, commonly called Lord Rosehill, John Lewis Johnson, Frederick Bucklew, John Rue, Thomas Newton, John Beclay, junior, Joseph Perrine, James Rue, David Stout, Samuel Neilson, Richard Lott, James Abrahams, and John Perrine, and the rest of the inhabitants of Spotswood, in connection with the Church of England, as "Minister, Church Wardens and Vestry of Saint Peter's Church in the town of Spotswood," November 23, 1773.—Liber AB of Commissions, pp. 143-153, in Secretary of State's office, Trenton.

Springfield (Union County). Presbyterian. Session Records from 1802 to date; Records of Trustees, 1824 to date; Baptisms, 1818 to date; Marriages, 1818 to date; Deaths 1818-1828; Members, 1802 to date, with some notes of deaths and dismissions. Township Records of Marriages, Births and Deaths, 1842 to 1860, or later, in keeping of the Town Clerk.

Springfield. Inscriptions (340) from stones standing in 1901 in the second cemetery west of the church. In New Jersey Historical Society.

Succasunna. Inscriptions (162) from Succasunna graveyard, 1855. In New Jersey Historical Society.

Swedesboro. Lutheran. Patent of incorporation to John Wiksew, Thomas Denny, John Denny, Lawrence Lock, John Lock, John Rambo, James Steelman, John Helme, and Benjamin Rambo, and the rest of the communicants in said church as "The Rector, Church Wardens and Vestrymen of the Swedish Evangelical Lutheran Church in the town of Sweedsborough near Raccoon Creek," A. D. 1765.—Liber AAA of Commissions, pp. 420-5, in Secretary of State's office, Trenton.

Swedesboro. Trinity Church (originally Swedish Evangelical Lutheran, now Protestant Episcopal, in the Diocese of New Jersey). Baptisms, 1713-1815; Marriages, 1714-1814; Burials, 1713-1814; also later records. Copy in Genealogical Society of Pennsylvania.

Tennent. Old Tennent (Presbyterian). Minutes of Session mostly destroyed by fire in 1869; a few scanty records prior to that date have been gathered up; Members, scattering but extensive records up to 1869; thence to date; Baptisms, 1731-1778, 1784-1817, 1873 to date; Marriages, a few scattering records to 1869; thence to date; Deaths, most of the records from 1708 to date; many genealogical notes are being gathered by the pastor, the Rev. Frank R. Symmes. Baptismal Records, 1735-1760, and early burials in neighboring cemeteries, in *History of the Old Tennent Church, with Biographical Sketches of its Pastors*, written by the Rev. Frank R. Symmes, Fifteenth Pastor, Freehold, 1897 8vo, pp. 118-143.

Trenton. First Presbyterian. Organized, 1712; Church built, 1726; rebuilt 1805, and again in 1839. From the very interesting and valuable *History of the Presbyterian Church in Trenton*, by the former pastor, the Rev. Dr. John Hall, it appears that the early records were destroyed. In view of the inaccuracies and errors which gradually crept into the Register of the Church in times past, the session of the Church in 1841 resolved to revise the Register, correct it as far as the information to be obtained on the most careful inquiry might render it possible, and to transcribe it when corrected in a new book, which was done in the year 1842. The first name on the first page of the Register of Communicants is under date of 1806. The records in the possession of the church are as follows: Minutes of Trustees, from 1757 to date; Session Records, 1806 to date; Baptisms, 1806 to date; Marriages, 1806 to date; Deaths, 1806 to date; Members, 1806 to date. List of Pastors, 1736-1904; Elders, 1760-1904; Deacons, 1771-1904; Trustees, 1756-1904; Communicants, at the end of 1903; Pew Holders, at the end of 1903, and other data,—in a very beautifully-printed *Manual of the Religious Society or Congregation of Christians, usually known as the First Presbyterian Church of Trenton, New Jersey*, Trenton, 1903, pp. 9-29.

Upper Evesham. Friends' Monthly Meeting. Minutes, 1794-1836; Births and deaths, 1693-1882; Women's Minutes, 1794-1857. Original records in Friends' Library, Philadelphia.

Upper Springfield. Friends' Monthly Meeting. Minutes, 1783-1844; Marriages, 1783-1830; Births and Deaths, 1717-1833; List of Members, 1783. Women's Minutes, 1783-1828. Original Records in Friends' Library, Philadelphia. Records, 1785-1827. Copy in Genealogical Society of Pennsylvania.

Upper Walpack. See Walpack.

Walpack. Reformed Dutch, organized 1737. The legal and ecclesiastical title is "The Church of Walpack," and comprises under one charter four separate churches, each having a pastor of its own. Two of these churches, one at Dingmans Ferry, Pa., and the other in Leighton, New Jersey, formerly Peter's Valley, New Jersey, comprise what is now designated as the Upper Walpack Reformed Congregation. Two other churches, one at Bushkill, Pa., and the other in Flatbrookville, New Jersey, comprise what is now designated as the Lower Walpack Congregation. The separation of the Upper and Lower Walpack churches under separate pastors occurred in 1855. The recent church records were burned in a fire in Flatbrookville, in the autumn of 1902. The early records, to a comparatively recent date, comprise Minutes of Consistory, Baptisms, Marriages, and Members, from 1741. See *Historical Discourse*, by S. W. Mills, Ellenville, N. Y., 1874.

Walpack Township, Sussex County. Old Dutch Church. Baptisms and Marriages, 1741-1810. Copy in Genealogical Society of Pennsylvania.

Wantage. First Baptist Church, organized 1756. All the records prior to 1850 were lost some years ago. The church keeps no records of marriages, such records having been kept by the several pastors as their private property.

Wantage. Second Baptist Church, organized 1798. No records prior to 1800, and few since.

Washington. First Presbyterian. Minutes of Session, 1846 to date; Minutes of Trustees, 1787 to date; Baptisms, 1851 to date; Deaths, 1861 to date; Marriages, 1851 to date; Members, 1831 to date.

Westfield. Presbyterian Church. Members, Baptisms, Marriages, and Deaths, nearly complete, from 1759 to date. Copy also in private hands in Westfield. The records prior to 1759 were burned by a young man to destroy a record of discipline against him. A complete history of the church, including records of all the membership and all the marriages, arranged alphabetically, and a great portion of the baptisms, together with biographical sketches of all the pastors, and other data, has been for twenty years in course of preparation by the Rev. Newton W. Cadwell, of Atlantic City, formerly pastor of the Westfield church. Copy of records of communicants, renewers of covenants, etc., in N. J. Historical Society.

Whippany and Hanover. *Inscriptions on the Tombstones and Monuments in the Graveyards at Whippany and Hanover, Morristown, 1894.* 8vo. Pp. 93. See Hanover.

Woodbridge. Friends' Monthly Meeting. Minutes, 1686-1728. Copy in Genealogical Society of Pennsylvania.

Woodbridge. Record of Marriages, Births and Deaths, transcribed literally from Liber A. and Liber B., Town Books; also Friends' Marriages, Woodbridge and vicinity, in *History of Woodbridge and Vicinity*, by the Rev. Joseph W. Dally, New Brunswick, 1873, pp. 314-363. See, also, Rahway.

Woodbridge. Inscriptions (396) of dates prior to 1800, from cemeteries of Woodbridge, 1849. In New Jersey Historical Society.

Woodbury. Friends' Monthly Meeting. Minutes, 1785-1862; Marriages, 1786-1862; Births and Deaths, 1702-1865. Women's Minutes, 1785-1872. Original Records in Friends' Library, Philadelphia.

Wrightstown. Friends' Meeting. See Middletown, Richland, etc.

ADDENDA.

Burlington. Friends' Meetings. Copious extracts from the minutes of Burlington Monthly Meeting (beginning 15th of 5 mo. 1678), of the Quarterly Meeting (beginning 29th of 9 mo. 1681), and of the Yearly Meeting (beginning 28th of 6 mo. 1681); also marriages in Burlington Monthly Meeting up to 1750, List of Ministers, 1678-1881—in *Friends in Burlington*, by Amelia Mott Gummere. Philadelphia, 1884. 8vo. Pp. 100.

Connecticut Farms. Presbyterian. Session Records from 1800 to date; Trustees' Records, 1789 to date; Baptisms, 1809 to date; Marriages, 1800 to date; Deaths, 1813 to date; Members, 1813 to date.

Deerfield. Presbyterian Church. Log house built about 1737; replaced 1771 by a new church, which was enlarged 1859. Apparently under one Session with Greenwich until 1760. Minutes of Meetings of Congregation from 1792, with many gaps; Session Records, 1795 to date, with some gaps; Members, 1801 to date; other records fairly complete from 1831. Some miscellaneous papers as far back as 1747.

Greenwich (Cumberland County). Presbyterian. Session Records, from November 10, 1744, to date; Trustees' Records, 1791 to date; Baptisms, 1781 to date; Marriages, 1781 to date; Deaths, 1747 to date; Members, 1771 to date. The earliest records are supposed to have been lost when the parsonage was burned, in 1740. The records from 1747 to 1804 are very imperfect. The church has a deed, dated April 24th, 1717, for "one acre of land in trust for the people called Presbyterians, on the north side of Cohansey to build and establish a meeting house for the public worship of God." Some subscription lists, from 1735, and extracts from the Minutes, from 1747, are given in *History of the Presbyterian Church, Greenwich, Cumberland County, New Jersey*, by Enoch Fithian, M. D., Bridgeton, 1871, pp. 6-18.

Greenwich (Sussex County). First Presbyterian. Records of Session from 1803 to date; Records of Trustees, 1882 to date; Baptisms, 1801 to date; Marriages, 1798 to date; Deaths, 1834 to date; Members, 1803 to date. The church hopes to come into possession of earlier records soon.

MISCELLANEOUS.

There are about ten thousand marriage bonds on file in the office of the Secretary of State, at Trenton, having been given pursuant to a statute passed in 1719, repealed in 1795. An index to these bonds, giving the names of the men and women named in them as intending marriage, arranged in alphabetical order, is printed in *New Jersey Archives*, XXII, pp. 1-465. The index also includes a considerable number of marriages recorded in the same office, many prior to 1719, and some in a volume of marriage licenses, 254 pages, 1733-1751, containing records of about 1500 marriages.

A list of thirty-seven marriages, 1666-1682, by James Bollen, at Elizabethtown, Woodbridge, and vicinity, recorded in the Secretary of State's office, but omitted from the above index, is given in the writer's *Historical Sketch of the Law of Marriage and Divorce in New Jersey*, Paterson, N. J., 1904.

Roman Catholic baptisms and marriages in New Jersey prior to 1800 were celebrated principally by missionary priests from Philadelphia (no priests being allowed in New York until after the Revolution). Many records of such baptisms and marriages, from Ringwood and Long Pond on the north, to Salem in the south of New Jersey, are to be found in the registers of St. Joseph's Church, Philadelphia, 1758 to 1800, published in *Records of the American Catholic Historical Society of Philadelphia*, I (1887), II, III, IV, VIII (1897). A few (particularly of Northern New Jersey) are to be found in the Goschenhoppen Registers, 1741-1764, published in the same periodical, II, 316-332; III, 295-398.

The New Jersey Historical Society has a considerable collection of tombstone inscriptions, copied from burying-grounds in various parts of the State, mostly forty years ago. Recently a well-directed, systematic movement has been started by the Woman's Branch of the Society to collect similar inscriptions and preserve them in carefully-indexed manuscript volumes in the Society's library. The plan is to copy the inscriptions in full down to 1850. At this writing substantially all the tombstones (at least all in public burying-grounds and churchyards) in Burlington, Essex, and Monmouth Counties have been copied. The following is a partial list: St. Mary's Church, Burlington 761; Parsippany, about 200; Trinity, Newark, 215; Bloomfield Stone House Plains, about 200; Crosswicks; Lawrenceville, about 300; Connecticut Farms; Belleville, Christ Church burying ground; Princeton, Friends' burying ground; Allentown, Presbyterian; Bordentown grave yard, and Hopkinson family plot; Mansfield, Friends'; Pearsonville, Baptist burying ground. It is also proposed to compile lists of marriages and deaths from the early newspaper files.

EDITORIAL.

“A HISTORY OF THE PRESBYTERIAN CHURCH IN NORTH AMERICA.”

A peculiar interest attaches to the series of histories of local Presbyterian churches whose publication is begun in this number. Soon after the death of the late Dr. Willard M. Rice, the Rev. Allen H. Brown called the editor's attention to the fact that he had seen a packet of old papers in Dr. Rice's possession, dealing with the founding and early history of a number of churches in Pennsylvania and New Jersey. Search was made, and the packet of papers was soon forthcoming. It contains first of all a list of "Congregations" arranged according to the year of their appearance in the Minutes, beginning with 1708 and reaching 1753, and with it a narrow slip of entries of a similar character which evidently had served as a rough draft for the preceding one. There is also a sheet of four folio pages containing extracts from the minute book of the Session of the First Presbyterian Church of Philadelphia from 1747 to 1772. And there are twelve papers, longer or shorter, each containing a history of one or more local churches. Each begins with the origin of the church dealt with, and carries its history down to the date of writing. That the date of them all is toward the end of the eighteenth century would be inferred from the character of the paper and the penmanship; but it is fixed more precisely by the fact that one paper is dated in 1794, one in May, 1794, and another refers to "our last communion" as being in October, 1792. The papers bear evidence not only of a common occasion but of a common purpose, and appear to be the answers of the several pastors to a requisition of a judicatory to furnish a memorandum of the history of their several charges. One indeed is entitled "Historical Report" and is addressed to "Presby.," and another is endorsed "Report of Mr. Tennent in obedience to the order of the General Assembly."

In view of these dates and statements there seems no room for reasonable doubt as to the occasion that produced these

histories and gave them the measure of uniformity they exhibit. In 1791 the General Assembly of the Presbyterian Church in the U. S. A. appointed Dr. Witherspoon and others "a committee to devise measures for the collecting of materials necessary for a history of the Presbyterian Church in North America."¹ On the next day the committee reported on the nature of the material to be collected and the means of making the collection; recommending that the Assembly enjoin upon every minister "to furnish, as particularly as may be, the history of his own church."² In accordance with this suggestion the Assembly "enjoined upon each Presbytery, strictly to order their members to procure all the materials for forming a history of the Presbyterian Church in this country in the power of each member, and bring in the same to their Presbytery; and that the Presbyteries forward the said collection of materials to the next General Assembly."³ These reports were to be conformed "to the directions contained in a minute, printed in the extracts from the records of this house, on this subject."⁴ In 1792 the Presbyteries were called upon for their reports in fulfillment of this order, and it appearing that they were diligently engaged upon the matter, they were directed so to continue and to report in the next year.⁵ In 1793 no Presbytery was prepared to report, and all were directed to make final report in the next year.⁶ In 1794 only Philadelphia and New York reported having completed their narratives, and the Assembly called upon all other Presbyteries to complete theirs, and to transmit the same to the stated clerk at or before the next Assembly.⁷ In 1795 it appeared that the majority of Presbyteries had completed their collections, and delinquent Presbyteries were enjoined "for the last time" to fulfill the order of the Assembly.⁸ In 1804 the collection in the hands of the stated clerk is still incomplete, and defaulting Presbyteries and congregations are enjoined to complete their histories. Meanwhile Dr. Ashbel Green and Mr. Ebenezer Hazard are appointed to write the history of the Church, with free use of the

¹*Minutes 1789 to 1820*; page 38. ²*Ibid*, p. 39. ³*Ibid*, p. 39. ⁴*Ibid*, p. 39. ⁵*Ibid*, page 50. ⁶*Ibid*, p. 65. ⁷*Ibid*, p. 80. ⁸*Ibid*, p. 96.

materials gathered by the Assembly; and all people, especially "gentlemen of literature and leisure" are summoned to their aid.¹ In 1805 it appeared that Dr. Green and Mr. Hazard "have been successfully employed in collecting materials for the work," and churches and Presbyteries still in default are directed to "be speedy."² In 1813 the committee reported its inability to go on with the history in which they represent themselves as having made considerable progress, with accumulated materials for its continuance. At their request Dr. Samuel Miller is appointed their successor, in whose hands all the materials collected are to be deposited.³ In 1819 Dr. Green is again enlisted in the project, and becomes the associate of Dr. Miller.⁴ In 1825 this committee is released from their appointment and a committee named to receive from the hands of Dr. Green the historical "documents and annals and information" collected; of which committee Dr. Green himself was chairman, and associated with him were Drs. Jacob J. Janeway and Ezra S. Ely.⁵ Upon Dr. Ely's resignation in 1836 Dr. Luther Halsey was appointed in his place.⁶

Dr. Green seems to have had real interest in the projected history, and although released from his appointment in 1825 still continued to work upon the history. Before being released he had printed in his *Christian Advocate* for January, 1825, the first chapter of "History of the Presbyterian Church in the United States of America." With this was a preliminary note, saying that two chapters of the history had been composed "more than twenty years ago" and that on their completion work was suspended, and never resumed; but that, health permitting, he hoped to go on with the work and complete an additional chapter once or twice in a year. If so these would appear in the *Advocate*: meantime he had resolved to print there the two chapters actually prepared. The second chapter appeared in the number for September, 1830. From a memorandum printed in Dr. Green's *Life*,⁷ it appears that he was at work upon the history as late as 1835. Presumably, therefore,

¹*Minutes 1789 to 1820*; page 287. ²*Ibid*, p. 322. ³*Ibid*, p. 535.
⁴*Ibid*, p. 718. ⁵*Baird's Digest*, pp. 504-5. ⁶*Ibid*, p. 505. ⁷Page 459.

Dr. Green had retained the manuscript collections which the resolution of 1825 locates as in his hands. Dr. Green lived until 1848. Five years later the Assembly resolved to commit "all the manuscript materials, pertaining to the history of the Presbyterian Church, which have been collected in past years under their authority, to the custody of the Presbyterian Historical Society."¹ On the face of it this would seem to answer the inquiry so often and so anxiously made as to the final disposition of these important manuscript collections. But up to the present time these manuscripts have not been found in the archives of the Society, nor is any evidence forthcoming that they were ever deposited there. And reading between the lines of the resolve of the Assembly several things are to be noted. The resolution of 1853 deals with materials whose collection had begun in 1792, which had been passed from hand to hand, and none of which could have been in the actual possession of the Assembly or its Stated Clerk since the year 1805. The vagueness of expression used in designating the collections in the resolutions seems to indicate not only that no particular collection was then at hand, but that the actual existence and whereabouts of any such collection was not definitely known to the framer of the resolution or to the Assembly. Presumably the expectation was that such accumulations must exist among the papers of the late Dr. Green or of some fellow-member of the Committee, and the resolution (presented at the instance of the Historical Society) simply sought authority to claim and secure such collections or any remnant of them as should be located. However it may have been, no collection of papers corresponding to the terms of the Assembly's resolution of 1833 is known at the present writing to have been deposited with the Presbyterian Historical Society.

It must, indeed, be admitted that the present discovery of the packet of papers in Dr. Rice's possession (interesting as it is for its own sake) does not encourage the hope that the Assembly's original collection was preserved as a unity or so deposited with this Society. For it can hardly be doubted that

¹ *Baird's Digest*, p. 505.

these papers are a part of the original series of reports made by the pastors in obedience to the order of the General Assembly in 1792 and onwards. They constitute, of course, a very small part of the missing collection; but they do seem to be indubitably some of the original documents containing the early history of certain churches as reported by their pastors at the end of the eighteenth century. They represent in each case the best that the pastor was able to do in the way of recovering and recording the early history of his charge. As such they are to be welcomed, and, of course, to be carefully weighed and tested by the light of such records as have come down to us. They differ in intrinsic importance, but in some instances they are distinctly a contribution to our knowledge of the history of Presbyterian churches. This assertion the reader may test for himself by comparing the "Memoirs" by Mr. Irwin, printed in this number, with the painstaking *History of Neshaminy Presbyterian Church*, published by our late member, Mr. Turner.

The packet of papers which has been described contains, also, a few similar documents of later date. There is a brief history of the Fourth Presbyterian Church of Philadelphia, dated in 1803; historical sketches of the churches at Abington and Charleston, dated in 1829 and 1830, and two historical letters dated in 1830. Some of these at least have intrinsic importance. They have also an interest derived from the fact that, except the first named, they are addressed to the Rev. Dr. William M. Engles of Philadelphia. Dr. Engles was at that date a pastor in Philadelphia, and afterwards was for twenty-five years the Editor of the Presbyterian Board of Publication, with which Dr. Rice was for so long connected. It would seem not unlikely that the whole of the little collection of church histories had been in his possession, and from him had passed into the hands of Dr. Rice. For what purpose they were separated from the original collection, or how they came into Dr. Engles's hands, can only be surmised.

RECORD OF NEW PUBLICATIONS

RELATING TO PRESBYTERIAN AND REFORMED CHURCH HISTORY.

A RECORD OF MISSIONARY MEETINGS Held in the Chahta and Chikessa Nations, and Tombigbee Presbytery, from 1825 to 1832. Edited by Jno. W. Moseley, Jr., Stated Clerk Tombeckbee Presbytery. N. p., n. d. [1904]. 8vo, pp. 16; stitched.

The purpose of this pamphlet is to preserve the documentary history of Presbyterianism in East Mississippi. In a private letter its editor writes: "The records are written in a small book, which could be easily lost or destroyed, so in order to insure their preservation I induced the Presbytery to appropriate a small amount annually for the publication of the ancient minutes. If this is persisted in, it will result in finally having them all printed. I have deposited copies of the pamphlet in many public and private libraries, which I think will insure their preservation."

This letter we have ventured to quote, partly to explain the character of this very valuable publication, partly also for the pleasure of holding up the enterprise of this Presbytery and the historical spirit and devotion of its Stated Clerk to the emulation of all who have the custody of old records as perishable as they are precious.

QUARTER MILLENNIAL ANNIVERSARY OF THE REFORMED DUTCH CHURCH OF FLATBUSH, NEW YORK. "We will remember the years of the righthand of the Most High." [Emblem.] Cornelius L. Wells, D. D. Celebrated February 9th, 1904, in the Reformed Dutch Church of Flatbush, N. Y. 1654-1904. N. p., n. d. [1904]. Square 12mo, pp. 46; flexible calf.

Under the collegiate system the churches of Flatlands, Flatbush, and Bushwick, were founded at the same time, and of them the Rev. Johannes T. Polhemus was first pastor. This volume is issued in honor of the 250th anniversary of the church at Flatbush. It consists of an admirable historical sketch of the parish, richly illustrated with cuts, many of them of special interest, and well executed; the whole planned and published with rare taste. The church now worships in the third building erected on the site, in 1796. The impressive exterior stands unimpaired; the interior, unhappily, has been several times altered, but the pictures here given enable us to see it as it was. How could any one

have had the heart to remove the pulpit pictured on page 16? From the steeple sounds a bell presented by the Hon. John Vanderbilt in 1796. The sketch is rich in choice historical bits and makes a charming memorial of a striking occasion.

FAMOUS MISSIONARIES OF THE REFORMED CHURCH.

By Rev. James I. Good, D. D., Professor of Dogmatics and Reformed Church History in the Ursinus School of Theology; Author of "Women of the Reformed Church," . . . etc. First Edition. Published by The Sunday School Board of the Reformed Church in the United States. N. p., 1903; pp. viii, [2], 5-410, [4]; cloth.

This book deals with the missionary activity of the Reformed Church in the larger sense of the phrase, whether Dutch, German, French, Swiss, or American. It begins with the mission to Brazil in 1557 and covers our own times. The titles of the books are: Book I, Early Reformed Missions; Book II, The Reformed in Africa; Book III, The Reformed in Asia, India, China, Japan and Mohammedan Lands; Book IV, The Reformed in the East Indies; Book V, The Reformed in America; Book VI, The Reformed Among the Jews.

Among the "Famous Missionaries" are John Scudder, Jacob Chamberlain, David Abeel, John Van Nest Talmadge, Benjamin C. Schneider, John F. Reidel, George M. Weiss, and Ferdinand W. Becker. Dr. Good's knowledge and experience in literary work have secured an interesting and valuable book, to which, however, he has furnished no index. In place of it the table of contents has been relegated to four unnumbered pages at the end, to the annoyance of every one handling the book. The peculiar pagination we have endeavored to indicate in our [abridged] transcript of the title. There are several respects in which the publishers' indifference to the established canons of good book-making is evident.

HON. CYRUS L. PERSHING. 1825-1903. President Judge of the Courts of Schuylkill County for Twenty-seven Years. N. p., n. d. [1904]. 8vo, pp. 9; stitched.

Judge Pershing is best remembered by the public for his brave fidelity to official duty in the celebrated "Molly Maguire" trials. Of Huguenot descent he was born at Youngstown, Westmoreland County, Penna., was graduated by Jefferson College, admitted to the bar of Cambria County in 1850, practised law at Johnstown, and, happily for the public, began in 1872 the first of three terms as President Judge for Schuylkill County. He is one of a long line of Pennsylvania judges who have reflected honor upon the Presbyterian Church to which they belonged and who have

taken active part in its work and government. He was a Ruling Elder in the First Presbyterian Church of Johnstown and of the Second of Pottsville, a member of the Union Convention of 1857, and of the General Assembly on four occasions. Judge Pershing died at Pottsville on June 2d, 1903, and his body was buried in Mount Laurel Cemetery in sight of his home. The author of this sketch, James M. Swank, is to be thanked for preparing and printing this memorial of Judge Pershing's life.

*MEMORIAL OF THE REV. GILBERT R. BRACKETT, D. D.,
Late Pastor of the Second Presbyterian Church, Charleston, S.
C. Adopted by Charleston Presbytery. Charleston, S. C. :
From the Presses of Walker, Evans & Cogswell Co., 1904.
8vo, pp. 13 ; stitched.*

Dr. Brackett, who came of English lineage on both sides, was born at Newton, Mass., July 9th, 1833, and died at Charleston, November 29th, 1902. Printed in double columns in fine type this pamphlet gives room for a careful study of its subject and has plainly been written by one who was familiar with his life within and without. The paper was prepared by order of Presbytery and is an unusual tribute to be paid by such a body to one of its members. It leaves the reader with the feeling that the man was of such worth and accomplishments as to deserve commemoration, and of such a gift for inspiring friendships as assured it.

*MEMORIAL OF THE REV. CHALON BURGESS, D. D.
1817-1903. N. p., n. d. 8vo, pp. 110 ; stitched.*

Dr. Burgess, the son of a physician who was one of the pioneers of Chautauqua County, was born at Silver Creek, N. Y., on June 24th, 1817, and was graduated in arts by Hamilton College and in divinity by Auburn. He was pastor of the Congregational Church of Little Valley, N. Y., from 1850 to 1861 ; of the Presbyterian Church of Panama, N. Y., from 1861 to 1876 ; of the Presbyterian Church of Silver Creek, N. Y., from 1876 to 1891 ; dying at the latter place on February 4th, 1903.

The memorial volume is enriched with a fine portrait, and has been prepared with care and skill. It contains a full biographical sketch, memorial addresses and tributes from many hands, and also extracts from Dr. Burgess's own sermons. It all makes a fitting record of a noble life.

*SUNNY MEMORIES OF THREE PASTORATES ; with a Selection of Sermons and Essays, by William Elliot Griffiths, D. D.,
L. H. D. [Quotation.] Ithaca, N. Y. : Andrews & Church,
1903. 12mo, pp. [10], 310 ; cloth.*

NOTES.

THE DEATH OF DR. LEDWITH.

MINUTE MADE BY THE EXECUTIVE COUNCIL OF THE PRESBYTERIAN HISTORICAL SOCIETY, MONDAY, MARCH 21st, 1904.

THE REV. WILLIAM LAWRENCE LEDWITH, D. D., Life Member and Honorary Librarian of this Society, died on Sunday, about 1 o'clock A. M., February 28th, 1904. He was born in Brownsville, Pa., March 14th, 1850. He graduated B. A. from the College of New Jersey (now Princeton University), 1874, and from Princeton Theological Seminary, 1877. He was licensed to preach the gospel April, 1876, by the Presbytery of Redstone, of the Presbyterian Church in the United States of America, and ordained June 27th, 1877, by the Presbytery of Westminster. His pastoral charges were Bellevue Church, Gap, Pa., 1877-83; South Church, Philadelphia, 1883-92; Tioga Church, Philadelphia, 1892-1904. In 1895 he received the D. D. from Princeton University. He was buried in West Laurel Hill Cemetery.

His funeral services were held in the Tioga Church, Wednesday morning, March 2d, and were attended by many members of this Society, by a great number of his brethren in the ministry, and by a sorrowing congregation, a multitude much greater than the church could contain.

Dr. Ledwith became a member of this Society and also a member of its Executive Committee (now called Executive Council) in 1890-91. The Rev. D. K. Turner having resigned the office of Librarian January, 1893, Dr. Ledwith was unanimously elected to fill his unexpired term and was thereafter, at each annual meeting of the Society, re-elected to the same office.

When, in 1898, the Society moved from its Race Street house to its present quarters, handling, moving, and installing the great and confused material of its library presented a prodigious task, in whatever fashion it was to be done. Dr. Ledwith used the occasion for effort to bring that material into good library order, and therewith began a strenuous work that continued on his part until his death. Though the work is not completed, very great and surprising progress was made, the more surprising in view of the limited aid at his disposal and seeing he was at the same time laborious and faithful as a pastor. These labors as librarian cost time and thought and application of the best library methods of the present time, and more strenuous exertion than his physical ability could well bear. But all this service to the Society was given by Dr. Ledwith in the spirit of most cheerful liberality. By this minute the Society records its sense of obligation on account of Dr. Led-

with's devoted and successful work as Librarian, and also its affectionate memory of his brotherly fellowship in all other work of the Society, and of his wisdom in counsel, and of his exemplary life.

A BIOGRAPHY OF WITHERSPOON.

TO THE EDITOR OF THE JOURNAL.

I am engaged on a biography of the Rev. Dr. John Witherspoon, the signer of the Declaration and President of Princeton from 1768 to 1794. It would be of great service to me if any of your readers will inform me of letters to or from Dr. Witherspoon or of sermons, documents, or other memoranda relating in any way to him which may be in their possession or within their knowledge. Information regarding portraits or personal relics of Dr. Witherspoon will also be welcome, and for any assistance, however slight, I shall be grateful.

VARNUM LANSING COLLINS.

Library of Princeton University,
Princeton, N. J., April 12th, 1904.

PORTRAITS OF MODERATORS.

The collection of portraits of Moderators of the General Assembly of the Presbyterian Church in the U. S. A., referred to in the last number of the JOURNAL, still lacks portraits of the following:—

(O. S. Branch.)

1790 Robert Smith, D. D.
1792 John King, D. D.
1793 James Latta, D. D.
1800 Joseph Clark, D. D.
1801 Nathaniel Irwin.
1803 James Hall, D. D.
1809 Drury Lacy.
1812 Andrew Flinn, D. D.
1821 William Hill, D. D.
1825 Stephen N. Rowan, D. D.
1829 Benjamin Holt Rice, D. D.
1830 Ezra Fisk, D. D.
1836 John Witherspoon, D. D., LL. D.
1839 Joshua Lacy Wilson, D. D.

(N. S. Branch.)

1838 Samuel Fisher, D. D.
1839 Baxter Dickinson, D. D.
1840 William Wisner.
1849 Philip Courtlandt Hay, D. D.
1853 Diarca Howe Allen, D. D.
1855 Wm. Carpenter Wisner, D. D.
1856 Laurens P. Hickok, D. D., LL. D.
1860 Thornton Anthony Mills, D. D.

1877 James Eells, D. D., LL. D.

The list is here printed in the hope that our readers will co-operate with the Museum and Gallery Committee of the Society in their effort to make the collection complete by supplying copies of any of these portraits in their possession.



COMMUNION TOKEN OF THE REVEREND SAMUEL DAVIES.

Found beneath the slip-cover of one of the volumes of his manuscript Journal.

JOURNAL

OF THE

Presbyterian Historical Society

VOL. II.

SEPTEMBER, 1904.

No. 6.

PRESIDENT DAVIES AS A HYMN WRITER.

BY LOUIS F. BENSON, D. D.

It is the purpose of this paper to make some record of the work of the Reverend Samuel Davies as a writer of hymns. Of Davies, as man and missionary, preacher and president, it may be said that ample memorials are already at hand.

The impression made upon his friends by his strong personality drew forth, soon after his death (on February 4th, 1761), several memorial tributes, of which the sermons by Dr. Gibbons and President Finley and the biographical sketch by Mr. Bostwick have been repeatedly printed in editions of Davies's sermons.

As time passed on, and the estimate of Davies and his work increased rather than diminished, these early obituary discourses were supplemented by more deliberate estimates of the man and his relation to the times in which he lived.

The recognition of Davies's work in Virginia called forth a Memoir by the Rev. John H. Rice, D. D., running through the numbers of the second volume of his *Virginia Evangelical and Literary Magazine*, from March to December, 1819.¹ An extended study of Davies's career covers three chapters of Dr. William Henry Foote's *Sketches of Virginia* (First Series), Philadelphia,

¹ Dr. Ashbel Green in the notes to his *Discourses delivered in the College of New Jersey* (Philadelphia, 1822) refers to these papers as "Dr. Rice's Memoir of Samuel Davies," which is perhaps the occasion of Allibone's citing them in his *Dictionary of Authors* as though a separate publication. But I can find no evidence of their republication in book form.

1850 : one of the chapters containing a printing of the Journal kept by Davies while abroad on his mission in behalf of Nassau Hall.¹ There is also a memoir running through three numbers of *The Panoplist* (vol. ii) for 1807.

The appreciation of his work as a preacher called forth two memoirs prepared as introductions to American editions of Davies's Sermons : an *Introductory Essay on the Life and Times of the Author*, written by the Rev. Albert Barnes for the New York edition (Dayton & Sexton, 1841, 3 vols. 12mo); and a *Memoir of President Davies*, written by the Rev. William B. Sprague, D. D., for the Philadelphia edition (Presbyterian Board of Publication, n. d. [1864], 3 vols. 8vo).

The appreciation of his work as President of Princeton College drew forth a sketch of his administration prepared from the records by Dr. Ashbel Green, and printed in the notes to the *Discourses* already referred to; and a further account is contained in Dr. Maclean's *History of Princeton College* (Philadelphia, 1877).

To these may be added various reviews of Davies's career from the standpoint of the church historian, especially a painstaking sketch in Mr. Webster's *History of the Presbyterian Church* (1858), and one in Sprague's *Annals*, which attempts a bibliography (utterly inadequate) of the writings of Davies. A *Biographical Sketch of President Davies*, signed ALIQUIS, in *The Presbyterian Magazine* for December, 1853, is important for dates, confirming Dr. Foote's statement that Davies was born November 3d, 1723, not 1724, as hitherto believed. It is accompanied also by a reputed portrait of Davies in mezzotint.²

But, even from a biographical standpoint, the best, because the most revealing, memorial of the man was erected by his friend Dr. Gibbons in editing and publishing his *Sermons upon Useful and Important Subjects*. Written as these manifestly were for the ear rather than for the eye, they bring us so much the

¹The two manuscript volumes of this Journal are still preserved, one of them by the Union Theological Seminary of Virginia, the other by Princeton University.

²In an editorial note, Dr. Van Rensselaer states that he is not satisfied with the authenticity of the portrait.

nearer to the living presence of the preacher. They not only reveal the working of his mind and heart, his theology and views of life, but even retain something of the quality of his speech, and pulsate with his abounding virility. They have served to maintain Davies in the position he gained in life as "probably the most brilliant pulpit orator produced in the colonial time, south of New-England."¹ Beside the sermons and the diary, we have also sundry letters printed in Foote's *Virginia*, Gillies's *Collections*, and elsewhere, to assist the self-revelation of Davies.

To these biographical memorials, ample and accessible as they are, there seems no special occasion to add anything, or even to recapitulate the facts they chronicle.

It is, however, true that of Davies as poet and hymn writer the existing memorials are both less accessible and less adequate. It might, indeed, be argued (or admitted) that of Davies as a poet there is no real occasion for any memorial. His poetical writings remain, apparently, uncollected. In a letter² dated March 2d, 1750-51, he writes to a friend:—

"I informed you in my last, that I had given but little heed to the importunity of some of my friends to publish some of my poems; but since that, they have told me, that if I should consent to send the copy to the press, they would bear the trouble and expense: and this, with their other arguments, has at length determined me to comply. My principal design is, the religious entertainment of ordinary capacities; for, however willing I am, I despair of ever pleasing the nice and judicious."

Davies goes on to say that he will transmit to his friend for criticism the manuscript of the volume of his poems before they are printed. Difficult as it may be to believe that a poet resisted the importunity of friends to print his poems at their "trouble and expense," we have at present no evidence to the contrary.³ A group of Davies's poems, over the pseudonym of

¹ Moses Coit Tyler: *A History of American Literature*. New York, 1879, Vol. ii, p. 241.

² *The General Assembly's Missionary Magazine; or Evangelical Intelligencer: for 1805*: p. 539.

³ I have seen loose references to a volume of "Miscellanies," said to contain his poems.

“*Virginianus Hanoverensis*” appeared in *The American Magazine*; and in that mausoleum of the efforts of amateur literateurs they have since slept undisturbed by the chroniclers of our colonial literature. More familiar are the three pieces often reprinted as an appendix to the *Sermons*, “here retained as a specimen of the Author’s Poetry.” The first of the three is *On the Birth of John Rogers Davies, the Author’s Third Son*, beginning:—

“Thou little wond’rous miniature of man,
Form’d by unerring Wisdom’s perfect plan;”

and one need not read much beyond the confines of the couplet to know that Davies worked in a poetical atmosphere to which Pope gave the illumination and Young the warmth. His verse interests us not so much for its sake as for his. Put forth in a time and under circumstances so unpropitious to the cultivation of the muse, it adds to our knowledge of the inward man and to our respect for him as dwelling in an atmosphere of vision and of culture quite apart from the common day in which he took so strenuous a part. In hours of quiet meditation (as appears more than once in his journal and letters) he dropped into verse spontaneously as the natural expression of what he saw and felt. And we sympathize with him and like him the better for it. Or if not, and we are disposed to be more coldly critical, even then we may, perhaps, modify our severity by comparison of his work with that of his contemporaries, “the poets of colonial America.”

This, perhaps, is all that clamors to be said of Davies as a poet in the ordinary sense of that word. But with him as a writer of hymns the case is different. Considerations are not wanting that would seem to justify, possibly even to demand, a record of his work in this more restricted sphere as full as circumstances admit of.

(1) *He was the earliest hymn writer of Colonial Presbyterianism.* It is difficult to understand upon what grounds that position has been claimed for the Connecticut Indian, Samson Occum. Nor is the whole truth expressed in the remark of Dr. Robert

Ellis Thompson¹ that "he and President Davies were the two first hymn writers of the American Presbyterian Church." The priority belongs not to Occum, nor to him and Davies jointly, but to Davies singly. That Occum wrote hymns at all is a matter of inference rather than of exact knowledge.² But attributing to Occum all of the hymns claimed as his, the very earliest date to which any of them could be assigned is that of his hymn book, first published in 1774. Davies, on the other hand, published hymns as early as 1756—a priority of eighteen years.

This priority of Davies is of an import greater than belongs to a mere matter of dates. It entitles him to the credit of being the pioneer of our American Presbyterian hymnody.

If the distinction be observed (as historically it was, scrupulously) between metrical renderings of the Psalms and other passages of Scripture, such as were the *Bay Psalm Book* of 1640, Mather's *Psalterium Americanum* of 1718, and John Barnard's *Version of the Psalms* of 1752, on the one hand, and "hymns of mere human composure," on the other; then, with that understanding, Davies is entitled to the still greater renown of being the first hymn writer of any moment in America. And this honor is accorded him in a careful summary of the history of American hymnody by the Rev. Frederic M. Bird (himself an Episcopalian).³

He belongs to that generation of American Presbyterians who began the movement of revolt against the established ordinance of exclusive psalm-singing, who first tested and then welcomed the *Imitations* of Dr. Watts and, later, his *Hymns*. When Davies was born Watts's earliest hymns had been before the public for only sixteen years, and the date of Davies's death was but thirteen years later than that of Watts himself. And it was not until twenty-seven years after Davies's death that the singing of

¹*A History of the Presbyterian Churches in the United States.* New York, 1895, p. 40.

²For the most favorable presentation of his claim see *Samson Occum and the Christian Indians of New England* by W. DeLoss Love, Ph. D. Boston, n. d. [1899], pp. 176-187.

³See *Supplement to Encyclopædia Britannica.* Philadelphia, 1886, Vol. iii, p. 372.

hymns was actually authorized by the Synod of the Church in which he ministered. These facts throw a color of originality, perhaps even of venturesomeness, around Davies's work as a writer of hymns, and invest it with a historical significance quite apart from any question of actual merit in the hymns themselves.

(2) *He was a hymn writer of decided mark and influence.* His hymns were successful in making their way into hymn books and attained wide circulation and use. One of them has been found by the Rev. Mr. Bird,¹ in more than one hundred hymn books, in England alone. Some of them have continued in use up to the present time.

In considering the intrinsic merits of Davies's hymns it must be remembered that they are to be estimated in the light of the time when written. They were formed upon the model of Watts's hymns (the only model available), and they followed the lines laid down by him. But this is not more true of the hymns of Davies than of those of Doddridge and of many other esteemed writers. It means merely that Davies was not an original genius as Watts was; but it does not imply that he was a servile imitator.

Judged by our present lyrical standards, Davies's hymns as a whole would be thought somewhat heavy. And yet one of them was, so lately as 1898, inserted in *The Church Hymnary*, a joint production of the Presbyterian Churches of Scotland and Ireland, containing in all but 626 hymns. Of this hymn ("Great God of Wonders, all Thy ways") the Rev. John Brownlie, the most eminent of the younger hymn writers of Scotland, has spoken² as "an excellent hymn on the pardoning grace of God." Josiah Miller³ says of it: "This is a hymn admirable for its unity, comprehensiveness, simplicity, and force." And, alluding to another hymn more familiar in this country ("Lord, I am Thine, entirely Thine"), the Rev. Samuel W. Duf-

¹ See Julian's *Dictionary of Hymnology*. London, 1892, p. 281.

² *The Hymns and Hymn Writers of the Church Hymnary*. London, n. d. [1899], p. 290.

³ *Singers and Songs of the Church*. Second edition, London, 1869, p. 236.

field, himself pastor, hymnologist and hymn writer, has said:¹ "There are few hymns of consecration which are finer than the one before us."

In view of these facts it would be difficult to deny that Davies's work as a hymn writer has an importance for the sake of the hymns themselves. It is not necessary to claim that they constitute his greatest distinction; it is not even necessary to weigh the relative importance of sermon and hymn; but it is also impossible to question the fact that it is through his hymns that Davies retains what hold he has upon the living world of to-day. There would be no exaggeration in the statement that thousands of living voices join in singing his hymn last mentioned where a single pair of human eyes reads one of his sermons.

From a Presbyterian standpoint Davies's distinction as a hymn writer is further emphasized by the very limited number of other hymn writers from that branch of the American Church who have since arisen to places of influence beside him. Even now, a century and a half after his death, his hymns still remain a very appreciable part of the entire contribution his Church has been permitted to make to hymnody.

With these considerations in mind, seeming to justify a proper recognition of Davies as a hymn writer, one would naturally turn to the biographical materials cited at the beginning of this paper with expectation of finding there some account of the hymns. All that he does find there will be of as much interest to the student of the hymns as to the student of the sermons. But he will find nothing concerning the hymns beyond an allusion appended to Dr. Sprague's bibliographical note, as follows:² "He was also the author of . . . various Hymns and other pieces of poetry of no small degree of merit."

In the case of the earliest group of eulogists their silence is explained by their lack of information, at the date of writing, concerning his hymns. The silence of the later biographers must be imputed to their lack of interest. One group of them

¹ *English Hymns: their Authors and History*. Second edition, New York, 1886, p. 327.

² *The Annals*, vol. iii, p. 144.

had their eyes on Virginia, the other had theirs on the sermons, and neither discerned any significance in the hymns.

For a notice of Davies's hymn writing we must turn to the hymnologies. The systematic study of hymns is modern, but from its beginnings he has been recognized and accorded his proper place. In Dr. Julian's *Dictionary of Hymnology* the biographical data are briefly recorded, and seven of Davies's hymns are annotated. In addition we have there the statement that the hymns appeared in Dr. Thomas Gibbons's London hymn-book of 1769. This is true of the hymns as a body, but it should be understood that several of them had been already printed during Davies's lifetime in connection with one or another of the pamphlet sermons published by him. And we should like to know also under what circumstances the hymns came to be printed in 1769.

This information is supplied in the preface by Dr. Gibbons to the earlier series of Davies's *Sermons*, edited and published by him. The sermons as we know them really include three series: one published by Dr. Gibbons in 1766 in three volumes, a second published by him in two volumes in 1771, from both of which the occasional sermons were excluded; and a third collection, of occasional sermons, first published in London in 1806 and in this country in 1810. The original preface, dated November 14th, 1765, with which this first series was introduced, was not included by Dr. Gibbons in the numerous reprints of the *Sermons* as edited by him, but another preface, dated October 21st, 1770, was substituted for it. The earlier preface contains an account of the manner and form in which Davies's papers came into his hands and of his purposed dealing with the hymns, as follows:

"An epistolary correspondence commenced between the Rev. Mr *Samuel Davies* and myself in the year 1752, and was continued till the time of his decease.

"When I began the intercourse with him I could not entertain any very probable hopes that we should ever have an interview in our world, but Mr *Davies's* visit to *Great Britain* in the year 1753, with that venerable man the Rev. Mr *Gilbert Tennent* of *Philadelphia*, to solicit benefactions for the college of *New-Jersey*, gave me a pleasure beyond all reasonable expectation; and the friendship which was kindled at the distance

of several thousand miles from each other was increased by free and frequent converses during the time, almost a year, of Mr *Davies's* residence on this side the *Atlantic*.

"After his departure from our country to *America* I received several letters from Mr *Davies*, and had the honor of being numbered among his particular friends to whom he communicated the very secrets of his bosom.

"In a letter dated *September 12, 1757*, Mr *Davies* (at that juncture scarce recovered from a violent and dangerous fever) thus writes to me: 'I want to live after I am dead, not in name, but in public usefulness: I was therefore about to order in my will that all my notes, which are tolerably full, might be sent to you to correct and publish such of them as you might judge conducive to the public good. Pray, what do you think of the project, if the like occasion should return while you are among mortals?'

"What answer I gave to my friend's proposal I cannot exactly recollect, but I am persuaded that my affection to him would not permit me to put a negative upon his request.

"On the 4th of *February, 1761*, this excellent man was by a violent fever removed from our world: . . . A very considerable number of his SERMONS has been transmitted to me, and thence I have selected what were sufficient to compose the ensuing volumes.

. . . "Mr *Davies* annexed to some of his Sermons HYMNS of his own composition. Had this been uniformly the case they might have accompanied his Discourses to the press, but as it is not, I have omitted them; but, if death or incapacity prevent not my design, I intend hereafter to collect what HYMNS of his have fallen into my hands, and publish them together with some of my own on the like occasions."

This purpose Dr. Gibbons fulfilled. In 1769 he published the first of his collections of hymns: *Hymns adapted to Divine Worship: in two books. Book I. Derived from select Passages of the Holy Scriptures. Book II. Written on sacred Subjects, and particular Occasions. Partly collected from various Authors, but principally composed by Thomas Gibbons, D. D.* [Quotation.] London: Printed for J. Buckland, J. Johnson, and J. Payne in Paternoster-Row. M DCC LXIX. 16mo, pp. vii, (24), 254, (4).

In this book appeared sixteen hymns "By the Reverend SAMUEL DAVIES, A. M.," which in the preface are thus referred to:

"The Pieces in the following Miscellany ascribed to the Rev. Mr DAVIES, were found in his Manuscripts intrusted with the Editor, from

which, if he may be allowed the Digression, he has already printed Three Volumes of Discourses, and has proposed to the Public to publish Two more Volumes for the Benefit of Mr. DAVIES's family."

It is presumable that these sixteen are all the original hymns that came into Dr. Gibbons's hands, though some of Davies's sermons, earlier printed, had annexed "an hymn by the author of the sermon foregoing varied from" some other writer.

In regard to the state of the text nothing certain can be known. In the case of the sermons, Dr. Gibbons found himself "under the necessity of making some occasional alterations and amendments as to the language, and especially of adjusting the pointing." Whether he found himself under the same necessity as regards the hymns can only be surmised. There are variances in the text of those which had been earlier printed, but it is possible that Davies himself had indicated the changes in the papers he left behind him. In any case the text of 1769 is the standard text of all the hymns, and of a number of them the only authorized text.

Dr. Gibbons's hymn-book does not seem to have been widely used, but it became a source for other compilers to draw from. Three of the hymns of Davies were included in the Baptist *Collection* of Drs. Ash and Evans, published at Bristol the same year as Gibbons's. But the hymns of Davies, which obtained wide recognition and use, were the seven which were included by Dr. Rippon in his *Selection* of 1787. This became the great Baptist hymn book in Great Britain and also in this country, where it was frequently reprinted. And in both countries it became a source of supply from which compilers of many denominations freely drew. None of Davies's hymns which was not in *Rippon* has come into any extended use; so that it may be said of the hymns that if they owe their publication to the loyal friendship of Dr. Gibbons, they owe their circulation to Dr. Rippon.

THE EDUCATION OF PRESBYTERIAN THEOLOGICAL STUDENTS.

A LETTER OF DR. ARCHIBALD ALEXANDER,

WITH A HISTORICAL NOTE BY EDWARD B. HODGE, D. D.

NOTE.—The following interesting letter from the Rev. Dr. Archibald Alexander, the first professor in Princeton Theological Seminary, was addressed to his trusted friend, the Reverend William A. McDowell, D. D., of Charleston, South Carolina. A crisis had been reached in the history of the educational work of the Presbyterian Church. Dr. Alexander had the discernment to recognize the supreme importance of bringing the education of candidates for the ministry under the immediate supervision and control of the Church in which they would be expected to serve. Only thus could there be any satisfactory assurance that they would be trained according to the standard of scholarship which our Church requires and in full sympathy with the doctrines and traditions by which she is characterized. It was the age of voluntary societies, and of much controversy with regard to Hopkinsianism and other doctrinal matters. It was the time, too, of the famous "Plan of Union," under which Presbyterians and Congregationalists were endeavoring to work together in the home missionary field. Two prominent education societies had come into existence. One society represented one phase of thought and feeling, and reported annually to the General Assembly. Another represented another phase, and bore no relation to our judicatories. The latter, known under the name of the American Education Society, had early established a "Presbyterian Branch," to which, at the time of Dr. Alexander's letter, enlarged powers had been given, and the noted Dr. Cornelius of New England, was to take up his residence in New York City as its secretary and agent. Under these circumstances many churches and societies joined their interests with the Congregationalists; and the societies auxiliary to the Presbyterian Board simply sent any surplus funds in their hands to the general

treasury in Philadelphia. Dr. Breckenridge had just been appointed Corresponding Secretary of the Board at the time of the letter before us, and by his energy and zeal, to say nothing of his eloquence, soon justified the hopes which were entertained with regard to him. In the course of his brief, but vigorous, administration reforms were instituted, and the work of ministerial education was put upon a basis of permanency and efficiency. The aim which he set before him, and which he saw realized in a degree, was the securing of unity of operation, a common treasury, common principles of action, combined with presbyterial responsibility in the selection and care of candidates.

The differences of opinion, however, to which Dr. Alexander alludes, continued to manifest themselves very distinctly, and when the disruption of the Church occurred, a few years later, into the Old and New School bodies, the latter adopted for a number of years the policy which the Old School repudiated, and conducted their missionary and educational work through the agency of voluntary societies. This policy was abandoned, however, in 1856, and the educational work of the New School Church was entrusted to a "Permanent Committee on Ministerial Education," with the Rev. Thornton A. Mills for the first Corresponding Secretary. This action was one of the providential movements which paved the way for the re-union of the two branches of the Church in 1869; at which time the work of education was consolidated under the present Board, and the full unity of operation for which Dr. Breckenridge labored and prayed was soon happily attained.

PRINCETON July 6. 1831.

REV. & DEAR SIR,

As I know that you take a lively interest in whatever relates to the education of candidates for the gospel ministry,—a subject which is vital to the Presbyterian Church—I wish to inform you of the present aspect of our education concerns; that you may be led to propose & pursue such measures, in your city, as may be for the best interests of the church.

The question which now presses itself on the attention of every Presbyterian, is, whether we had best give up this whole concern into the hands of the A. E. S.; or whether we should endeavor, *as a church*, and by our constitutional judicatories to retain some control over the education of the candidates for the ministry, within our limits. The Society, mentioned above, have recently given a new organization to the *Presbyterian Branch*, & enlarged its powers, professedly with the design of operating in the Presbyterian Church. Dr. Cornelius is to remove his residence to the city of N. Y. and to become the Secy. & Agent of the P. B. A large portion of our church is already enlisted under the banners of this powerful Society; and soon it will exercise a control over our candidates which no ecclesiastical bodies will be able to resist. Whether this will tend to the real prosperity of our church is a question of grave consideration, on wh. there are very different opinions entertained. What we in this place think, on this point, has been made known fully to the public; and recent events have only served to confirm us in our former views. We still believe, that this is a concern, which above others, should be managed by the church in her distinctive capacity. And if the G. A. Board ever do anything effectively, it must be done quickly & with energy too. The Board have felt this; & recently on the resignation of Dr. Neill, appointed Rev. Jno. Breckinridge their G. Agent, who has determined to accept the appointment, and expects in a few weeks to enter on the duties of his office. He made it a condition that \$10,000 should be raised for the object in Phila. and that the Board should pledge themselves to take on their funds, every properly qualified candidate who should offer in any part of the P. Church. This last measure is very bold; but it is essential to the success of the effort. The old plan of organizing auxiliaries to send up their surplus funds, has been found to be perfectly nugatory; and was pregnant with jealousies of undue favor to particular sections & institutions; and this removes all ground of anything of this sort; for example, in S. C. if you have a hundred needy candidates, the Board will become responsible for the whole of them, at the rate of aid, wh. may be agreed upon; and then her Agent will come

& collect all he can get from your churches & liberal individuals. To carry such a plan into effect will, it is true, call for great energy & wisdom, in the G. Agent and in the Ex. Committee. But if it should succeed even as well as the Missionary exertions of the G. A. it will be the means of extending aid to hundreds of young men who would not otherwise be bro't into view or who are struggling with poverty wh. hinders their advancement towards the work of the ministry.

Many, I know, are of opinion, that this whole business cannot be in better hands, than the Presb. Branch of the A. E. S. Now without discussing at all the merits of this question, I would simply remark, that a large and respectable portion of our people will do nothing for education, if this plan be pursued. They are resolved not to be auxiliary to any Society wh. is not under the control of the church. Now the fact is, that the A. E. S. will do ——¹ as much if we do [nothing]² all we can, as a church, as if we lay still and did nothing. I greatly regret that the spirit of party has become so dominant. The proceedings of the last G. A. were marked by a spirit which has never appeared before in the same undisguised form. And the truth is, that the two parties, in all these great concerns must act separately. Those, therefore, who are by their theological opinions thrown over to the side of old Presbyterianism, should endeavour to get all those with whom they act to come forward in the support of the cause of Education.

I have written to you, partly at random; not knowing the leaning of your mind, on this interesting topic: but wishing to give you the opportunity of throwing in your weight of influence in that scale wh. we wish to preponderate. It is, I am persuaded, the purpose of most concerned to have no dispute or collision with A. E. S. Let all who are pleased with their system act freely in giving them their support, without incurring the least censure or annoyance from us. I did all I c^d. to prevent collision between the two Miss^y. Boards, but it was unavailing, and it may be so in this case—*But we must do our duty.*

¹ A word is obliterated.

² Erased.

We have nothing new or remarkable here. My own health has been comfortable, & my family have much reason to be thankful for this blessing. The attendance in the Sem. is less full than for some time—The college is full & doing well—

I am with kind respects to
Mrs. McDowell your friend &c.

A. ALEXANDER

Rev. Dr. McDowell.

[Endorsed]

The Reverend

William A. McDowell D. D.

Charleston

S. C.

THE EARLY HISTORY OF THE FIRST REFORMED
CHURCH OF PHILADELPHIA, PA.
1727-1734.

BY PROF. WILLIAM J. HINKE, A. M.

In studying the origin and growth of the First Reformed Church of Philadelphia, it is necessary first of all to obtain a general view of the religious condition of Pennsylvania at the beginning of the eighteenth century. We shall thereby gain a proper background upon which the history of the congregation can be presented more clearly and accurately.

German Reformed people began to arrive in Pennsylvania before the year 1700. On August 20th, 1683, Isaac Dilbeck, later a Reformed elder at Whitmarsh, arrived at Philadelphia in the same ship with Francis Daniel Pastorius, the founder of Germantown. In 1690 came William, Cornelius, and Garret Dewees; in 1698, Evert Ten Heuven; in 1699, Hendrick Pannebecker; in 1701, Hans Hendrick Meels; in 1702, John Rebenstock.¹ These eight persons are unfortunately the only early Reformed colonists, whose date of arrival can be determined definitely and whose names history has preserved. Later researches may increase their number considerably, for there is no doubt that the Reformed people formed a large element of the population of Pennsylvania in the first quarter of the eighteenth century. As to the actual number of German Reformed settlers during that period estimates have differed very widely, not only by recent historians, but also by contemporary writers.

The first printed report of the Reformed Church in Pennsylvania, published in Holland in 1731, and based on the information of the Rev. G. M. Weiss, states :

“At the present time there are Mennonites, Lutherans, and Reformed (in the province), the latter constitute about the half of the population,

¹ See paper of Mr. Dotterer on “The Church at Market Square,” in *Historical Notes relating to the Pennsylvania Reformed Church*, Vol. I, pp. 15, 23-26.

so that there are about 15,000 Reformed members, holding to the old Reformed confession."¹

This estimate seems to be much exaggerated, because another statement of the Rev. J. B. Rieger, made on March 4th, 1733,

B E R I G T,
E N
ONDERRIGTINGE,
NOPENS EN AAN DE COLONIE
EN KERKE
V A N
PENSYLVANIEN.

Opgefelt en Uytgegeven door de Gedeputeerden van
de E. Christelyke Synodus van Zuyd-Holland,
benevens de Gecommitteerden van de
E. Classis van Delft en Delfsland,
en Schieland.

Title page of first printed Report of the German Reformed Church in Pennsylvania: 1731.

places the whole number of *Germans* in the province as between 15,000 and 16,000. This is much nearer to the truth. In another letter, written on November 22d, 1731, by Rev. Mr. Rieger, in the name of the Philadelphia congregation, he states :

¹This report was laid before the Synod of South Holland, held in July, 1731, at Dort. Its title reads in English: "Report and Instructions, concerning and for the colony and church of Pennsylvania. Prepared and published by the Deputies of the Reverend Christian Synod of South Holland, together with the Commissioners of the Reverend Classis of Delft, Delfsland, and Schieland." Pp. I and 18, small quarto.

“As there were no regular ministers here for so long, most of the people have gone over to the sects, or have become independent, not belonging to any church. For this reason the rest of the truly Reformed people is rather small. Perhaps not more than 3000 can be counted in the whole country.”¹

This much more moderate estimate is corroborated by a report of the Rev. John Philip Boehm, made in October 1734, in which he gives the actual number of communicant members in the eight congregations known to him as 386.²

Pennsylvania was swarming at that time with all kinds of sects, besides the so-called church people, Quakers and Mennonites, Dunkers, Inspirationists, Separatists, Hermits and New Born. Many had no church connections whatever, and it used to be said of them jokingly: “They have the Pennsylvania religion.”³

Rev. Mr. Boehm deplored greatly in his earliest letters the extended activity of these sects. Thus he wrote on November 12th, 1730, to the Classis of Amsterdam :

“By these pernicious sects an appalling number of people has been led astray, and even married people have been separated. It is to be feared that if they are not opposed many other poor people will be misled by them and exposed to the greatest danger of their souls. For they pass continually through the whole country and try to gain as many converts as possible. Reports are current all the time of people who have gone over to them to our great astonishment. Even some Reformed people are misled, which causes me to report this matter to you.”⁴

To offset the influence of these sects the first Reformed congregations were organized. Their location was necessarily determined by the places of their settlement, and as most of the Reformed people moved to the country districts we naturally find that the first organizations were effected at these places. In the year 1725 Boehm organized congregations at Falkner Swamp,

¹ *Hague Archives*, 74, I, 10. For an account of these and other Reformed Archives, see *Minutes and Letters of the Coetus of Pennsylvania*, pp. IX-XVII.

² See *Minutes and Letters of the Coetus of Pennsylvania*, p. 1.

³ *Life of Zinzendorf*, by August Gottlieb Spangenberg, p. 1380.

⁴ *Amsterdam Archives*, new letters, No. 7.

Skippack, and Whitmarsh in Montgomery County. Two years later four other congregations were added. Two in the western settlements, in the Conestoga valley and at Tulpehocken in Berks County, and two in the Schuylkill valley, at Philadelphia, and at Goshenhoppen, while the congregation at Germantown followed in 1728.¹

It is rather surprising to learn that the Reformed people in Philadelphia did not organize before the year 1727. There must have been a considerable German element in the city long before that date, and hence many persons have cherished the fond hope that evidence of an earlier organization might some day be discovered. This is hardly to be expected, for the lack of organization in Philadelphia can well be explained. While the Germans in the country districts were thrown upon their own resources and were compelled to organize, those in Philadelphia were able to attend for some time the services of the Presbyterian church and brought their children to the Presbyterian minister for baptism. They would not have done this had there been a Reformed organization. That they went at first to the old Buttonwood Presbyterian church is distinctly stated by the Presbyterian minister, Rev. Jedidiah Andrews, who wrote a letter to a friend in Boston, under date of August 14th, 1730, as follows:

“There is, besides, in this Province, a vast number of Palatines, and they come in still, every year. Those y^t have come of late years, are, mostly Presbyt'n, or as they call themselves, Reformed, . . . they did use to come to me for baptism for their children, and many have joined with us in the other sacram't.”²

¹Rev. John Bechtel states in his *Autobiography*: “My Reformed brethren in Germantown and vicinity, whom I had served for sixteen years, in accordance with their call and confirmation from Heidelberg, conducting so long their religious meetings, now began to persecute me until they expelled me on Sunday, February 9th, 1744.” Counting back sixteen years from 1744 we reach 1728 as the date when Reformed services began in Germantown. There is no evidence of a Reformed church, built in 1719 in Germantown, as stated in *Halleische Nachrichten*, new ed., Vol. I, p. 41.

²See *Hasard's Register*, Vol. XV, p. 201.

Again many of the Reformed people united with other denominations. Thus the printed report of 1731 states :

“The German Palatines migrating from their own country to Pennsylvania were unable to provide themselves with ministers. Finding no religious worship many, attracted by the good morals and blameless conduct of the Quakers, joined themselves to them, preferring their worship to none.”¹

In fact Philadelphia was blessed at an early date with a considerable number of churches. A son of the Philadelphia merchant, Arent Hassert, makes the following statement about the religious condition of Philadelphia in an interesting letter, dated January 9th, 1733. He writes :

“Philadelphia has a large city hall, a prison and a fish market, an English (Episcopal) church, one Presbyterian church, two Quaker meeting houses, and one of the English Baptists. The German Baptists (or Mennonites) meet in a private house. Catholics are not permitted to hold services, but I am told that there are some Catholics, who meet secretly, otherwise there is religious liberty.”²

After these preliminary statements we are in a position to take up the study of the origin and early history of the First Reformed Church.

I. ORIGIN OF THE CONGREGATION AND MINISTRY OF REV.

GEORGE MICHAEL WEISS,

1727-1730.

On September 21st, 1727, there appeared at the Court-house of Philadelphia 109 Palatine immigrants,³ who were required to render the oath of allegiance to George II, King of England. They, together with their wives and children, about 400 people in all, had been brought to Philadelphia on the ship William and Sarah, having sailed from Rotterdam. The one who was the first to sign the oath of allegiance was the Rev. George

¹ *Berigt*, of 1731, p. 3.

² *Hague Archives*, 74, I, 13.

³ The original list of these immigrants is still in existence. As neither Bupp, in his *Thirty Thousand Names*, nor the *Pennsylvania Archives*,

Michael Weiss, apparently the leader of the colony. The printed report of 1731 states distinctly :

“Four years ago the Upper Consistory or Classis of the Palatinate sent over a minister with a number of people, migrating from the Palatinate.”

The same information is contained in a report in the minutes of the Deputies of North and South Holland, under date of October 31st, 1735 :

“The ministry of these churches has been in charge of the Rev. Mr. Weiss, who went over with a colony of these Palatines.”

In view of these statements it is certainly strange that so few

second series, Vol. XVII, offer an exact transcript, we give the list as far as it was possible to decipher it :

G. M. Weiss, V. D. M.,	Hans Martin Mill,
Hans Georg Schwab,	Andreas Holsbacher,
Hans Bernhart Wolff,	Jacob Bausel,
Joh. Friedrich Hilligas,	His
Rudolf Beyl,	Hans Adam / Miller,
Hans Michel Diel,	Mark.
Sebastian Graeff,	Johann Jacob Cunts,
Johannes Huth,	Hans Jorg Wolff,
Philibe Jacob Rheinlender,	Philip Rutschly,
Philib Zigler X mark,	Hans Ernst Budi,
Tobias Frey,	Elias Meyer,
Hans Jerch Anspacher,	Hans Michael Zimmerman,
Johann Peter (?) Seitz,	Hans Görg Welcker,
Joseph Albrecht,	Hans Philip Schweikhardt,
Johannes Eckmann,	Alexand. Dübendörffer,
Henrich Schumacher,	Hanns Martin Liebenstein,
Jacob Jost,	Johann Fridrich Rudi,
Michel Boettle,	Hans Jerg Hertzzer,
Rutolff Wellecker,	Johannes Beil,
Jeorg Yetter,	Joh. Heinrich Hartman,
Hans Henrich (?) Weller,	Hans Georg Zeng,
Hans Jerg Vögelle,	Johannes Haberacker,
Willem Herr,	Henrich Meyer,
Johann Barth (?)	Jacob Meyler,
Hans Caspar Spangler,	Christoph Walter,
Hans Gorg Ermmer,	Henry H. Sippen,
	Hans Michel Pfautz.

of these people remained with their pastor in Philadelphia. Nearly all of them scattered over the interior settlements of the province. Only two are found to be members of the Philadelphia congregation in 1734, namely Hans Michel Diel and Rudolph Willecken.

When Weiss arrived in Philadelphia he found already the nucleus of a Reformed congregation. For Rev. Mr. Boehm informs us in a report, dated July 8th, 1744 :

“Now concerning the congregation at Philadelphia, Domine Weiss also took the same out of my hands at his arrival with the assistance of my opponents [Michael Hillegas and Dr. John Diemer] for I had already preached there a few times at their request.”¹

This establishes the important point that the first Reformed services were held in Philadelphia by the Rev. Mr. Boehm before the arrival of Weiss, probably during the course of this same year, 1727. Immediately after his arrival Weiss took charge of the congregation in Philadelphia. No doubt the Reformed people flocked to him in large numbers, for he is described by the Presbyterian minister as “a bright young man and a fine scholar.” On October 2d, 1727, he wrote to his sea companion, Mr. John George Schwab, who had settled in Conestoga :

“A few days ago the Lord’s Supper was administered by me in Philadelphia at the request of the people.”²

The Sunday preceding was, according to the Universal Calendar of the Standard Dictionary, October first, but as the letter refers to the lapse of several days, it must have been the previous Sunday. On that day the first Reformed communion service was celebrated, and the congregation may therefore properly regard September 24th, 1727, Old style, or October 5th, New style, as the birthday of its existence. This important day in the history of the congregation ought to be celebrated every year with appropriate services. The charge of Weiss included at first four congregations. He preached at Philadel-

¹ *Minutes and Letters of the Coetus of Pennsylvania*, p. 20.

² *Amsterdam Archives*, new letters, No. 8.

phia on the first Sunday after his arrival, on October 12th, at Goshenhoppen, on October 19th at Skippack, and shortly afterwards at Germantown.¹ He spent one Sunday in a month in each congregation. The organization of the Philadelphia congregation was completed before the end of the year 1727. Jacob Reiff has preserved the names of the first elders and deacons in an affidavit which he submitted to the Court of Chancery, dated September 3d, 1733. He states :

“The defendant believes it to be true that in the year of our Lord one thousand seven hundred and twenty-seven, they formed themselves into a religious society, or as near as they could upon the model of the German Reformed Church, and that they unanimously chose to themselves George Michael Weitzius (alias Weiss) for their pastor. And that for the better discipline and government they divided themselves into two congregations, one of the said congregations called the German Reformed Church of Philadelphia, and the other called the German Reformed Church at Skippack. That each of the said congregations did in the year of our Lord 1727 elect four church wardens or elders, that Peter Lecolie, Johann Wilhelm Roehrig, Hendrick Weller and George Peter Hilligas were then elected church wardens or elders for the German church of Philadelphia.”²

This auspicious beginning was soon marred by a long and bitter quarrel which arose between Weiss and John Philip Boehm. The latter was then acting as the regular pastor of five congregations, Falkner Swamp, Skippack, Whitemarsh, Conestoga, and Tulpehocken. At the earnest and repeated solicitations of the Reformed people he had assumed all the duties and responsibilities of the pastoral office without ordination. To this unauthorized activity Weiss most strenuously objected. In his youthful zeal he even ordered Boehm, on November 28th, 1727, to appear in the parsonage of the Presbyterian minister in Philadelphia to defend his rash conduct.³ Boehm, of course, paid no attention to this impertinent demand. But Weiss went even farther than this. He invaded every one of Boehm's congregations and declared publicly that Boehm had

¹ *Amsterdam Archives*, new letters, No. 8.

² Harbaugh Mss., No. 144; printed in *Reformed Quarterly Review*, of 1893, Vol. XL, pp. 60-66.

³ *Amsterdam Archives*, new letters.

no right to officiate as a minister, being without education as well as ordination, and that the people had no right to permit his unlawful ministry. For these reasons he declared him to be "a man unfit for the ministry, whom he did not consider worthy to administer the sacraments."¹ By these public utterances of Weiss the peaceful congregations of Boehm were thrown into great confusion. While Falkner Swamp, White-marsh, and Tulpehocken remained faithful to their first pastor, Conestoga discontinued his services and Skippack was sadly divided. But in the end this unfortunate controversy served, in the overruling providence of God, a good purpose. It induced the faithful members of Boehm's congregations to appeal through the Dutch Reformed ministers of New York to the Classis of Amsterdam for Boehm's ordination. The Classis granted the desired permission, and Boehm was ordained in New York on November 23d, 1729. On the next day a reconciliation took place between Weiss and Boehm, in which the former promised to recognize the ministry of Boehm and interfere no more with his work.² This promise, we are sorry to say, was not kept by Weiss, for he tried in every way possible to undermine the influence of Boehm and to injure his reputation before the authorities in Holland.

That the activity of Weiss was largely polemical is not only seen from his attitude towards his fellow-laborer, Boehm, but also from a book which he published in 1729, attacking the sect of the New Born. This sect had been founded about the year 1724 at Oley, Berks County, Pennsylvania, by Matthias Bauman. To counteract the influence of these "most terrible of all men, who without hesitation declare themselves equal to God and greater than our Saviour," (as Boehm describes them), Weiss wrote his little book, whose title may be rendered as follows in English: "The minister traveling about in the American Wilderness among people of different nationalities and religions, and frequently attacked, portrayed, and presented in a dialogue with

¹ *Amsterdam Archives*, new letters.

² See the whole correspondence bearing on Boehm's ordination in *Mercersburg Review*, 1876, Vol. XXIII, pp. 528-557, and in *Ecclenastical Records of the State of New York*, Vol. IV, p. 2425, seq.

a politician and a New Born. Treating of different subjects, but especially of the new birth. Prepared and to the advancement of the honor of Jesus, composed from his own experience by George Michael Weiss. Philadelphia, printed by Andrew Bradford, 1729." 12mo, v pages introduction, 29 pages text.¹ In this little work Weiss ably refutes the principal heresies of the New Born. Their claim of perfect sinlessness and union with God is shown to be worthless, their rejection of prayer, of the authority of the Scriptures, of the ministry and of divine worship are proved to be without sufficient reason. The introduction of the book is written in the form of a poem, of which the following translation may serve as a sample :

"For if you wish, O man, to find
The Lord most merciful and kind,
And on that awful judgment day
To meet the Judge without dismay,
Then to the words of God give ear
And follow them while you are here.
Regard them as of highest worth,
Place them above all things of earth."

Weiss also interested himself in the conversion of the Indians. While on a visit to Oley, probably in the year 1729, he celebrated the communion and baptized a number of children, among them several Indian children.² His interest in the Indians manifested itself later, when he labored in the State of New York. Here he wrote a little book on the Indians, entitled :

"A faithful description of the savages in North America, as to their persons, qualities, tribes, languages, names, houses, dress, ornaments, marriages, food, drink, domestic implements, housekeeping, hunting, fishing, war, superstitions, political government, besides other remarkable matters composed from personal experience, by George Michael Weiss, V. D. M." This

¹ For a full account of this book, see *Reformed Church Messenger*, March 9th-16th, 1899, also Sachse, *The German Sectarians of Pennsylvania*, Vol. I, pp. 156-159; a facsimile of the title page is given in Dr. Dubbs's *History of the Reformed Church in Pennsylvania*, p. 150.

² *Amsterdam Archives*, new letters.

description covers 96½ pages, in 8vo, besides the preface, dated Burnetsfield, October 4th, 1741.¹

The ministry of Weiss in Philadelphia was rendered difficult by the poverty of his people, who were unable to pay him a sufficient salary. As a result he advertised nine times in the *Philadelphia Mercury*, beginning with February 10th, 1730, for students, to teach them Logic, Natural Philosophy, and Metaphysics.² The instruction was to be given in the house of the widow Sprogel, which may have been his boarding place. He was at that time still single. He was not married till November 25th, 1733, at Catskill, N. Y.³ These advertisements do not seem to have had the desired result, for shortly afterwards we find him casting about for other means of support. In answer to a report which he had sent to Holland he learned that some money had been collected by the Dutch Synods in Holland and he determined therefore to go to Holland, in order to interest the Dutch church in the struggling Reformed congregations in Pennsylvania. This resolution was carried into effect in May, 1730. Rev. Mr. Boehm describes as follows the closing scenes of Weiss's activity before his departure. In a letter written on May 17th, 1730, to the New York ministers he declares that in accordance with his promise Weiss stayed away from Skippack,

“but on the 30th of April he came again, at the request of the seceders, and held a Preparatory Service and on the first of May the Lord's Supper. He preached again on the 7th of May, as on Ascension Day, and once more to-day (May 17th). All these are called farewell services, but after the services he baptized children and married people, so that his real intention has come to light. By all these acts our poor congregation (Skippack), which has been completely split up by him, is continued in such harmful separation and quarrel. Moreover he is now bent on new trouble, for he has resolved to cross the ocean, stating that he wants to go to Holland to collect the money which is said to

¹ *Ecclesiastical Records of the State of New York*, edited by the Rev. E. T. Corwin, D. D., Vol. IV, p. 2778, f.

² See *History of the Reformed Church in the United States*, by Rev. J. I. Good, D. D., p. 115.

³ See *Monograph of the New Goshenhoppen and Great Swamp Reformed Charge*, by Rev. C. Z. Weiser, p. 23.

have been collected there in answer to his letter. He wants to put this money on interest, so that he can live on it. Through these things the seceding members are all the more hardened. Now we believe nothing to be more certain than that he, together with Jacob Reiff, his companion, who was the first to introduce him into our congregations and helped to create the harmful division, will aim to oppose us in all that we have done."¹

These predictions and forebodings of Boehm were fully realized, for when Weiss left Pennsylvania he took along several letters of complaint against Boehm to be laid by him before the Synods and Classis. On May 19th, 1730, Reiff was given a power of attorney,² by which he was authorized to receive the money collected in Holland on behalf of the congregation, and, in case Weiss should not return, to secure another minister for them at Heidelberg. Shortly afterwards Weiss and Reiff left for Holland. Space does not permit us to enter into the details of their collecting tour abroad. We can only say that as the result of their mission about 2200 florins, or \$800 were collected, which Weiss on his return to America, in the spring of 1731, entrusted to his companion.³

Leaving these two travelers we return to the history of the Philadelphia congregation.

II. THE MINISTRY OF REV. JOHN PETER MILLER.

SEPTEMBER, 1730—SUMMER, 1731.

After the departure of Weiss, Boehm tried to persuade the congregation of Philadelphia to place itself under his supervision, but he was compelled to report regretfully to the Classis, under date of November 12th, 1730: "With regard to the Reformed people in Philadelphia, I have received, repeatedly and with a sad heart from several of them to whom I recommended our good work, this answer: 'We are here in a free

¹ *Amsterdam Archives*, new letters.

² *Reformed Quarterly Review*, 1893, Vol. XL, p. 58. A contemporaneous copy of the original is in the Harbaugh collection, No. 143.

³ For a full history of the Reiff case, by the writer, see *Historical Notes relating to the Pennsylvania Reformed Church*, Vol. I, p. 133, ff, also *Reformed Quarterly Review*, 1893, p. 58, ff.

country, and the Classis of Holland has no right to give us any orders.' This, however, is, as I believe, only due to the influence of Weiss, which is now continued by Mr. Miller."¹

The congregation was without a pastor for several months. But on August 29th, 1730,² a new candidate for the ministry arrived at Philadelphia, John Peter Miller. Thus far it has been impossible to prove conclusively that Miller was ever pastor at Philadelphia, but the letter of Boehm to the Classis, which was quoted above, has supplied the missing proof. As Boehm reproduces in this letter an interesting conversation which he had with Miller, and as these are the only statements of Miller, while pastor at Philadelphia, which throw a flood of light upon his character, it will be of interest to quote them entire. Boehm writes as follows :

"No peace can be expected for the congregations, because this fall another man has arrived, named Miller, whose father is a minister in the Palatinate and belongs to the inspectorate of Kaiserslautern. He also avails himself of the liberty of this country, for he has preached hitherto to the seceders at Skippack, and promised them as well as the people in Philadelphia and Germantown to take the place of Weiss till his return. In order to do this the more successfully, as he is not yet ordained, he has applied to the Presbyterians in Philadelphia to be ordained by them, as he told me himself at my house on the 19th of October, and that last week he had handed in his confession of faith on those points concerning which they had asked him, hoping to have his desire granted in the following week, which, however, as far as I know, has not been done.

"I gave Miller the friendly advice to apply to the ministers at New York, and endeavor to be ordained according to the order of our Reformed Church, so that the affair might stand a better test before the world. Whereupon he answered me : That way was far too roundabout for him, as he had a nearer way he would certainly take it. Besides, there would be no real difference at any rate. Moreover, he liked to know who had given the Classis authority to rule over the church in this country, he thought the King of England was more important than the Classis of Amsterdam. Then I told him that he was asking me too much by his question who had given authority to the Classis, and it did not concern me at all, but I thought that if the Classis had no right in

¹ *Amsterdam Archives*, new letters.

² Rupp's *Collection of Thirty Thousand Names*, p. 63.

this matter, she would never have received us and given us instruction. I had submitted myself to her and would always and gladly live according to her ecclesiastical directions. He then gave me a fine bit of sarcasm : That was indeed a glorious liberty in this country where the people themselves could appoint a minister, elect him and depose him again according to their pleasure. It would not be right to deprive them of such liberty by placing them under a Classis, which would hereafter send them ministers as she saw fit. The Christians in this country were under no head, Christ alone was their head in heaven. Then he declared that the people had only called me temporarily until they could get another minister. I showed him my call. He said, the call did not state that they had called me for life, whereupon I answered, the reverend Classis had recognized the call as valid, if he were wiser than the Classis, he would have to take it up with her. Besides, I represented to him that I also recognized Christ as the only head of his church, but I believed that Christ ruled his church on earth through means, wherefore I would rather, for the sake of good order in the church, submit to divinely instituted authority than stand on my own freedom. On this question he did not agree with me."¹

These views of Miller are very important. They furnish us the clue to his later acts. They show us that he placed no emphasis on established customs, church connections, or the visible church in general. To him the main thing was evidently the invisible, spiritual church, of whose mystic union he dreamed all his later life. No wonder that Boehm with his strong sense for law and order was horrified when he heard these utterances. In view of later developments we must confess : "Coming events throw their shadows before them."

Shortly after this interview with Boehm, Miller was ordained by the Presbyterians. Rev. Mr. Andrews gives the following account of him :

"There is lately come over a Palatine candidate of the ministry, who having applied to us at the Synod for Ordin'n, 'tis left to 3 minist'rs to do it. He is an extraordinary person for sense and learning. We gave him a question to discuss about Justification, and he has answered it, in a whole sheet of paper, in a very notable manner. His name is John Peter Miller, and speaks Latin as readily as we do our vernacular tongue. . . ."²

¹ *Amsterdam Archives*, new letters, No. 7.

² *Hazard's Register*, Vol. XV, p. 201 ; see also *Records of the Presbyterian Church*, p. 99.

Miller himself has left us a record of his ordination, in a letter written late in his life. He says:

"In August, 1730, I arrived in Philadelphia and was there at the end of the said year, upon the order of the Scotch Synod, ordained in the old Presbyterian Meeting House, by three eminent ministers, Tennent, Andrews and Boyd."¹

Nothing else is known about the ministry of Miller in Philadelphia. Only at Goshenhoppen he has left us a record of his work consisting of 69 baptisms, which he entered into the church record from June, 1731, to July, 1734.² During the same time he supplied Tulpehocken and Conestoga.

But gradually Miller was drifting away from the Reformed Church. As early as October 18th, 1734, Boehm wrote about him to the Synods:

"When this man could not bring the people over to his opinion, he quitted the ministry altogether. . . . But what he was after and thought of persuading the people to do, is plainly to be seen from this, overlooking everything else: About two years ago he went with one of his elders, whom he had installed in the congregation at Goshenhoppen, into the house of a Seventh Day Baptist, and there they allowed themselves to be called brethren and to have their feet washed by him; and this is the truth, whereupon followed his complete degeneration."³

The last act, by which Miller severed his relation with the church of his fathers, is also recorded by Boehm, who says of the people at Conestoga:

"I had warned them frequently against this false spirit, but the misguided and simple-minded people adhered to him, until finally the deception, with regard to which I had so faithfully warned them, came to light and this Miller publicly went over to the evil sect of the Seventh Day Baptists, and was baptized in Dunker fashion at Conestoga in the month of April, 1735. He took with him about ten families, Lutheran and Reformed, from the congregation at Tulpehocken, who followed his example."⁴

¹ *Hazard's Register*, Vol. XVI, p. 254.

² For a transcript of the Goshenhoppen record, by the writer, see *Perkiomen Region*, Vol. III, p. 76, ff. *Miller's Baptisms*, pp. 94, 95.

³ See *Minutes and Letters of the Coetus of Pennsylvania*, p. 3.

⁴ See *Minutes and Letters*, p. 8.

The rest of his life was spent behind the cloister walls at Ephrata, in Lancaster County. His ministry at Philadelphia seems to have come to an end in the summer of 1731, perhaps at the return of Weiss from Europe. But as Weiss soon afterwards accepted a call to Huntersville, Schoharie County, N. Y.,¹ the congregation was again without a minister.

III. THE MINISTRY OF REV. JOHN BARTHOLOMEW RIEGER.

SEPTEMBER, 1731—APRIL, 1734.

Exactly four years after Rev. Mr. Weiss had presented himself in the court-house in Philadelphia to sign the oath of allegiance, another Reformed minister stood at the same place, on September 21st, 1731, to go through the same ceremony. It was John B. Rieger.² Like Weiss, he was the leader of a colony of Palatines. This is distinctly asserted in a report of Rev. Mr. Wilhelmus, the friend of the Palatines at Rotterdam, which we had already occasion to quote. In this report, dated October 31st, 1735, he states that the third minister serving the Reformed people in Pennsylvania is "Candidate Rieger, who went over with another colony and became minister there." His colony, like that of Weiss, scattered again over the interior settlements, and perhaps only one family, that of Johannes Schmidt, united with the Philadelphia congregation. Shortly after his arrival Rieger was elected pastor by the congregations in Philadelphia and Germantown. On November 22d, 1731, the members of the congregation wrote to the Synods:

"As Mr. Weiss has left us, in order not to allow our pulpit to remain vacant, we have chosen the newly-arrived candidate Rieger as our minister, to whose planting and sprinkling among us the Lord may graciously grant his blessing from above."³

¹ See Corwin, *Manual of the Reformed Church of America*, 4th ed., 1902, p. 896, f.

² Rupp's *Collection of Thirty Thousand Names*, p. 68.

³ *Hague Archives*, 74, I, 10.

From the time of Rieger we have the first approximate statement of the membership of the congregation. Dr. John Diemer, a prominent member of the congregation, wrote to the Synods on November 22d, 1731, as follows :

“ In trying to collect the salary of our minister we have found in the three congregations, Philadelphia, Germantown and Skippack, not quite two hundred families, but we have not been able to raise more than 38 pounds towards our minister's salary.”¹

The condition of the Reformed people in Philadelphia at that time is well brought out in another letter of Dr. Diemer, dated March 4th, 1733, in which he writes :

“ In Philadelphia are only ten [German Reformed] families, who have settled down, the others are all servants.”²

The ministry of Rieger at Philadelphia became eventful through the remarkable occurrences of the now famous Reiff case. Let us give the story in brief in the words of the pastor and elders as submitted to the Synods of Holland on February 23d, 1734 :

“ We are at present in a lamentable condition because of the collected money, sent over to us, which had been given for the upbuilding of the Reformed Church, and is still in the hands of the dishonest Reiff, who with Domine Weiss was in Holland in 1730 and 1731. We thought we could compel him to render an account and learn whether the collection books agreed with his statements, but it was all in vain. He insisted that he received no more than 750 guilders of Do. Van Asten, whereas, according to the statement of Do. Weiss, the collection book shows more than fl. 2000.”³

In order to compel Reiff to render an account the case was taken into the Court of Chancery,⁴ but as the prosecuting members did not have sufficient evidence to prove their contention, nothing was gained by this move. Finally a climax was

¹ *Hague Archives*, 74, I, 36.

² *Hague Archives*, 74, I, 15.

³ *Hague Archives*, 74, I, 16.

⁴ See *Registrar's Book of Governor Keith's Court of Chancery, 1720-1735*, printed in Wm. H. Rawle's *Equity in Pennsylvania*, Philadelphia, 1868. Appendix, p. 33.

reached in April, 1734. A congregational meeting was held at which Reiff was present. Then the congregation learned to its surprise that the members who had prosecuted Reiff had done so at their own initiative, without any authority from the congregation; that they were really the cause of the whole trouble, having advised Reiff by letter to invest the collected money in merchandise, which had been held up in the custom house at Cowes, England. When the members of the congregation learned these astonishing facts, they at once resolved to depose the whole consistory and to elect new men, who would serve the congregation more faithfully. This resolution was carried out and a new consistory was elected, consisting of Caspar Ulrich, Jacob Uttre, Stephan Greiff, Ulrich Oellen, Zacharias Schuckerd and Jacob Orner.¹ This action of the congregation displeased the pastor, Rev. J. B. Rieger, very much, because he sympathized with the deposed elders, and as a result he left the congregation and went to Amwell, N. J.

¹These facts are given in Boehm's Letter of October 28th, 1734. Original in *Hague Archives*, 74, I, 17; printed in part in *Historical Notes*, Vol. I, p. 165, f.

REPORTS UPON THE EARLY HISTORY OF PRESBYTERIAN CHURCHES.

(Continued from page 228.)

TINICUM AND NEWTOWN.

[The reports upon these two churches are contained in a single document, consisting of several small sheets stitched pamphlet-wise. The document is apparently in the handwriting of the Rev. James Boyd, though unsigned and undated (the date which is the only caption referring to the founding of the Church). The paper is endorsed by the hand which made the list of congregations :¹

“Tinicum & Newtown.
1738. 1744.”]

1738.

The Congregation of Tinicum, in y^a County of Bucks, was first formed about y^a year 1738; under y^a instrumentality of M^r. Cambel a Licentiate from Scotland, who was ordained in y^a Congregation & continued in it for about 12, or 13 years. It consisted of about 55 families, chiefly from Ireland, and was considerably increased during his ministry amongst them, part of which was accomanied with remarkable success. He removed from yon to y^a westward, about y^a year 1741 [accasioned by some uneasiness arising between him & several members of y^a Congregation.]² They Continued a vacancy for about 18 years, supplied occasionally by members from N Brunswick, Philad^a 1st Pby. & several years of y^t time by y^a Rev^d. Dr Treaté as Stated supply, every 4th Sabbath; During which time y^a Congⁿ. continued rather inincreasing: and Religion seemed to be rather in flourishing State, [good part of y^t time.]³ — The Rev^d M^r. Mitchel [&]² was ordained & Settled in y^a Congregⁿ. in y^a year 1769³ and coninued in it as their minister for about 15 Years. The Cong^r. yⁿ. Consisted of about 70 [or 80]³ families which continued nearly about y^a same Number for several of y^a first years of his ministry;

¹ See the JOURNAL for June, 1904, p. 267.

² Erased. ³ Originally written 1768 and altered to 1769.

but during y^a latter part thereof it began to decline : members removing, some from dissatisfaction, & some from motives of interest selling out, & Germans coming in to their places, [untill they became so small & weak y^t they were no longer able to support y^a Gospel]¹ Mr. Mitchel then took a Dismission from them and has since had y^a Charge of y^a Congⁿ. of up^r Octorara in Chester County.

They since y^t time continued avacancy, occasionally supplied by Phd^a Pby: but rather declining thro y^a removal of members, [& Germans coming into their places.]¹ So y^t they no longer esteem themselves able to call or suport a minister; and have it in expectation to unite with Deep Run a Neighbouring congregation, as soon as an opportunity may offer of calling one : [a minister.]¹

N. B. When Mr. Mitchel accepted y^a call & was installed in y^a Congⁿ. of Tincum, he reserved a 4th part of his time, which he employed in a small neighbouring Society in Solsbury, where he spent y^t part of time for y^a two or three years of his settlement [but y^a society breaking up by Deaths, Removals, &c the whole of his time was afterward to y^a Congⁿ. of Tincum,]¹ but the Society is since become extinct, through Deaths and other removals.

The Congregation of Newtown in the County of Bucks, is situated about twenty five miles North of Philadelphia—Their Church stands in the County town from which the Congregation takes its name—When it was first formed, or who were the first ministers, who formed it, can not now be ascertained for want of records—Mr. Cambel a licensed Candidate from Scotland, who afterward was ordained & instaled at Tincum about twenty miles higer up in the same County, is said to be among some of the first, who had been active & succesful in gathering [forming]¹ them—Mr. Whitefields labours also, on his 1st visit to America, contributed not a little to the same purpose—The first authentic record, which can be now found, is taken from the Date of a Deed, for a Lot of ground, on which they

¹ Erased.

built their Church, bearing Date y^a first of Decemb^r in y^a year seventeen hundred and fourty four. It is said, that there were but two Freeholders then in the Congregation; that the rest consisted, [—]² of tennents, mecanecks & hired labourers dispersed thro the neighbourhood.—[About y^a year seventeen hundred fifty one, or fifty two.]¹ They, however, formed themselves into a Society [Congregation]¹ and were supplied, by ministers from the New Brunswick Presbytery untill y^a year seventeen hundred and fifty one, or fifty two, when they joined in a Call to the Rev^d Henry Martin, then a Licensed Candidate under care of that Pb^r.—He soon after accepted their call, and was ordained and installed [amongst them]¹ in the Cong^r. reserving one fourth part of his time & labour to himself, which he employed in a small society in Solsbury,* about ten or twelve miles higher up in the County and else where, as opportunity offered. He contined their Pastor untill his Death, which happened on the eleventh of April, Seventeen hundred and sixty four. —It does not appear that the Congⁿ. received any considerable additions during his ministry, but rather that it was on the decline especially towards the later part of it. [He was esteemed an honest & pious man, but nowise distinguishguished by his abilities as a Preacher.]¹

They continued a vacancy from the time of M^r. Martins Death untill the year seventeen hundred and sixty eight, supplied by y^a Philadelphia 1st Presb^r., when they united with Bensalem, a Congⁿ. about seven miles to the south west, and joined with them in a Call to the Rev^d. Ja^s. Boyd, then a licensed Candidate under care of New Castle Pb^r.

He accepted their call in Novb^r. Seventeen hundred and Sixty eight; and was ordained, and installed y^a twenty ninth of [June]¹ May following, seventeen hundred and sixty nine, and since y^t time he continues to be their Pastor, his labours being equally divided between the two Congn^a.

*This Society is since become extinct, by Deaths and removal of its members. —

¹ Erased.

² Word erased.

At the time of his instalm¹ the Congⁿ of Newtown consted of fifty four or five families, which continued nearly the same till the time of the revolution. During this period, the number of Communicants, which at first was fifteen or sixteen, increased to about thirty. But many of the members, taking a descided and active part, in favour of Liberty and their countrys cause, fell victims to their patriotism ; while others to [avoid]¹ shund trouble and get out of the way of danger, moved off to distant parts of the State. This weakened the congregation very much, and reduced the number of Communicants to about twenty. An other circumstance happened soon after, which tended to render their prospects still more discouraging.

During the time of M^r. Martins residence amongst them, they had purchased a Parsonage; [whi]¹ It being not very conveniently situated, they sold it after his death, and put the money out to use.

This was paid in again in depreciated currency, and put into the public loans. The Loan office certificates were lodged in the hands of their treasurer. A banditty of robbers from Niagara, in the night, besate & broke into his house, pillaged it, carried off the certificates, with his own, and other valuable property to a very considerable amount—Thus their fund, consisting of about seven hundred Pounds, their future hope of support of y^e. Gospel in the Congⁿ, was at once anihilated. This diminution of their numbers, and anihilation of their funds seemed to threaten nearly a [the]¹ total extinction of the Congregation.

But it has since pleased God, in his abundant goodness, to change, in a good degree, y^e. gloomy aspect, and to give more encouraging prospects, by adding a considerable accession of members, and those chiefly in early life. So that the Congregation now consists of about seventy families, and thirty four or five communicants—

Gloria

Patri Filio & Sp-tui Sancto.

¹ Erased.

N. B. The Congⁿ of Newtⁿ is very much scattered, being interspersed amongst quakers, who constitute the chief part of the inhabitants. —

It is an incorporated Congⁿ by Charter—

Report of Mr. Tennent
In obedience to the order
Of the Gen^l Assembly.¹
Abington—1714
Norrington—1735
New Providence—1742.

The Congregation of Abington is, in y^a County of Montgomery, about twelve miles from the city of Phil^a, & was organized A. D. 1714; & about that time Malachi Jones their first pastor began his ministry among them, & continued to minister unto them till his death, which happened on March 26th 1729. Their second minister Richard Treat was ordained to the work of the ministry & installed in y^a same pastoral charge Dec^r. 30th 1731. & continued their minister till his death which happened Nov^r. 29th 1779—Their third minister W^m. Macky Tennent was translated from the Parish of Greenfield in Fairfield Connecticut in Dec^r. 1781. & took the pastoral charge of them in union with the united congregations of Norrington & New Providence in Jan^r. 1782, & was installed in Nov^r. of the same year by a Committee of the first Philadelphia Pby.

The Congregation of Norrington in the same County was first collected by the Rev^d. W^m. Tennent the first of that name who settled as a Minister in this Country, & who was celebrated as the founder of what was called the Log-College in the congregation of Nishaminy; which seminary proved a very valuable nursery for the church. [The congregation]² It was organized in 1735. & in the same year built a Church—In the year 1742

¹The above title is not a caption, but is endorsed upon this paper in the handwriting of the Rev. William M. Tennent: the names and dates following it are in another hand.

² Erased.

a separation took place in this congregation—About two thirds of them withdrew, gave themselves the name of New Providence, built a Church at the distance of two miles from their old one, & presented a Call to Jn^o. Rowland the same year, who accepted it, & was placed over them as their first minister, & continued their pastor till his death, which was in 1746. The Congregation of Norrington weakened by this separation did not obtain a settled pastor till 1752. Their first minister was Jn^o. Kinkade who continued with them about six years & was dismissed from his charge.

M^r. Rowland of New-Providence was succeeded by Jn^o. Campbell in the year 1748, & died A. D. 1753. Their third minister was Benjamin Chesnut who continued their pastor from the year 1755 till 1766, & was then dismissed. In 1768 the Congregations of New-Providence & Norrington formed a Union & presented a Call to Dan^l. M^c. Calla, who became their minister by ordinaⁿ. in Nov^r. 1772 & left them by consent in 1775.

The Congregations of Norrington & New-Providence united with Abington in the year 1781. & their present pastor is W^m. M. Tennent.

The number of families in the afores^d. congregations has varied but little for several years past—at present it consists of 100—In Abington 65, & in the other two 35.

N. B. The above congregations contain the whole Presbyterian interest in the County of Montgomery, extend^d. 32 miles in length & from 10 to 12 miles in breadth—

RECORD OF NEW PUBLICATIONS

RELATING TO PRESBYTERIAN AND REFORMED CHURCH HISTORY

ECCLESIASTICAL RECORDS: STATE OF NEW YORK.

Published by the State under the supervision of Hugh Hastings, State Historian. Volume III, Volume IV. Albany: J. B. Lyon Company, State Printers, 1902 [1904]. 8vo, pp. (vol. iii) xl, 1443-2308 (vol. iv) lix, 2309-3146; cloth.

The same plan has been pursued in these as in the earlier volumes of this most important series. The Amsterdam correspondence furnishes the main thread, but with it is interwoven all available information from other sources, so as to exhibit in chronological sequence the ecclesiastical development of the colony. Dr. Corwin has continued to edit the documents under the supervision of the State Historian. These volumes cover a half century from 1701 to 1750, and a most interesting half century it was. "The Dutch Church which from the settlement of the New Netherlands had been the leading religious influence, in this period had to struggle with divisions within itself, and the efforts of the Anglican Church to erect itself into a State establishment. The Lutheran, the Presbyterian and other Churches, come into view, and the foundations of their subsequent growth are laid in these years."

All who are interested in American church history will appreciate these carefully-edited volumes and rejoice that the Legislature of the State of New York has appropriated funds for the completion of the project.

GOVERNOR WILLIAM TRYON, and his Administration in the Province of North Carolina, 1765-1771. Services in a civil capacity and military career as Commander-in-Chief of Colonial Forces which suppressed the Insurrection of the Regulators. By Marshall DeLancey Haywood. [Quotation.] Raleigh: E. M. Uzzell, Printer, 1903. Royal 8vo, pp. 223; cloth.

This interesting volume has its bearings upon the history of the Presbyterians in North Carolina. The author quotes from a letter of the Rev. Charles Woodmason, of the Established Church, to the S. P. G. (1766), giving an amusing account of the triangular contest of denominations for possession:

"Among other things this worthy divine says that when the Presby-

terians saw they were not strong enough to cope with the Church of England along the sea-coast they cramped its usefulness by building a chain of meeting-houses which hedged it off from the back-country. Then, says the parson, the Almighty allowed the Presbyterians to be caught in the nets they set for others, as the Baptists came down from Pennsylvania and wormed them out of their strongholds; wherefore the rancor between the two sects was so great that a Presbyterian would prefer having ten children married to members of the Church of England than one to a Baptist, and the same was true of the antipathy borne by the Baptists toward the Presbyterians. As a consequence of these jealousies the Church of England was reaping great good; but, with some misgiving, he adds: 'The Baptists have great prevalence and footing in North Carolina, and have taken such deep root that it will require long time and pains to grub up their layers.'

The larger part of the volume is concerned with the Suppression of the Regulators. Foote in his *Sketches of North Carolina*, and Caruthers in his *Life of Caldwell*, both state that Caldwell was in hearty sympathy with the Insurrection. Caruthers adds: "A large proportion of the men in Dr. Caldwell's congregation were not only Regulators, but took an active part in the conflict" (p. 170). And Foote states that the neighboring congregation of Henry Patillo was equally involved. Both writers leave the impression that the campaign was in the nature of a training school for the part patriotic Presbyterians were to take in the Revolution. Mr. Haywood, on the other hand, brings forward evidence to show that the clergy had no sympathy with the insurrection, which was participated in by very few Presbyterians, and they of little worth; that the movement was an agrarian revolt, in no sense a precursor of the Revolution; that many who took part in it were Tories; and that the chief actors in its suppression were afterward among "those Revolutionary Patriots of North Carolina," to whose memory this book is dedicated.

HISTORY OF NEW PALTZ, NEW YORK, and its old Families (from 1678 to 1820); including the Huguenot Pioneers and others who settled in New Paltz previous to the Revolution.
By *Ralph Le Fevre*. Albany, N. Y. : Fort Orange Press, 1903.
8vo, pp. 14, 593; buckram.

New Paltz was one of the earliest of the Huguenot settlements, and a Huguenot church with its services in the French language was maintained there for long. The history of the place and of the church is contained in the present volume, prepared from public and private records, from traditions and talks with old people. There is also much genealogical and historical information, with some fifty illustrations, including pictures of the old houses.

*THE CENTENNIAL OF THE NEW YORK AVENUE
PRESBYTERIAN CHURCH, WASHINGTON. D. C.
1803-1903. N. p., n. d. [1904.] 8vo, pp. 172; cloth.*

In 1803 the Rev. James Laurie, from Scotland, gathered a handful of Scotch-Irish people in Washington into an Associate Reformed Presbyterian Church. In 1819 a few Presbyterians in the neighborhood of Fourteenth Street, in the same place, finding the church at Georgetown too distant for convenience, organized the Second Presbyterian Church. In 1859 the two churches united as the New York Avenue Presbyterian Church, which traces its continuity from the founding of 1803.

It has often been called "the Church of the Presidents." President John Quincy Adams was a regular attendant and a trustee. Van Buren was an occasional, and Harrison a regular attendant. Polk was a member of the congregation, and Pierce was regular both at morning and evening services, and was often at weekly meetings. Buchanan was a member of the congregation, and Lincoln a regular attendant upon Dr. Gurley's ministry; the pew he occupied being still retained. A distinguished company of men of official and personal distinction have been connected with the church, and Mr. Justice Harlan is a member of the session.

It was partly owing to the character and reputation of its adherents past and present, beyond a doubt, that the centennial services awakened so wide an interest and received so much notice from the press.

The proceedings were fully reported, and are contained in the volume before us. They include a historical sermon by the pastor, Dr. Radcliffe, addresses by President Roosevelt, Secretary Hay and others, and a catalogue of a collection of objects connected with the church's history. This interesting volume contains also portraits of the successive pastors and a picture of the church building.

*1804-1904. HISTORY OF THE FIRST PRESBYTERIAN
CHURCH OF ITHACA, NEW YORK, during one hundred
years. The Anniversary Exercises January twenty-first to
twenty-fourth, 1904. N. p., n. d. [Ithaca, N. Y.: Press of
Andrus & Church, 1904.] 4to, pp. 163; cloth.*

At the beginning of the last century Jedediah Chapman and Seth Williston were laboring side by side as missionaries in Northwestern New York, the former representing the Presbyterian General Assembly, the latter the Connecticut Missionary Society. In 1804 they jointly organized the Second Presbyterian Church of Ulysses, in the little settlement at the head of Cayuga Lake. The settlement is now Ithaca, and that church is its "First Presbyterian Church." The church owes its origin to the new activity in Home Missions then stirring the General

Assembly ; and how richly it has repaid the debt is suggested by a tablet in the vestibule of its chapel inscribed as follows :

"This Tablet marks the Site of the First Session-House, where on January 6, 1834, this Church resolved to send and support the Oregon Mission of Rev. Samuel Parker. He enlisted as his later Associate, Marcus Whitman, M. D., the Hero-Martyr of Oregon."

The very handsome volume before us is not, as its title might be thought to suggest, a mere report of the Centennial anniversary exercises. It is a very full and richly illustrated history of the First Church of Ithaca, reflecting credit upon all concerned in its production and preserving a store of information for permanent use.

SEMI-CENTENNIAL OF THE PRESBYTERIAN CHURCH OF BEVERLY, NEW JERSEY. November 29, 30, December 1, 1903. N. p., n. d. [1904]. Square 12mo, pp. 39 ; stitched.

This neatly-printed pamphlet includes a "Historical Review of the Half Century" of the Church by one of its ruling elders, Mr. Jacob Wilson, and a bright and interesting address upon "Distinctive Characteristics of the Presbyterian Church," by the Rev. Edward B. Hodge, D. D. Though but fifty years old, the church has had fourteen pastors.

HISTORICAL SERMON IN COMMEMORATION OF THE ONE HUNDRED AND SIXTIETH ANNIVERSARY OF THE SECOND PRESBYTERIAN CHURCH IN PHILADELPHIA: By the Pastor, Rev. Charles Wood, D. D. Printed by the Official Board. N. p., n. d. [1904.] 8vo, pp. 25 ; cloth.

Before reading Dr. Wood's sermon one's eye is arrested by the charming group of Gothic buildings pictured in its frontispiece,—the church and chapel as seen from Twenty-first street ; and the memory recalls the artistic taste and enthusiasm of Dr. Beadle which these buildings so happily commemorate. - The present church was dedicated as lately as 1872, and only after most strenuous objections raised against going so far westward. But already Dr. Wood's prophetic eye anticipates a time when the population on which the church at present relies for support may drift past it ; and realizing that it can move no farther west, he would anchor it to its present site and prepare for changed conditions that may come by establishing a competent endowment fund.

Dr. Beadle not only built the new church, but he wrote the history of the old church, published in 1876, with the appropriate title, *The Old and the New*. Dr. Wood very properly, therefore, contents himself with a portrayal of only the more striking facts of the parish history ; and

makes it abundantly plain that his main concern is with the present and the future. He thinks that an institution with a great past behind it should use its history as an inspiration to adapt itself to present conditions, and especially an institution which was founded by the "New Lights."

*IN MEMORY OF THE REV. GEORGE D. BAKER, D. D.,
for nineteen years Pastor of the First Presbyterian Church,
Washington Square, Philadelphia. "Entered into Rest,"
December Seventeenth, 1903. N. p., n. d. [April, 1904.]
8vo, pp. 133; cloth.*

This memorial of Dr. Baker will be welcomed by a great company of friends, and among them, by his fellow-members of The Presbyterian Historical Society. It contains a full report of the funeral services, and of the memorial service held in the First Church, extracts from Dr. Baker's sermons, and various tributes to his memory. Chief among the contents is an extended and careful study of his life and ministry by the President of this Society, in which full justice is done to Dr. Baker's personality and career. The pastor for so long of the mother church of Presbyterianism in Pennsylvania, his sphere of activity and usefulness lay not among the records of the past, but in the hearts and lives of those to whom he ministered. For church history he had no special gift, but for pastoral work his gifts were of the richest, and were freely spent in unceasing service. As President of the Christian League of Philadelphia, President of the Presbyterian Board of Education, President of the Board of Directors of Princeton Theological Seminary and President of the Pennsylvania Bible Society, Dr. Baker filled a large place, and filled it conscientiously and well. In his theological views he was "rigidly old-school and Princetonian," and he took an active part in the trial of Dr. Briggs and in opposition to the revision of the Confession of Faith. If it seems anomalous that, with such views, he should have been the successor of Albert Barnes, it is the more to his praise that his pastorate of the First Church should have been so happy and so useful.

THE DOTTERER FAMILY. By Henry S. Dotterer. [Quotation]. Philadelphia: 1903. 8vo, pp. 165; cloth.

This is a careful and extended study of the history of a family closely identified with the annals of the Reformed Church in Pennsylvania. To this Mrs. Dotterer has added a memorial of the author, containing a sketch, the funeral sermon, and various newspaper notices and other tributes. Mr. Dotterer was a conscientious and successful worker in Church History, and a valued member of the Council of this Society; a memoir and portrait of him appearing in the June number of the JOURNAL.

NOTES.

THE REV. DR. EZRA STILES ELY.

His Philadelphia Home.—On Second Street, a few doors above Spruce, is a driveway with iron gates opening into a large yard, where stands in the grandeur of decay a Colonial house, known as the Waln or Ely Mansion. This house was purchased from the estate of Nicholas Waln by the Rev. Ezra Stiles Ely, D. D., pastor of the Old Pine Street Church, and there, in the midst of a neighborhood which was then the fashionable residential section of the city, Dr. Ely lived for many years, using the little "lodge" structure by the gate (it, too, is still standing) as his pastoral study. It is the only house in the block whose exterior has not been altered or entirely destroyed in the seventy years which have made Second Street a business centre. To go into this old house, walk through the broad hallway, and look into the stately parlors, carries one back into the early days of the nineteenth century, when Ezra Stiles Ely, gentleman, scholar, and philanthropist, ministered to the congregation of Old Pine Street for over twenty years, and honored his parish and the Presbyterian Church as much as the parish and the Church honored him.

His Earlier Life.—Ezra Stiles Ely was born at Lebanon, Connecticut, on June 13th, 1786, of good old New England stock, and was named after the president of Yale College, of which his father and grandfather were graduates. He entered Yale at the age of thirteen, and was the seventeenth of his family to matriculate at that institution. He graduated in 1803 and a year later received the degree of Master of Arts. He studied theology with his father, and was ordained and installed pastor at Colchester, Connecticut, in 1806, being then in his twenty-first year. In 1810 he became chaplain to the City Hospital and Almshouse in New York. His experience in this work gave him the material for his first book, *Ely's Journal*, which was reprinted in England under the title of *Visits of Mercy*.

His Philadelphia Pastorate, 1814-1835.—We cannot attempt to estimate the twenty-one years of a brilliant and eminently successful pastorate that crowned the first seventy years of Old Pine Street history. There are still on our active roll, after a lapse of a second seventy years, some who were children in the church in Dr. Ely's time, some on whom he laid his hands in baptism, some to whom he taught the catechism, and many others whose parents received their religious instruction at his hands and were married by him. The old records that are before me now tell more eloquently than words the fruitfulness of his labors, and the loving care with which he gathered and preserved by laborious copying in his own handwriting earlier records that would otherwise have been lost. No other pastor has shown so clear a realization of the importance that future generations would attach to the early history of Old Pine Street.

Notwithstanding his arduous pastoral duties he found time for work

both within and without the church. He was editor of the *Philadelphian*, and wrote some famous books, principally in the line of polemic theology.

During his entire pastorate at Old Pine Street he was prominent in the General Assembly, and was twelve times a delegate. In 1828 he was elected Moderator, and from 1825 to 1836 he served as Stated Clerk, of which position Dr. Duffield had been the first incumbent. The year of his moderatorship was signalized by the publication of his most popular book, *The Collateral Bible; or, Key to the Holy Scriptures*.

His Home Life.—Dr. Ely was a man of large independent means. He lived well, and yet he always had more money to spend on others than on himself. He felt keenly the responsibility of his stewardship, and was an exemplary Christian giver. He gave freely of what he had, often exceeding his income. When Jefferson Medical College, of whose Board of Trustees he was president, needed a more eligible site and more commodious buildings, he purchased a lot of ground on Tenth Street above Walnut (the lot on which the new buildings for the college are now being erected), and put up entirely at his own expense the building which was used for over half a century. This munificent act, to quote the *History of Jefferson Medical College*, "gave an impetus to the fortunes of the college which placed it above the risk of failure, . . . and so long as Jefferson Medical College remains the name of Dr. Ely will be held in remembrance as one of its greatest benefactors."

In his home life Dr. Ely was unfortunate. He had married a member of the church, Miss Carswell, and her death deprived the children of the maternal control, so much needed in their training. The evil of too little attention and too much luxury was most harmful. His favorite son went away from home in disgrace. His daughter, a belle of the city, and one of the most beautiful women in America, left him, and took up her residence in Paris, where she became one of the most brilliant and notorious women of the French Court.

His Later Life.—In 1835 Dr. Ely reluctantly resigned the pastorate of Old Pine Street Church, because he felt that his duty called him to the West. He had with all the enthusiasm of his nature conceived the idea of founding a Presbyterian city at Marion, Missouri, which should contain a theological seminary, a college, and industries that were sorely needed in the development of the West, then an almost unknown country. Dr. Ely undoubtedly felt that it was duty's call, and for the realization of this dream he was willing to sacrifice his fortune and the pleasant, cultured life of Philadelphia. Many of his congregation were involved in this scheme, and forsook their home to follow him. Marion was a failure, and Dr. Ely was broken in health and irretrievably ruined. But his spirit was not broken nor his zeal for the Master's service abated. After struggling against fate for several years he returned to Philadelphia and with a courage that had in it all of heroism he put his hand again to the plow, and for eight years served as pastor of the First Church,

Northern Liberties. In 1852 he reached the limit of endurance, and broke down completely. But death was not merciful, and he lived on, bearing his cross until June 18th, 1861.

A man of gigantic intellect, indomitable courage and energy, and withal of humble spirit and unflinching courtesy, he lived a true and wholesome life. Born and raised and launched into manhood with Fortune ever smiling upon him, before his prime he became one of the eminent men of his day. With the means to gratify his every wish, and the breeding and education to enjoy the good things of life, he wanted for nothing. Then, when the misfortunes of Job came upon him, and he was assailed on all sides, wounded by those he loved, and disappointed in the work to which he had given his life and soul, he drank of the bitter cup of heartache and failure, without a murmur, for the Lord was with him and he knew it.—[Extracts from a sketch of Dr. Ely by Herbert Adams Gibbons, in *Old Pine Street Church News* for June, 1904.]

His Portrait.—There has been hung in the pastor's study of the church an oil portrait of Dr. Ely, pastor of Old Pine Street Church from 1814 to 1835, and one of the noted men of his day.

Dr. Gibbons recently received this portrait from Lehman P. Ashmead, Esq., an Old Pine Street boy of seventy years ago. The following extract from the letter which accompanied the gift is of interest :

"This family picture of the Rev. Dr. Ezra Stiles Ely, formerly pastor of your church some seventy years ago, belonged to my devoted mother, who considered it a precious relic, and always had it on the wall by her bedside until she passed into eternity, in her ninetieth year, at the close of the Centennial ; also my aged sister, Maria, who died in the old residence on South Fourth Street, in her eighty-fourth year, ten years ago. I have another aged sister still living in Germantown in her ninety-first year. She was one of the zealous young church members who accompanied Dr. Ely in his enterprise to found a Presbyterian colony at Marion, in the State of Missouri, the location of which at that early period was a wilderness surrounded by Indians. My sister and her husband fully shared in the hardships and disastrous failure of Dr. Ely's project, and probably she is the only one of the party now in life. I have another older sister, in her eighty-eighth year, living in England. She, in early life, was one of Dr. Ely's devoted Sunday-school teachers at the Old Pine Street Church. So you see my desire that the quaint old picture be preserved is not strange ; rather than to allow it, perchance, to drift with other pictures into an ordinary auction store sale. It is a most excellent likeness of Dr. Ely, just as he dressed, and vividly recalls recollections of my happy boyhood days at the good Old Pine Street Church, under whose teaching I was born and reared into Christian love and faith. I have just passed my eighty-first birthday, and this old picture of Dr. Ely coming into my hands, and with no one after me to leave it to, the thought is inspired that the most fitting spot

for it to find permanent rest should be within the walls of the ancient church building itself, among the venerable associations of eighty years past."—From *Old Pine Street Church News* for February, 1904.

ANNIVERSARY OF THE BATTLE OF KING'S MOUNTAIN.

At the meeting of the Executive Council of The Presbyterian Historical Society, held on June 20th, 1904, the following paper, offered by the Rev. Henry C. McCook, D. D., was unanimously adopted :

"Whereas, October 7th, A. D., 1905, will be the 125th anniversary of the battle of King's Mountain, in which many of our Presbyterian ancestors of Scotch-Irish descent took part on the side of the patriots, this Presbyterian Historical Society ventures to call public attention to this fact, and to suggest that citizens of the four States especially interested therein, and the various patriotic societies throughout the country, take early action toward an adequate celebration of this important event."

The Clerk of the Society was instructed to send a copy to the Governors of the following States: North Carolina, South Carolina, Virginia, and Tennessee.

CAPTAIN CHARLES ROSS

In the graveyard of the First Presbyterian Church, Pine Street above Fourth, Philadelphia, an elaborate monument, surmounted by military trophies in bronze and standing within a railed enclosure, marks the grave of Charles Ross. On its four sides are the following inscriptions :

"This Monument is erected by the Members of the 'First Troop, Philadelphia City Cavalry,' friends and associates of their late Commander, Charles Ross, of which Troop He was a Member 23 years and Captain 6 years. Consecrated by Friendship to departed Worth. The virtues of the Brave and Honourable we cherish."

"In Memoriam, CAROLI ROSS Equitis Turmae Equitum Ducis Qui Natus est V^o Octobris MDCCLXXII Obiit VIII^o Octobris MDCCCXVII Ætatis suae XLVI."

"In the field to the many virtues of the Soldier, he joined the discipline, honour and deportment of the Officer. In private life the urbanity of the gentleman, the valuable qualities of the useful citizen, dutiful son, affectionate brother, sincere friend, governed his conduct. Noble, generous, honourable, intrepid, he departed in the prime of life. It is left for us to mourn his loss, to emulate his character, and by this testimony of our affection to show our respect for his talents and his virtue."

"Sacred to the memory of CHARLES ROSS.

"How sleep the brave who sink to rest
By all their Country's wishes blest !

"The body decays, but the immortal soul awaits the last trumpet's joyful sound."



REV. WILLIAM L. LEDWITH, D. D.

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WILLIAM LAURENCE LEDWITH : 1850-1904.

BY EDWARD M. DEEMS, D. D.

About thirty miles south of Pittsburg, where the Monongahela River makes a graceful curve, Brownsville rests on the sloping side of one of Fayette County's picturesque hills. It is one of Pennsylvania's most attractive towns, and is not without historic associations, as it is on one of the old highways, and its inn was a favorite stopping place of Henry Clay and his friends during their political campaigns.

Here, on March 14th, 1850, William Laurence Ledwith was born to William Medkirk and Jane Bryce Ledwith, and was baptized by the Rev. Thomas Martin in the summer of 1850. His father was born and raised in Washington, Washington County, Pa., and his mother was born in Paisley, Scotland, coming to this country while quite young.

In a letter to the writer of this sketch, the Rev. Hughes O. Gibbons, D. D., of Philadelphia, contributes the following interesting reminiscences of Dr. Ledwith's boyhood :

" My first recollection of William L. Ledwith goes back to 1858. I first saw him one Sabbath as he entered the Presbyterian Church of Brownsville, Pa., with his father and mother. Among the boys of the congregation he attracted my attention especially, because of his remarkably erect and especially neat appearance. He had a pale, intellectual face, and, as I found afterwards, was wonderfully alert.

While he enjoyed the boys' sports of the day I think even as early as that he found his chief interest in books and study. Will Ledwith was known as a boy of exceptional purity. He was born with high moral tendencies, ever regarding with horror anything like profanity or vulgarity. All coarse and cruel things seemed to pain and distress him. I never understood that he was an exceptionally hard student as a boy, but his mind seemed to be occupied constantly with things that were intellectual and beautiful. I think he had naturally a high poetic gift, and it has always seemed strange to me that he had never written poetry as a youth. He may have done so, however, without it being generally known, for in his boyhood I never knew of his boasting of what he had done, or was able to do, or expected to do. He was essentially modest.

"I never knew of his forming any very intimate friendships in early life. I think there was in his nature an element of intellectual and social timidity, which was, perhaps, due to a certain precocity of character. Mr. Ledwith's father and mother were excellent people. His father, William Ledwith, and the father of Senator Philander Knox, were the officers in the old Brownsville Bank, which was one of the few financial institutions that did not suspend specie payment during the war. They were close friends, and seemed to be in personal character very much like the bank. I remember hearing my father say that the Bank of Brownsville would always be perfectly safe so long as Mr. Knox and Mr. Ledwith handled its cash and books. The Ledwith family was an example of true Christian simple living. They anticipated 'the simple life,' of which we are hearing a great deal at this time. I do not think there were many homes in that Christian community sweeter or more wholesome than that in which Mr. Ledwith grew up."

As the natural result of the faithful and gentle Christian nurture which he had received from godly parents, at the age of fifteen, on October 29th, 1865, William L. Ledwith made a public confession of his faith in Christ by uniting with the Brownsville Presbyterian Church, whose pastor at that time was the Rev. J. H. Stevenson.

From early childhood he displayed a love for books and scholarly pursuits, and never thought seriously of devoting his life to any other calling than that of the Ministry of the Gospel. Those who knew him in childhood tell of how he delighted in playing church, when he used a high chair for a pulpit and his sister and brothers gathered around him as congregation. In securing his education he went first to the public school in Brownsville, and later to the Academy at Tuscarora, Pa., and the West Virginia University at Morgantown, on the Monon-

gahela River. His address on graduating from the latter institution was spoken of by the Morgantown newspapers as showing wonderful thoughtfulness and a charming diction for so young a man. During his special preparation for college his pastor was the Rev. W. W. McLane, D. D., who is now the pastor of a Congregational church in New Haven, Conn. Dr. McLane, a scholarly and spiritually minded man, did much by his preaching, teaching, and personal influence, to give direction to the tastes and later life of Mr. Ledwith.

In 1870 he entered Princeton College with the Class of 1874, during the presidency of Dr. James McCosh. Having been graduated with honors from the college, he, in the fall of 1874, entered the Princeton Theological Seminary, from which he was graduated in the Class of 1877. The seven years which he spent in Princeton were doubtless, in many ways, the happiest of his life. In college he gave special attention to and took particular delight in the study of rhetoric, oratory, and literature; and in the Seminary next to his devotion to the study of the English Bible was his love of the study of homiletics. He sat at the feet of his teachers with ardent devotion to them and appreciation of their labors, and their influence on him was most marked. Among the members of the Princeton Faculty, those who seem to have made the greatest impression on him were President James McCosh and Professors Arnold Guyot, John T. Duffield, and Lyman H. Atwater, of the College; and Dr. Charles Hodge and Professor William Henry Green, of the Theological Seminary.

In Princeton Mr. Ledwith never made an enemy, but drew to himself many devoted friends. His favorite exercise was walking, and he appeared at his happiest when, arm in arm with some congenial friend, he was traversing the roads or roaming the fields around Princeton and discussing some favorite poet or prose writer, most probably his favorite poet, Wordsworth, who was in many ways his ideal and with whose poetry he kept himself saturated. He gave much attention to the work in Whig Hall, the literary society of which he was an honored member, and did some superior work for the *Nassau Literary Magazine*.

He was licensed to preach by Redstone Presbytery (Presby. Church in U. S. A.) April 26th, 1876. During his first Seminary vacation Mr. Ledwith supplied the Presbyterian Church at Greensborough, Pa.; and during his second vacation he supplied the pulpit of the Presbyterian Church at Central City, Colorado. In both these fields he gave eminent satisfaction, doing in each successful work for Christ. Central City, at the head of Virginia Cañon, in Colorado, was and is a typical mining town, and some of Mr. Ledwith's friends had slight misgivings as to how he would get along with the rough-and-tumble miners. But he won all hearts by his cheerful and sympathetic pastoral work, and commanded the respect of the whole community by his excellent executive ability and his scholarly and spiritual preaching of the Gospel. The people of Central City let him return to the East most reluctantly, and many of them not without tears at parting with their young but able and beloved minister.

After faithful and effective work in Princeton Theological Seminary, where he drew all hearts to him by his rare combination of gentleness and strength, he accepted a call to the Bellevue Presbyterian Church at Gap, Lancaster County, Pa., where he was ordained to the ministry by the Presbytery of Westminster, June 27th, 1877, and installed as pastor of the Bellevue Church. It had been a dream of Mr. Ledwith's during his Seminary days to have a country parish, and he found in the beauties of nature with which he was now surrounded, and in the warm hearts and helping hands of the Bellevue people his dream more than fulfilled. Those were six happy years of toil, study, and growth which he spent among the hills and valleys of Lancaster County.

But God had a work for him to do in a very different field in the heart of one of our great and growing cities. In 1883 he received a call from the South Presbyterian Church in Philadelphia, and felt that it was his duty to accept it. Reluctantly leaving his loyal and loving Bellevue flock, he went to the city and was installed as pastor on November 22d, 1883. For nine years he wrought for the Master in this important down-town parish, and was a worthy follower of his gifted predecessor,

Robert M. Patterson, D. D. It was during this pastorate that, in 1886, he married Miss Sarah W. Cooper, a daughter of Elder Joseph P. Cooper, a Philadelphia dry-goods merchant, and two children, Jean and Laurence, crowned his married life.

Early in 1892 Mr. Ledwith received a unanimous call to the Tioga Presbyterian Church, which is situated at Tioga and Sixteenth Streets, in a growing part of Philadelphia. On his accepting that call his pastoral relation with the South Church was dissolved March 7th, 1892. He was installed as pastor of Tioga Church on April 5th, 1892, and entered on a pastorate which was ideal in every respect, and was terminated only with his death. During his nearly twelve years with the Tioga Church it grew steadily, the work among the young people especially increasing to such an extent that a larger chapel had to be erected. It is a beautiful and commodious structure and a splendid addition to the working power of the church.

Three journeys across the Atlantic, the first in 1880, the second in 1883 and the third in 1895, not only were thoroughly enjoyed by the hard-working pastor, but also contributed largely to that refinement and culture of thought, expression and manner which constituted so large an element of the attractiveness which drew all kinds of people to him.

In addition to his work in his own parish, Mr. Ledwith was in great demand for work in the various judicatories of the Church. Besides effective labors on various committees, he was once the Moderator of the Westminster Presbytery and twice the Moderator of the Presbytery of Philadelphia. In 1883 he was sent as a Commissioner to the General Assembly which met at Saratoga Springs, N. Y., and was sent to the same city as a Commissioner to two other General Assemblies, those which were held in 1890 and in 1896. In the Church courts his work was valuable, because he was thoughtful, careful, conscientious and conservative.

In 1890-91 Mr. Ledwith became a member of the Presbyterian Historical Society and a member of its Executive Council. On the resignation of the Librarian, the Rev. D. K. Turner, in 1893, he was unanimously elected to serve during the unexpired term. Thereafter he was re-elected Librarian at each an-

nual meeting until his death. He found this work arduous but most congenial, and rendered invaluable service by setting all things in order according to the latest library methods, and, in 1898, superintended the removal of the library from its old quarters to its commodious and convenient new home in the Witherspoon Building, Philadelphia.¹

He received the degree of A. M. in 1877 and the degree of D. D. in 1895, both from his Alma Mater, Princeton University. These honors he deserved and wore with grace and dignity. As a member of the Presbyterian Board of Publication and Sabbath-school Work, a Director of the Ministers' Fund, Philadelphia, and a member of the Executive Committee of the Princeton Seminary Alumni Association, Dr. Ledwith did efficient work, in addition to his regular labors as a preacher and pastor, with which he allowed nothing else to interfere.

During the last ten years of his life he made frequent contributions to the religious press, especially to *The Presbyterian* and *The Presbyterian Review*, writing on themes especially related to the preacher and his art.

In personal appearance Dr. Ledwith was tall, slender, and delicate looking, with a countenance that bespoke refinement, culture, and spirituality. In every way, however, he was stronger than a superficial observer would imagine, for he accomplished daily a great amount of work, and was most decided and unyielding in his convictions, which he proclaimed with no uncertain sound. He was pre-eminently a student, preparing his sermons with the utmost care and devoting great attention to their literary finish. But he never allowed his studious tastes and habits to interfere with his duties as a pastor, duties which were a delight to him and which he discharged with great tenderness and faithfulness. It is believed, indeed, that his faithfulness in visiting his flock while in a depressed physical condition may have hastened the end. "The good shepherd giveth his life for the sheep."

Dr. Ledwith preached in his Tioga pulpit Sunday, February 21st, 1904. The next day he felt unwell, but did not

¹ See minute of the Executive Council in the JOURNAL, Vol. II, p. 275. In that minute the spelling of the middle name should be *Laurence*.—ED.

appear to be seriously ill. Influenza followed, which rapidly brought on pneumonia, and the end came quickly but quietly on Sunday, February 28th, 1904,—the first day of the week, the day on which his Lord arose from the dead and brought life and immortality to light.

Thoroughly evangelical in his belief and preaching, untiring in his pastoral labors, manly yet most courteous in all his relations to those outside the Church, he won the respect and affection not only of all who knew him in his own great city, but also of very many throughout the Church and country. The world is the poorer for his departure, and yet it is richer; for his death has directed attention to a rarely beautiful and holy life and character. "He being dead yet speaketh," and he appeals to us with the peculiar power of one exalted to the heavenly heights, bidding us who still linger and labor to be faithful until death and we shall receive the crown of life.

"For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be for ever blest."

REPORTS UPON THE EARLY HISTORY OF PRESBYTERIAN CHURCHES.

(Continued from page 315.)

[The first of the following papers is written on four leaves of small 4to paper and, though unsigned and undated, appears to be of about the end of the eighteenth century. The paper following it is one of the later documents found in the packet with the earlier reports, as referred to in the JOURNAL for June, 1904, p. 271.]

History of the united congregations of Great Valley Charleston, & West Chester——

The want of authentic records renders this extremely imperfect. The Rev^d. Malachi Jones, an Englishman, a Calvinist, a dissenting Minister of the gospel, & stated Pastor of the Presbyterian Church in Abington in the County of Philad^a preached, for some time, as an occasional supply, in private houses & the woods, to a considerable number of families that had emigrated from Wales in the Island of Great Britain, & settled in & about the Great Valley in the County of Chester & state of Pennsylvania. By his labours they were induced to assume the form of a congregation constituted to worship God according to his word, & for this purpose bound themselves by a written compact dated the 10th day of October 1714. About the same time the Presb^y. of Philad^a recognized their existence as a society, took them under their care, and afforded them occasional supplies. In the year of our Lord 1719 the Presb^y. committed them to the pastoral care of the Rev^d. David Evans a gentleman from Wales, educated in Yale Colledge in Connecticut, & whom the same Presb^y. had ordained to the gospel ministry & installed in the congregation of Welsh tract on the 8th day of November 1714. During his ministry among them an house of worship was erected & the number of the society considerably increased. In this, as in other congregations, much commotion was at length excited by the animated & evangelical preaching of that class of Divines who were distinguished by

the name of New lights. The society having become much divided in opinion & affection with respect to M^r. Evans, he thought proper to remove, & accordingly procured the dissolution of his pastoral relations [which had for the space of thirty years, existed with advantage to the cause of religion]¹ on the 23d day of April 1740.

Soon after his removal the new light party, who were a large majority of the whole, obtained the occasional [& afterwards the pastoral]¹ labours of a certain M^r. John Rowland, a native of Wales, & afterward settled him as Pastor of the church. M^r. Rowland was a zealous, practical & powerful minister of the gospel. He was particularly distinguished by the voice of alarm. This rendered him obnoxious to that party who, for the sake of distinction, were now denominated Old lights. Like the old man in the spiritual conflict, they resisted that lightening which flashed conviction, & abhorred that thunder which disturbed their repose. The Old and the New were equally numerous in the session. And as the old man not infrequently prevails over the new, the old lights of the session gained the ascendant &, on sabbath morning when the congregation were convened, shut & locked the door against their pastor & precluded from the earthly sanctuary of God him who was faithfully striving to lead them to his temple on high. About Two years had elapsed from the time of his installment when this event took place so disgraceful to the annals of a church— He then preached in private houses & in the fields 'till [the]¹ his adherents erected a house of worship in the Township of Charleston about 5 miles distant from the one from which they had been expelled. Here he conducted the worship of the new lights, to whom he, 'till his death, discharged, with fidelity & zeal, the duties of a Pastor.

From this period the society of the new lights was [distinguished]¹ known by the name of the Township in which their house of worship was erected. It was recognized by the Presb^y. as a congregation distinct from that of the great Valley. Mr. Rowland was succeeded in the pastoral charge of it by the

¹ Erased.

Rev^d. John Campbel a native of Ireland & educated in America. He was ordained to the ministry in the congregation of Providence & intrusted with the pastoral care of that & the congregation of Charleston. On the latter he bestowed the one third of his labours. He was an animated, practical & faithful [minister]¹ preacher of the gospel. He visited, chatechised, & exerted every mean in his power to promote the salvation of his people & the cause of Christ during the space of about 5 years when, in the sacred desk, he was siezed by the hand of death &, in a few hours, expired—After his decease the Rev^d. Benjamin Chesnut, the Rev^d. John Griffith, & the Rev^d. Daniel McCalla succeeded each other in the pastoral charge of this congregation.

After the separation of the new from the old light & the expulsion of Mr. Rowland from the exercise of the pastoral function over the congregation of Great Valley this society was committed to the charge of Mr. Sam^l. Evans, son of David Evans, its first pastor, who, on the 5th day of May 1742 was ordained to the holy Ministry and installed. This relation he sustained for three or four years. But his character having become suspected or rather notoriously bad he laid aside his ministerial authority & sailed to Europe for the purpose of obtaining [ordination]¹ holy orders in the Episcopal church. But before his arrival in England letters from some Episcopal ministers in America had reached the Bishop, which described his character and prevented his ordination—About one year after Mr. Evanss removal Mr. John Kinkead was ordained to the gospel Ministry, & installed as pastor of the congregation of great Valley. Five years, however, terminated his ministerial existence. Being of a litigious temper he quarreled with his people, separated from the synod, & spent the remainder of his life distinguished by prophane swearing drunkenness &c.—He was succeeded in the pastoral office by the Rev^d. John Simonton a native of Ireland [&]¹ He was a sound & judicious Minister of the gospel. But being constitutionally inclined to ease & averse from action he was neither animated in the pulpit, nor diligent

¹ Erased.

in the discharge of Parochial duty. Having sustained the pastoral office about 30 years he was constrained at length by the infirmities of age to resign it, & two years afterwards on the day of October Anno Domini 1791 he exchanged this world for that of realities.

On the same day, M^r. John Gemmil, a native of Pennsylvania educated in the University called by that name, [by the advice of]¹ & a licentiate of the Presb^y. of Philad^a accepted, by the advice of that Presb^y., a call from the congregations of Great Valley & Charleston. In this call, these two societies were joined by a few presbyterians residing in the Town of West Chester who, at this period, assumed the existence & form of a congregation. On the day of November Anno Domini 1791 M^r. Gemmil was ordained to the Gospel Ministry & installed Pastor of the United congregations of Great Valley, Charleston & West Chester. After this event, the number of the former two so rapidly increased that, in the beginning of the year 1793, a more spacious house of worship became necessary for their accommodation. By a very spirited & vigorous exertion they, on the 20th of May, 1793 [laid the foundation]¹ began & in the month of March following nearly finished a neat & convenient church where a respectable, attentive & pretty numerous people assemble [every other sabbath for]¹ stately for public worship of the Lord.

[Endorsed, in another hand,]

Great Valley & Charlestown

1714

About 1742

[GREAT VALLEY AND CHARLESTON]

SIR:

I have endeavoured in as concise a manner as memory & Information will admit for the benefit of the arising generation The first establishment of both the churches the Valley and Charlestown my first design was for the information of my own Children but should you after Revising and correcting, [think proper to]¹ to communicate you are at Liberty so to do, with suppressing my Name

I am Dear Sir with Esteem

Revd. WILLIAM LATTA.

YRS. H. DAVIES.

¹ Erased

The first establishment of the Presbyterian Church in Tredyfrin In english Valley township was in or about the year 1720 the Ground where on the Church was built which then was called a meeting house, belonge,d to John Parry those Principally concerned in the establishment were John Parry, Thomas Hubbard, Thomas Martin, Thomas Lloyd, Isaac Davis, John Griffith, Mathrady (?) Martin, and Thomas James, who are long since dead and few of their descendants in the place being remov,d either by death or emigration—Their first pastor was Mr. David Evans—Minister of the Gospel (suffer me here to digress) the high sounding Tittles Improperly given the Clergy such as his Holiness the pope Right rev^d. Father in God Doctr of divinity &c; Rev^d. may be admitted as a sufficient distinction: beyond that borders on Blasphemy

But to return, the congregation chiefly consisted of ancient Brittons (Welsh) as Mr. Evans could Preach in both english and Welsh he officiated as ther Minister for a series of years but as is too common the congregation began bickering he left them went to the Jerseys leaving two sons Samuel and Joel educated for the ministry Samuel officiated a short time in his fathers stead & remov,d : he had a son call^d Israel licensd for the Ministry stationed in N England Joel died soon after being licensed. After the departure of Mr. Sam^l Evans there was a call given Kinkaid who was either from Scotland or Ireland Who if I mistake not was ordained he Married a certain Ann James who was Heiress of the Property now owne,d by David Wilson And William Thomas he prove,d to be a Wolf in sheeps clothing A drunken vagabond and Very soon wasted the whole of the Property was turned off into the wilderness He was found in our Revolution a follower (not chaplain) of Col Butlers Reg^t and had married near half the reg^t to strumpett followers of the army for which Butler made him decamp quick time But my design being the History of Charlestown Church I omit that of the other

About the years 1740. 1. 2 there was a great revival of religion By the Instrumentality of Mr. John Rowland a Powerful Preacher who could preach in both languages Welsh and English his preaching was with power and took great effect on many;

the old Legal preachers took the alarm and shut the church door against him the congregation became divided and the greatest accrimony subsisted even to designating other the seceders were call,d New lights the other [illegible] were call,d old lights; both mistaking the true light Brotherly Love and Charity; Thus they continued for some time until a separation took place, the followers of M^r. Rowland contemplated building a church separate from the old and as they then thought that according to law it must be 5 Miles distant from the old the Measurement ended where the church now stands. The land then belonged to Job Harvey a Friend (otherwise Quaker) who gave the site Gratis the foundation was laid in the year 1743 the principle men who began organizing the Church were David Humphreys, Griffith Jones, Anthony Prichard, Lewis Martin, David Johns.

M^r. Rowland soon after building the church died and was Burried in the church yard whose grave is now lost After his death they had occasional supplies among others M^r. Campbel who attended the Valley, Charlestown, & Providence, in town ———. Here I intend to be more Explicate in his BIOGRAPHY as many of his descendants who are now living with respectability within the Vicinity of the Church He was first known in the service of M^r. William Davies a Farmer near N Castle now Delaware state and Father to president Davies the Father would send the lads to work on the farm there not being sufficient work done the father determined to Watch and found the lads each with a Book young Davies instructing young Campbel Concluded they were lost unto any service to be expected from them as Book boys would never make farmers complained to the Mother an amiable Prudent Woman who it is said had dedicated him for other service, replied that if he would not make a farmer there was a Possibility he would make a scholar, and by her influence was sent to Grammar school; after being graduated having a Predeliction for young Campbel prepared him for the Ministry, after which he supplied the Churches above mentioned. Whilst in his Officiate he married Mary Hubbard daughter of Thomas Hubbard of Tredyffrin by whom he had two children a son and daughter the son suppos,d

dead the Daughter yet living surrounded with several promising sons; Mr. Campbel sickened in the Pulpit whilst preaching in Charlestown and died soon after.

After his death the had occasional supplies until M^r. John Griffith was called and ordained he preached altogether in Welsh as chief of the aged Congregation understood the language; allowing every three weeks an english sermon supplied by a Mr. Benjⁿ Chestnut a hum drum Preacher and what was most noticed of him was a Ponderous white Ramelee Wig which []¹ more attention []¹ than his Preaching Thus it continued until the death of M^r. Griffith when they again were under the necessity of asking supplies. M^r John Carmicheal attended together with many others until the year 1774 when a call was given M^r Dan^l McCalla, was accepted and ordained and continued until the Revolution commenced, he then became Chaplain to a regim^t, that marched to Canada was taken prisoner Paroled and on his return forsook his charge and went to Virginia on the 22d of Nov^r 1788 both Churches were Incorporated the Valley and Charlestown and became united under the Ministry of M^r John Simontown the changes since M^r Simontowns death is generally known

It is dangerous to tread on the consecrated ground of the Priesthood And my animadversions will be considered Schismatically; Far from conserving the fraternity in general there is no Class of Men I Value higher than them who in sincerity and Purpose of Heart endeavours to Instruct and better his fellow Men, on the other hand I despise him who (for) the loaves and fishes cloathed in sheeps clothing but like ravenous wolves care not for the flock further than to devour them

I conclude with the FINIS of the author of the Maccabees "And here I will make an end and if I have done well and as is fitting the story it is that which I desired; but if slenderly & meanly it is that which I could attain unto—For as it is hurtful to drink Wine or water alone, & as Wine mixed with water is Pleasant & delighteth the taste even so speech

¹ Word erased.

finely framed delighteth the ears of them that readeth the story)) And here shall be an End

N. B instead of wine and water I substituted whiskey & water.

I too generally write in a hurry not taking time for correction.

[addressed on the back]

Reverend William Latta
Minister of the Gospel
East Whiteland

[Endorsed]

This account was written by Hezekiah Davies of the Ch. at Charleston, having reached the age of 80.—transmitted to me in 1830 by Revd Wm. Latta.—W. M. Engles.

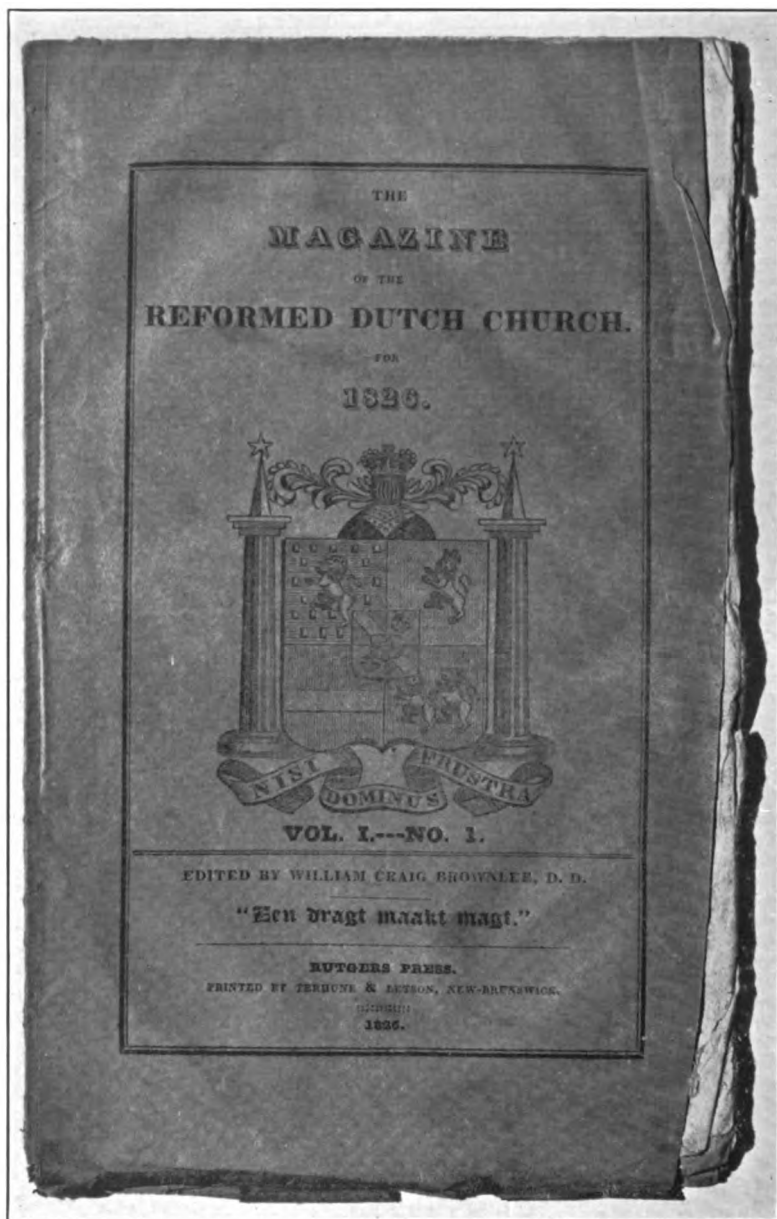
THE MAGAZINE OF THE REFORMED DUTCH CHURCH.

A BIBLIOGRAPHICAL NOTE.

Up to the year 1826 The Reformed Dutch Church (to quote the Introduction to the above-named Magazine) had "not yet had a single periodical work which she could call her own; or which she could wish to patronize as a Church, . . . not one solitary paper to visit the dwellings of her sons and daughters." The want of such a periodical being sensibly felt, the General Synod in 1825 recommended the Board of Managers of the Missionary Society of The Reformed Dutch Church to issue a periodical publication, especially for the purpose of spreading abroad through the Church "such information as is necessary."

The year 1825 has been characterized as a new beginning in the history of that Church. It "saw the rehabilitation of Rutgers College, an invigoration of the Theological Seminary, and a freshened interest in missionary work at home and abroad." A token of this fresh life was the establishment of the *Magazine*. The first number appeared in April, 1826, as "the child of the General Synod," under the auspices of the Missionary Society, and with a competent backing of men pledged to sustain it. It was an octavo of forty pages, printed at New Brunswick on paper that is still sound and white, with two columns to the page. It was done up in an attractive buff cover. Besides the Introduction, it contained departments of Religious Communications, Reviews and Critical Dissertations, Miscellaneous Articles, Religious Intelligence, Literary and Philosophical Notices, a Sketch of Public Affairs, and Obituaries. These indicate substantially the editorial scheme maintained all through the history of the periodical; and while it was closely modeled upon the religious magazines of the period, it was sustained with dignity and more than the average editorial ability.

The editor, from the first number to the last, was the Rev. Dr. William Craig Brownlee, of whom an excellent portrait and a most interesting characterization may be found in the *Manual of The Reformed Church in America*. He was born in



FACSIMILE OF THE FIRST NUMBER OF THE MAGAZINE OF THE REFORMED DUTCH CHURCH.

Scotland in 1783, and was graduated by the University of Glasgow. Soon after being licensed in 1808 he came to this country, and was successively pastor of an Associate Presbyterian Church and Principal of the Preparatory School of Queens, now Rutgers, College. He was Professor of Languages in the College when he established the *Magazine*, but within a year went to New York city to be Dr. Milledoler's successor as a minister of the Collegiate Church. He was a forcible writer of scholarly tastes and acquirements, and a strong upholder of the Reformed Church.

The *Magazine* was conducted acceptably by him for four years, but before the end of that time there had arisen a general feeling that the best interests of the Church then required a weekly rather than a monthly periodical. In 1829 a body of pastors and laymen, of whom Dr. Brownlee was one, formed an association to publish a weekly paper under the name of *The Christian Intelligencer*, the first number of which awaited the completion of the fourth volume of the *Magazine*.

A peculiar interest attaches to the buff cover of the *Magazine*, which is herewith reproduced from a copy of the first number in the library of The Presbyterian Historical Society. Its characteristic feature was a heraldic device originated by Dr. Brownlee himself, who took as its basis the coat-of-arms of William of Orange; adding the columns on either side, which act as supports to the shield, and also the two mottoes, "Nisi Dominus Frustra" and "Eendracht Maakt Macht," which had served as rallying cries in the long-continued struggle for civil and religious liberty waged by the Netherlands against the power of Spain. The use of this device was not allowed to lapse with the discontinuance of the *Magazine*. From the first issue of its successor, *The Christian Intelligencer*, to the present day the same heraldic device has always formed a part of its title, a slight change having been made in the drawing and in the arrangement of the mottoes, which are now placed on ribbons above and below the shield.

The following explanation of the heraldic significance of the device is printed in connection with copies of the Church emblem intended for framing:—

The coat-of-arms represents the principalities of which William was ruler, or to which he was in some way related.

The first quarter of the *large shield* bears the arms of Nassau. It has a gold lion, rampant, on a blue field surrounded by seventeen gold billets, representing the union of the ten States of the Netherlands, with the seven States of Holland under William. The second quarter represents Katzenelnbogen and has a red lion rampant gardant, crowned, on a gold field. The third quarter represents Vianden, and has a red field banded with silver. The fourth quarter has two gold lions passant gardant, on a red field, and is the shield of Dietz.

The *small shield* is also quartered. The first and fourth quarters bearing diagonal bands of gold on a red field represent the principalities of Chalons. The second and third quarters, with a horn or bugle suspended on a gold field, that of Orange. These martial horns symbolize the courageous leadership of those who took up arms against the Moors and Saracens.

The *smallest shield* is that of Jane of Geneva, who married one of the Princes of Orange. It is divided into nine squares, five of which have gold and four blue fields.

The *crown* which surmounts the shield represents the Emperor Charles the Great, who, while sovereign of the Netherlands, granted them the right of carrying the imperial crown above the coat-of-arms.

In the course of time this device has become the well-recognized and widely-used emblem of the Reformed Church in America. Its first use, apart from the title of *The Christian Intelligencer*, "was in connection with a Sunday-school festival of the Middle Dutch Church in 1878. The programme was prepared by Mr. William L. Brower, and his employment of it in this way inaugurated its wider use. It has since been wrought into gold, silver, and enameled pins, been reproduced in colors in a form suitable to framing, and widely diffused through the church."¹

As this note is stated to be "bibliographical," it is not inappropriate to close it with the remark that the tracing of this emblem to its source affords to librarians and others an illustration of the importance of preserving the covers of magazines, and not stripping them off when binding; since such covers often contain exclusive information and are always characteristic of the periodical they enclose.

¹*The Christian Intelligencer* of June 1, 1904; to which seventy-fifth anniversary number of that periodical this note is indebted at some other points.

THE HYMNS OF PRESIDENT DAVIES.

EDITED BY LOUIS F. BENSON, D. D.

In the September number of the JOURNAL a study was made of President Davies as a hymn writer. That article is now followed by a printing of the whole body of his hymns, together with notes indicating the measure of use they have attained, and containing such elucidations as seem called for. The hymns themselves are the only adequate memorial of Davies as a hymn writer. Such a printing of them seems justified, because, although one or another hymn may have become more or less familiar, the whole body of the hymns has not been reproduced since its original appearance in the now somewhat scarce book of 1769.

The hymns are here numbered consecutively. The first sixteen are carefully reproduced from Dr. Gibbons's *Hymns Adapted to Divine Worship* (London, 1769), with the numbering in that book indicated in brackets. The titles there given are retained in full, except that from each the words "*By the Reverend SAMUEL DAVIES, A. M.*" have been omitted. The text of the hymns is given here as there in all respects. To these sixteen original hymns two variations of hymns of Dr. Doddridge made by Davies are added for the sake of completeness.

It will be observed that of the eighteen hymns we are able to date eight, and that all of these eight fall within the limits of the short period marked by Davies's return from England on the one hand and his leaving Virginia for Princeton on the other. We can define the period of their composition even more closely as lying between July, 1755 (the earliest date for hymn No. 4), and January, 1758 (the date of No. 10).

As regards the first appearance of the hymns in print I have found actual proof that those numbered 4, 5, and 18, were published by Davies himself. Of Nos. 6, 11, 12, 14, and 15, we can infer nothing. In the case of Nos. 1, 2, 3, 7, 8, 9, 10, 13, 16, and 17 the probability of Davies having printed the sermons to which they were appended is discussed in the notes. If he did

not, the hymns were first printed in Dr. Gibbons's hymn book. The question must await such a collection of Davies's own publications as would make a bibliography possible.

1. [BOOK I. XXX.]

*The Blessing of Hope in Death ; or
Comfort in a dying Hour earnestly implored.*

PROVERBS xiv. 32. Long Metre.

I

YES ; I must bow my Head and die !
What then can bear my Spirit up ?
In Nature's last Extremity
Who can afford one Ray of Hope ?

II

Then all created Comforts fail,
And Earth speaks nothing but Despair ;
And you, my Friends, must bid Farewel,
And leave your Fellow-Traveller.

III

Yet, SAVIOUR, thine Almighty Pow'r
Ev'n then can sure Support afford,
Ev'n then that Hope shall smile secure,
That's now supported by thy Word.

IV

Searcher of Hearts ! O try me now,
Nor let me build upon the Sand ;
O teach me now myself to know,
That I may then the Trial stand !

NOTE.—Most, if not all, of Davies's hymns were composed in connection with his sermons ; the hymn taking its subject and more or less of its materials from the sermon, and being designed to deepen and fix the impressions which the sermon made. In this practice Davies followed Watts and Doddridge. It was in the form of appendages to his sermons that his hymns came into the hands of Dr. Gibbons.¹

¹See the JOURNAL, Vol. II, p. 285.

This hymn was appended to a sermon on "The Objects, Grounds, and Evidences of the Hope of the Righteous" (Proverbs, xiv, 32), dated "Henrico, March 6, 1757." This sermon was probably not one of those which Davies printed; and, if not, the hymn first appeared in Dr. Gibbons's hymn book. It appeared again, in connection with the above sermon, in the additional volume of Davies's *Sermons*, published in London, 1806, as "LINES BY THE AUTHOR OF THE FOREGOING SERMON," which was therein included as "SERMON LXXXVI." The hymn merely versifies a few of the points of the sermon:—"The gloomy hour of death is nature's last extremity: it stands in need of some effectual Support." "Death—that separates friend from friend;—that separates us from all our Earthly Comforts." But Christ affords "a blessed support in a dying hour:" we should therefore examine the grounds and evidences of our personal hope of His support.

The hymn seems to have found no favor with the compilers; I have not observed it in any collection but that of Dr. Gibbons. As printed in the 1806 volume the third verse reads:—

Line 1. Yet, Saviour! thy almighty hand,—

Line 3. Ev'n then, that hope shall firmly stand,—

2. [BOOK I. XXXVII.]

*The different States of Sinners
and Saints in the Wreck of Nature.*

ISAIAH xxiv. 18–20. Long Metre.

I

How great, how terrible that God,
Who shakes Creation with his Nod!
He frowns, and Earth's Foundations shake,
And all the Wheels of Nature break.

II

Crush'd under Guilt's oppressive Weight
The Globe now totters to its Fate,
Trembles beneath its guilty Sons,
And for Deliv'rance loudly groans:

III

And see the glorious dreadful Day
That takes th' enormous Load away!
See Ocean, Earth, all Nature's Frame
Sink in one universal Flame.

IV

Where now, O where shall Sinners seek
 For Shelter in the gen'ral Wreck ?
 Shall falling Rocks be o'er them thrown ?
 See Rocks, like Snow, dissolving down.

V

In vain for Mercy now they cry;
 In Lakes of liquid Fire they lie;
 There on the flaming Billows tost,
 For ever, O for ever lost !

VI

But, Saints, undaunted and serene
 Your Eyes shall view the dreadful Scene;
 Your Saviour lives, tho' Worlds expire,
 And Earth and Skies dissolve in Fire.

VII

JESUS, the helpless Creature's Friend,
 To Thee my All I dare commend :
 Thou can'st preserve my feeble Soul,
 When Lightnings blaze from Pole to Pole.

NOTE.—This Judgment-hymn was originally appended to a sermon on “The Religious Improvement of the late Earthquakes” (Isaiah xxiv, 18–20), “Preached in Hanover county, Virginia, June 19, 1756”; and appears in connection with it (No. LXVII) in the 1806 volume of *Sermons*. There is some reason to think that sermon and hymn may have been printed in Davies's lifetime. The earthquakes referred to were the series of disturbances which wrought so great damage in the city of Lisbon and other localities in 1755. The preacher classes earthquakes with famine, sword, and pestilence, as “four extraordinary ministers of God's vengeance.” After giving a “short history” of the recent calamities, he follows it with some reflections upon God's majesty and “the dreadfulness of his displeasure” at human sin; and then proceeds to treat the earthquake as a confirmation and representation of the final judgment.

It is plain that the hymn suffered severely as appearing in Dr. Gibbons's collection, divorced from its thrilling occasion and its context. It was, nevertheless, one of the seven of Davies's hymns included in

Rippon's influential *Selection* of 1787.¹ From this it passed into numerous American books, e. g., Nathan Strong's *Hartford Selection*, 1799; Dodge's (Baptist) *Selection*, 1808; Parkinson's *Collection*, 1809; Nettleton's *Village Hymns*; the Presbyterian *Psalms and Hymns*, 1830; the German Reformed *Psalms and Hymns*, 1834; the Reformed Dutch *Psalms and Hymns*, 1847; the Lutheran *Hymns*, 1850.

The text in the 1806 volume agrees with Gibbons's in the sixth and seventh verses. In the earlier verses there are numerous variances.

3. [BOOK I. XXXVIII.]

*Pious Breathings amidst general
Wickedness and Desolation.*

ISAIAH xxxii, 13-19. Common Metre.

I

WHILE in a thousand open'd Veins
Contending Nations bleed,
While Bri'rs and Thorns on blooming Plains
And fruitful Fields succeed;

II

While Desolation rages round,
Like an o'erwhelming Flood,
Where can a Remedy be found
To stop these Streams of Blood?

III

Eternal Spirit! Source of Good!
The Author of our Peace,
Pour down thine Influence, like a Flood,
On this wide Wilderness.

IV

O grant us one reviving Show'r,
And let it spread afar:
Thine Influence alone can cure
The bleeding Wounds of War.

¹ See the JOURNAL, Vol. II, p. 286.

V

Come, Thou—and then the Wilderness
 Shall bloom a Paradise,
 And heav'nly Plants t' adorn and bless
 O'er this wild Waste shall rise :

VI

Then Peace shall in large Rivers flow,
 Where Streams of Blood have run ;
 Then universal Love shall glow,
 And all the World be one ;

VII

Then num'rous Colonies shall rise,
 A People all Divine,
 To fill the Mansions of the Skies,
 And bright as Angels shine.

NOTE.—This hymn was originally appended to a sermon on “The Happy Effects of the Pouring Out of the Spirit” (Isaiah xxxii, 13–19), dated “Hanover, October 16, 1757”; and appears in connection with that sermon (No. LXV) in the 1806 volume. If the notes there given are by Davies, they suggest that he may have published the sermon (and hymn) during his lifetime. It may be questioned if from the point of view of availability this hymn should have had a place in Dr. Gibbons's book, and I have not found it copied into any other. But in connection with the two hymns here following it forms a group of great historical and personal interest. To appreciate or even to understand these hymns it is necessary to see the situation at the time as Davies saw it and as he set it forth in the introduction of the above sermon:—

“It is our lot to be born in an age of blood and slaughter ; an age, in which mankind remarkably exemplify the character given of them long ago by an inspired pen, ‘Hateful, and hating one another ;’ an age, which has seen a strange revolution, in that Britain, that about three hundred years ago had crushed the power of France, and had the crown of that kingdom made over to her by treaty—now every where defeated by that very power ; an age, in which the cause of liberty and the protestant religion is in the most alarming danger, from the formidable confederacy of Popish tyrants and their vassals ; an age, in which our liberty, our property, our lives, and our religion, which should be dearer to us than all, are no longer ensured to us with the usual firmness of the British constitution, but disputed with a powerful invader ; and the issue

of the contest is dreadfully uncertain. And in such an age can there be so stupid a soul among us, as to be thoughtless and unconcerned? Sure, if we have any thing of the *man*, the *patriot*, or the *Christian* within us, we must be deeply solicitous about these important interests, and anxious for a remedy to our bleeding country and nation.

“I need not detain you with a particular account of the present mortifying and alarming situation of our public affairs. I need not tell you of slaughtered families, mangled corpses, men, women, and children held in barbarous captivity in the dens of savages; routed garrisons, demolished fortifications, deserted, desolated settlements upon our frontiers. I need not remind you of defeated armies, blasted expeditions, and abortive schemes—of divided, dilatory councils on both sides the ocean—a jangling, unsettled ministry, and an uneasy, murmuring, clamorous people. I need not tell you that our enemies have pushed their conquests with surprising rapidity, and executed all their schemes; while all our attempts to stop their progress have issued in disappointment and mortification; and that they are now become formidable, even in America, where a few years ago they were so contemptible. I need not tell you that our hopes are lowered as to our brave ally, the king of Prussia, who has lately been routed, and obliged to break up the siege of Prague; and who has almost the half of the powers of Europe for his enemies. He stands the single champion of the protestant cause upon the Continent; and should he be crushed, that important cause would probably fall with him, especially in Germany. I need not tell you, how gloomy and discouraging the prospect is before us, from the growing power of the French—from their great influence with the Indian savages—from the naked and defenceless state of our country—from the dastardly, secure spirit that prevails among the generality, and from many causes that I need not name. These things are too public and notorious for me to enlarge upon them.”

This hymn is characteristic of Davies in its dark views of the situation and prospects, but especially characteristic in the remedy he sought. To Davies's mind the people's sins are the cause of their calamities, and the “thousand wounds from which this country bleeds” are tokens of the Divine displeasure and judgment. There is no remedy except in a general moral reformation, and to produce this there must be an outpouring of the Spirit. For this the hymn prays, and pictures its “happy effects” in the phraseology of the passage from Isaiah which is the text of the sermon.

The principal variances in the two printings of the hymn are in the last verse. As printed in the 1806 volume, that verse reads:—

“Then num'rous colonies shall rise
From this vile world of sin
To people regions in the skies,
And with bright angels shine.”

4.

[BOOK I. LVI.]

*National Judgments deprecated, and
National Mercies pleaded.*

AMOS iii. 1-6. Long Metre.*

I

WHILE o'er our guilty Land, O LORD,
We view the Terrors of thy Sword ;
While Heav'n its fruitful Show'rs denies,
And Nature round us fades and dies ;

II

While Clouds collecting o'er our Head
Seem charg'd with Wrath to smite us dead,
Oh ! whither shall the Helpless fly ?
To whom but Thee direct their Cry ?

III

The helpless Sinner's Cries and Tears
Are grown familiar to thine Ears ;
Oft has thy Mercy sent Relief,
When all was Fear and hopeless Grief :

IV

On Thee, our Guardian GOD we call,
Before thy Throne of Grace we fall ;
And is there no Deliv'rance there ?
And must we perish in Despair ?

V

See, we repent, we weep, we mourn,
To our forsaken GOD we turn ;
O spare our guilty Country, spare
The Church which Thou hast planted here !

* This and the following Hymn were printed by the Author with two Discourses on *Amos* iii. 1-6. intitled, "VIRGINIA'S *Danger and Remedy*, and occasioned by the severe Drought in sundry Parts of that Country, and the Defeat of General *Braddock*, 1756.

VI

Revive our with'ring Fields with Rain,
 Let Peace compose our Land again,
 Silence the horrid Noise of War!
 O spare a guilty People, spare!

VII

We plead thy Grace, indulgent God;
 We plead thy Son's atoning Blood,
 We plead thy gracious Promises,
 And are they unavailing Pleas?

VIII

These Pleas, by faith urg'd at thy Throne,
 Have brought ten thousand Blessings down
 On guilty Lands in helpless Woe;
 Let them prevail to save us too!

NOTE.—The above note by Dr. Gibbons sufficiently explains the origin of this and the following hymn, and the note already made to the last hymn sufficiently elucidates the historical occasion of all three. The sermon to which the two hymns were appended was printed by W. Hunter, Williamsburg, 1756. It was not included in any of the volumes of Davies's collected sermons.

This hymn is one of the seven of Davies's included in Rippon's *Selection*. It appeared in several early American books, such as Jones & Allison's, 1790; *The Hymns Approved by the Presbytery of Charleston, S. C.*, 1796; the *Hymns* appended to Dr. Dwight's edition of Watts, 1801; Williston's, 1806; and Dodge's, 1808. Gradually it assumed the character of a fast-day hymn of somewhat standard character, appearing in prominent collections of the Lutheran, Congregational, Presbyterian, Dutch and German Reformed Churches. In some books the hymn was abridged, beginning "On Thee our Guardian God, we call," or, as in the *Andover Sabbath Hymn Book*, "On thee, O Lord our God, we call." In a little book made by Dr. James P. Wilson for the First Presbyterian Church of Philadelphia (*Hymns for Social Worship, 1817*), there is a curious medley of three verses entitled "Prayer for rain just before harvest," ascribed to Davies, and using some lines from the present hymn. It begins, "Great God, we view thy chast'ning hand" (No. 137).

5. [BOOK I. LVII.]

On the same.

Long Metre.

I

WHILE various Rumours spread abroad,
 And hold our Souls in dread Suspence,
 We look, we fly to Thee our God ;
 Our Refuge is thy Providence.

II

This Wilderness, so long untill'd,
 An hideous Waste of barren Ground,
 Thy Care has made a fruitful Field,
 With Peace and Plenty richly crown'd.

III

Thy Gospel spreads an heav'nly Day
 Throughout this once benighted Land,
 A Land once wild with Beasts of Prey,
 By impious Heathen Rites profan'd ;

IV

Thy Gospel, like a gen'rous Vine,
 Its Branches wide began to spread,
 Refresh'd our Souls with heav'nly Wine,
 And bless'd us with its cooling Shade ;

V

And shall these Mercies now remove ?
 Shall Peace and Plenty fly away ?
 The Land, that Heav'n did thus improve,
 Will Heav'n give up an helpless Prey ?

VI

O must we bid our God adieu !
 And must the Gospel take its Flight !
 O shall our Children never view
 The Beamings of that heav'nly Light !

VII

Forbid it, LORD! with Arms of Faith
 We'll hold Thee fast, and Thou shalt stay;
 We'll cry, while we have Life or Breath,
 Our God, do not depart away!

VIII

If broken Hearts and weeping Eyes
 Can find Acceptance at thy Throne,
 Lo, here they are: this Sacrifice
 Thou wilt accept thro' CHRIST thy Son.

NOTE.—See under No. 4. I have not found this hymn in any collection but that of Dr. Gibbons.

6.

[BOOK I. LIX.]

*The Glories of God in pardoning
 Sinners.*

As the Old 112th Psalm.

MICAH vii, 18.

I

GREAT GOD of Wonders! all thy Ways
 Are matchless, godlike, and divine,
 But the fair Glories of thy Grace
 More godlike and unrivall'd shine:
 Who is a pard'ning God like Thee?
 Or who has Grace so rich and free?

II

Crimes of such Horror to forgive,
 Such guilty daring Worms to spare,
 This is thy grand Prerogative,
 And none shall in the Honour share.
 Who is a pard'ning God like Thee?
 Or who has Grace so rich and free?

III

Angels and Men, resign your Claim
 To Pity, Mercy, Love, and Grace,
 These Glories crown JEHOVAH'S Name
 With an incomparable Blaze.
 Who is a pard'ning God like Thee?
 Or who has Grace so rich and free?

IV

In Wonder lost, with trembling Joy,
 We take the Pardon of our God,
 Pardon for Crimes of deepest Die,
 A Pardon bought with Jesus' Blood.
 Who is a pard'ning God like Thee?
 Or who has Grace so rich and free?

V

O may this strange, this matchless Grace,
 This godlike Miracle of Love,
 Fill the wide Earth with grateful Praise,
 And all th' Angelic Hosts above!
 Who is a pard'ning God like Thee?
 Or who has Grace so rich and free?

NOTE.—Among Davies's published sermons there is none from the text here prefixed to this hymn, and none especially suggesting that the hymn was originally annexed to it. No date, therefore, can be given to the hymn earlier than that of its appearance in Dr. Gibbons's hymn book. It was to prove one of the most acceptable of Davies's hymns, is one of the seven included in Rippon's *Selection*, and one of the four in Ash and Evans's *Collection*. It is the hymn referred to as having been found by Mr. Bird in more than one hundred English hymn books.¹ In the course of time its text has become so modified as to leave but little of the original. It may be worth while to quote the form in which the hymn appears in the recent *Scottish Church Hymnary*:

“ GREAT God of wonders! all Thy ways
 Are worthy of Thyself—Divine;

¹ See the JOURNAL, Vol. II, p. 282.

But the bright glories of Thy grace
 Beyond Thine other wonders shine.
 Who is a pardoning God like Thee,
 Or who has grace so rich and free?

“ Pardon—from an offended God !
 Pardon—for sins of deepest dye !
 Pardon—bestowed through Jesus' blood !
 Pardon—that brings the rebel nigh !
 Who is a pardoning God like Thee,
 Or who has grace so rich and free ?

“ O may this glorious, matchless love,
 This God-like miracle of grace,
 Teach mortal tongues, like those above,
 To raise this song of lofty praise :
 ‘ Who is a pardoning God like Thee,
 Or who has grace so rich and free ? ’ ”

The use of the hymn in this country has been more limited, but it is found as early as 1790 in the Jones & Allison Baptist *Selection* and as late as 1871 in the Baptist *Service of Song*.

7.

[BOOK I. LXII.]

CHRIST'S *Tenderness to the bruised
 Reed and smoking Flax.*

MATTHEW xii. 20. Long Metre.

I

WEAK in myself, and burden'd too,
 Lo here I am, a bruised Reed ;
 And see th' Almighty Conqu'ror comes,
 And I might feel his angry Tread.

II

But, O the condescending Grace,
 The humble Pity of his Soul,
 He sees the Straw, he sees its State,
 Stoops down, supports, and makes it whole.

III

The weak low Music of this Reed,
 To his kind Ear is Melody ;
 Nor will he break the useless Thing,
 But tune it for the Choirs on high.

IV

If e'er his Love inflam'd my Breast,
 Alas ! 'tis just expiring now :
 A dying Snuff is all remains,
 And furious Storms against it blow.

V

Deep in the Socket of my Heart
 The Flame breaks, catches, quivers, dies,
 But Jesus breathes upon the Spark,
 And the fresh Oil of Joy supplies.

VI

Angels, thro' all your shining Ranks
 Such Tenderness was never known ;
 The brightest Wonders of his Grace
 To our rebellious Race are shown.

VII

But, Angels, ye with Rapture view
 That Pity which we Mortals share ;
 Come then, assist a bruised Reed
 EMANUEL'S Praises to declare :

VIII

Low are its Notes, but you can raise
 Strains of sublimest Praise above,
 Yet your sublimest Strains must fall
 Far, far below his matchless Love.

NOTE.—There can hardly be a doubt that this hymn, as it reached Dr. Gibbons's hands, was appended to the sermon on "The Compassion of Christ to Weak Believers" (Matt. xii, 20), No. VIII in the published

series. The earlier part of the hymn follows the sermon with a curious closeness :—"The bruised reed seems naturally to represent a soul at once feeble in itself, and crushed with a burden." "The Lord Jesus is an almighty conqueror, marches in state throughout our world; and here and there a bruised reed lies in his way. But instead of disregarding it, or trampling it under foot, he takes care not to break it: he raises up the drooping straw, and supports it with his gentle hand." The change in the imagery to the shepherd amusing himself with the music of a pipe of reed, and again to that of the smoking flax, is much more successfully managed in the sermon than in the hymn, but the phrasing is closely parallel throughout. With the sixth verse the hymn leaves the sermon, to its own manifest gain. It is no disparagement of the hymn to say that it is inferior in quality to the sermon, for the sermon is still effective and helpful, and the hymn does not appear ever to have got beyond the confines of Dr. Gibbons's book. The sermon contains no indications of its date, and was probably not printed by Davies himself.

8. [BOOK I. LXX.]

*The one Thing needful generally
neglected.*

LUKE x. 42. Long Metre.

I

O, WAS my Heart but form'd for Woe,
What Streams of pitying Tears should flow,
To see the thoughtless Sons of Men
Labour, and toil, and live in vain!

II

One Thing is needful, one alone;
If this be ours, all is our own:
'Tis needful now, 'twill needful be
In Death, and thro' Eternity.

III

Without it we are all undone,
Tho' we could call the World our own:
Not all the Joys of Time and Sense
Can countervail the Loss immense.

IV

Yet, (O the Horrors of the Thought!)
 The one Thing needful is forgot;
 Forgot, while Trifles of an Hour
 Our Love, and Hope, and Zeal devour.

V

Hurry, and Toil, and anxious Care,
 The busy Life of Mortals share,
 Till Death compels them to bemoan
 Their Folly, when their Sands are run.

VI

The Bliss of Heav'n they disregard,
 Hell's flaming Terrors rage unfear'd;
 Eternity a Trifle seems;
 Immense Realities are Dreams.

VII

O Sinners! will you now return?
 Or must I still your Madness mourn?
 O will you now at length be wise,
 And strive to gain the only Prize?

VIII

Great God! that powerful Grace of thine,
 Which rous'd a Soul so dead as mine,
 Can rouse these thoughtless Sinners too
 The one Thing needful to pursue.

NOTE.—The first line of this hymn may have been a reminiscence of the opening of that of Dr. Watts, (Book II, No. CVI), "Oh, if my Soul was form'd for Woe." The hymn itself closely follows the sermon on "The One Thing Needful," numbered XXI as published by Dr. Gibbons, and was doubtless appended to it in Davies's manuscripts. I have not found the hymn in any collection but that of Dr. Gibbons. The

sermon contains no indications of its date, and probably was not printed in Davies's lifetime.

9. [BOOK I. LXXXI.]

*The universal Call of GOD to
Repentance.*

ACTS xvii. 30. Common Metre.

I

HARK ! from the Skies the great Command
Sounds thro' the Earth abroad ;
"Repent, ye Sons of Men, repent ;
"Return unto your GOD."

II

The Times of Ignorance are past,
The Gospel-Day now shines :
The sov'reign Judge no more o'erlooks,
But marks down all your Crimes.

III

Sinners on Thrones, in Cottages,
All on this guilty Ball,
Whate'er you are, whate'er you be,
This Charge includes you all.

IV

Come Thousands then, come all Mankind
Fall at your Sov'reign's Feet :
With broken Hearts, and weeping Eyes,
Approach the Mercy-Seat.

V

There sits the Sin-forgiving God,
And spreads his Arms to All ;
There his free Pardons deals abroad
To each who hears his Call.

NOTE.—Originally appended, it may be presumed, to the sermon (No. XLIV) on “The Nature and Necessity of true Repentance” (Acts xvii, 30), and dated in a note, “New Kent, May 22, 1757.” That this hymn does not appear to have been taken from Gibbons’s into other books is only another evidence of how slightly at the time the lyrical quality was regarded in estimating the availability of a hymn; for among Davies’s hymns this one stands pre-eminent in respect to that quality. Its force and directness were attained partly by not attempting to summarize the sermon, and partly by forsaking his customary long metre in favor of the ballad measure.

There is nothing but the fact of a date given to suggest that this sermon may have been printed in Davies’s lifetime, and the date, of course, may have been endorsed on the MS.

10. [BOOK I. CV.]

Self-Examination.

GAL. iv. 19, 20. Long Metre.

I

WHAT strange Perplexities arise ?
 What anxious Fears, and Jealousies ?
 What Crowds in doubtful Light appear ?
 How few, alas ! approv’d and clear !

II

And what am I ?—My Soul, awake,
 And an impartial Prospect take :
 Does no dark Sign, no Ground of Fear
 In Practice, or in Heart appear ?

III

What Image does my Spirit bear ?
 Is JESUS form’d, and living there ?
 Say, do his Lineaments Divine
 In Thought, and Word, and Action shine ?

IV

Searcher of hearts, O search me still ;
 The Secrets of my Soul reveal,
 My Fears remove : let me appear
 To God, and my own Conscience clear :

V

Scatter the Clouds, that o'er my Head
 Thick Glooms of dubious Terrors spread ;
 Lead me into celestial Day,
 And to my Self my Self display :

VI

May I at that blest World arrive,
 Where CHRIST thro' all my Soul shall live,
 And give full proof that he is there,
 Without one gloomy Doubt or Fear.

NOTE.—This hymn appears to have been appended to Sermon XLV, “The Tender Anxieties of Ministers for their People” (Gal. iv, 19, 20). A note gives “Hanover, Jan. 8, 1758” as the date of the sermon, and hence of the hymn. The sermon is a frank statement of the preacher’s reasons for doubting that many of his hearers are Christians, and an explanation of what is meant by that formation of the image of Christ in their hearts which “alone can put it beyond all doubt that they are Christians indeed.” The call of the sermon is to self-examination, and it ends with an invocation to the Holy Spirit. In the hymn the first verse repeats the preacher’s doubt, while the remainder responds to his call for self-examination.

This is one of the seven hymns of Davies’s that were copied into Rippon’s *Selection*, and one of the four in Ash & Evans. In this country it appeared in the *Hymns approved by the Presbytery of Charleston, S. C.* 1796 ; in the *Hymns* appended to Dr. Dwight’s edition of Watts, 1801 ; in Williston’s book of 1806, and in many more after that date. In both countries it attained a wide circulation and use. It still appears in the *Church Book*, in current use in the American Lutheran (General Council) Church, and in Dr. Hatfield’s (Presbyterian) *Church Hymn Book*, 1872, also in current use.

The giving of the original date and of one note to the sermon is all that suggests that it may have been printed by Davies.

11. [BOOK I. CXXIX.]

*Spiritual Want and Misery confessed,
and the Communication of spiritual
Blessings implored.*

REV. iii. 17, 18. Long Metre.

I

No, I'll indulge vain Hopes no more :
I see I'm wretched, blind, and poor ;
By mad Delusions led astray,
Till now Conviction shot its Ray.

II

Blest JESUS ! 'tis thine heav'nly Light
That opens this surprizing Sight,
Shows me myself so long unknown,
And by my Ignorance undone.

III

Welcome this Heart-affecting View,
Tho' dreadful, just ; tho' painful, true !
Ye visionary Hopes, farewell,
Ye dreams of Bliss that end in Hell !

IV

LORD, since my Danger now I see,
O let me view my Remedy !
And let the Day, that shows my Wound,
Show me where Healing may be found !

V

The wretched, helpless, poor, and blind
Relief in Thee alone can find.
See one more Sinner from the Dust
Look up, and make thy Name his Trust.

VI

O may that Sun which saw me poor,
 Tho' proud of my imagin'd Store,
 Dart down his setting Beams on me,
 Enrich'd, and safe, and blest in Thee!

NOTE.—I have not identified this and the following hymn, to which the same Scripture text is prefixed, as presumably associated with any one of Davies's published sermons, nor found this one in any hymn book but that of Dr. Gibbons.

12. [BOOK I. CXXX.]

*Applying for Relief to the
 All-Sufficiency of CHRIST.*

REV. iii. 17, 18. Long Metre.

I

I HEAR the Counsel of a Friend ;
 To the kind Voice, my Soul, attend.
 "Come, Sinners, wretched, blind, and poor,
 "Come, draw from my unbounded Store.

II

"I only ask you to receive,
 "For freely I my Blessings give."
 JESUS, and are thy Treasures free,
 Then I may dare to come to Thee?

III

I come for Grace, that Gold refin'd,
 T' enrich and beautify my Mind,
 Grace that will Trials well endure,
 By Trials more divinely pure ;

IV

Naked I come for that bright Dress,
 Thy perfect spotless Righteousness,
 That glorious Robe, so richly dy'd
 In thine own Blood, my Shame to hide.

V

Like *Bartimeus*,* LORD, to Thee
 I come : O give the Blind to see !
 Ev'n Clay is Eye-salve in thine Hand,
 If Thou the Blessing but command.

VI

Poor, naked, blind I hither came,
 O let me not depart the same !
 Let me return, All-gracious LORD,
 Enrich'd, adorn'd, to Sight restor'd.

NOTE.—See under No. 11. This hymn was not one of those originally selected by Dr. Rippon for his *Selection*, but was added to the 10th Edition, 1800, (as a third part of Hymn 121) with some alterations in the text. I have not found it elsewhere.

13.

[BOOK II. XXVIII.]

*Self-Dedication at the Table
 of the LORD.*

Long Metre.

A SACRAMENTAL HYMN.

I

LORD, I am thine, entirely thine,
 Purchas'd and sav'd by Blood Divine,
 With full Consent thine I would be,
 And own thy sov'reign Right in me.

II

Here, LORD, my Flesh, my Soul, my All
 I yield to Thee beyond Recal ;
 Accept thine own so long withheld,
 Accept what I so freely yield !

* *Mark* x. 46.

III

Grant one poor Sinner more a Place
 Among the Children of thy Grace ;
 A wretched Sinner lost to GOD,
 But ransom'd by EMANUEL's Blood.

IV

Thine would I live, thine would I die,
 Be thine thro' all Eternity :
 The Vow is past beyond Repeal,
 Now will I set the solemn Seal.

V

Be Thou the Witness of my Vow,
 Angels and Men attest it too,
 That to thy Board I now repair,
 And seal the sacred Contract there.

VI

Here at that Cross, where flows the Blood
 That bought my guilty Soul for God,
 Thee my new Master now I call,
 And consecrate to Thee my All ;

VII

Do Thou assist a feeble Worm
 The great Engagement to perform :
 Thy Grace can full Assistance lend,
 And on that Grace I dare depend.

NOTE.—Of this hymn, two verses, with the first line altered to "Lord, am I thine, entirely thine?" were included by Dr. Rippon in his *Selection*, and it may be owing to this inadequate presentation that the hymn remains little known in England. In this country, on the other hand, it is by much the best known of Davies's hymns: it is indeed the only one now associated with his name in the popular mind. Omitting early reprints of Rippon's *Selection*, Collier's *Baptist Selection* of 1812, and the Dutch Reformed book of 1814, are the earliest in which I have found the hymn. By the middle of the century its use had become quite common.

To-day it is in familiar use in all the Presbyterian Churches that sing hymns, in both the Reformed, and in the Baptist, Congregational, Lutheran, Methodist, and other Churches. In several of these bodies it has attained the rank of a standard hymn, and is inevitably associated with their religious experiences in the minds of very many. In annotating *The Hymnal of the Methodist Episcopal Church*, the Rev. Charles S. Nutter has described this hymn as "a rich legacy to the Christian Church."¹

Of such a hymn an account of its origin is particularly desirable. It was apparently first printed in Dr. Gibbons's book. While there associated with no scripture text, there can hardly be a doubt that it came into his hands among Davies's papers appended to the sermon afterwards printed as No. XXXI: "Dedication to God argued from Redeeming Mercy," from the text (I Cor. vi, 19, 20), "What! know ye not that ye are not your own? For ye are bought with a price;" etc. A note states (in doubtful English), "The discourse is said by the author to be Sermons preparatory to the Lord's Supper," but there is little to fix the date of composition of the sermon or to suggest that he had printed it. It was preached in Virginia, as he refers to his hearers as freemen and slaves, black and white; and a reference to a coming possible persecution, even to death, may, perhaps, refer to Davies's dread of Roman Catholic supremacy in view of the French aggressions. The reference may, on the other hand, be only to the possible position of dissenters under English rule; in which case the sermon probably antedates the French War, during which the disabilities of the dissenters were lightened.

In addressing his hearers Davies "enters a claim" in God's name "to the whole of them, soul and body, and whatever they possess," as God's and not their own. He urges that their solemn business at the Lord's table is "to yield themselves to God, and seal their indenture to be His." This claim the preacher rests upon God's creation of them, His providential support of them, and especially His purchase and redemption of them by Christ's blood. He proceeds to expound the nature of the duty of their dedication of themselves involved in these premises. In the exhortation he asks his hearers to follow him while he proposes the terms of the transaction, and, if they consent to it, they are "to rise and crowd round the table of their Lord, and there annex their solemn seals, and acknowledge it as their act and deed." The "contract" thus read is as follows: "Lord, here is a poor sinner, thy creature redeemed by the blood of thy Son, that has long been a slave to other masters, and withheld from thee thy just and dear-bought property; here, Lord, I would now, freely and without reserve, devote and surrender myself, my soul and body, and my all to thee, to be universally and for ever

¹ *Hymn Studies*: rev. ed. New York, 1891, p. 183.

thine. And let the omnipotent God, let angels and men, be witness to the engagement." It will readily be seen that the hymn relates itself to the sermon at this point, and that in it the individual believer at the Lord's table gives voice to the terms of his self-surrender.

The hymn beginning, "While to Thy table I repair," No. 652, in Dr. Robinson's *Songs of the Church*, (1862), ascribed to Davies, is merely a *réchauffé* of the above hymn, which also appears in that book in its proper text.

14. [BOOK II. XXIX.]

*The holy Spirit invoked, and his
purifying and quickening Influences implored.*

As the Old 112th PSALM.

I

ETERNAL Spirit, Source of Light,
Enliv'ning, consecrating Fire,
Descend, and with celestial Heat
Our dull, our frozen Hearts inspire,
Our Souls refine, our Dross consume!
Come, condescending Spirit, come!

II

In our cold Breasts O strike a Spark
Of the pure Flame which Seraphs feel,
Nor let us wander in the Dark,
Or lie benumb'd and stupid still.
Come, vivifying Spirit, come,
And make our Hearts thy constant Home!

III

Whatever Guilt and Madness dare,
We would not quench the heav'nly Fire:
Our Hearts as Fuel we prepare,
Tho' in the Flame we should expire:
Our Breasts expand to make Thee Room:
Come, purifying Spirit, come!

IV

Let pure Devotion's Fervors rise !
 Let ev'ry pious Passion glow !
 O let the Raptures of the Skies
 Kindle in our cold Hearts below !
 Come, condescending Spirit, come,
 And make our Souls thy constant Home !

NOTE.—There is nothing to suggest that this hymn was originally appended to any of the published sermons. It was one of the seven hymns taken into Rippon's *Selection*, and one of the four in Ash & Evans's *Collection*. It appears also in Williams & Boden's *Collection*, 1801, and other English books. In this country it attained very wide circulation, appearing, among others, in Jones & Allison's *Selection*, 1790; the *Charleston Hymns*, 1796; the *Hartford Selection*, 1799; Spalding's *The Lord's Song*, 1805; Williston's, 1806; Collier's, 1812; the Lutheran of 1814 and 1850; Nettleton's *Village Hymns*; the Presbyterian *Psalms and Hymns* of 1830 and 1843; Dr. Hatfield's *Church Hymn Book*, 1872; and Dr. Schaff's *Hymns and Songs of Praise*, 1874. The hymn has largely passed out of use, and possibly never much appealed to the popular heart, but it still occupies a creditable place in the anthology of Hymns of The Spirit.

15.

[BOOK II. XXX.]

CHRIST *most worthy of Esteem, but
 ungratefully neglected in our World.*

Long Metre.

I

WELCOME to Earth, Great Son of God !
 His best-belov'd, his only Son !
 Hail, Thou blest Messenger of Peace
 To Sinners helpless and undone !

II

Hail, great Deliv'rer !——Bow the Knee,
 Ye Rebel-Nations, and adore !
 Jesus, who would not love thy Name ?
 What Rebel dare offend Thee more ?

III

See ev'n this stubborn Heart of mine
 Conquer'd by sov'reign Love, submit,
 And shall not all the Nations fall
 In humble Homage at thy Feet?

IV

[Shall not thy Praise from Tongue to Tongue
 Be spread? Thy Love from Breast to Breast?
 Thy Name the universal Song
 From North to South, from East to West?]

V

But, O my Heart, with Sorrow break,
 Mine Eyes pour out incessant Tears!
 The Son of God, the Sinner's Friend,
 Neglected in our World appears.

VI

The Wonders of his dying Love
 The Riches of his Grace forgot!—
 Strange! *Justice* should behold the Sight,
 And yet its Vengeance kindle not.

VII

[O Thou, whose Mercy deign'd to pray
 For those who nail'd Thee to the Tree,
 The Wonders of thy Pow'r display,
 And turn the Hearts of Men to Thee!]

VIII

Make Thyself Room in ev'ry Heart;
 Great Saviour! welcome into mine;
 Welcome, great Conqu'ror, to our World,
 To make all Tribes and Nations thine!

NOTE.—None of the published sermons of Davies suggests that this hymn may originally have been appended to it. I have found it in no hymn book except that in which Dr. Gibbons first printed it. It has, nevertheless, a felicity in rhythm and phrase greater than some other

hymns of Davies ; and certainly these qualities are most clearly marked in the two verses enclosed in brackets by Dr. Gibbons as being convenient to omit.

16.

[BOOK II. XXXI.]

*The Transcendent Excellency of CHRIST
in his Person and Offices, and the
Soul desirous to love Him.*

As the Old 112th PSALM.

I

JESUS, how precious is thy Name !
The great JEHOVAH's Darling, Thou !
O let me catch th' immortal Flame,
With which Angelic Bosoms glow !
Since Angels love Thee, I would love,
And imitate the Blest above.

II

My Prophet Thou, my heav'nly Guide,
Thy sweet Instructions I will hear,
The Words, that from thy Lips proceed,
O how divinely sweet they are !
Thee, my great *Prophet*, I would love,
And imitate the Blest above.

III

My great High-Priest, whose precious Blood
Did once atone upon the Cross,
Who now dost intercede with God,
And plead the friendless Sinner's Cause ;
In Thee I trust ; Thee I would love,
And imitate the Blest above.

IV

My King supreme, to Thee I bow,
A willing Subject at thy Feet ;
All other Lords I disavow,
And to thy Government submit :
My Saviour-King this Heart would love,
And imitate the Blest above.

V

Transcendant Prince! for ever dear,
 Dearer than thousand Worlds to me,
 Shall bold presumptuous Rivals dare
 Pretend to share my Love with Thee?
 Thee above all this heart would love,
 And imitate the Blest above.

NOTE.—Internal evidence plainly suggests that this hymn came into Dr. Gibbons's hands appended to the sermon published as No. XIV in his volumes:—"Christ Precious to all true Believers"; from I Peter ii, 7, "Unto you therefore which believe, He is precious." The sermon bears no date, and was probably not printed by Davies.

The four main points of the exposition are: (1) Christ is precious in Himself; (2) precious in His offices as Prophet, Priest and King; (3) precious to all the angels; (4) infinitely precious to the Father. It is interesting to observe how each of these points enters into the structure of the hymn.

It is one of the seven of Davies's hymns in Rippon's *Selection* and one of the four in Ash & Evans's. It was in many other important English hymn books, such as Williams & Boden's *Collection*, 1801; Dobell's *New Selection*, 1806; Bickersteth's *Christian Psalmody*, 1833. In Dobell, the second line became, "The great Jehovah's equal thou!" and in Bickersteth, "Beloved of the Father, thou!" Dobell's, as well as Rippon's, book was reprinted in this country, and this hymn passed from them into a few American collections, such as Collier's *Selection*, 1812, and Henry Miller's *New Selection*, of which there were many editions. In both countries the hymn has largely gone out of use. Dr. Julian, in his *Dictionary of Hymnology*, remarks: "It is worthy of notice."

17.

AN HYMN

BY THE AUTHOR OF THE SERMON FOREGOING,

(*Varied from Dr. Doddridge*)

WITH grateful hearts come let us sing,
 The gifts of our ascended King;
 Though long since gone from earth below,
 Through every age his bounties flow.

*The Saviour when to heav'n he rose
In splendid triumph o'er his foes,
His gifts on rebel men bestow'd,
And wide his royal bounties flow'd.*

*Hence sprung th' apostles' honour'd name,
More glorious than the hero's fame;
Evangelists and prophets hence
Derive the blessings they dispense.*

*In humbler forms, to bless our eyes,
Pastors from hence and teachers rise;
Who, though with feebler rays they shine,
Still gild a long-extended line.*

*From Christ their various gifts derive,
And fed by Christ their graces live:
While, guarded by his mighty hand,
'Midst all the rage of hell they stand.*

Thus teachers, teachers shall succeed
When we lie silent with the dead!
And *unborn churches, by their care,*
Shall rise and flourish large and fair.

*Pastors and people, join and sing,
This constant, inexhausted spring,
Whence through all ages richly flow
The streams that cheer the church below.*

NOTE.—The above hymn was printed at the end of Sermon LXXVIII in the 1806 volume of Davies's *Sermons*. The sermon, on "The Office of a Bishop a Good Work," was preached at the ordination of the Rev. John Martin at Hanover, June 9, 1757, and looks as though it had been printed at the time. The hymn is a recast of Doddridge's "Father of Mercies, in Thy House," (No. CCLXXXIX in Orton's 1755 edition of Doddridge's *Hymns Founded on various Texts in the Holy Scriptures*). The words of the original retained by Davies are here indicated by italic type. Dr. Gibbons did not print this among Davies's hymns in his hymn book.

18.

An HYMN

From Dr. DODDRIDGE, varied.

A hymn with the above title is printed at the end of a sermon preached by Davies at Hanover, May 8, 1757, and printed in London in 1758, with the title, "Little Children Invited to Jesus Christ." The sermon is in 24mo, of 36 pages, including "A Short Account of the late remarkable Religious Impressions among the Students in the College of New Jersey," and has apparently never been reprinted.

The hymn is that printed as No. 198 in Orton's edition of Doddridge's hymns, beginning, "See Israel's gentle Shepherd stand." The first four verses are unaltered, and in place of Doddridge's fifth verse the following original verse makes the fifth as here printed :—

"Ye feeble Lambs, fly to His Arms,
That open wide for you ;
He'll save you from the Lion's Rage,
And all th' infernal Crew."

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RELATING TO PRESBYTERIAN AND REFORMED CHURCH HISTORY.

MINUTES OF THE GENERAL CONVENTION OF DELEGATES appointed by the Synod of New York and Philadelphia and the General Association of Connecticut, 1766 to 1775. With an Introduction by the Rev. Wm. H. Roberts, D. D., LL. D. Philadelphia, Pa.: Presbyterian Board of Publication and Sabbath-School Work, 1904. 8vo, pp. 48; stitched.

The Convention grew out of very general fears that the effort to secure the appointment of diocesan Bishops in America threatened the religious liberties of the Colonies. The original minutes of its meetings, which continued from year to year until interrupted by the outbreak of hostilities between the Colonies and England, are in the possession of the Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A. Once already, in 1843, the minutes were printed by the General Association of Connecticut in an 8vo pamphlet, of which, probably, not many copies survive. They are now reprinted from the original and in an improved shape by Dr. Roberts, together with an excellent historical introduction from his pen. In the latter the author's remarks upon the close ties between the churches of Connecticut and the Presbyterians of the Middle Colonies are worthy of special attention. The record of an interesting episode in American Church history, in a trustworthy shape, is now made accessible to all.

RECORDS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA: Embracing the Minutes of the General Presbytery and General Synod, 1706-1788. Together with an Index, and the Minutes of the General Convention for Religious Liberty, 1766-1775. Philadelphia: Presbyterian Board of Publication and Sabbath-School Work, 1319 Walnut Street, 1904. 8vo, pp. 582, 48; cloth.

The publication of the volume of "Records" in 1841, under the editorship of Dr. William M. Engles, was the first fruits of a purpose of the General Assembly of the Presbyterian Church in the U. S. A. to print its Minutes from the beginning. It included the Minutes of the Presbytery of Philadelphia, as the only Presbyterian judicatory in this country, from 1706 to 1716; of the General Synod from 1717 to 1758; of the Synod of New York from 1745 to 1758; and of the Synod of New

York and Philadelphia from 1758 to 1788. A later edition appeared in 1852. But to the ever present grief of all who have concerned themselves with the early history of that Church, both editions appeared without an index. This lack is now at last supplied, and the new edition of the Records appears with an index prepared by Dr. William H. Roberts, Stated Clerk of the General Assembly. It covers sixty-eight columns, and is a model of fullness and lucidity. We count as a friend the maker of a good index ; and the maker of an index to the Records is a friend in need. The index is published separately to meet the convenience of those who already have the book. This new edition of the Records is further enriched by the inclusion of the *Minutes of the General Convention*, noticed above.

HISTORY OF CENTRE PRESBYTERIAN CHURCH, NEW PARK, PA. 1780-1903. Compiled by Rev. R. Lorenzo Clark, Sometime Pastor. Lancaster, Pa., 1903. 8vo, pp. v, 67; cloth.

The origins of the Centre Church are not very clear and its organization probably preceded the date given on the title-page. New Park lies close to the Maryland line, and it is likely that the animosities and affiliations that sprang from the running of Mason and Dixon's line had a place among the causes that led to the new organization.

This history of the church has been prepared with care, illustrated with interesting portraits and views, and is of permanent value. And yet, as in the case of so many similar histories, we are struck in reading it by the fact that it gives undue space and emphasis to the marks of progress during the pastorate of the author himself, amounting in the case before us to one-third of the entire book. These recent things demand least attention from the historian, and should have least space in such a record ; and such events, for example, as the purchase of "a full set of roller maps" for the Sunday school hardly require space at all.

FIFTIETH ANNIVERSARY: Grand Avenue Presbyterian Church, Grand and Washington Avenues, St. Louis, Missouri. Rev. John F. Cannon, D. D., Pastor. [St. Louis:] Press of Robertson Printing Company, 312 Vine Street. [1904.] Royal 8vo, pp. 44 ; cloth.

Within the bright blue covers of this volume is contained a report of the anniversary addresses, illustrated with portraits and views. Among the addresses the most important is the historical sketch of Dr. W. M. McPheeters, one of the charter members of the church, and then in his eighty-eighth year. The church was formed in 1853 by the union of the Pine Street (O. S.) and the Westminster (N. S.) churches. Its his-

tory, though short, has been eventful, for it determined to pass through the Civil War maintaining a neutral attitude and ignoring all political issues. Meantime its pastor, the Rev. Dr. Samuel B. McPheeters, was deprived of his pulpit and banished the State by the military authorities. But the church survived and even its banished pastor lived to be recalled; and now its historian exults in "its noble testimony to the spirituality of the church under trying circumstances."

GOLDEN JUBILEE VOLUME of the Jefferson Avenue Presbyterian Church, of Detroit, Michigan. Reporting upon the Semi-Centennial Anniversary held February 6, 7, and 8, 1904, reproducing most of the addresses delivered on that occasion, embodying historical data of a pertinent nature, and containing an Introduction by the Pastor, the Rev. Alfred Hamilton Barr. Prepared by the Committee on Press and Printing. Detroit, June, 1904. 12mo, pp. 100; cloth.

SABBATH-SCHOOL MISSIONS IN WISCONSIN: A Record of fifteen years of Sabbath-School Mission Work done in Wisconsin, in which the needs and the triumphs of the work are made known. By Rev. Joseph Brown, Synodical Sabbath-School Missionary for Wisconsin. With illustrations. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work, 1904. 12mo, pp. xv, 163; cloth.

HISTORY OF THE FALKNER SWAMP REFORMED CHURCH, New Hanover, Montgomery County, Pennsylvania. By Rev. George W. Roth. Lebanon, Pa.: Report Print, 1904. 8vo, pp. 73; stitched.

The history of this congregation begins with the first coming of the Reformed people from the Palatinate to Pennsylvania, for it is one of the three organized by John Philip Boehm in 1725. The author has traced its varying fortunes and emphasized its unbroken historical continuity to the present time. We have followed his narrative with much interest and sympathy up to the point of the remodeling of the historical church edifice in which the congregation still worships. At that particular point our feeling of sympathy changes to regret. The circular pews, the new pulpit, the windows of colored glass, and all the other features of the reconstruction, offer little indeed in compensation for the obliteration of historical associations.

THE OLD STONE MEETING-HOUSE: 1757-1832. [First Presbyterian Church, Carlisle, Pa.] *A Historical Sketch.* By John B. Landis, Esq. Carlisle, Pa.: The Cornman Press, 1904. 8vo, pp. 31; stitched.

This study justifies its title in the self-restraint with which it turns aside from the spiritual and even corporate history of the church and confines itself to the old stone "meeting-house" in which that church still worships, and the meeting-house yard and meeting-house lot that surround it. The work is admirably done with a degree of affection and of minute care in research that are not always united. It is a work of importance for its own sake and particularly timely as helping to arouse a pride in the possession and preservation of a venerable church building. It is not the author's fault that "the many changes that have been made to the interior render it now quite unrecognizable" by the earlier description of that interior.

The author shows, very effectively, the long struggle to build and pay for the meeting-house, by self-sacrifice, lottery, and subscriptions raised outside, the latter including that of many eminent Philadelphians: and he has illustrated the history of the building and its surroundings by reproducing plans and views.

INTERESTING FACTS Concerning the Associate, Associate Reformed, and United Presbyterian Churches in America. By Rev. P. B. Logan. N. p., n. d. [Oxford, Penna., 1904]. Square 8vo, pp. 26; boards.

A sketch of the ancestry, birth, and growth of the Psalm-singing churches in America; with a presentation, somewhat fuller, of the history of the United Presbyterian Church of Oxford, Pennsylvania, which, in the month of October, 1904, has been celebrating its one hundred and fiftieth birthday, and of which the author is pastor. The illustrations are especially interesting, one of them a reproduction of the title page of the first book printed in Baltimore, *A Detection of the Conduct and Proceedings of Messrs. Annan and Henderson*. A mention of this book was made in the *JOURNAL*, Vol. II, p. 216. The sketch opens pleasantly with a modest preface, and closes fitly with the 124th Psalm:

"Had not the Lord, may Israel say."

ROXBOROUGH PRESBYTERIAN CHURCH: An Outline of Its History from 1854 to 1904, with a Sketch of the Reformed Dutch Church of Roxborough. Compiled from the Church Records by Henry C. McManus, Clerk of the Session. Pub-

lished by Order of the Congregation. [Quotation.] N. p., n. d. [Philadelphia, 1904]. 8vo, pp. 96; cloth.

The church was organized in 1836 and became a member of the Dutch Reformed body. In April, 1854, it became a member of the Second Presbytery of Philadelphia of the Presbyterian Church in the U. S. A. This careful record, with its biographies of the pastors, its lists of members received and dismissed during each pastorate, its more than ninety portraits of men and women who have had share in the church's half-century, and the evidences exhibited of intelligent and accurate workmanship;—such a history is in itself the best possible celebration of the church's fiftieth anniversary, because it furnishes an adequate memorial of its past.

JONATHAN EDWARDS BICENTENARY. Exercises commemorating the Two Hundredth Anniversary of the Birth of Jonathan Edwards, held at Andover Theological Seminary, October 4th and 5th, 1903. Andover, 1904. 8vo, cloth.

This volume includes a sermon by Dr. William R. Richards, of the Brick Church, New York; with addresses by Professors Smyth and Platner, of Andover; Woodbridge, of Columbia University, and James Orr, of Glasgow. An appendix contains copious extracts from unpublished writings of Edwards, selected by the late Professor Smyth.

MEMORIAL ADDRESS delivered on the occasion of the Death of the Rev. Robert Street, for Fifty Years Pastor of the Presbyterian Church of Connecticut Farms, N. J. By Rev. Almer W. Karnell, and Tribute to Rev. Charles Sidney Converse, Successor to Rev. Robert Street, and Pastor for Thirteen Years of the Same Church, by Rev. William Hoppaugh. N. p., n. d. [1904]. 16mo, pp. 15; stitched.

INDEX.

ABBREVIATIONS USED IN THIS INDEX.

A., Assembly; Am., American; Anl., Annual; Anv., Anniversary; Assoc., Associate
 B., Baptist; Bptsm., Baptism; Cath., Catholic; C., Church; D., Dutch; Edwda., Jonathan
 Edwards; Ev. Lu., Evangelical Lutheran; F., First; Fr., Friends'; G. or Germ., German;
 G. A., General Assembly; Hist., Historical; Ho., House; Lit., Literary; Lu., Lutheran;
 Mag., Magazine; Manl., Manual; M. Ep., Methodist Episcopal; Mo., Monthly; Mtg., Meet-
 ing; P., Presbyterian; Pbnsm., Presbyterianism; Phy., Presbytery; P. Ep., Protestant
 Episcopal; P. H. Soc., Presbn. Hist. Soc.; R., Reformed; Recs., Records; Sem., Seminary;
 Syn., Synod; Theol., Theological; U., United; U. P., United Presbn.; V., See; Wkly.,
 Weekly; Westm., Westminster; Yrly., Yearly.

NOTE.—25, 6, 7 = 25, 26, 27; also, 25, 6-8 = 25, 26, 27, 28; 301, 2-4 = 301, 302, 303, 304.

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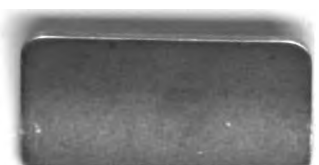
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