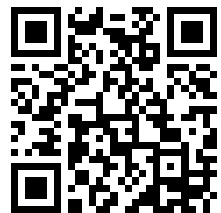


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VOL. I  
1901—1902

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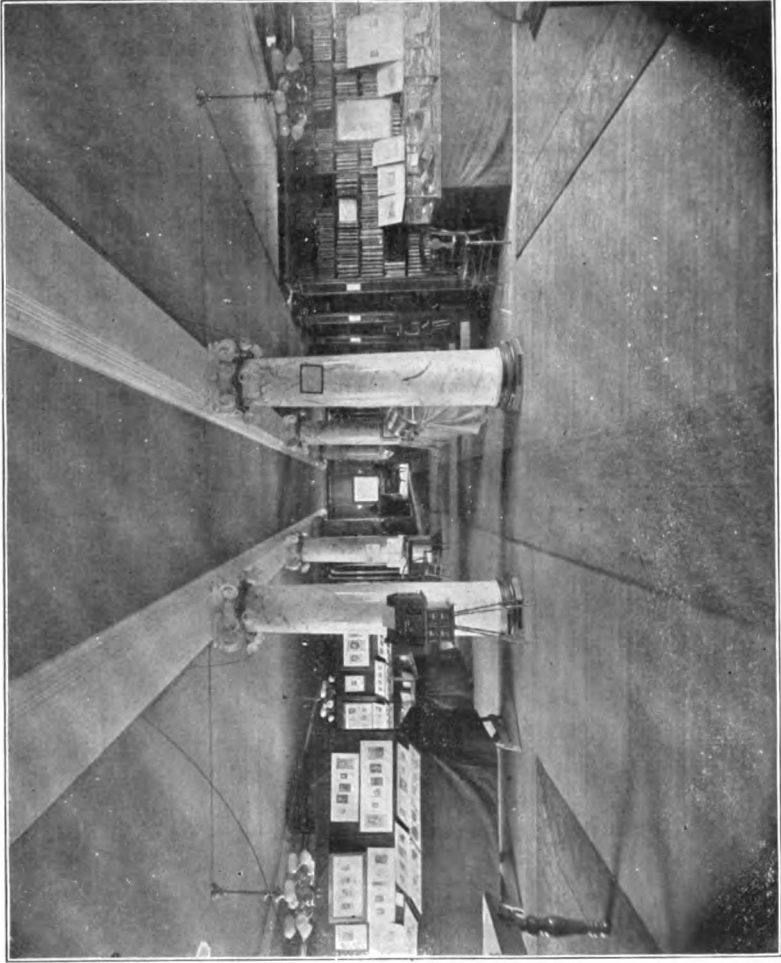
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View of Library Hall and Museum.

# JOURNAL

OF THE

## PRESBYTERIAN HISTORICAL SOCIETY.

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VOL. I., No. 1. PHILADELPHIA, PA. MAY A. D., 1901.

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### THE DEBT OF THE PRESENT TO THE PAST: ITS PAYMENT.

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#### THE ANNUAL ADDRESS

BY THE PRESIDENT,  
**HENRY C. MCCOOK, D. D., Sc. D.,**  
January 10, 1901.

---

Can the Presbyterian Historical Society be commended to the serious consideration of those who have money, time and influence to give for the advancement of the cause of Christ, and the perpetuation of that testimony for which the Reformed and Presbyterian Churches have always stood? We may answer unhesitatingly, "Yes."

#### I.

##### OUR OBJECTS.

1. The Presbyterian Historical Society stands for the *Justice of God*, and for the attribute of justice in man as communicated to him by his Creator. It is an act of justice to the worthy that their memory be kept green. Not, indeed, that they asked or had even thought that posterity would do them that justice. The pioneers, men and women, those noble and most beneficent servants of God's Church in America, were unconscious, for the most part,

The  
Society  
Stands  
for  
Justice.

( 1 )

of the greatness of the work they were doing. In this they were like the saints at the Judgment Throne, whom our Lord describes in the 25th Chapter of St. Matthew. They, too, had kept no record of their worthy deeds, and greeted with surprise the announcement of their Judge. Yet it will be observed that though the righteous had kept no record of their own deeds, the Eternal Judge had not failed to preserve upon the Recording Angel's book every act, even the most minute, that those sanctified souls had wrought. Shall we not do well if in this regard we seek to reflect the judgment of the Almighty?

The Fathers and Founders of the Church wrought for posterity. It is just that posterity should be concerned that the record of their deeds shall not perish.

The Fathers and Founders of the Church laid the foundation and corner stone of this great and beautiful superstructure which, in the opening months of the Twentieth Century, we have been looking upon with gratitude to God and with self-congratulation. Shall there not be a place upon the pillars and walls of this superstructure for the names of those who, with sacrifices and tears, in travail of heart and of body, and often in disease and death, laid the foundations and made it possible for the Church and the Nation to exist? Surely, we will answer: *There shall be!* That is the work of justice, the beautiful and seemly duty to which the Reformed and Presbyterian Churches have called the Presbyterian Historical Society.

2. This Society is worthy of support because it represents the *Best Instincts and Traditions of Cultivated Humanity*. Savages and brutes forget their ancestors. They have no history; they have no monuments. But in the degree that nations have risen in culture, and thus attained a right to exist, they have reared monuments to the sages, the soldiers, the priests, the sovereigns, the mighty men and women who have made their nations great. In fostering this institution we are working along the line of the highest traditions and noblest hereditary characteristics of the best peoples of our race.

3. The Presbyterian Historical Society represents *the Method of God in Holy Scriptures*. The Bible is largely a historical

book. The lives of the saints are therein embalmed. We are treading in the foot-prints of the inspired prophets and apostles, yes, we are following the methods of the Eternal God Himself, when we stand before the Churches and the world and declare that the deeds of the sainted dead are worthy to be recorded in history; worthy to be preserved by posterity; worthy to be set in such light that the world shall see and know and learn therefrom that God cares for His own; that in the presence of the Eternal "the memory of the just is blessed." If we think of our Theological Schools as standing for the "Epistles," and our Missionary Boards for the "Gospels," our Historical Society stands for the "Acts of the Apostles." It is a Biblical Institution.

**Follows  
God's  
Methods.**

4. The Presbyterian Historical Society is worthy to be maintained and enlarged to its utmost ability and beneficence, because *it gives Inspiration to the Present Generation, and must Instruct and Elevate the Future.* A painting, a statue, a history, a biography, a story told, an oration pronounced, a historical sermon delivered, make deep and lasting impressions, particularly upon young people. To set worthy examples before the rising generation, highly serves to make the rising generation worthy. Our ecclesiastical history abounds in great men and noble deeds. We are too careless to consider it, and to declare it. In the records of the past four centuries especially, and in every part of the world, among the names inscribed by fame as great and worthy, a large proportion has been gathered from the annals of the Reformed and Presbyterian Churches. If you turn to the history of sunny France, the lives of the Huguenots are there, with names like Admiral Coligny, Calvin and Farel. If you turn to Switzerland, the little Republic among the Alps, which so loftily upheld the standard of civil and religious liberty in the dark days of the human race, the record of the Reformed Church meets you with such names as Zwingli and Calvin. In Bohemia, in Hungary, in sea-girt Holland with such a master name as William the Silent; in Scotland, in England, in Ulster, and here on our own Continent, the part which our Churches have taken in the struggle for human rights, for national liberty and inde-

**Inspires the  
Present,  
Elevates  
Coming  
Generations.**

pendence, for the evangelization of the people, for higher education, for purer morals, for the saving of the race from superstition and paganism, for all that has been good and noble and wise, the Churches represented in this Society have taken a part unexcelled by that of any other, and I might truly say of all others combined. It cannot but follow that the study of such a history must inspire the rising generations with new love for their Church, loyalty to its principles, and fidelity to its name, its organization, and its work.

## II.

### OUR ORGANIZATION.

The Presbyterian Historical Society belongs to no single branch of the Presbyterian family. It is true that the Presbyterian Church in the United States of America, sometimes known as the "Northern Church," has had the privilege of an elder brother to furnish the major part of the money and the majority of the men who have contributed to bring the Society to its present estate. Nevertheless, that Church is only one of the Family. This Society represents catholic Presbyterianism. The so-called "Southern Presbyterian Church" is represented herein. That branch of the family was warmly interested in the Society's establishment in the days before the war of the '60's. That vigorous offshoot known as the "Cumberland Presbyterian Church" is one of our family. The United Presbyterian Church and the several Reformed Presbyterian Churches, known by divers titles, are represented here. The "Reformed Church," a child of the Mother Church of Holland, and the "Reformed Church" of the German Palatinate, are both actively interested in our Society. This is "Pan-Presbyterianism" engaged in the sacred work of preserving the memory of the noble founders of that Scriptural church which has had so large a part in the foundations of our national prosperity, and which, more than any other force, has moulded the ecclesiastical and civil history of those European nations from which we derive our descent.



All the American branches of the Reformed and Presbyterian family may be said to have an origin which is substantially one. In our Colonial days the unity of British and Continental Presbyterianism was recognized quite as cordially as it is to-day. The noble Reformed German Church, which has grown to such vast proportions, the Church of the Palatinate, the Church of Zwingli, was fostered in its origins in America by the Classis of Amsterdam, and rooted itself on our soil beneath the Dutch Reformed Church of Holland.

Common  
Origin of  
Reformed  
Churches.

The Presbyterian Synod and Assembly gave sympathy and active aid. The three great branches known as Northern, Southern and Cumberland, began the Nineteenth Century under one organization; while our stalwart sisters, the United Presbyterian Church, and the closely affiliated Reformed Presbyterian Synods, all sprang from the common Mother Kirk of Scotland. Our history is one, our polity is substantially one, and we are united in the common purpose to send forth this Society, with her lamp of truth, to explore the ancient ways almost overgrown by the rubbish of the past, and to show where this Church and that Church, this hero and that heroine among our ancestors, planted the flowers of hope and faith in the wilderness reaches of this great continent.

The word "Catholic," as it is understood by us, has a sweet sound in the ears of the Christian who has come to the opening years of the Twentieth Century. For one, your President sincerely hopes that the opening decade of the new century may be marked by a closer union, and that the spirit which so lately brought about the organic union of the Free Church and the United Presbyterian Church of Scotland, may be felt on this side of the Atlantic in at least the closer drawing of fraternal bonds already strong.

### III.

#### OUR METHODS.

1. We have accumulated many books, pamphlets, sermons, rare volumes, biographies and journals which relate or bear upon the history of our several Churches. We are gathering manuscripts, original documents, records of every sort that can

aid in the same work. It is well known how soon such objects disappear. In most houses they are material for the waste basket, the ash-bin, and the dust-heap. It is remarkable how thoroughly time destroys them, and in how short a space these old records disappear, most of them never to be recovered. We ought not to lose a day in pushing the work of recovery and accumulation with all energy possible. Not another year should pass ere our Society, in full operation, should be in the field doing its utmost to glean what remains of the harvest of history.

2. Another part of our work is to collect portraits, engravings and photographs of the heroes and heroines of the Church; also to collect drawings of the historical churches of the country, and thus to trace the development of our various congregations, especially those that have been most influential in moulding society. We have made the beginning of a gallery of painted portraits which will be enlarged as time goes on. We trust that it will become an established custom for the friends of the leaders and faithful servants of our Presbyterian and Reformed Churches, both clerical and lay, to present to the Society paintings or drawings of some sort to place in our portfolios or to be hung upon our walls.

3. Moreover, we have been collecting memorials or relics of the olden times, such as sacramental tokens, communion service, seals, models of primitive institutions, etc., and souvenirs of persons who have been distinguished in Church service. These form an interesting popular feature of our museum, and are not without illustrative historic value.

In short, we hope to make the home of the Presbyterian Historical Society a rallying point for all branches of our Presbyterian family, and the centre and seat of learning to which students of our history will resort for information required to complete their various studies. What time will further develop, who shall say? But if we can now get a fitting endowment, and shall put the energy, wisdom and historic aptitude of the various Churches to work in the great field thus presented, we shall have deserved well of posterity. And we shall surely receive the commendation of Him in whose sight "the memory

of the just is blessed;" who suffers not a hair to fall from our heads unnoticed, and who is jealous of the honor and of the works of those who have been true to Him and have toiled lovingly in His vineyard.

4. One other plan may be mentioned, and it is well to emphasize it because it marks a new departure in the methods of the Historical Society. One of the purposes of the founders was to disseminate a knowledge of the history of the Reformed Churches by the publication of historical material. This was a favorite plan of the eminent Dr. Van Rensselaer, who was one of the most intelligent and devoted friends of the Society. Something was done in this line, but the lack of funds compelled the Society to limit its publications to the printing of the Annual Report. It has now been determined to begin the publication of a "Journal of the Presbyterian Historical Society," the first number of which is passing through the press. This initial number includes the Annual Report, and it is the earnest desire and purpose of the Society to make this publication a quarterly, and that it shall in all respects be worthy of the great religious organizations which it will endeavor to represent. Our plans in this respect must be limited by the gifts of the public, and the Journal will appear once, twice or four times a year, as the funds placed at our disposal may justify. The importance of printing current historic events is well understood by all who have thought upon the subject. It is equally necessary that the researches of students who are working with the records of the past, should be put in such shape that others can have convenient access thereto. It is hoped also that the publication of a quarterly will enable the Society, by way of exchange, to largely increase its library by securing journals of ecclesiastical history in Europe and America.

#### IV.

##### OUR FINANCIAL CONDITION AND PLANS.

How has the Society lived and how does it expect to live in the future? The statement will not burden many pages. Our endowment consists of \$500 bestowed by the broad-minded and

public-spirited divine, Dr. Backus, of Baltimore; \$500 by the widow of our late distinguished President, Dr. William C. Cattell; \$1,000 by Mr. John H. Converse, and \$1,000 by Mr. William J. Latta as a memorial of Rev. James Latta, an early Moderator of the Presbyterian General Assembly. Besides these there are \$1,435, accumulated from various sources, chiefly life memberships of \$100,—this yields an income of \$162 per annum. A few hundred dollars are raised every year, in part by annual membership fees of \$5.00 each, and by annual subscriptions of \$100, made by several gentlemen well known for good work in the Church in whose communion they live. Beyond that, we have no income, and the bulk of this is contingent and unstable, as yearly contributions must always be for learned institutions. True, we have fulfilled the apostolic bidding to “Owe no man anything save to love one another.” We count no debts among our historic possessions. We are free-footed as well as empty-handed. The most important question which to-day confronts us is, How shall we live? Wherewithal shall we clothe our Society with the semblance of a vital and useful institution? How shall we give it that place to which it is entitled as the historic organ of the great family of Pan-Presbyterianism whose various members are represented in its organization?

First, we ask an immediate endowment of \$50,000 for current expenses. These expenses should include the maintenance of an active librarian, and a secretary and assistant curator, and janitor. Our beautiful rooms must be kept open, so that their treasures may be accessible to students of history, to ministers, to authors, editorial writers and reporters, to the public interested in the history of the Churches here represented, and to our youth who need to be trained in Church loyalty. We need some one whose sole business it shall be to look after the scattered treasures that are lodged here and there, buried from public sight and known only to a few, and to secure them, or at least copies or accounts thereof, to the library or the museum. If nothing else can be accomplished, it will be of value to keep a proper record of the places where such material can be obtained. In other words, our Society

Need of  
Endow-  
ment.

must have an adequate working force. It cannot continue to be wholly dependent as hitherto upon the voluntary service of ministers and laymen, whose minds and hearts and hands are already more than full of the duties of their various vocations, and whose labors and gifts, the fruits of great sacrifice, have brought the Society to its present honored estate. There will always be room for such service, which in the past has wrought the worthiest results. But voluntary work can no longer overtake the immense labor which requires to be done. How shall we secure this income? We will need at least \$2,500 yearly, and the present purpose is to secure a sum not less than \$50,000 by subscriptions to the endowment fund, as a part of the Twentieth Century Fund.

We further propose a special effort to largely increase the list of active members whose annual subscription of \$5.00 or more will supplement the income from our endowment. Moreover, we shall ask (as do so many other Societies) for annual subscriptions of less sums from those who do not wish to become active members. We appeal to the thoughtful and devoted members of Reformed and Presbyterian Churches throughout the entire country. It is our purpose to push this matter in all the great centres of ecclesiastical life and activity, and not to cease endeavors until we have secured a list of yearly contributors large enough to meet the growing necessities of the Society, and to enlarge its work in providing fields that cannot be occupied without larger means. Let us hope, moreover, that some wills have been written in which there is a clause providing a liberal portion for the Presbyterian Historical Society. And we venture to ask that there may be added to other written wills a codicil bestowing somewhat upon an institution so worthy and so needy.

Members  
and  
Contrib-  
utors.

#### V.

#### OUR STANDING AND ACHIEVEMENTS.

Societies, like individuals, cannot be indifferent to the opinion of the general public, and of those most competent to judge of their merits. The Presbyterian Historical Society is pleased to believe that its standing with those best qualified to judge is

such as should satisfy its friends. More than once the General Assembly of the Presbyterian Church has formally declared approval of its aims and achievements. The chief ecclesiastical Courts of other bodies which contribute to its constituency, have taken like action. Clergymen and Church Officers of the highest standing and character have borne testimony in many ways to the value of the Society's work, and have approved the purpose of its organization. Space does not permit us to quote these testimonials, but we may venture to give one which expresses in happy terms the judgment of visitors from our Mother-land to the rooms of the Historical Society. Naturally, we lose the fine edge of appreciation of those objects with which we are most familiar by daily contact; and visitors, less familiar with our surroundings, are apt to see with a sharper eye and a keener appreciation the merits of institutions and objects regarded by us with little enthusiasm.

The following words were spoken by Mr. Charles J. Guthrie, Queen's Counsel, Edinburgh, Scotland, a son of the eminent Rev. Thomas Guthrie, D. D., whose name is a sweet savor in all our Churches. Mr. Guthrie is a distinguished lawyer, a historian of note, a man of scholarly tastes and attainments; for a long time a leader in the Free Church of Scotland, and one of the principal figures in the union recently accomplished between that Church and the United Presbyterian Church. Mr. Guthrie has recently received one of the highest compliments that could be paid to a gentleman of his profession, in the appointment to be Principal Sheriff of the Counties of Ross and Sutherland by the Conservative Government of Great Britain, although he has been throughout his life a Liberal in politics. This office, as understood in Scotland, is totally different from the county office bearing that title as known among us. The position is rather a judicial than an executive one, and is held by an advocate practicing at the Scotch Bar, resident in Edinburgh. Mr. Guthrie was one of the Commissioners to the Pan-Presbyterian Council held in Washington, D. C., in the autumn of 1899, and attended the reception and banquet tendered to the British and Foreign

Approval of  
Assemblies  
and Synods.

Mr. Sheriff  
Guthrie,  
Q. C.

members of that body by the Presbyterian Historical Society and the Presbyterian Social Union of Philadelphia. At the banquet, Mr. Guthrie was one of the speakers, and in his remarks referred to the Presbyterian Historical Society in the following terms:

“Nothing in the United States has impressed me so much as the vast and rapid growth of educational institutions, of libraries, and scientific and historical and fine art societies and galleries. Since my first visit to America in 1867, the few that then existed have been immensely developed, and a multitude of new institutions, many of them richly endowed, have sprung up in all the States. I have had another example of this, here under the roof of your beautiful Witherspoon Building in Philadelphia. I confess to very misty notions indeed of the character, work and appointments of the Presbyterian Historical Society, when I read its kind invitation to this reception on my way to the Pan-Presbyterian Council. Even were I to say, as did the Queen of Sheba of Solomon’s possessions, ‘The half has not been told,’ the language would be inadequate.

An  
Eminent  
Scotchman's  
Commenda-  
tion.

“My visit to the Library Hall this morning brought not only a surprise but a series of surprises. It quite startled one from the old country to see there displayed the original manuscripts of books which have long been familiar to Britons. It was a pleasant surprise to find a display of portraits and prints, maps and charts bearing upon the history of the Westminster Assembly, which, as far as I know, cannot be equaled anywhere. It was a surprise to see old books of the Presbyterian-Puritan period which one is not apt to find outside of the great public libraries, and not always inside of them. I congratulate you most heartily upon what has been done and is being done here by the Reformed Churches of America. I know of no such Presbyterian Church historical society in Great Britain, and we certainly have none like it in Edinburgh. When I return to my home, I shall certainly feel called upon to speak of what I have seen here, and to urge my countrymen and fellow-churchmen to establish an institution on the lines of your Presbyterian Historical Society.”

762451

Such is the invariable testimony of those who best know and are best qualified to judge of the merits and claims of the Presbyterian Historical Society of the United States. But, let members extend to all and singular an invitation to "come and see;" to visit the Society's beautiful headquarters in the Witherspoon Building, Philadelphia, and investigate for themselves. We are confident that the conclusion will be, "This is one of the Institutions of Learning and Research which ought to be and shall be sustained in a way worthy of the great Churches and of the noble cause that it represents."



THE  
CONSTITUTION AND BY-LAWS  
OF  
THE PRESBYTERIAN HISTORICAL SOCIETY,  
With the several amendments—including those adopted by  
the Society or Council as late as March 18, 1901.

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*The Society was organized in 1852, and the Charter was Granted by the Legislature of  
Pennsylvania, April 8, 1857.*

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SECTION 1.—Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by authority of the same: That David Elliott, William M. Engles, William R. De Witt, Albert Barnes, George H. Stuart, J. B. Dales, J. T. Cooper, James Hoge, Charles Hodge, Samuel Hazzard, Samuel Agnew, R. J. Breckenridge, William Chester, George Howe, William B. Sprague, Henry A. Boardman, C. Van Rensselaer, John C. Backus, John Leyburn, William S. Martien, Alfred Nevin, Thomas H. Skinner, John A. Brown, Samuel H. Cox, Peter Force, Edwin F. Hatfield, George Duffield, Jr., Henry B. Smith, Matthew W. Baldwin, Henry J. Williams, B. J. Wallace, J. N. McLeod, John Forsyth, James Wood, Thomas Beveridge, James M. Wilson, T. W. J. Wylie, S. J. Wylie, Thomas Smyth, M. L. P. Thompson, and J. F. Stearns, and their associates and successors, shall forever be and they are hereby erected and created a body politic and corporate, in deed and in law, by the name, style and title of The Presbyterian Historical Society, and by that name, style and title shall have and enjoy perpetual succession, and be able and capable to purchase, receive, take, hold, and dispose of real and personal estate, to sue and be sued, plead and be impleaded, to receive and make all deeds, transfers, conveyances and assurances, contracts and agreements whatever, to have and use a common and corporate seal, and the same to break, alter, and renew at pleasure, and generally to do and perform any act, matter and thing necessary to promote the objects and designs of this act of incorporation, with full power

to enact and repeal all rules, regulations, and By-Laws, which may be found expedient or desirable; *Provided always*, that such rules, regulations and By-Laws shall not be contrary to or inconsistent with the Constitution of the United States or this Commonwealth.

SECTION 2.—That the fundamental articles of the Constitution of this Society shall be as follows:

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## CONSTITUTION.

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ARTICLE I.—This Society shall be known by the name of “THE PRESBYTERIAN HISTORICAL SOCIETY.”

ART. II.—The object of this Society shall be to collect and preserve the materials, and to promote the knowledge of the history of the Presbyterian Church in the United States of America.

ART. III.—Any person connected with any branch of the Presbyterian Church in the United States may become a member of this Society by vote of this Society at an annual or adjourned meeting; or by a vote of the Executive Council at a stated or adjourned meeting. The annual dues shall be Five Dollars; but the payment of One Hundred Dollars at one time shall exempt the member from any further payment.

ART. IV.—This Society or the Executive Council may, from time to time, elect as *Honorary Members*, for a limited period of one year or more, either Ministers or Laymen, connected with any branch of the Presbyterian Church in the United States, who shall not be liable to the payment of any membership fees, and who shall not have the privilege of voting. This Society or the Executive Council may also, from among those members of the Society making special contributions for its support, or otherwise rendering it important service, elect *Honorary Directors*, not exceeding twelve in number for any one year, to whom the Chairman of the Executive Council may send an abstract of the minutes of each meeting of the Council, and who shall be at liberty to meet with the Executive Council and its Standing Committees at any of their meetings and to deliberate and advise with them upon all matters under consideration. These Honorary Directors shall be elected for the term of one year, but are eligible for re-election.

ART. V.—The officers of this Society shall be a President, two or more Vice-Presidents, not exceeding ten in number, who may be chosen from among the Honorary Members of the Society; a Corresponding Secretary, a Librarian, a Treasurer, a Recording Secretary, and an Executive Council; of which Council at least two-thirds shall be connected with “The Presbyterian Church in the United States of America.” All the officers shall be elected at the Annual Meeting of the Society, and shall serve for one year, or until their successors shall be duly elected. They shall hand over to their successors in

office, duly chosen, all books, papers and other property belonging to the Society in their possession. The Executive Council shall meet for the purpose of organization within one week after their election, and shall have power to make such By-Laws as may be necessary for the transaction of its own business or that of the Society, provided that said By-Laws do not conflict with anything contained in the Constitution of the Society.

ART. VI.—The Annual Meeting shall be held in the city of Philadelphia, on the second Thursday in January.

ART. VII.—The Executive Council shall consist of not less than twelve nor more than thirty members, of whom seven shall constitute a quorum for the transaction of business; and the President, the Corresponding and Recording Secretaries, the Librarian and the Treasurer shall be members *ex-officio*.

In order that the meetings of the Society may be free for the reading and discussion of Papers, the executive business of the Society shall be transacted by the Council, to which shall be committed the work of devising and executing measures to secure the objects for which the Society was founded. The Council shall have power to appoint a Curator, Clerk, or other assistants needed for this purpose, and to provide means to defray the expenses of their operations. They shall arrange for meetings of the Society, from time to time, at which there shall be read and discussed Papers upon subjects germane to the work of the Society in "promoting a knowledge of the history of the Presbyterian Church in the United States of America," and also to issue from time to time publications which shall have the same object in view; and they shall make a report of their proceedings to the Society, at its Annual Meeting, submitting therewith also their book of minutes and a file of all written reports made to them during the year. They shall meet at least quarterly through the year, and at such other times as they may determine, and may fill, for the remainder of the year, any vacancy occurring by death or otherwise, in any office of the Society.

ART. VIII.—The formation of a Library, containing publications and manuscripts germane to the objects for which the Society was founded, as stated in Article II, shall be regarded as a prominent object to be accomplished by the Society; the Executive Council shall have charge of the Library; publications, manuscripts and historical relics may be placed on deposit in the Library upon such terms for their withdrawal as may be agreed upon with the Executive Council; and any Presbyterian Church Court may have the privilege of depositing their records for safe keeping in the Library, subject to the orders of the proper officers of said Court.

ART. IX.—This Constitution may be amended by a vote of two-thirds of the members present at any Annual Meeting; *Provided*: That notice of any proposed amendment be signed by not less than twelve members, and delivered to the Chairman of the Executive Council at least sixty days before the Annual Meeting. It shall be the duty of the Recording Secretary to give notice of all proposed amendments to the Constitution by mail to all the members of the Society at least thirty days previous to the Annual Meeting.

BY-LAWS OF THE SOCIETY.

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ARTICLE 1.—The President shall preside at all meetings of the Society ; in case of his absence, one of the Vice-Presidents ; or, in their absence, any member may by nomination be called to preside. The President shall call special meetings of the Society upon the written application of six members.

ART. II.—The Recording Secretary shall keep an accurate record, in a book provided for that purpose, of the transactions of the Society and of the Executive Council. He shall file all written reports and these files shall be kept at the Society's Hall for the inspection at all times of the members of the Society. He shall give all notices requested by the Society or by the Executive Council and shall give to all the members of the Society at least two weeks' notice by mail of all meetings of the Society.

ART. III.—The Corresponding Secretary shall conduct the general correspondence of the Society, under the superintendence of the Executive Council.

ART. IV.—The Treasurer shall, before entering on the duties of his office, give such security as the Executive Council may think necessary for the faithful execution of his trust. He shall receive all rents, donations, bequests and other moneys due to the Society, and deposit the same officially with such bank or other institution of trust, or invest in such securities as may be designated by the Executive Council, and he shall be the legal custodian of the title-deeds and securities belonging to the Society, and of the account books and all papers and documents pertaining to his department. He shall pay no money from the treasury except on bills duly approved by the Executive Council and certified to by the Recording Secretary. He shall keep accurate accounts of all money transactions of the Society, and his books and papers shall be at all times subject to inspection by the Executive Council. At each stated meeting of the Executive Council he shall present an abstract of his accounts, and a statement of all matters within the sphere of his duties requiring the action of the Council. At the Annual Meeting of the Society he shall transmit an abstract of his accounts for the year and shall submit a report of the financial condition of the Society, and generally he shall do and perform all the duties which usually appertain to the office.

ART. V.—The Librarian shall have the care and safe-keeping of the books, pamphlets, manuscripts, etc. of the Library, subject to the regulations made by the Executive Council.

ART. VI.—The Executive Council to whom, by the Act of Incorporation, 1857 (ART. VII. of the Constitution), is "committed the work of devising and executing measures to secure the objects for which the Society was founded," shall meet for the purpose of organization immediately upon the adjournment of the Annual Meeting of the Society. It shall meet regularly in the rooms of the Society on the third Monday afternoon of every month

(except July and August), at half past three o'clock, and oftener upon its own adjournment, or at the call of the Chairman upon the written request of two members. During the months of July and August the Chairman of the Council with the Chairmen of the Standing Committees shall be empowered to act upon all matters requiring immediate attention, and shall report the same to the Council at its September meeting. Its Annual Report to the Society shall be prepared by a Committee consisting of the Chairman, Treasurer, Corresponding and Recording Secretaries and the Librarian, together with the Chairmen of the Standing Committees, and its report shall be laid before the Executive Council at the December meeting.

ART. VII.—The Executive Council shall appoint from its own number, seven Standing Committees which shall report to it at each stated meeting. They shall be appointed at the first stated meeting of the Executive Council and are as follows: I. LIBRARY.—For the special care and preservation of all the Society's books, pamphlets, manuscript histories, etc., and for the special collecting of printed Minutes of Judicatories, Biographies, Memoirs, Biographical Sermons, etc.; and the Histories of Church Judicatories, and of the denominations themselves, and of Individual Churches, Boards, etc. The Librarian shall be *ex-officio* the Chairman of the Committee. II. HOUSE.—For the special care of the Society's Building, and also of the statue of Witherspoon in Fairmount Park. III. HISTORICAL COLLECTIONS.—For the collecting and care of portraits, and other objects of historical interest germane to the objects for which the Society was founded as stated in ART. II. of the Constitution. IV. FINANCE.—For the gathering and investment of funds, auditing of bills, etc. V. PUBLICATION.—For the printing of books, reports, papers read before the Society, and of such other material as may be referred to it by the Society or Council. VI. MEMBERSHIP.—For the increase of the membership of the Society; and to which Committee all applications for membership shall be referred. VII. ON LITERARY SESSIONS.—To arrange for meetings of the Society agreeably to ART. VII. of the Constitution, and to provide for the reading and discussion of suitable papers at the same.

The President of the Society and the Chairman of the Executive Council shall be *ex-officio* members of all the Standing Committees.

ART. VIII.—The Annual Meeting shall be held in the rooms of the Society and at three o'clock upon the afternoon of the day fixed by the Constitution; and the public Anniversary of the Society shall be held at such time and place as may be designated by the Executive Council.

ART. IX.—The commutation of the annual dues of members (Art. III. of the Constitution) and all legacies, unless directed otherwise by the testator, shall be invested in an Endowment Fund, only the income of which may be used.

ART. X.—The fiscal year of the Society shall begin with the Annual Meeting in January, during which month the annual dues of members are payable.

ART. XI.—Members shall have the privilege of using the Library and of

introducing strangers therein, subject to the regulations made by the Executive Council. They shall receive a copy of all matter printed at the expense of the Society.

ART. XII.—No book, picture, pamphlet or other article shall be loaned from the Library without the special consent of the Executive Council and the deposit of the value of the article loaned as estimated by the Council.

ART. XIII.—The seal of The Presbyterian Historical Society shall be, upon a field circular within a scroll upon which is inscribed the name of the corporation and date of organization, a female figure representing the Muse of Sacred History standing in the centre of the field, bearing a lamp of ancient form, and carrying in the other hand a parchment roll upon which is inscribed the text reference, Jeremiah vi. 16. The figure stands upon a dimly outlined pathway overgrown with flowering plants representing the various nationalities that most prominently enter into the origins of the Reformed and Presbyterian Churches comprising the constituency of the Society, namely: The rose (England), the thistle (Scotland), the shamrock (Ireland), the lily (France), the corn-flower (Germany), the tulip (Holland). On the dexter side of the field is placed the escutcheon of the United States of America, and upon the upper half of the field, bent above the figure, is a ribbon scroll bearing the text from the Vulgate Latin—*Interrogate de semitis antiquis*, Ask for the old paths.

ART. XIV.—These By-Laws may be amended at any stated meeting of the Executive Council by a vote of two-thirds present, provided notice of the proposed amendment shall have been given a month previous.

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#### FORM OF BEQUEST.

The General Assembly of "The Presbyterian Church in the United States of America" at its meeting in Saratoga last May, "authorized the trustees of the General Assembly to receive any bequests which may be made to The Presbyterian Historical Society, and to hold the same in trust for the benefit of that Society." Either of the following Forms of Bequest may therefore be used.

##### I.

"I give and bequeath the sum of . . . . Dollars to The PRESBYTERIAN HISTORICAL SOCIETY, incorporated by Act of the Legislature of Pennsylvania in 1857."

##### II.

"I give and bequeath the sum of . . . . Dollars to the TRUSTEES OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA to hold the same in trust for the benefit of The Presbyterian Historical Society, incorporated by Act of the Legislature of Pennsylvania in 1857."

# MEMBERS OF THE SOCIETY.

MARCH 18, 1901.

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Those marked (\*) are exempt from further payment of dues in accordance with Article III. of the Constitution.

- \*Mr. Charles B. Adamson, Philadelphia.
- \*Rev. B. L. Agnew, D. D., Philadelphia.
- Mr. John H. Atwood, Philadelphia.
- George W. Bailey, M. D., Philadelphia.
- \*Mrs. Anna W. Baird, Merion, Pa.
- \*Mr. Charles O. Baird, Darby, Pa.
- Rev. George D. Baker, D. D., Philadelphia.
- Mr. A. Charles Barclay, Philadelphia.
- \*Rev. W. W. Barr, D. D., Philadelphia.
- Rev. Thomas R. Beeber, D. D., Norristown, Pa.
- Rev. Louis F. Benson, D. D., Philadelphia.
- Mr. R. Dale Benson, Philadelphia.
- \*Rev. J. Gray Bolton, D. D., Philadelphia.
- Mr. Edward P. Borden, Philadelphia.
- Rev. Frederic R. Brace, D. D., Blackwood, N. J.
- \*Mr. Samuel Bradbury, Philadelphia.
- Rev. Allen H. Brown, Atlantic City, N. J.
- Mr. W. Atlee Burpee, Philadelphia.
- \*Mrs. Wm. C. Cattell, Philadelphia.
- \*John H. Converse, LL. D., Philadelphia.
- \*Rev. Edward P. Cowan, D. D., Pittsburg, Pa.
- Mr. Neville B. Craig, Philadelphia.
- Rev. Elijah R. Craven, D. D., LL. D., Philadelphia.
- Rev. James Crawford, D. D., Philadelphia.
- Mr. Samuel Croft, Philadelphia.
- Rev. Stephen W. Dana, D. D., Philadelphia.
- Mrs. E. W. David, Philadelphia.
- Rev. John R. Davies, D. D., Philadelphia.
- Mr. Henry L. Davis, Philadelphia.
- Mr. Andrew F. Derr, Wilkes-Barre, Pa.
- \*Professor John DeWitt, D. D., LL. D., Princeton, N. J.

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- Rev. Charles A. Dickey, D. D., Philadelphia.  
 Rev. J. Stuart Dickson, Philadelphia.  
 Mr. Henry S. Dotterer, Philadelphia.  
 Rev. J. F. Dripps, D. D., Philadelphia.  
 Mr. Charles T. Evans, Philadelphia.  
 Mr. Benjamin M. Faires, Philadelphia.  
 Mr. John R. Fanshawe, Philadelphia.  
 Mr. James D. Ferguson, Philadelphia.  
 Mr. H. P. Ford, Philadelphia.  
 \*Rev. Corliss B. Gardner, D. D., Ripley, N. Y.  
 \*Mrs. Deborah Ann Gay, Philadelphia.  
 Mr. Thomas G. Gayley, Philadelphia.  
 Mr. Henry G. Goodrich, Philadelphia.  
 Mr. Charles H. Graham, Philadelphia.  
 Rev. Loyal Y. Graham, D. D., Philadelphia.  
 Mr. James Grant, Philadelphia.  
 Professor W. Brenton Greene, Jr., D. D., Princeton, N. J.  
 Mr. George Griffiths, Philadelphia.  
 Rev. J. Addison Henry, D. D., Philadelphia.  
 Frank K. Hipple, LL. D., Philadelphia.  
 Rev. Edward B. Hodge, D. D., Philadelphia.  
 Mr. J. Renwick Hogg, Philadelphia.  
 Rev. Thomas A. Hoyt, D. D., Philadelphia.  
 Henry Howson, Esq., Philadelphia.  
 Samuel B. Huey, Esq., Philadelphia.  
 Rev. Robert Hunter, D. D., Philadelphia.  
 \*Rev. W. E. Jones, D. D., Philadelphia.  
 George Junkin, LL. D., Philadelphia.  
 Rev. J. H. Mason Knox, D. D., LL. D., Baltimore, Md.  
 \*Mr. William J. Latta, Philadelphia.  
 Rev. William L. Ledwith, D. D., Philadelphia.  
 \*Mr. Horatio B. Lincoln, Worcester, Mass.  
 \*Rev. Samuel T. Lowrie, D. D., Philadelphia.  
 Mrs. Samuel T. Lowrie, Philadelphia.  
 De Benneville K. Ludwig, Ph. D., Philadelphia.  
 Mr. Lewis E. Lyon, Auburn, N. Y.  
 Mr. James F. Magee, Philadelphia.  
 Rev. Samuel A. Martin, D. D., Chambersburg, Pa.  
 \*Mr. W. J. McCahan, Philadelphia.  
 \*Rev. Henry Christopher McCook, D. D., Sc. D., Philadelphia.  
 Mrs. Henry Christopher McCook, Philadelphia.  
 Mr. James S. McCracken, Oak Lane, Pa.  
 \*Rev. Wm. L. McEwan, D. D., Pittsburg, Pa.  
 \*Mr. John McIlhenny, Philadelphia.  
 \*Mr. Joseph D. McKee, Philadelphia.



\*Mr. Edward K. Medara, Asbury Park, N. J.  
Rev. J. R. Miller, D. D., Philadelphia.  
Rev. P. H. Milliken, D. D., Philadelphia.  
Mr. Alfred F. Moore, Philadelphia.  
\*Mr. Henry W. Moore, Philadelphia.  
\*Rev. Matthew Newkirk, D. D., Philadelphia.  
Mr. H. C. Niles, York, Pa.  
\*Mr. Robert C. Ogden, New York City.  
Rev. N. G. Parke, D. D., Pittston, Pa.  
Mr. Emerson E. Parvin, Philadelphia.  
Oliver H. Paxson, M. D., Philadelphia.  
Rev. John Peacock, D. D., Torresdale, Pa.  
George Peirce, Esq., Philadelphia.  
Mr. Harold Peirce, Philadelphia.  
Mrs. Harold Peirce, Philadelphia.  
Samuel C. Perkins, LL. D., Philadelphia.  
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\*Rev. John Scott Sands, D. D., Philadelphia.  
Eugene I. Santee, M. D., Philadelphia.  
\*Mr. William H. Scott, Philadelphia.  
Mr. Franklin L. Sheppard, Philadelphia.  
Mr. Henry T. Shillingford, Philadelphia.  
John H. Sloan, Esq., Philadelphia.  
\*Alfred Percival Smith, Esq., Philadelphia.  
Mrs. Alfred Percival Smith, Philadelphia.  
\*Mr. James Spear, Wallingford, Pa.  
\*Mr. John T. Starr, Camden, N. J.  
Rev. David Steele, Jr., D. D., LL. D., Philadelphia.  
Mr. George Stevenson, Philadelphia.  
Morris H. Stratton, Esq., Salem, N. J.  
\*Mr. Thomas W. Synnott, Wenonah, N. J.  
Rev. D. K. Turner, Hartsville, Pa.  
Mrs. D. K. Turner, Hartsville, Pa.  
\*Mr. Alexander Van Rensselaer, Philadelphia.  
\*Hon. John Wanamaker, Philadelphia.  
Rev. W. P. White, D. D., Philadelphia.  
Rev. James A. Worden, D. D., LL. D., Philadelphia.  
Rev. Wm. Wylie, Philadelphia.  
J. M. Ziegler, M. D., Mount Joy, Pa.

## OFFICERS OF THE SOCIETY FOR THE YEAR 1901.

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HENRY C. MCCOOK, D. D., Sc. D.

*Vice-Presidents.*

REV. J. H. M. KNOX, D. D., LL. D.      SAMUEL C. PERKINS, LL. D.

*Honorary Vice-Presidents.*REV. CHARLES A. DICKEY, D. D., *Moderator* of the General Assembly of the Presbyterian Church in the United States of America.HON. J. W. MARTIN, *Moderator* of the General Assembly of the Presbyterian Church in the United States.REV. J. P. SANKEY, D. D., Rochester, N. Y., *Moderator* of the General Assembly of the United Presbyterian Church of North America.REV. J. L. CHESNUT, Coulterville, Ill., *Moderator* of the General Synod of the Reformed Presbyterian Church.REV. HENRY CLAY BIRD, Uniontown, Pa., *Moderator* of the General Assembly of the Cumberland Presbyterian Church.REV. EDWARD P. JOHNSON, D. D., Albany, N. Y., *President* of the General Synod of the Reformed Church in America.REV. CALVIN S. GERHARD, D. D., Reading, Pa., *President* of the General Synod of the Reformed Church in the United States.*Honorary Directors.*

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MR. ROBERT C. OGDEN.

MR. JOHN H. CONVERSE.

MR. WM. H. SCOTT.

MR. WM. J. LATTA.

MR. JAMES SPEAR.

MR. THOMAS W. SYNNOTT.

*Corresponding Secretary.*

REV. SAMUEL T. LOWRIE, D. D., 1827 Pine St., Phila.

*Librarian.*

REV. WM. L. LEDWITH, D. D., 1531 Tioga St., Philadelphia.

*Treasurer.*

DE BENNEVILLE K. LUDWIG, Ph. D., 3739 Walnut St., Phila.

*Recording Secretary.*

REV. JAMES PRICE, D. D., 107 East Lehigh Ave., Phila.

## STANDING COMMITTEES FOR THE YEAR 1901.

*Library.*

REV. WILLIAM L. LEDWITH, D. D., *Chairman.*  
 REV. ALLEN H. BROWN.                      REV. LOUIS F. BENSON, D. D.  
 REV. D. K. TURNER.                         REV. THOMAS R. BEEBER, D. D.  
 REV. P. H. MILLIKEN, D. D.                REV. FREDERIC R. BRACE, D. D.

*House.*

REV. DAVID STEELE, D. D., LL. D., *Chairman.*  
 REV. SAMUEL T. LOWRIE, D. D.             MR. WM. H. SCOTT.

*Historical Collections.*

ALFRED PERCIVAL SMITH, Esq., *Chairman.*  
 REV. THOMAS R. BEEBER, D. D.            MR. ALEXANDER VAN RENSSELAER.  
 REV. J. STUART DICKSON.                 MR. HENRY S. DOTTERER.  
 REV. E. B. HODGE, D. D.                 HENRY HOWSON, Esq.  
 MR. H. P. FORD, *Secretary.*

*Finance.*

REV. B. L. AGNEW, D. D., *Chairman.*  
 REV. L. Y. GRAHAM, D. D.                 MR. WILLIAM H. SCOTT.  
 MORRIS H. STRATTON, Esq.                MR. JAMES D. FERGUSON.  
 DE BENNEVILLE K. LUDWIG, PH. D.      MR. HAROLD PEIRCE.

*Publications.*

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 REV. JAMES PRICE, D. D.                 DE BENNEVILLE K. LUDWIG, PH. D.  
 REV. WILLIAM L. LEDWITH, D. D.        EUGENE I. SANTEE, M. D.  
 REV. LOUIS F. BENSON, D. D.             MR. HAROLD PEIRCE.  
 ALFRED PERCIVAL SMITH, Esq.

*Membership.*

REV. E. B. HODGE, D. D., *Chairman.*  
 REV. ALLEN H. BROWN.                 REV. D. K. TURNER.  
 REV. B. L. AGNEW, D. D.                 REV. FREDERIC R. BRACE, D. D.  
 MR. JAMES S. McCracken.

*Literary Sessions.*

REV. SAMUEL T. LOWRIE, D. D., *Chairman.*  
 REV. L. Y. GRAHAM, D. D.                 REV. DAVID STEELE, D. D., LL. D.  
 REV. P. H. MILLIKEN, D. D.                REV. JAMES PRICE, D. D.  
 EUGENE I. SANTEE, M. D.

\*Rev. Henry C. McCook, D. D., President of the Society, and Rev. James Crawford, D. D., Chairman of the Council, are *ex-officio* members of all the Standing Committees.

## EXECUTIVE COUNCIL.

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

Rev. Benjamin L. Agnew, D. D.	Mr. James S. McCracken.
Rev. Thomas R. Beeber, D. D.	Rev. P. H. Milliken, D. D.
Rev. L. F. Benson, D. D.	Rev. John Peacock, D. D.
Rev. Frederic R. Brace, D. D.	Mr. Harold Peirce.
Rev. Allen H. Brown.	Eugene I. Santee, M. D.
Rev. J. Stuart Dickson.	Mr. William H. Scott.
Mr. Henry S. Dotterer.	Alfred Percival Smith, Esq.
Mr. James D. Ferguson.	Rev. David Steele, D. D., LL. D.
Mr. H. P. Ford.	Morris H. Stratton, Esq.
Rev. L. Y. Graham, D. D.	Rev. D. K. Turner.
Rev. E. B. Hodge, D. D.	Mr. Alexander Van Rensselaer.
Henry Howson, Esq.	

The officers of the Society are *ex-officio* members of the Executive Council.

# HISTORICAL SKETCH AND CHARACTERISTICS

OF THE

## Reformed Church in America.

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P. H. MILLIKIN, Ph.D., D. D.,

*Pastor of First Reformed (Dutch) Church of Philadelphia, Pa.*

A Paper read before The Presbyterian Historical Society, Dec. 16, 1894.

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In the year 1609, began the Dutch emigration to America. The adherents of the Reformed faith did not flee from persecution, for Holland was at that time the open asylum for the oppressed of all lands, but they came hither on great commercial errands. Nevertheless they brought their religion with them. "Coelum, non animum, mutant, qui trans mare current." Fresh from the discussions of that remarkable Assembly, the Synod of Dordrecht, they brought the principles they had held and the feelings they had cherished at home. Many carried their church certificates, to be used when the occasion required. Notwithstanding the fact that their main purpose was traffic, yet in the midst of it all the gospel was not forgotten, and as early as 1628, the Rev. John Michaeliss organized a Reformed Dutch Church within the fort of New Amsterdam, now the city of New York, the first Protestant church organized in this country, the church at Plymouth having been simply transplanted as an organization from Holland. The account of the organization of the Dutch Church, the choosing of two elders and the administration of the Lord's Supper to fifty communicants is given in a letter written by the pastor, Aug. 11, 1628.

During the rule of the West India Company, which con-

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tinued until 1664, the American Church was related to the Company, as the Church in Holland was related to the state, the Company promising to maintain proper preachers, schoolmasters, and comforters of the sick. The Ministers were furnished by the Classis of Amsterdam in Holland.

The English conquest gave a sudden check to the development and prosperity of the Reformed Church, for although Art. VIII. of the terms of surrender declared, "The Dutch here shall enjoy the liberty of their conscience in divine worship and church discipline," yet many of the Hollanders removed to other parts of the country, while the ministers who remained were required to take the oath of allegiance to Great Britain, thus severing themselves from the established church of Holland, although in an ecclesiastical sense they were still in subordination to the Classis of Amsterdam. They became naturalized Englishmen but not members of the Church of England, neither were they dissenters. The Dutch Church in America was absolutely independent of all English ecclesiastical laws. They retained the exclusive right to the church in the fort, and for a whole generation the Episcopal service was conducted in the Dutch Chapel, through the courtesy of the Dutch congregation after their own services were concluded. The remainder of the century was occupied principally in resisting the efforts of the English Governors to establish the Episcopal Church as the National Church of the country. At the close of the century there were twenty-nine Dutch churches under the care of the Classis of Amsterdam.

The first part of the eighteenth century, 1705-1737, was a period of revival and steady progress, which immediately preceded the struggle for ecclesiastical independence. During this period there was a large emigration of the German and Swiss branch of the Reformed Church in Europe. The settlements were principally in the valleys of the Susquehanna and Delaware, and for some years they were supplied with ministers from the Classis of Amsterdam, yet, notwithstanding this fact, there was comparatively little intercourse between the Germans and Hollanders here, as both were dependent, widely separated at that day and could be of little benefit to each other. The only place where they touched was in the Raritan valley.

The growth of the church now required more ministers than could be obtained from Holland and the church in general began to feel that it must take its business more entirely into its own hands, and ordain young men for the ministry. In 1738 a request was sent to Holland praying for the privilege of holding a Coetus or Synod in America. This was answered by an attempt of the Classis of Amsterdam to effect a union between the Dutch, the German and the Presbyterian churches, but without success. In 1747 the Classis granted a Coetus or Synod, first to the German churches in America and shortly afterward to the Dutch. The first Dutch Synod met on the second Tuesday in September, Sept. 12, 1747, the German Synod about fifteen days after that date, Sept. 27.

But this plan did not give to the Dutch Church the independence it desired, for it wished not only to ordain ministers, but to educate students for the ministry. The question of a Dutch professorship in an Episcopal college, which, by the way, was endowed with money raised by a public lottery, caused a division in the Church, the one party holding the Coetus or Classis, the other the Conferentie or Assembly.

This state of affairs continued until 1771, when both parties were reunited under a plan that proposed the choosing of one or two Professors to teach Didactic, Polemic, Exegetical Theology, &c.; but on account of the pitiable condition of the country at that time, the consideration of the subject was deferred until May, 1784, when the Synod unanimously elected the Rev. Dr. J. H. Livingstone, of New York, to be Professor of Sacred Theology, and the Rev. Dr. Hermanus Meyer to be Instructor in Inspired Languages. This act of Synod established the first Theological Seminary in America, now at New Brunswick, N. J.

The Church was now virtually independent, but it was not until 1792 that the Synod formally adopted a Constitution, which provides for the various bodies in the Church, known as General Synod, a delegated body composed of one minister and one elder from each four churches, meeting annually; Particular Synods, of which there are four, composed of four ministers and four elders from each Classis within its bounds, and which

also meet annually; Classes composed of all the ministers and one elder from each of the churches composing the Classis, meeting semi-annually. There are now four Particular Synods, thirty-five Classes, 643 churches, 715 ministers, 109,899 members, with contributions for the past year amounting to \$1,407,429.00, or \$12.80 per member.

The Liturgy of the Church consists of six parts: 1. Public Prayer. 2. Administration of the Sacraments; (*a*) Baptism of Infants; (*b*) Baptism of Adults; (*c*) Celebration of the Lord's Supper. 3. Exercise of Church Discipline; (*a*) Excommunication; (*b*) Readmission. 4. Ordination; (*a*) Ordination of Ministers; (*b*) Ordination of Elders and Deacons. 5. Marriage. 6. Comforting the Sick.

Of these the Administration of the Sacraments, the Exercise of Church Discipline and Ordination are made compulsory by act of Synod.

As to its teaching, the Church is eminently confessional, having no less than five creeds—the Apostles', the Nicene, the Athanasian, the Belgic Confession and the Canons of Dordrecht.

It requires the Heidelberg Catechism to be taught in families and schools, and also to be regularly explained from the pulpit on the Lord's Day so that the whole is completed every four years. A short compendium of this Catechism is the standard of doctrine for all who seek full communion, and ministers are required to subscribe the Confession and Catechism, and to pledge themselves in writing, not to promulgate any subsequent change of views without previously consulting the Classis to which they belong.

The discipline of the Church is purely spiritual and extends to all baptized members. The minister and elders must, before every administration of the Lord's Supper, inquire if any communicant has become unsound in the faith, or disorderly in life, and take action accordingly. At every spring meeting of Classis the minister and elder are required to answer if the doctrines of the Gospel are faithfully preached, if the Catechism is explained and taught, and if the *censura morem* is observed, and these answers are entered in detail on the minutes for the information of the higher judicatories.



In its individual church government, the affairs of each congregation are managed by a Consistory, composed of Elders and Deacons, chosen for two years, but in such a way that only one-half of the number go out of office each year. The elders with the pastor receive and dismiss members and exercise discipline; the deacons have exclusive control of the alms, while both elders and deacons are trustees of the Church, hold its property and call its minister. Some congregations have a separate Board of Trustees to manage the financial affairs, but this is as it has been styled, "an ill-advised and unhappy departure from the traditionary usages and spirit of the Church." The ex-elders and ex-deacons constitute the Great Consistory which may be summoned to give advice in important matters.

The Theological Seminaries, of which there are three, are under the immediate control of the General Synod. The professors are elected by the General Synod, their connection with Classis is severed and they become amenable directly to the body which elects them, though in it they have no privileges except such as may be granted by courtesy. They are never allowed to sit as members either of General Synod or of a Classis. The property of the Theological Seminaries is under the exclusive control of a Board of Directors, elected by the General Synod.

The salient characteristic of the church is "its hereditary zeal for doctrine and order, which however knows how to reconcile unyielding attachment to its own views and usages with a large charity for all other Christians."

It has become purely American, while at the same time retaining the most important elements of the church on the continent. At the present time nearly one-half of our ministers have voluntarily come to us from other denominations, and so loyal have they proved themselves that we know no difference between the adopted and the home-born children of our mother church.

The banner of the New Theology has never caused us to lower our standards which gleam in the sunlight of the inspired Word, and bear the symbols of the church sitting under the cross for which one hundred thousand martyrs have died.

“Our whole scheme of doctrine, our history and the spiritual life of the church, are firmly set against every phase of that rationalism which has well-nigh emptied the Protestant churches of Germany, and almost driven Calvinism out of Calvin’s city, and unsettled the foundations of the mother church in Holland and made the Heidelberg Catechism as a stranger in the city whose name it bears.”

We are regarded as a conservative church, and indeed it does seem as if the church had unconsciously adopted the motto of William of Orange, “I will maintain,” and yet this conservative habit has become an hereditary safeguard against those tendencies which inhere in false beliefs, and it indicates her mission as a constructive, mediatory, and abiding Church of Christ, to conserve the truth throughout the generations. Standing midway between the iron-bound liturgicalism on the one side and the loose liberalism on the other, we occupy the broad plane of untrammelled liturgical freedom, the only plane on which the Church of Christ on earth can ever find a basis of union in any way possible to all.

In mission work the church has ever stood in the front rank. As early as 1643 the gospel was carried to the Indians of North America, and when the great movement of Modern Missions to other lands was inaugurated Dr. John Scudder went to India where he planted the germs of what is now known as the Arcot Mission of the Reformed Church and where the first Christian Endeavor Society in India was organized in 1899. The first Protestant Church in Japan was organized by the Rev. J. H. Ballagh, of the Reformed (Dutch) Church Mission.

The Arabian Mission was organized in 1889 by Rev. J. G. Lansing, D. D., Professor in our Theological Seminary at New Brunswick, N. J., and the first missionaries from America to Arabia were from that institution. We now have 6 missionaries, 5 assistants and 7 native assistants in that field. God has opened the way so wonderfully to our church in India, China, Arabia and Japan, that the pastors at home are kept busy in arousing the people to the grand possibilities before them. At present we have 92 missionaries, 31 native ordained ministers, 39 churches and 4,597 communicants.

And while we make no boast of what we have done, in the good providence of God, yet we can with all modesty assert that the life of the Reformed (Dutch) Church is unique, historic, vigorous and honorable, dear to herself, respected by others and loyal to Christ. It is denominational but not sectarian, distinctive in its sources and its outflow, yet of uniform good fellowship with our neighbors.

HISTORY AND CHARACTERISTICS  
OF THE  
Reformed Church in the United States.

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A Paper read before The Presbyterian Historical Society, Feb. 19, 1895.

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The Reformed Church in the United States is one of the branches of the Protestant Church which separated from the Roman Catholic Church in the Reformation movement of the 16th century. As such it is a part of the re-formed Church, not a new formed one, and therefore a legitimate continuation of the historical Christian Church.

The title "Reformed" includes quite a large number of branches of the Protestant Church, the most important of which are the Swiss, German, French, Dutch and Scotch Reformed Churches. Though differing among themselves upon minor points of doctrine they are agreed upon the essentials of Christian faith and practice. At the present time these several branches are cordially united in Christian fellowship and cooperation in the organization known as "The Alliance of the Reformed Churches throughout the World holding the Presbyterian System." As thus united they represent a peculiar type of Protestantism, and emphasize the principles of religious and civil liberty.

In the early history of this country it was known as the German Reformed Church as distinguished from the Dutch Reformed, which had its origin in Holland. The word "German" was omitted in the title by the action of the General Synod which met in Christ Reformed Church, Philadelphia, in

the year 1869. Its present official title is "The Reformed Church in the United States."

The frequent question "Reformed What?" indicates that our English-speaking people do not understand the history of the Reformed Church. This question grows out of the fact that a period of more than three hundred years has elapsed since the great religious uprising of the Protestant Reformation, and shows a lack of knowledge on the part of the present generation.

Then, again, it must be remembered that the Church is not only German in its origin, but also largely in its spirit, traditions and customs. English-speaking people can hardly be expected to be familiar with a Church which comes to our shores breathing the spirit and observing the pious customs of the Fatherland. The Reformed Church in the United States is constituted of English and German congregations, a large proportion of which, however, are English.

The Reformation in Switzerland was begun by the preaching of Ulrich Zwingli, in the Convent of Einsiedlen, in the year 1516. The movement in Switzerland was distinct from that in Germany. Zwingli began to preach against the errors and corruptions of the Roman Church before he had any knowledge of Luther's preaching in Germany. The remarkable personality, fervor, courage and energy of Luther, together with his strong political backing and leadership in the struggle, made him the central character in the Reformation. Yet, on the other hand, the learning, courage and devotion of Zwingli to the cause of reform, despite the fact of his seemingly untimely death, will ever cause him to be remembered as a Reformation leader who represented a broader view of the necessities of his times, and as one whose influence reached farther than that of any other Reformer. Ulrich Zwingli was pre-eminently the champion of religious and civil liberty. The Swiss Reformation under his leadership embodied not only the religious phases of Protestantism but the principles of Republicanism as well.

The Reformed Church in the United States, though embodying the Reformed type of Protestantism as it appeared in Switzerland, is also historically related to the Reformation

movement in Germany. It grew out of the collision of the two great leaders, Luther and Zwingli, who were the representatives of two peculiar views as to the presence of Christ in the Sacrament. It was felt by the theologians of the Reformed Church that the Augsburg Confession of the Lutheran Church was not radical enough in its break with the Roman doctrine of transubstantiation. As a result of the bitter controversy which followed, Melancthon prepared the Altered Augsburg Confession as a compromise. It failed, however, to be acceptable. Thereupon Frederick the Pious, Elector of the Palatinate, appointed Zacharias Ursinus and Caspar Olevianus to prepare a confessional standard for the use of the Churches of the Palatinate. The product of their joint labors was the publication of the Heidelberg Catechism, January 19, 1563. The doctrine of the Sacrament of the Lord's Supper as taught therein is Calvinistic.

The Reformed Church in the United States may properly be called "The Church of the Heidelberg Catechism." Writing upon this subject Dr. John W. Nevin says: "The Reformed Churches of this country have good reason to glory in their common symbol, and to cling to it with abiding affection as the most precious heirloom of their individual existence. They owe it to the world, as well as to themselves, to remain confessionally and ecclesiastically true to their own historical life; and they can claim for themselves no more honorable distinction in the Christian Commonwealth than to be known and spoken of as the Churches of the Heidelberg Catechism." The same writer, in portraying the characteristics of the Catechism, says: "It is both simple and profound; a fit manual of instruction for the young, and yet a whole system of divinity for the old; a text-book suited alike for the use of the pulpit and the family, the Theological Seminary and the Common School. The Catechism speaks the language of faith and deep personal conviction. Its words come from the heart, and take hold upon the heart. It speaks the language of life, of devotion, in words that breathe communion with the Spirit of God. Always simple, always beautiful, it becomes at times even grand and sublime."

The Reformed Church in the United States owes its origin in this country to immigration from the Palatinate and Switzerland, as early as 1682. The members of the Reformed Church in Germany were driven by persecution first to Holland, and from that country they came hither seeking a home upon our shores. They settled in different parts of the country, but mainly in Pennsylvania. It is impossible to compute their number. We have reason to believe that it was large. The first ordained minister who came to the relief of these scattered members of Christ's flock was Rev. George M. Weiss, through whose instrumentality a log building was erected in Skippack, Montgomery county, in 1727. At this early period the Reformed Church was greatly indebted to the fostering care of the Classis of Amsterdam, of the Church of Holland. The most influential minister of that early period was the Rev. Michael Schlatter, who was commissioned by the church of Holland to superintend the interests of the Reformed congregations in America. He arrived in this country in the month of August, 1746. He received and accepted a call to the First Reformed Church in Philadelphia and Germantown. In connection with these pastorates he visited the scattered congregations in Pennsylvania, New Jersey, Maryland and Virginia. He organized new congregations, superintended the settlement of pastors over them, and collected money for the support of the work. Under the direction of the Classis of Amsterdam he organized the Coetus of the Reformed Church, September 29, 1747, at which there were thirty-one ministers and elders present. This ecclesiastical body was subject to the authority and supervision of the Classis of Amsterdam. In the course of time it came to be felt that its freedom was too much abridged by such subordination. In the year 1792 the relationship was severed, and the first Synod independent of the Church of Holland met in Lancaster, Pa., in the year 1793. Up to this time, and for many years afterwards, the old country was the source of supply for the spiritual needs of these scattered people. There was no Seminary for the training of young men for the ministry. Some of our early ministers were prepared for the work by pastors. Others were placed over vacant congregations who

came from American churches. It was a crude period in our history. A good deal that was foreign to the spirit and customs of the Reformed Church crept into congregations. About the year 1824 the number of ministers had increased to eighty, and the membership to about eighteen thousand.

In the year 1824 the Synod of Bedford voted to establish a Theological Seminary, which was located at Carlisle, and Rev. Lewis Mayer, D. D., as Professor of Theology, opened the institution in March, 1825. In 1829 the Seminary was moved to York, Pa., and a Classical Department was established in connection therewith in 1831. In the year 1836 the Classical School was succeeded by Marshall College, established at Mercersburg, of which Dr. Frederick Rauch was elected the first President. The Seminary having also been removed to the same place, Dr. Rauch was also chosen to be the Professor of Biblical Theology, after the resignation of Dr. Mayer in 1839. After the death of Dr. Rauch in 1841, Dr. John W. Nevin was elected to fill the vacant positions in the College and Seminary. Dr. Nevin resigned in 1853. After a vacancy of more than three years Professor Philip Schaff, a minister of the Reformed Church, and a Professor in the University of Berlin, Germany, was inaugurated as Professor of the Seminary by the Synod at Reading, October 25, 1844.

As a consequence of the teachings of Doctors Nevin and Schaff, the Liturgical Controversy began to agitate the church. The first marked indication of it appeared at the Synod of Harrisburg in a charge of heresy brought against Dr. Schaff by Rev. Dr. J. F. Berg, then pastor of the First Reformed Church of Philadelphia. The teachings of the accused Professor were sustained. The Provisional Liturgy was published in the year 1857. In the Introduction thereto the committee says: "It is only a Provisional Liturgy put forth for the purpose of meeting and satisfying, if possible, what is believed to be a growing want of the Reformed Church. Years may be required to settle the question of its ultimate adoption as an authoritative standard of worship; and the interest involved in this question is so great that none should object to have years allowed, if necessary, for its proper determination."



The Provisional Liturgy was superseded by The Order of Worship and the Western Liturgy, both of which were approved by the General Synod. The Church was very much divided upon the subject of Liturgical worship. Its peace was marred by bitter contentions at the meetings of Synods and Classes, and also in many congregations.

At the meeting of the General Synod in Lancaster, in the year 1878 it was generally felt that the only solution of the controversy was through a compromise. By a resolution of this Synod a Peace Commission was formed, which produced the Directory of Worship. Both the Order of Worship and the Directory of Worship are used, whilst in many congregations neither is used except upon special occasions.

The Confessional Standard of the Reformed Church, as we have said, is the Heidelberg Catechism. It is divided into three parts: The first part teaches the depravity of mankind. The second sets forth the doctrine of redemption through our Lord Jesus Christ. The third sets forth the duty of thankfulness, which is expressed in holy living. The Catechism makes the Creed the basis of its exposition. It is therefore Christological. Although the doctrine of Predestination was generally held by the Reformers; although it became the germinant principle of Calvinistic theology, yet in the Reformed Church in the United States it never received symbolical authority, and was left out of the Heidelberg Catechism. The doctrine under a modified form has always been held in our Church.

The Reformed Church finds its Catechism sufficient for all its needs. The Dutch Reformed Church holds to the Heidelberg Catechism, the Belgic Confession and the Canons of Dort. The Presbyterian Church has the Westminster Confession and the Shorter Catechism. Some of the other branches represented in the Alliance of the Reformed Churches have in addition to the Westminster Confession certain statements of principles which distinguish and separate them from the others. One of the first acts of the re-united Presbyterian Church, at the session of the General Assembly held in Philadelphia, May 1870, was the formal sanction of the use of the Heidelberg Catechism in

any congregation of that denomination which might desire to use it.

The Reformed Church in the United States is presbyterial as over against the hierarchical, episcopal and congregational forms of government. It recognizes two bodies of authority in the individual congregation, which are distinct and separate. The one is the Spiritual Council, consisting of the Pastor and Elders, which is invested with the power of receiving and dismissing members, and which acts in all matters of discipline. It also guards the Lord's Table. This body corresponds to the Session of the Presbyterian Church, and its members and powers stamp the body as presbyterial. The affairs of the Church in a general way are managed by the Consistory, which is constituted of the Elders and Deacons. Elders are elected to serve for a definite term. If acceptable they are re-elected. Our judicatories are: the Spiritual Council, the Consistory, the Classis, the District and General Synods. The latter meets triennially.

The Reformed Church in the United States emphasizes the Educational theory of religion. Baptized children are recognized as members of the Church. Parents are required to promise to bring up their children in the nurture and admonition of the Lord. It is required that at least one of the parents shall be a communicant member of the Church. Sponsors are informally recognized, but parents must make the promises in the baptismal transaction. Ministers are not permitted to baptize the children of ungodly parents unless they promise to avail themselves of the first opportunity to unite with the Church. Parents are also enjoined to bring their children to the minister at the age of from twelve to fourteen years to be further instructed in the doctrines and duties of religion. The Catechetical class is one of the most important agencies of the Reformed Church. Ministers are required to teach the Catechism, which was prepared mainly for the instruction of the children of the Church. The rite of Confirmation is observed. The Spiritual Council is enjoined to see to it that all candidates for Confirmation have not only the outward form but the inward grace.

Inasmuch as the Reformed Church holds to the educational theory of religion more account is made of Christian nurture than of Conversion. It recognizes the need of Conversion in those who have gone astray. From the fact that its main work has been along the line of Christian nurture the Reformed Church has never been an aggressive denomination. Its increase has been mainly from within, by training, rather than by the use of unusual methods to reclaim those on the outside. Of course it must not be supposed that the Reformed Church does not make earnest efforts to reach those who are without by the preaching of the Word.

Earnest account is made of the church as a divine institution, of the Sacraments, of the preaching of the Word, and of Worship. The Lord's Supper is celebrated at least four times a year. It is always preceded by a special preparatory service. The Spiritual Council is required to guard the approach to the Lord's Table. The minister keeps a careful record of communicating members. The delegate elder to Classis is required to answer in the presence of that body whether the Spiritual Council is faithful in guarding the Lord's Table. Ordained ministers only officiate in the celebration of the Holy Communion. It is the custom in the Reformed Church for communicants to stand around the chancel in receiving the consecrated elements.

The Reformed Church is conservatively liturgical. Her oldest liturgies date from the Reformation period. There have been in use, at various times, to some extent, the Palatinate, the Mayer, the Provisional, the Order of Worship, the Western and the Directory of Worship. Freedom of worship is allowed. In those churches in which liturgical services are held the selections of Scripture lessons and the subjects of the sermons are ruled by the church year. In many of our churches the form of service is like that which is common in the Presbyterian Church. The Christmas, Easter, Ascension and Whitsuntide festivals are specially observed. Some of our churches hold special services during the Lenten season. Services during Passion Week are quite common.

The numerical strength of the Reformed Church in the

United States lies mainly in Pennsylvania, Maryland, Virginia, North Carolina, and in the Western States. The following statistics are based upon the reports made to the General Synod in 1899: Synods, 8; classes, 57; ministers, 1,029; congregations, 1,666; members, 242,299; benevolence, \$202,726; congregational expenses, \$1,093,791. The Reformed Church in the United States is made up of English and German congregations. The Germans have their own classes and District Synods. Legislation for the whole church is by the General Synod.

The church supports nineteen institutions, colleges, theological seminaries and academies for the education of young men and women. The oldest educational institution in the church is the Theological Seminary at Lancaster, Pa. There is also a number of benevolent institutions supported by the Church, such as Orphans' Homes, and the Society for the Relief of Aged Ministers and their Widows.

Our Home and Foreign Mission Boards are under the direction of boards elected by the General Synod. Our Home Mission work is being zealously carried forward. The success of the Foreign Mission work in Japan has been unusually encouraging. Missionaries have also been sent to China.

The members of the Reformed Church have reason to be encouraged by a review of the progress of the Church since its establishment in this country. It has been called upon to contend against many difficulties. The future is full of promise.

**HISTORY**  
**OF THE**  
**Reformed Presbyterian Church of North America,**  
**(GENERAL SYNOD.)**

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**REV. DAVID STEELE, D. D., LL. D.,**  
*Pastor of the Fourth Reformed Presbyterian Church, Philadelphia.*

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**A Paper read before The Presbyterian Historical Society, March 16, 1896.**

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The Reformed Presbyterian Church in both its branches in the United States and in the Dominion of Canada is a lineal descendant of the Reformed Church of Scotland.

In the year 1581, what is known as the National Covenant of Scotland was prepared and subscribed by all ranks. The object of this bond was to resist the encroachment of Romanism. An attempt to force the liturgy of the Service Book upon the reformed church resulted in the great moral revolution of 1638, when the National Covenant was renewed with additions. To resist prelatie innovation and further the Reformed Religion in the Kingdoms of England, Scotland and Ireland, the solemn League and Covenant was adopted in 1643 and became part of the Constitution of Britain. About this time, the term "Covenanters" began to be applied to the Reformed Presbyterians of Scotland.

From 1638 to 1649 inclusive, in Scottish ecclesiastical history, has been styled the period of the Second Reformation. During this interval, the Westminster Confession of Faith and Catechisms, Larger and Shorter, together with several supplemental acts to the First and Second Books of Discipline, were adopted by the Reformed Church. After the restoration of

Charles I., 1660, on account of his attempt to overthrow presbytery and force prelacy on the Reformed Church, the church was divided into factions; some yielding to the pressure of the King's tyranny, and others refusing to submit to the dictation of the prelatie throne. Twenty-eight years of persecution ensued. Many succumbed to the storm and were allowed to exercise their ministry under certain restrictions, called "indulgences." A goodly number betook themselves to the fields and mountains, that they might worship God in accordance with the constitution and polity of the church during the Second Reformation. These persons and their followers formed themselves into district societies, and these again sent commissioners to what was called the general meeting. In refusing to surrender the spiritual independence of the church, and in adhering to the church's position, as held from 1638 to 1649, they became the true exponents of the doctrine, discipline and government of the Reformed Church of Scotland. It is worthy of note that these persons never cherished the thought of forming themselves into a distinct denomination. They hoped and prayed that the storm of persecution would pass by and that the Reformed Church would again arise and shine. Prominent among those who identified themselves with the societies were Richard Cameron and Donald Cargill. In the year 1680 they published the Sanquhar Declaration, in which the ground was taken that when a sovereign violates his solemn engagements with his subjects and becomes a tyrant, the people are released from their allegiance. Although the abettors of this sentiment were accused of treason and adjudged worthy of death, in less than ten years the entire British Nation endorsed the position by the joint coronation of William and Mary, in 1689. The same principle lay at the foundation of the American Revolution in 1776. The covenants of Scotland and the Sanquhar Declaration, we have no doubt, prepared the way for the declaration of independence in 1776.

In 1683, the societies were cheered by receiving Rev. James Renwick as their minister. As he would not accept ordination from the indulged ministers of Scotland, by an act of courtesy he was ordained by the Classis of Groningen in Holland. By this

act as well as by similarity in contending for the truth, was laid the foundation for that friendly correspondence that has existed for many years between the Reformed Church and the Reformed Presbyterian Church of this country. After a ministry of three years, Renwick suffered martyrdom. Subsequently in 1686, the societies were encouraged by the accession of the Revs. Alex. Shields, Thomas Linning and Wm. Boyd. In the space of three years these persons deserted the very people who had aided them in their preparation for the ministry. Thus the struggling remnant was left without a ministry for nearly 17 years. The revolution settlement which took place in 1689 and by which Presbyterianism was established in Scotland, incorporated principles in the Church's constitution, against which those who refused to submit to the tyranny of the Stuarts had earnestly contended. From the revolution settlement, these persons must either dissent or submit to royal supremacy, patronage and other abuses, which were inconsistent with the Church's spiritual independence and the Headship of Christ. It was from the above abuses of royal prerogative that the Free Church came forth in 1843. For about seventeen years, these dissenters, numbering from about 8,000 to 10,000, remained without a minister. At length, in the year 1706, Rev. John McMillan acceded to their communion and subsequently, in the year 1743, Rev. Thomas Nairn joined their fellowship. These two ministers with ruling elders, August 1st, 1743, just 100 years after the adoption of the Solemn League and Covenant, formed a Presbytery, which became known as the Reformed Presbytery of Scotland. Through this body, Reformed Presbyterians in Scotland, Ireland, British America and the United States have received their ministry. The Reformed Presbytery adopted as its constitution the whole framework and polity of the Reformed Church of Scotland, as existing between the years 1638 and 1649 inclusive. From this, it will be seen that the designation Reformed Presbyterian is rooted in and grows out of ecclesiastical descent, and not from any attempt to reform Presbyterianism either in the Old World or in the New.

The Reformed Presbytery, actuated by a true missionary spirit, sent ministers to the north of Ireland, where a Presbytery

was constituted upon the same principles, as the sister Presbytery in Scotland. From these two Presbyteries ministers were sent to the colonies of America, and in 1774 a Reformed Presbytery was constituted, consisting of Rev. Jno. Cuthbertson from the Scottish Presbytery and Revs. Wm. Lind and Alex. Dobbin from the Irish Presbytery, together with ruling elders. In 1782 this Presbytery was disorganized by its union with a Presbytery of the Associate Church. By this union the church was in danger of becoming extinct. About six years after Rev. James Reid was sent as a missionary by the Reformed Presbytery of Scotland to examine the state of affairs in the United States. After remaining several months in America he returned to Europe in the summer of 1790. Mr. M. Garragh was ordained by the Reformed Presbytery of Ireland for the church in the United States, and arrived in South Carolina about the year 1791. Rev. Wm. King was commissioned with instructions to join M. M. Garragh, and as a committee of the Reformed Presbytery of Scotland, these gentlemen were empowered judicially to manage the concerns of the Reformed Presbyterian church in America. In 1793 Rev. James McKinney and Rev. William King met in New York and subsequently a committee of Presbytery was formed in the South, whither Mr. King had gone, and under its care was taken Mr. Thomas Donelly, a young man who had received a collegiate education in Glasgow. Mr. King was settled in a pastoral charge, and the affairs of the church began to wear a regular appearance in the South.

From this it will appear that a large number of Reformed Presbyterians could not approve of the union previously mentioned; and although widely scattered from Vermont to South Carolina, they formed themselves into praying societies and maintained a separate existence until in 1798 the Reformed Presbytery was reconstituted in the city of Philadelphia, by Rev. James McKinney and William Gibson with ruling elders. Within a few years, Revs. John Black, Alex. McLeod and Samuel B. Wylie, as well as others, were added to the Presbytery.

Among the first acts of the Reformed Presbytery of North America was the passing of a resolution, that no slaveholder should be admitted to full communion in the Reformed Presby-



terian Church. The result was an exodus of nearly all the members and all the ministers from the South. These settled largely in Ohio, Indiana and Illinois.

The Reformed Presbytery was divided into three committees—the Northern, Southern and Middle. Subsequently, these committees were formed into Presbyteries, and by emigration and otherwise, the church began to put on a flourishing appearance.

Realizing the importance of an educated ministry, the Reformed Presbyterian Church in 1807 organized a Theological Seminary, with Rev. Samuel B. Wylie, father of the late Dr. T. W. J. Wylie, of this city, as its first professor. This seminary, now nearing its centenary, is still in existence, and is located at 3621 Locust Street, Philadelphia. Its professors at present are Rev. David Steele, D. D., LL. D., Rev. M. Gailey and Rev. J. Y. Boice, D. D. Its alumni, both in the church with which it is connected, and in other Presbyterian churches, have been recognized, both at home and abroad, as preachers of a sound gospel and an orthodox faith.

In 1877 General Synod resolved to establish a college at Cedarville, Ohio. This institution was opened in 1894. It now enjoys a fine building of modern architecture, with about seventy students in attendance. Under the auspices of Synod a prosperous academical institution is conducted at Minneapolis, Minn.

In 1809 the Synod of the Reformed Presbyterian Church was constituted by the three Presbyteries noted above. This organization took place in the city of Philadelphia, with Rev. Gilbert McMaster as its first moderator.

In 1823 it was thought desirable to give the Synod a representative character. As a consequence, the General Synod was formed, the constituency of which is taken from the Presbyteries according to a certain ratio.

It should be noted that the Reformed Presbytery in 1807 formulated a series of doctrinal statements to which was appended a condemnation of errors. This book has been known as "Reformation Principles Exhibited." The design of this formulary was not to supersede the Westminster formularies, but to make

more clear and distinct the position of the church in relation to the Headship of Christ over the nations, as well as in relation to other matters not touched upon in the Confession. And here it may be said, that if there is one divine truth that constitutes the Christo-centric doctrine of the Reformed Presbyterian church, more than another, and to which all other doctrines lead up, it is the Headship of Jesus Christ over the nations of the earth, and the duty of all nations having the light of the gospel, to conform their constitutions and administration of government to the divine law. Against the Erastianism of the British government, Reformed Presbyterians earnestly protested, and refused to incorporate with the same. And when they saw slavery recognized by the American Constitution, as well as the omission of the name of God from this fundamental document, it was natural that there should be some misgivings about incorporating under its provisions. It is noteworthy, however, that although Reformed Presbyterians for the most part abstained from voting and from other forms of incorporation, no decision from either the Reformed Presbytery or Synod is on record absolutely prohibiting members of the church from taking part in governmental affairs.

In 1812, the Synod, fearing lest aliens, who had not taken the oath of allegiance, might be treated as enemies, prepared the following oath to be taken before the proper authority: "I, A. B., do solemnly declare in the name of the Most High God, the searcher of hearts, that I abjure all foreign allegiance whatsoever, and hold that these states and the United States are and ought to be sovereign and independent of all other nations and governments and that I will promote the best interests of this empire, maintain its independence, preserve its peace and support the integrity of the union to the best of my power." Although the word "Constitution" is not in this form of oath, many have thought that in some respects it is a stronger form of allegiance than the oath that is usually taken.

For some years previous to 1831 the relation of the church to the civil government of the United States had engaged the attention of the ministers and members of the church. The out-

come was that discussions became warm between those who were disposed to be liberal in their application of the church's principles to the civil authority of the United States, and those who were inclined to be more rigid and unyielding in the application of these principles.

In the Synod of 1831 the question of civil relations was made a subject of "free discussion" until the meeting of Synod in 1833. It was at this Synod also that two subordinate Synods were created, known as the Eastern and Western.\*

In 1832 a pastoral address of the Eastern Subordinate Synod to the people under their charge was published. In this address an expression respecting the comparative excellence of the civil institutions of the United States appeared. Although the majority of the Synod approved the sentiment, yet it was judged inexpedient to give it a place in the paper at the time. Some, however, desired to see it published by private authority and thus let it become a part of the "free discussions" which had been ordered. The publication of this harmless paper was seized as a pretext by a number of the younger members of Synod, for calling a *pro re nata* meeting of the Eastern Subordinate Synod. The time of meeting was in the winter, and only about one-half of the ministerial members attended. Under a high state of feeling and against the protests of the fathers of the church, those who came together organized and framed libels to be served on men who had devoted their best energies to the building up of the Reformed Presbyterian Church. Without any legal service of these libels or regular citation of these fathers in the church, acts of suspension were passed upon them. And these hasty and unseemly steps prepared the way for the schism in the Reformed Presbyterian Church which followed.

Before the meeting of General Synod in 1833 party feeling in regard to civil relations ran so high that, as the Moderator of

\* Here it may be noted that as the question of "civil relations" has never been decided by the Reformed Presbyterian Church in her undivided capacity, General Synod has all along her history inculcated the principle that any connection with the state or with the United States that would involve immorality, should be avoided.

General Synod, the late Rev. Samuel B. Crawford, D. D., was about to open the judicatory with a sermon, about one-half of the delegates left the building and organized another Synod, known since that time as the Synod of the Reformed Presbyterian Church. This body has taken the extreme ground in relation to the United States government. It is due to the brethren of the other Synod to say that in numbers they have so far outstripped the General Synod. On their roll are over one hundred ministers, with a membership of 9,000, a flourishing college at Beaver Falls, Pa., and a Theological Seminary in Allegheny City, Pa., and missions in China, Syria, and among the Jews. These brethren constitute an important part of the Reformed Presbyterian Church in North America and are known as the Synod of the Reformed Presbyterian Church. Although the two synods are doctrinally and largely practically one, save in the matter of leaving civil relations *an open question*, as it was left by the Synod of 1831; all efforts at healing this breach of 1833 hitherto have been unavailing. In these efforts General Synod has always taken the initiative.

In 1836 General Synod entered upon Foreign Mission work, and, in co-operation with what was called the "Mercer Co. Society," sent Dr. James Campbell to Northern India. In the following year he was joined by Mr. James Craig and Rev. Joseph Caldwell; and the Reformed Presbytery of Saharanpur was constituted in connection with General Synod in 1839. In 1849 Synod sent out to India Rev. John Woodside in company with Dr. Campbell, who was returning to his field of labor, and in 1853 Rev. David Herron and Rev. Wm. Calderwood were sent out as missionaries to India; thus, at one time, about the tenth of the ministers of the Church were in the foreign field. Nor was the Church unmindful of home missions. In the West, and in Nova Scotia and New Brunswick, Canada, missionaries under the care of Synod were doing good service. Of these, Dr. Alex. Clark deserves to be held in remembrance for his untiring labors in Nova Scotia while it was yet a wilderness.

During the Civil War, and for some time subsequently, General Synod conducted missionary work among the freedmen at Alexandria. As the colored people generally desire something

more exciting than the simple form of worship observed among Reformed Presbyterians, General Synod has not taken part in missionary work among them for some years.

Although small in numbers, yet believing in the unity of the Church and animated by the spirit of covenanted ancestors, General Synod took the initiative in bringing about the convention of Reformed Churches in 1842, the object of which was to ascertain if some common ground could be found on which the Associate Reformed, the Associate and the Reformed Presbyterian Churches could unite. Conferences were held from time to time which result in the union of the Associate Church and the Associated Reformed Church of the North in 1858. Into this union the Reformed Presbyterian Church did not see her way clear to enter without surrendering some things that were dear to her ministers and people. It was the General Synod also that inaugurated the convention of Presbyterian Churches, which met in the City of Philadelphia in 1867, and which undoubtedly formed an important link in the chain of events leading to the union of the O. S. and N. S. Presbyterian Churches in 1870. Into this union General Synod was well-nigh drawn, but from considerations which were deemed sufficiently weighty at the time, the Synod hesitated to give up her historic standing and organization.

When the Alliance of Reformed Churches holding the Presbyterian System was formed, the General Synod concurred in the movement and has had, in accordance with the ratio of representation, a place in the Alliance since its first organization.

The principle of federation, which is now pending among the Presbyterian Churches of the United States, was formulated and presented by the late Dr. McLeod of the General Synod, as early as 1845. It will thus be seen that, true to her historic disinclination during the period of persecution from 1663 to 1689 to separate from the Church of Scotland, she has sought on multiplied occasions to bring together the Reformed Churches adhering to the Presbyterian system. In 1868 General Synod suffered severely from an attempt to administer discipline upon a prominent ruling elder in her connection. It may, perhaps, be true that Synod assumed responsibilities which had better

been left in abeyance. Be this as it may, the results were disastrous, eventuating in the loss of property, and in that which was of more consequence, the separation from Synod of some of the most dear and distinguished brethren in the Church. From this loss the Church has only yet partially recovered.

From this sketch, as well as from the history of brethren in the British Isles of the same faith, who, amid poverty and necessities, refused to touch the money that came from the hands of an Erastian Government, it will be seen how the Reformed Presbyterian Church has earned the designation of "The tocherless bride, with a long pedigree."

In 1883 the General Synod re-established her missionary work in India by the appointment of Rev. Geo. W. Scott, native of India but educated in the United States, to the station of Roorkee. In the year 1889 he was joined by his brother, Dr. C. G. Scott, who had been brought to the United States, and after passing through the Theological Seminary and the Medical Department of the University of Pennsylvania, was sent out as a medical missionary. In 1897, on petition to General Synod, the Presbytery of Saharanpur, which had suspended relations to Synod, was received back, and thus anew became an integral part of the Reformed Presbyterian Church. The mission in 1898 consisted of over one thousand communicants, with a Christian community of over 3,000, two Presbyteries, Reformed Presbytery of India and the Saharanpur Presbytery, nine ordained ministers, and forty-one workers and two licentiates, seven schools, six mission centres and seven sub-stations. On the 18th of June, 1895, by order of Synod, the brethren of India organized the REFORMED PRESBYTERY OF INDIA. This, so far as we know, is the first native Presbytery ever organized on Indian soil. Speaking of our mission in India, the *Indian Standard*, in its issue of Oct., 1895, says: "This mission enjoys the enviable celebrity of being entirely under native management in its local affairs, and we trust that its history will soon establish beyond the possibility of dispute that successful evangelistic work can be inaugurated and carried on by the sons of the soil themselves."

The doctrinal standards of the Reformed Presbyterian Church

are the inspired Word of God, as supreme and infallible, together with the Westminster formularies and Reformation Principles Exhibited, the Testimony of the Church as subordinate. The Westminster Confession is received with an explanatory note appended to the Testimony respecting the power of the civil magistrate. The covenants of reforming fathers are regarded as obligatory only in so far as their principles are applicable to this land. An acknowledgment that the subordinate standards are agreeable to the Word of God, as well as the promise of a life and conversation becoming the gospel, is required of ministers, ruling elders and members who enter or continue in the fellowship of the Church. The whole profession of faith is summed up in six propositions known as "Terms of Ecclesiastical Communion of the Reformed Presbyterian Church of North America." These are read and, if need be, expounded in all the congregations under the care of Synod in connection with every administration of the Lord's Supper.

They are as follows:

1. An acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God.
2. An acknowledgment of the doctrines of the Westminster Confession of Faith, Catechisms, Larger and Shorter, and Reformation Principles Exhibited, the Testimony of the Church as embodying, according to the Word of God, the great principles of the Covenanted Presbyterian Reformation to the maintenance of which this Church is obliged by solemn covenant engagements.
3. An acknowledgment that the Lord Jesus Christ, the only Redeemer and Head of his Church, has appointed our permanent form of ecclesiastical government; and that this form is by divine right, Presbyterian.
4. An acknowledgment that public, social covenanting, upon proper occasions, is an ordinance of God, and that such moral deeds as respects the future, whether ecclesiastical or civil, are of continued obligation, as well upon those represented in the taking of them as upon those who actually covenant, until the ends of them be effected.
5. An acknowledgment of the faithful contendings of the

Martyrs of Jesus, and a recognition of all as brethren in every land, who maintain a scriptural testimony in behalf of the attainments and cause of the Reformation against all that is contrary to sound doctrine and the power of godliness.

6. A practical adorning of the doctrine of God our Saviour, by a life and conversation becoming the gospel, together with due subordination in the Lord to the authority of the Synod of the Reformed Presbyterian Church in North America.

The Book of Psalms chanted in prose, or sung in the best metrical version obtainable, set to simple and melodious tunes, constitutes the matter of the church's praise. An exposition of a portion of psalmody each Sabbath morning, as well as an expository discourse on some other portion of divine truth, forms a part of every Lord's Day Service. Prayers are extemporaneous, and reading discourses discouraged, if not absolutely prohibited.

The Lord's Supper is dispensed twice or three times a year, according to the circumstances of each congregation. This is regarded both as the season of revival and consecration. The week previous to the dispensation of the Supper begins with what is known to the church as the "preparation Sabbath." Besides the mid-week prayer meeting, Thursday of the week is observed as a day of fasting and humiliation and prayer. Saturday before the communion is regarded as the day of immediate preparation. The session is constituted at the close of worship on Saturday, if it has not remained in recess from the evening previous, and in the presence of the ruling elders and the pastor, tokens of admission to the Lord's table are distributed to intending communicants. Although this is the rule, yet exceptional cases may take place, when under some extraordinary circumstances a person or persons, not in formal fellowship with the church, from a distance, may desire to commune. If such person or persons be in good standing in some evangelical church, the session may open the way to the Lord's table, by giving the usual token of admission. In other words, communion in the ordinance of the Supper takes place under the sessional jurisdiction, and not simply on the ground of the individual's own personal Christianity. On all the days



of preparation, as well as on the day of communion, sermons appropriate to the occasion are delivered. The object of the church is, to exalt these sacramental occasions, by showing to the people that in them they make the nearest approach to God that can be made on earth; and that by personal and social covenanting with God in Christ, they are to live not to themselves, but to him who died for them and who rose again. Baptism is administered only to such as profess faith in Christ, and to the infant children of those, when one or both of the parents are members of the church. The baptized children of the church are regarded as subject to the counsel and advice of the session, previous to their admission to full communion. Parental instruction of children receives a prominent place in the administration and direction of congregations. This is supplemented by instruction in the Sabbath School; and this auxiliary institution is under the supervision of the church session.

The discipline of the church is in accord with that of other Reformed churches adhering to the Presbyterian system, save that ministers and ruling elders are unqualifiedly forbidden to have connection with what are known as "secret associations." And on the admission of members, they are affectionately warned to keep themselves free from those "secret orders," where unscriptural oaths are taken and Christless prayers are offered.

The government of the church is presbyterian, not from custom or expediency, or convenience, but *jure divino*, by "divine right." General Synod with the people under its care, numbers seven Presbyteries, forty-five ministers and licentiates, and about 6300 communicants, besides adherents, and 3400 in the Sabbath school. Small such a church is among the hundreds of thousands in other churches, but the divine promise is, "I will give power to my two witnesses and they shall prophesy." No holy days such as are observed in the Romish church are observed in the Reformed Presbyterian church.

From time immemorial, and as handed down from generation to generation, the Reformed Presbyterian church has been par-

ticular in inculcating Sabbath observance. The members of the church, the children in the family and in the Sabbath-school have been taught to designate this period of holy time by those names which are given to it in the Scriptures and in the Westminster formularies, namely, First day, Sabbath day, and Lord's day, while the term Sunday, often used in the pulpits as well as in the pew, is set aside as far as possible.

Many years ago this church took advanced ground in relation to the question of temperance, so that connection with the liquor traffic is forbidden to all its members. The result of this prohibition has been that no one in full communion in the church, so far as known to the writer, is engaged in this disreputable business.

The Reformed Presbyterian church longs for and prays for the day when all the churches bearing the Presbyterian name shall be one, and while she has been the uncompromising friend of truth, and the opponent of all oppression civil and religious, her heart has at all times beaten responsive to every effort without the sacrifice of principle, to unite the divided body of Christ, and to hasten the fulfilment of the Savior's prayer "that they all may be one . . . that the world may believe that thou hast sent me."

All along the history of this church, her testimony both in the British Isles and in America, has received singular endorsement in the providence of God. Although somewhat disorganized and existing as a reclaiming remnant of the church of Scotland, the protest of her societies against the usurpations of Charles the II. and James the II. was vindicated by the accession of William and Mary to the throne of Britain in 1688. In 1843, her testimony against the Erastian principles embodied in the revolution settlement received a signal vindication in the coming out of the Free Church from the establishment.

In 1863, her testimony against human slavery in the United States received a remarkable endorsement in the overthrow of human bondage by the proclamation of the immortal Lincoln, then president of the republic. This church in company with all who sympathize with her principles is now waiting with prayer, with patience and with faith, when her testimony in re-

gard to the universal Headship of Christ shall receive a world-wide exemplification by all the civil powers of the earth publicly and constitutionally recognizing Christ as the supreme Ruler and Governor among the nations. May the twentieth century usher in the prophetic day, when upon the bells of the horses there shall "be HOLINESS UNTO THE LORD, and the pots in the Lord's house shall be like the bowls before the altar."

CHARACTERISTICS  
OF THE  
Presbyterian Church in the United States  
of America.

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Sir Francis Bacon, in the *Advancement of Learning*, tells us that "it was well said by Democritus that 'the truth of nature lies hid in certain deep mines and caves.' It was not ill said by the alchemists, 'that Vulcan is a second nature and imitates dexterously and compendiously that which nature works circuitously and in length of time.' Why, therefore, should we not divide Natural Philosophy into two parts, the mine and the furnace; and make two professions or occupations of Natural Philosophers, some to be miners and some smiths?"\* History yields itself quite as readily as Natural Philosophy to this division of labor. It is the function of the historian, at one time, to give himself to the exploration of historical sources; and at another, with his materials before him, to form and to formulate historical judgments. It is a work of the latter class which has been devolved on me by the Society, in their invitation to prepare for this literary session a paper on the characteristics of the Presbyterian Church in the United States of America.

The materials of Presbyterian History in this country, speaking roughly, lie open to the general view. Certainly, this is

\* *Adv. Learn.* Book II, chap. 3.

true of the great bulk of them; and in this great bulk are to be found those which must be rated as of highest value, considered as the basis of historical generalizations. I should do you an injustice if I permitted you to believe that I shall bring to you the news of any "new find" which ought to be studied with a view to a reconsideration of the subject on which I am to speak to-day. The sources have been investigated and criticised by competent and enthusiastic workers, like Hodge, and Hill, and Foote, and Gillett, and Briggs, and McCook and others; and, so far as investigation and criticism are concerned, we are warranted in proceeding on the basis of them to historical judgment.

But when we say historical judgment, we are speaking of a judgment which it is not an easy task either fairly to form within the mind or properly to formulate outside of it. For it will be noted that a historical judgment is the judgment pronounced on an entity as existing and (if it acts at all) energizing under the complex conditions of time and space and circumstance. It is not a judgment pronounced on an object according to its idea, but on the object as its idea is more or less modified through its endeavor after realization; now helped and now hindered by its environment, now developed by favoring sun and wind and shower, now dwarfed by rigors of heat and cold and by the warring elements. It would be an easy task comparatively to describe this particular Presbyterian Church in its idea; and to classify and catalogue under this idea the characteristics which constitute what the logicians call its specific difference. But I am confident that, being called to speak, not before a theological but before a historical society, this is not the task you have set before me. It is the Presbyterian Church as it appears in its history, in its large, abounding and dramatic life, that I am asked to delineate at least in outline and in its bold, outstanding features.

And this is a hard thing to do. For there is always a difference between an object in its idea and the same object as actually existing and operating under historical conditions. Janet, in his able volume on Final Causes, has pointed out that every object produced by design, every object, that is,

which has at its centre an idea, is a compromise between its efficient cause and its final cause. Its idea is never precisely realized. We all know how true this is in the case of our own literary products. Before the mind of the preacher, when the secular week begins, floats the idea of the discourse he is to deliver on the ensuing Lord's day; and it woos him to composition by its nobility and its power. I need not ask whether, as the week passes to its close, the ideal is realized. I am confident that all of us who are clergymen will confess that it always happens that the actual sermon falls below the ideal; that, to quote again the striking words of Janet, the sermon is always a compromise between its final and its efficient cause.

Just this is the case with a great historical object like this continental Presbyterian Church in the United States of America. It has not fully actualized the idea which constitutes and organizes it. Its historical evolution, though in a sense and in a measure determined by its idea, has been modified by its historical conditions. To revert again to the formula I have quoted, there has been a compromise—indeed there has been a series of compromises—between the final cause and the efficient causes.

This being true, you will readily grant that if I am to be true to my subject as a subject in history and not a subject in theological and ecclesiastical ideals, I cannot be expected to speak with the precision I could attain if I were writing in the other departments. For we are not now in a department in which we can speak positively. We must speak comparatively. The speech here is not yea, yea, and nay, nay: but is the speech of more and less; and analysis is quantitative as well as qualitative. History does not exhibit itself in sharp divisions, nor does its great current flow in a right line. Deflection and disturbance are everywhere, and the judgments of the historian, like his portrayals and narrative, will inevitably take character from this fact.

Nevertheless, the historian in portraying, in narrating, and in forming judgments, must never lose sight of the idea of the historical object before him. We must not forget that it is the characteristics of a Presbyterian church that we are seeking in

its history—a church therefore, in its idea at least, dominated by its faith in the Holy Scriptures as the record of God's special revelation, by its distinctive theology organized by the fundamental doctrine of the sovereignty of the holy and merciful God, and by its distinctive polity characterized by the parity of the clergy, the representation of the laity in the church judicatories, and by local, provincial and general assemblies in which the will of the whole body is ascertained and prescribed.

Let us remind ourselves of the broad facts of the origin and development of this Presbyterian Church, that we may bring clearly before us the great periods into which its history naturally distributes itself.

Scattered elements of Presbyterian church life existed within the territory now belonging to the United States long before the beginning of the eighteenth century. Indeed, we may say that a Presbyterian church was here, in the affiliated congregations of the Dutch settlers of New Netherlands, though the organization in which they were united was not in America, but beyond the sea. Then there were the individual congregations of the Huguenots; and, more important for us to consider, there were the large Presbyterian elements in the church order and church life of the congregations of Massachusetts Bay, and of the Connecticut colonies. Dr. Briggs calls the colony at Salem a Presbyterian colony. Probably the ecclesiastical development of the colony would have been on distinctively Presbyterian lines, had not the desire for union with their brethren of the Plymouth colony led to its modification. As it was, Dr. Henry M. Dexter calls the church form which followed "a Congregationalized Presbyterianism, or a Presbyterianized Congregationalism." In New England the Presbyterian elements finally died; but whenever New England life was transplanted as in Long Island and East Jersey, the result was the reverse, the Congregational traits yielded to those that were distinctly Presbyterian. Meanwhile, before the seventeenth century closed there had begun the emigrations of the Scottish people from the north of Ireland which, in the next century, assumed such large proportions, and did so much to determine the political, social and ecclesiastical life of the middle and southern colonies, and at last to secure their political independence.

The Presbyterian Church began its organized life not long after the beginning of the eighteenth century. Its official records go no further back than 1706; but there is not wanting in the records themselves evidence that justifies the belief that the Presbytery was organized one year, perhaps two or three years, earlier. Its growth was so rapid that it distributed itself into three Presbyteries in 1716; and the Synod met for the first time in the following year. In 1729 the Synod, by the Adopting Act and the law of subscription which that Act embodied, placed itself officially in a new relation to the Westminster symbols. The Church had suffered no little strain in the conflict which was terminated by the Act of 1729, and it had scarcely begun to enjoy the peace which followed when a new subject of controversy appeared and led to the division which lasted from 1741 to 1758. This was the introduction of measures born of the evangelical revival in England and the contemporary awakening in America. So familiar is the subject that I stop only to say, that although at first it seemed that the division must be perpetual, yet three or four years did not pass before a public opinion appeared, demanding a reunion. This opinion gathered strength continuously, and by 1758 the Church was one again. The years following that date were years of great political excitement. If there were discordant parties within the Church, their disagreements made no impression on the Church's general life. All hearts were deeply interested in the political union of the Colonies; and there was a growing feeling among the members of the Presbyterian Church that a conflict between the Colonies and Great Britain could not be long delayed. Of the attitude of those who formed the Presbyterian Church in that conflict there is no need now to speak. Clergy and laity were united first in ardent protest against the conduct of the British government and the legislation of the Parliament, and afterwards in the support of the Continental government which directed the war for independence. No Church reaped greater benefit from the success of the Colonies in the struggle, or from their consolidation under the Constitution. The period of constitutional construction in the state and the same period in the Church were synchronous;



and the year which witnessed the first inauguration of President Washington witnessed the inauguration of the Presbyterian General Assembly. The period which immediately followed was for the Church one of assimilation of new elements and of aggressive missionary work. This period continued until the next division in 1837.

Toward the close of the period, the variations in theological beliefs, in ecclesiastical practice, and in the attitudes within the church toward politico-moral questions became more impressive than the benefits of union; and divergence was soon followed by the crystallization of separated forces in two separate camps. Thus began the lives of the two Churches, called, popularly, the Old School and the New School. The division was far more radical than that between the Old Side and the New Side in the previous century. It lasted longer, and there was needed, what was not needed in the former division, a great secular movement to start the agitation for reunion. This secular movement was the Civil War. It was during its progress that public opinion in behalf of reunion began to assert itself; and it was just five years after the close of the war that the first reunited Assembly met in this city. For a score of years after the reunion the Church's life in all its departments and throughout its area, was marked by a vigor and union of effort beyond any that it had enjoyed during any previous period of its history. But since that score of years has closed, debates have been carried forward which have compelled the attention of the Church largely to themselves, and co-operating with other causes, have diminished the Church's activity in missions at home and abroad. It would be out of place here to intimate the probable outcome in the life of the Presbyterian Church of current discussions. To say whether or not the centrifugal force which has been evolved by them will prove stronger than the centripetal force which inheres in the organization, would be to introduce prophecy into a paper professedly historical; and at any rate we have no right to disturb the still air of delightful historical studies with the harsh sounds of current discussions.

Closing this synoptical view of the Church's history at the

point where current discussions began to affect the life of the Church, we may, I think, say that the Presbyterian History distributes itself into the following periods:

- I. The period of the separated elements, 1630-1700.
- II. The period of organization, 1700-1729.
- III. The period of conflict, 1729-1758.
- IV. The period of reorganization, 1758-1789.
- V. The period of missionary activity, 1789-1837.
- VI. The period of theological division, 1837-1869.
- VII. The period of reunion and progress, 1869-1890.

What the future has in store for the Church, we cannot say, of course; but we may be sure that under some such rubrics the future historian will organize his narrative of the past that is secure.

How shall I go about presenting the characteristics of this Church as they discover themselves in its history? Of course, in the brief time allowed me, I can do nothing adequate, I can simply suggest what you must develop for yourselves. It seems to me that we shall find these characteristic features, if we consider the attitude of the Church as revealed by its history to the country, to the world, to other Churches, to theological thought, and to Christian life. For these are the elements and objects to which as an organization its life has been most closely related. They have furnished both the impulse to and the objects of its most vital and energetic activity. Just as the characteristic traits of an individual emerge into view in the relations by which he is impelled to conduct and which yield to him the ends of action, so this Church's characteristics, originating in its formative idea, leap into sight and become its bold, outstanding features, as it is compelled to activity by its reflection on the state and country in which it has its home and special field, on the world to which like St. Paul it is debtor, on the organizations from which it is separated but to which as a Christian Church it is allied, on the theological thinking by which it is ever seeking to penetrate more deeply into the mind of the Church's Lord and Head, and on the distinctive life which it is the function of the Church to legitimate, to safeguard and to

develop. We shall economize time if we limit our view to these objects and relations.

But, before considering them, it seems proper to call your attention to what, perhaps, we may call the trait which underlies all the others, I mean this Church's abounding vitality. From the day of its planting to the present hour this ecclesiastical organism has had a strong and healthy life. The heart has wrought with vigor. The tissues have been nourished with good red blood. There have never been symptoms of anemia or of marasmus. The senses have been alert. The movements have been lithe and graceful. Work has not unduly fatigued the system. Self-sacrifice at crises has not robbed it of energy. Even its internal strifes, though they may have weakened, have not been able to exhaust it. It is this vitality among other things which makes it a worthy unit of large historical study. Of course, life considered in itself or in the impulse to action it communicates to specific powers, has no moral quality. But abounding vitality always attracts the eye, always calls out the sympathies. For it reveals itself as energy; and we praise it as the necessary condition of greatness.

Now, I think we must say of this Presbyterian Church that, speaking of it as a Church among Churches in this active country, its history abounds in exhibitions of an unusual measure of vital energy. Whatever else it has been, it has always been dynamic. It has never had a moment of stagnation, such as has characterized the Greek Church and the Oriental Schismatic Churches for centuries. How strikingly this vitality showed itself in the beginning of its history, by the rapid assimilation of Presbyterian elements! In 1706 there was a Presbytery. In 1716 there was a Synod. Like a healthy lad who outgrows his garments more rapidly than they can be furnished and whose blushing knees and elbows thrust themselves out into the open air at illegal rents, so the buoyant life of this young Church broke its bounds again and again. It took in elements as diverse as English and Welsh and Scottish and Scots-Irish and Dutch and German and French; digesting all with absolute ease. Because of this vitality its interests soon began to be diversified. Politics, education, the

growing social necessities of the new communities claimed and secured its regard and labors. Even its divisions, with parties and campaigns and discussions and trials and disciplines, are all marked by this sincere energizing which we call life. Indeed, much as we may deplore some of the incidents and features of the present discussions about the Old Testament Literature and History, and the coming discussions about New Testament Literature and History, this certainly is true; that they betray no evidence of an abatement of intellectual vigor, or of intelligent interest in the Bible as the Word of God; no evidence, in other words, of a lack of vital energy. And we may be confident that whatever the future has in store for it, this Church, if it shall continue to exist, will show no diminution of the vigorous life which has characterized it in debates and divisions as well as in its periods of genial and united activity.

I have said that the characteristics of a Church appear in its activities in relation to other great objects and interests. The first of these I named was the Country, including both the land which is its home and the government which makes the country a political unit. I shall carry all with me when I say, that its whole history reveals the Presbyterian Church in the United States of America to have been and to be by eminence a loyal and patriotic Church, loving the land, the people and their political institutions. It is unnecessary to go into detail to confirm and illustrate this statement. But there are two or three things you will permit me to remark. It is worthy of note, for example, that few in numbers as the members of the Presbyterian Church were at its beginning, they represented four elements of the Colonial population and united from the start inhabitants of four or five of the colonies. So that we may say that both socially and geographically the Church started as a National Church. In this respect, its origin was different from that of the Puritan Churches of New England, the Dutch Church of New York, and the Episcopal Church of Virginia. It is to be noted, also, that the circumstances of their immigration led the Presbyterian immigrants at once to fix their affections on the country to which they came. Moreover,

not having a colony given to them, they spread themselves over many colonies from New York to Georgia; and because of their union as Presbyterians did no little to fix the interest of the other colonists on America as their country, and to bring about the earliest union of the Colonies. In this particular the Presbyterian Church's services can scarcely be exaggerated. Its efficiency in effecting such solidarity of the colonies as was possible during the period when their only political union was in the common sovereignty of Great Britain, whose government was across the ocean, is strikingly illustrated in the early history of the first college founded by Presbyterians. It was the fourth college planted in the United States; Harvard, William and Mary and Yale being older. Each of these older institutions was the College of a single colony; each was the College of an established Church; each came into existence years before the colonists began to realize their unity as Americans. "Now," if you will allow me to quote what I have written in another connection, "the conditions under which Princeton College was born, gave to it in important respects a different character. It was not the College of an established Church, or of a single colony, or of a people sprung from a single nationality. It sprang out of the life of a voluntary religious communion which had spread itself over several colonies, and which united a large portion of their people in common aims and activities; and it sprang into being at a time when Americans were beginning to be conscious of their unity as Americans, and when the sentiment of unity was beginning to energize in united political action."\* What I have thus said of Princeton College may be said of the Presbyterian Church to which in the main the College owed its existence. I am not dwelling on this trait of pre-revolutionary patriotism in any spirit of boasting, I only wish to point out how early and under what circumstances this trait began to show itself. As for its later history I need not speak of the Presbyterian Church in the Revolution. The tribute paid by Dr. Inglis, the Episcopalian, that all the Presbyterian ministers were on

\* Pres. and Ref. Review, April, 1897, p. 178.

the side of the rebels, was uttered by him as the complaint of a loyalist; and it did not exaggerate the situation. The reason for this patriotic attitude is not to be found solely in the memories of the hardships suffered under the Stuarts in England and Scotland and under the early Hanoverian Kings in Ireland. It had its chief source in the congruity between Presbyterian Church order and Republican Government; a congruity so often pointed out that it is not necessary to dwell upon it. That great home missionary work, the evangelization of the nation, in which this Church has taken a prominent, indeed, an eminent part, has always been commended by it as a patriotic as well as a religious work. It would be invidious to make comparisons between this Church and other Churches in the particular of which I am speaking; but it is only right to say that while we may not institute them, we shall not shun comparisons of patriotism.

Passing to the attitude of the Church to the world, we may claim for the Presbyterian Church in the United States of America, as one of its characteristics, the missionary spirit. It has felt deeply its indebtedness to the world. This trait revealed itself at an early day. The records show that as soon as the Church had established itself in any colony it sought to preach the Gospel to the Indian. And there are no more moving stories of missionary labor than those of the Brainerds in New Jersey and Pennsylvania. When the Evangelical Revival impressed upon the Churches of England and America with new power the duty of carrying the Gospel to the heathen, the Presbyterian Church of the United States was moved as profoundly as any of the religious communions. And its work abroad has been proportionately as large as that of any Church in America, except the Moravian. This foreign missionary work has been supported most of all by the Church's profound belief in the responsible sinfulness and lost state of man, and in Christianity as the one supernatural, exclusive and absolute religion. During the periods dealt with in this paper, this belief was profound and unwavering. As a consequence, though the Church's missionary work fell far below the Christian ideal, yet comparing it with the missionary labors of

sister Churches, it justifies the statement that the missionary spirit has given to it one of its striking traits. It is a question, which it becomes all of us who love this Church and who are interested in Foreign Missions seriously to ponder, whether the period in which we are living is marked by a weakening of this spirit and by a change in the Missionary motive? I shall not undertake to answer the question. Careful observers are at least wondering, whether a diminished belief in the supernatural and the substitution of sociological for evangelical appeals in behalf of the Missions of the Church, may not progressively lessen the Church's gifts and contract the Church's work. What will the essayist say, who, a half century hence, shall exhibit to the Historical Society the attitude of the Presbyterian Church toward the world's evangelization during the period on which we are entering? I shall not try to prophesy. Only the past is secure.

The fathers of the third and fourth centuries called the Church of Christ the Holy Catholic and Apostolic Church. The notes of Sanctity, Catholicity and Apostolicity were the tests by which they tried the claims of any body claiming to be a substantive part of the visible Church of our Lord. Of these indicia, that of Catholicity has made the most profound impression. But Catholicity itself has been variously understood. The Presbyterian Church in the U. S. A. claims this as one of her traits: a trait which reveals itself in her attitude toward her sister Churches, and in her large conception of the visible Church. This Church in her view is no narrow body. It is composed of all those throughout the world who profess the true religion, together with their children. Laying the emphasis on "profession," as distinguished from rites and successions and organizations, she has looked to belief rather than to form for the bond of unity between all who call themselves Christians. In giving effect to this view of the Visible Church, her attitude toward her sister Protestant Communion has, she thinks, been in the highest degree generous. Even when they feel bound in conscience to deny to her fellowship in one way she has persistently sought to cultivate their Christian affection in whatever way was open. Those who disagree with her

on principles of visible organization, she has cherished as within the household of saints, and as holding like precious faith with her. Perhaps in nothing else has this inward and spiritual, as distinguished from outward and visible, Catholicity been so marked as in the outflow of her beneficence beyond her own boundaries.

And yet, whether we regret it or glory in it, it is due to historical truth to say that her attitude toward those great Churches which she describes as unreformed, has been prevailingly militant. The geographical interval between herself and the Greek Church has prevented her militant attitude from being more than academic. But toward the Latin Church, which perpetuates mediæval Christianity in the modern and western world, her attitude has been positively hostile. This hostility, profound as it has been and often bitter, has not been undignified. It has proceeded from contrasted conceptions of the Church, its rule of faith, its ministry and sacraments, and from the deep conviction that the conception which it opposes has issued and must, unless opposed, continue to issue in spiritual servitude and in a low state of morals. Opposition on this ground to the Latin Church may be of the very essence of Catholicity. Certainly, as I have said, the Presbyterian polemic against Rome, grounded on principle, at least has dignity. I am inclined to believe, however, that righteous as is our protest, there have been times when we have, through its urgency, lost not a little. The Mediæval Church, which gave birth to Anselm and Aquinas and a Kempis, which built the cathedrals and out of whose life sprang many of the great hymns of the Church, has something valuable to teach us about faith, and self-sacrifice, and worship. . And without abating at all our protest and polemic, it will be possible for us to enrich not only our public worship, but our spiritual life by a charitable study of its history.

But I must go on to speak of the characteristic of the Presbyterian Church which emerges into view as we observe its attitude toward theological thought. I am sure that we can call it eminently intellectual in its construction of Christianity; and I am not sure that we shall be altogether wrong if we shall



say that its construction of Christianity is too predominantly intellectual. Perhaps the praises which we hear and read from time to time even in Presbyterian quarters of the Ritschlianism which says that metaphysical reflection should be banished from the sphere of religion, is the evidence rather of a natural reaction from this intellectualizing habit than of sympathy with Ritschl's profound agnosticism and his specific teaching that the most we can hope to reach in the way of knowledge of God is value-judgments. Now if I were speaking of Presbyterianism in its idea instead of Presbyterianism as it reveals itself historically, I should have ready an answer to this charge of over-intellectualism. I should be glad to point out as I could by quotations from its standards and from its great writers, that the Church which has absolutely divorced metaphysical reflection and religion is the Presbyterian Church. Against it, judged by its constitutive idea, the charge is baseless that it has ever confounded reflected knowledge, the system of theology as a whole or in its parts with spiritual Christianity. The knowledge and assent which it calls Christian is distinctly spiritual in its content and mode. It is the immediate vision of the regenerate, of the pure in heart who see God. It is the direct knowledge which has its root in the renewed will to do the will of God. It is the apprehension which is produced by the habit of faith wrought by the Holy Spirit. This is the knowledge, and not metaphysical reflection, which the Church of which I am speaking makes a substantive part of religion.

Nevertheless, it has construed Christianity intellectually as no other Church has done. Its creed is the most systematic. Its sermons have followed the creed. Its influence on its congregations has got distinction from this trait. On the whole, this has been of unquestionable advantage to Church and State alike. But sometimes I think that theology—I mean dogmatic and apologetic theology—has too exclusively determined the culture of the Presbyterian. At least, here where without danger we may speak of our own defects, it may be a good thing to say, that a larger historical and linguistic culture issuing in distinctively Biblical study, might have made the history of Presbyterian influence a nobler history even than it is. Undoubt-

edly, there has been within the last half century a beneficent change. In this country, certainly, the Presbyterian Church of which we are speaking has shared as much as any Church in the land in the revival of linguistic and historical studies in the interest of Biblical interpretation. Still, looking back over the Church's whole history, we must note its tendency to construe Christianity by means of systematic forms, and call it by eminence a theological Church.

Finally, we need to note the attitude of this Church to life. What is its distinctive type of Christian character? Here I can say but a word. The Presbyterian Church is one of the Puritan Churches, and its type of life is the Puritan type. I shall not attempt in the few moments left me to describe it. But I may say, that, starting with the conception of the immediate communion between man and God, and the absolute supremacy of conscience, it wrought out a programme of life whose pervading quality was spirituality. Whenever this programme has been given effect in Church and society, whether in the Mediæval monastery under the eye of Bernard of Clairvaux, in Florence under the preaching of Savonarola, or in Scotland, or, in Puritan England, the result has been to make men measure conduct by lofty and spiritual standards, and to induce thought on the highest subjects. That it has issued in strong characters, able to do and bear, to undergo and overcome, to sacrifice self in the interest of great ideals, even the most inimical critic of Puritanism has never denied. Criticism has fastened mainly on two features which it has held up as its defects; first, the lack of appreciation of beauty in fine art, and, secondly, the destruction of individual liberty in the subjection of the unit in society to the conscience of others, so that indifferent habits and recreations came under the ban, and the legitimate demand of human nature for play or amusement was denied. As to the first of these criticisms, it is to be said that, measurably true as it is, it is truest in respect of beauty in the lower or the plastic arts. In the intellectual arts of poetry and of oratory, Puritanism has not been wanting, as it has never been wanting in intellectual vigor. As to the other criticism, it must be confessed that there have been periods in Puritan history when things properly placed

among the *adiaphora* have ranked as sins; but even this excess was better for sinful human nature than the excesses on the other side in England both before and after the Puritan commonwealth. But I do not think that the life of the Presbyterian Church can be described as unduly Puritanic. Considering the dangers in new societies of habits which become innoxious when life becomes more highly specialized, the social demand of the Presbyterian life to refrain from certain customs and amusements indifferent in themselves must, taking its history as a whole, be regarded as in the circumstances necessary to preserve the high and spiritual type of Christian living legitimated by its noble theology.

I have tried to bring out fairly and clearly the characteristics of the Presbyterian Church, as they have emerged in history, all the while comparing it with the Churches surrounding it. It has been in this country notably a patriotic Church. In its relation to the world it has been missionary. Its attitude toward Protestant Churches has revealed a noble catholicity. In its construction of Christianity, it has been intellectual and scholastic. Within the later periods of its history its scholasticism, however, has yielded to Biblical and Historical study. And the Christian type of living which it has promoted has been strong, spiritual and lofty. I do not know that it would be possible to make this delineation more definite without exhausting your patience. Many are saying, nowadays, that the Presbyterian Church is on the eve of a revolution, the result of which will be either to shatter it into fragments or to efface these bold, outstanding features. I confess to fears that it is undergoing most serious changes. And I close with the remark, that should the changes be such as to efface these features or to alter them beyond the point of recognition, the loss to the Church, to Christianity, to Christian truth and life, to civilization and to the world—the loss I say would, according to human standards of computation, be simply incalculable.

THE  
Presbyterian Church in the United States.

A Paper read before the Presbyterian Historical Society, in Philadelphia,  
April 16, 1900.

By THOMAS CARY JOHNSON.

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*Gentlemen of the Presbyterian Historical Society:*

BRETHREN,—You have invited us to speak of “the characteristics of the particular church” to which we belong, “in its origin in the United States and its development and its present status, and what it stands for, *i. e.*, what justifies its denominational existence.” You have asked that all this be treated “with particular reference to the other sister Churches embraced in this society, so as to differentiate correctly the Church represented.”

In response to this request we propose to speak of the *origin, the distinctive features at the start, the growth, including the expansion of its agencies, the constitutional changes, the relations to other bodies, civil and ecclesiastical, the present distinctive features, the principles for which our Church stands, and the grounds on which it justifies its independent existence.* But of all very briefly, as our time has been limited.

This subject is not one with which we ourselves would have chosen to come into your midst. We had preferred to come with one in which we all have a common interest, and for which we have a common love. But *you* having indicated this subject as the one for us, we take for granted that you expect an honest and a manly treatment; that you expect the rotund truth so far as we can give it; that you wish us to put the

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Church before you as it thinks it is, and as it is, so far as such a thing is possible, even though some of its views run sharply counter to your own. We take for granted also, however, that you expect this account to be spoken gently and in love; and that we shall try to do.

Without more in the way of preliminaries, we at once proceed to our sketch, and in the order foreshadowed.

## THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

### I. *The Origin of This Church.*

The chief European sources of the membership have been the English Presbyterians, the Dutch, the Germans, the Swiss, the Huguenots, the Scotch and the Scotch-Irish. Some of these came directly from Europe, and some immediately from the more Northern colonies, or States, as they came to be later. Indeed, the Southern Church is one in sources with the Presbyterian Church in the United States of America, of which it was a part till after the middle of the present century.

That great Church had, owing to the prevalence of latitudinarian views in the realms of ecclesiastical polity and theology, been divided in 1838 into two independent bodies, viz., the Old School Church and the New School Church. The New School Church, on account of its time-ghost teaching concerning slavery, suffered another division in 1857, the Southern segment, which refused to regard slave-holding as a sin, establishing the Synod of the South. The Old School retained its integrity and conservative tone till 1861. But in that year the Assembly, sitting at Philadelphia, adopted the Spring Resolutions, wherein it attempted, as Dr. Charles Hodge and his fifty-seven noble fellow-protestants said, "to decide the political question to what government the allegiance of Presbyterians was due," and "to make that decision a condition of membership in the church."

Largely in consequence of this course forty-seven Presbyteries in the then Confederate States of America, each for itself, dissolved connection with that Assembly during the summer of 1861; and on the fourth of December in that year their repre-

sentatives met in Augusta, Georgia, and formed the first General Assembly of the Presbyterian Church, South.

This constituting Assembly did much to make itself memorable. It adopted the constitution of the Presbyterian Church in the United States of America as its own constitution. It sloughed off the unpresbyterian machinery of the Old Church by which that body had conducted its missionary and other church operations. It recognized the church itself as a Home and Foreign Missionary Society, and so forth. In a word, it saw in the church itself the sufficient and the God-appointed instrumentality for the evangelization of the world. It cast away the cumbrous, unscriptural and irresponsible boards of the mother church; and it set the church itself to do its own work, appointing executive committees to carry out its will. These committees of Foreign Missions, Domestic Missions, Education, and Publication, were to be immediately responsible to the General Assembly.

In a letter "to all the churches of Jesus Christ throughout the earth," written by the gifted Dr. James Henley Thornwell, this Assembly also stated the reasons for its separate existence. It asserted that the consequences of the proceedings on the part of the recent Philadelphia Assembly, its opening "the door for the worst passions of human nature in the deliberation of church courts," its admission of the passions of the forum into the halls of ecclesiastical debate, had justified separation, as well as the *de facto* existence of the Confederate States of America, within whose bounds they were. This letter also declared what were then believed to be the distinctive peculiarities of the New Church, a subject to which we will now give brief attention.

## II. *The Distinctive Features of This Church at the Start.*

The constituting Assembly made the claim in this letter of the following distinctive features of the new Church, viz., "Witnessing for the non-secular character of the church and the headship of Christ, or, in other words, for a strict adherence to the constitution," and "the complete organization of the church, obviating the necessity of boards and societies."

The Southern Church believed in 1861 that it is partial apos-

tasy for the Church of God to devote itself to other objects than the preaching of the gospel, the promotion of spiritual interests and enterprises, the gathering in and building up the body of Christ. It believed that God had established both church and State; that He had given to each its distinctive work, and that neither might intrude into the sphere of the other; that the church "had no right to construct or modify the government of the State," and "that the State had no right to frame a creed or polity for the church."

It believed that the church is the kingdom of the Lord Jesus Christ; that its constitution is a divine revelation; that the church has in itself no proper legislative power; that it is the interpreter and servant of Christ; and that Christ is alone king in Zion.

It believed that the standards are approximately the true interpretation of the Scripture; that for that reason they have been received, and that the church must adhere to them; that it must be strict in its adherence to the standards.

It believed also that the church is amply sufficient to do the work of God in the world; that it must not think otherwise; that it must not attempt to frame agencies which in any sense should be substitutes for itself; that it must itself do the work God has imposed upon it; that it should not, for example, have great unwieldy, irresponsible, incorporated boards to do its mission work; that it must do that work itself; and should, therefore, have simple executive committees to take charge of the church's work during the intervals between the meeting of the Assembly, and report to it, and through it a regular court of the church, report to the whole church.

Thus the new organization looked upon itself as distinguished for witness to the spirituality of the church, the alone authority of Jesus therein, and as realizing more perfectly than the mother church, from which it had gone out, the ideal of the church set forth in the Scriptures. An unworthy son of this church, we may be pardoned for expressing the conviction that the dry light of history justifies these high claims.

"The Letter to the Churches of Jesus Christ throughout the Earth" in which they are made is one of the noblest apologies

to be found in ecclesiastical literature; and it was of a piece with the whole work of the Constituting Assembly.

### III. *The Growth of the Church and the Development of Its Agencies.*

The numerical growth of the church has been very rapid. Its 47 Presbyteries have become 77; its 700 ministers, 1,471; its 1,000 churches, 2,919; its 70,000 communicants, 221,022; its contributions to Home and Foreign Missions are more than four times as large; and it has kept pace in developing other branches of church enterprise. It has made this advance in spite of the exodus of about 10,000 colored communicants, who went for the most part to the Northern Presbyterian Church.

This growth is explained by: 1. The church's having taken into organic union with itself many smaller bodies of sound Presbyterians. Thus it took in "the Independent Presbyterian Church (1863), the United Synod of the South (1864), the Presbytery of Patapsco (1867), the Alabama Presbytery of the Associate Reformed Church about the same time, the Synod of Kentucky (1869), the Associate Reformed Presbytery of Kentucky (1870), and the Synod of Missouri (1874). The union with these churches brought in about 282 ministers, 490 or more churches, and 35,600 communicants."<sup>1</sup> 2. The energetic use of the evangelistic arm of the church's service. Particularly since 1866 presbyterial evangelists have been, in increasing numbers, set apart to preaching to the weak and destitute. In 1880 the Synod of Kentucky entered upon the pioneer enterprise of Synodical evangelism. Not less than eight or ten Synods have subsequently inaugurated some form of synodical work. Thus Christ has been widely preached and the church has grown. 3. The pastors and the people have been generally faithful and so preached Christ.

*The development of the church's agencies* has also been very gratifying. Foreign Missions had a large place in the heart of the church from the start. That place has steadily grown. Carrying this work as its opportunity and ability allowed till 1866, the church in that year began to plant new stations.

<sup>1</sup> Johnson's *Southern Presbyterians*, pp. 358, 359.



It has planted stations in China, Italy, the United States of Columbia, Brazil, Mexico, Greece, Japan, the Congo Free State, Corea, and Cuba. It has in its various missions at this time about 163 ordained and unordained missionaries; and can now look upon about 2,948 communicants in these fields, besides many hundreds of young people receiving Christian instruction, many native Christian preachers, teachers, and other evangelical workers, exerting an immeasurable influence on heathenism, predisposing it to hear Christianity.

Home Missions have also had a large place. The Executive Committee of Home Missions was originally called the Executive Committee of Domestic Missions. Owing to the preponderance of sustentation work in behalf of weak churches, which was made necessary by the war, the name of the committee was changed, in 1866, to that of Committee of Sustentation. By 1879 the church had begun to desire again aggressive evangelistic work on the part of this Executive Committee. Accordingly, in keeping with the projection to the front of this desire, the name of the committee was again changed to that of Home Missions.

The general objects for which the committee has labored are: 1. To aid feeble churches in support of their pastors and to secure a competency to every laboring minister; 2. To aid in the support of missionaries and evangelists; 3. To assist weak churches in obtaining suitable edifices in which to worship; 4. To assist laborers in getting from one field to another where they are without the means of doing this of themselves; 5. To raise and disburse an invalid fund.

The sustentation of weak churches has been a highly blessed work. The committee's evangelistic work has not been very successful. As the years have passed, an increasing number of Presbyteries and Synods have preferred to push their own evangelistic work. Hence, while the church has been extraordinarily active of late in evangelistic work in the home field, the Assembly's committee has done but little of the work. This is to be regretted. The plan of independent Synodical and Presbyterian work appeals more to selfish emulation and synodical and presbyterial ambition. It is apt to result in

expenditure where there is no sufficient promise, and non-expenditure in fields full of promise, in the newer and weaker Synods; and it is Independent rather than Presbyterian in tendency, and weakening to the common life of the great body.<sup>1</sup>

Missionary operations among the negroes were placed under the patronage of this committee by its original constitution. It continued to take oversight of the work till 1891, when the Executive Committee of Colored Evangelization was organized. The latter committee has, in its short life, displayed much zeal and good sense; and its work, chiefly the direction of the Tuskalooosa Institute for the education of colored ministers, has been greatly blessed. The committee has done a very helpful work in assisting weak congregations to secure suitable places of worship. At the bidding of the assemblies of 1885 and 1888 it established the Church Erection and Loan Fund, which has found favor with the people and steadily grown. In raising the much-needed Invalid Fund the committee's efforts have been attended by only very partial success.

The Cause of Education for the Ministry has been much talked of by the church. The Assembly's plan for securing an educated ministry, adopted in 1861, styled variously as "a beneficiary, or eleemosynary," or "stipendiary," plan has never been in universal esteem throughout the church. It has been modified and improved, especially by the Assemblies of 1866 and 1895, but still meets with detraction. It is a good scheme if faithfully carried out by the Presbyteries; but seems to be tolerated only because of the necessity of some such scheme. It is so poorly supported, or operated, that many deserving candidates suffer from want of needful funds.

The church has in successful operation the following theological seminaries: Union, in Virginia, founded in 1824;<sup>2</sup> Columbia, in South Carolina, established in 1828; Tuskalooosa Institute, in Alabama, founded in 1877; The Divinity School of the

<sup>1</sup> Cf. Johnson's *Southern Presbyterians*, p. 337.

<sup>2</sup> In a sense Union Seminary began in 1812, as a department of Hampden-Sidney College, with Dr. Moses Hoge, President of the College, as the Professor of Theology.

Southwestern Presbyterian University, in Tennessee, organized in 1885; and the Louisville Presbyterian Theological Seminary, organized in 1893.

The following colleges are under the control of the church: The Southwestern Presbyterian University at Clarksville, Tenn., Central University in Kentucky, Westminster College in Missouri, Austin College in Texas, King College at Bristol, Tenn., the Arkansas College, and South Carolina College at Clinton, S. C., and many academies and other schools of high grade doing a beneficent work. Washington and Lee University and Hampden-Sidney College are under Presbyterian influence: so are many private schools of superior excellence.

The Assembly's Cause of Publication has never received a liberal support. In spite of this, and the financial distress into which the cause was carried in its early history, a great success has been achieved by the Assembly's committee under Dr. Hazen. In publishing, in selecting religious books and stamping them with its *imprimatur*, in making gratuitous distributions of literature, and in supporting colporteurs, the committee has done much. While making gratuitous distributions greater than the contributions, it has accumulated a capital of more than \$100,000 in value. Since 1875 this committee has had a separate charter of incorporation. It is a peculiarity of the Southern Presbyterian Church that "the several Executive Committees of the General Assembly, with the exception of those of Publication, and Foreign Missions since 1895, have no separate corporate existence. And with these exceptions the Board of Trustees of the Assembly hold all its property."

The journals of the church not under this committee's care but advocating the principles of the church and giving information concerning the church's work are: *The Central Presbyterian*, *The Christian Observer*, *The Presbyterian Standard*, *The Southern Presbyterian*, *The Southwestern Presbyterian*, *The Trans-Mississippi Presbyterian*, *The Quarterly*, *The Union Seminary Magazine*, *The Bible Student*, *The Missionary*, and others.

So much of the growth of the church and the expansion of its agencies.

IV. *The Constitutional Changes of the Church.*

In doctrine the church's movement has been, if any, to a more thorough-going Calvinism. This Calvinism is of the sub-lapsarian type—the type of the standards. This form of Calvinism is in common esteem amongst our rulers. Naturally, therefore, there has been no change in the Confession of Faith and Catechisms save in the single paragraph about marriage with a deceased wife's sister. Indeed, the church has made an arrangement for the amendment of these parts of her standards, making it more difficult to change them than in the mother church.

The changes in polity have been considerable, seeing that this body is still so young. They have sprung from a more solid conviction of the *jure divino* character of Presbyterianism. They have resulted in a clearer and more adequate statement of the ruling elder's rights and duties—given to him his real rights in the ordination of the minister, and made his presence necessary in order to a quorum of the Presbytery. They have given us a more thoroughly constitutional type of government in the church in thus making necessary the presence of two classes of representative elders in every one of our church courts above the Session.

The relations between the several courts, too, in the hierarchy have been so defined in the Constitution of the Southern Church as to give expression to a more constitutional type of government. These courts check one another better; power is so related to power that there is little danger of any arbitrary or unconstitutional measures being carried through.

The New Book of Church Order contains also a much more adequate and scriptural exposition of deacon's duties and relations; and it provides for *quasi* deaconesses, and thus furnishes a recognized and appropriate function in which good women can be employed with great effect. In providing them with this proper official outlet for their activity, it tends to keep them from desiring other offices in the church from which God has clearly debarred them.

V. *The Relations of the Church to Other Bodies, Civil and Ecclesiastical.*

In all its formal and well-considered acts from 1861 to the present it has maintained its non-secular character; it has held both in theory and practice that the Church and State are, of right, independent. During the war it did, indeed, wobble occasionally into political acts; but its falterings were transient inconsistencies, as its formal testimonies of the times abundantly indicate, and as its sorrow for these missteps, evinced by its implicit and explicit confessions in 1866, 1870, and 1876, show.

Of the cases of organic union with other bodies which this church has effected, it must be granted that every one was made without any compromise, on its part, of a principle of doctrine or polity, and has been conducive of good.

Fraternal correspondence, more or less close, has been maintained with several ecclesiastical bodies. This has been peculiarly close with the Dutch Reformed Church; and, since 1882, with the Northern Presbyterian Church. Owing to the non-secular character of the Dutch Reformed Church, its thoroughly Calvinistic creed, and its Presbyterian polity, this correspondence bore fruit in 1875 in a "plan of active coöperation" in publication, home missions, foreign missions, and education.

There were great impediments in the way of coöperation, and for a long time even of fraternal correspondence, with the Northern Presbyterian Church. In the judgment of the Southern Church the Northern Church had secularized itself and dethroned King Jesus in his own Zion; the union of the Old and New School bodies had involved the united church, North, in the broadest latitudinarianism of doctrine and policy; the Northern Church had unconstitutionally expelled many members of the Southern Church but a short time before; and it had preferred the gravest charges against the whole Southern Church. The Southern Church continued to make a sturdy witness against these acts till 1882, when, out of fear that it would be charged with an unchristian attitude toward the Northern Church, and appreciating the awful stress under which these things had been done, it passed a resolution, which *mutatis mutandis* should be adopted by the Northern Assembly, and so

furnish a basis for fraternal correspondence. This resolution was adopted by the Northern Assembly and the churches found themselves in correspondence with one another. The real basis of the correspondence thus established was only made plain to the Southern body, however, upon the receipt of the celebrated Herrick Johnson "rider." The Northern Assembly adopting for itself the *mutatis mutandis* resolution just referred to, had declared that in that resolution it had intended no reference to any "actions of preceding Assemblies concerning loyalty and rebellion," but referred "only to those concerning schism, heresy, and blasphemy."

In 1889 these churches entered upon a plan of coöperation, which is the close analogue of that with the Dutch Reformed Church.

#### VI. *The Present Distinctive Features of the Church.*

1. The emphatic and generally consistent maintenance of the spirituality of the church and the absolute headship of Jesus therein. It has not concerned itself with political or sociological questions, with any questions of State. It has kept clearly before it the great aim set before the church by its divine head, the gathering in and building up of the elect.

If at any time it has lapsed into the handling of other than spiritual matters, and it has occasionally so fallen, it has been only transiently inconsistent. It has soon repented of its lapse and has openly acknowledged the fault.

We are persuaded that it has made such a record in this respect as to warrant its claim to this as a feature somewhat distinctive. The Dutch Reformed Church stands on a high level in this respect. Its testimony to the spirituality of the church and the headship of Jesus has been splendid. It is able to make the enviable claim that it has never "hung the rags of political principles on the cross of Christ." The Southern Presbyterian Church may here claim justly to be not far behind.

2d. The advantageous position its history gives it for the defence of the Bible as the inspired word of God.

This church has ever vindicated the moral code of the Bible as perfect. To take one illustration: It has always defended

the moral propriety of the relation of slavery, while expressly admitting the liability of the relation to abuse. This gives it no inconsiderable advantage over other churches in warring with rationalistic infidelity, which very often fortifies its attacks on the Scriptures by concessions on the part of the churches, that the moral code of the Bible is beneath the ideals of the nineteenth century. This church, in vindicating the moral propriety of slavery as legislated for in the Bible, strips the hostile critic of a decided advantage. The enemy of inspiration can not begin with the concession that the ethics of the Bible are faulty.

3d. This church is markedly and enthusiastically Calvinistic. It is intolerant of Arminianism in any of its rulers, and contemns it in its members. The thorough-going character of its Calvinism and the pleasure it takes in it are distinguishing features. It does not only respect Calvinism as the system for its schools, but loves it as a large part of God's saving truth, loves to preach it, thinks the people ought to have it, believes God will honor it as he will not the preaching of Arminianism, finds it honored of God, in fact, in the production of strong, high and pure character. Amongst the Calvinistic churches ours can say, "A Calvinist of the Calvinists, we have never wished to make our confession one whit less Calvinistic."

4th. Our church, owing to its development of ecclesiastical polity, has become distinguished for its constitutionality. This appears in the larger place and dignity accorded to the ruling elder, thus making of him a more powerful check on the ministerial rulers. It appears also in the careful definition and observance of the spheres and rights of the several courts. It appears also in a decided opposition to anything like democracy. The people are never allowed to dictate to the ruler as to how he shall vote. It appears in its opposition to centralization and to womanism, etc., etc.

5th. Its attitude toward the negro is somewhat peculiar. It advocates the notion of an independent colored Presbyterian Church and the gathering the negroes into this church on the grounds that they will thus develop the faster, and that the inevitable friction between the races in its midst may be in this manner lessened. The instinct of self-preservation moves the

Southern white people to avoid admitting the negro to any equal authority in any sphere. Our people know the race. They know that the negro made the ideal slave; that, generally, if his bodily appetites were satisfied, he cared little for anything higher; and that he had no ability for sustained resistance to a stronger will. They know that there are many noble individuals amongst them. But they know also what the negro was on the West Coast of Africa, whence most of ours came. They know what he is to-day. They see, through the eyes of the missionaries in that part of Africa, these people murdering and plundering, eating human flesh, fresh or decaying, giving reign to demoniacal lust, enslaving one another. They know that for thousands of years before Christ these people have been living their lives of beastly appetite, unrestrained impulse, rapine, lust and murder, indolent and worthless, "participating in cannibal forays," and "swooping down on unsuspecting villages, murdering the men and capturing and outraging the women."

They know that under the ante-bellum regime these indolent and impulsive people were wonderfully lifted in the scale of civilization, so that four millions such blacks were nowhere else to be found in all the world. They know that whatever negro slavery was for the white masters, it was in our Southern country a blessed school for the negro himself. And they know that for the negro's good this tutelage was too short. They know that the ingrained habits of indolence and worthlessness, of theft, robbery, murder, rapine and lust, were too deeply wrought by the centuries and centuries of his life in Africa to be eradicated in so short a time. They know that these are not only habits of individuals, but of tribes, nations, and races; nay more, that deep and abiding traits of character are born of these tribal, national, and racial habits; traits so deep and so rooted that they can only be permanently altered by long ages of altered living. They know that the negro's West African character was not permanently altered by his discipline in slavery. They see the young negroes in their midst to-day *lapsing* in the absence of the restraining will of the master and the necessity of steady labor into the indolent, worthless, and beastly character of his African fathers.



They see also that there is a general tendency on the part of the negro to divorce religion from morality; that the most devout professions of religion form no sort of guarantee of even tolerable morals.

Naturally, therefore, while the Presbyterian Church, South, welcomes the negro to full membership in its white churches, provided he does not come in such numbers as to give him a real voice in the election of officers; and while it welcomes to its Presbyteries colored brethren who preach to negro churches, provided they do not come in sufficient numbers to exercise any real control in the Presbyteries, it believes it neither wise nor right to profess to concede to these unfortunate heirs of African savagery equal authority in church affairs in their own body. Its instinct for the preservation of its own life and usefulness forbids its doing so.

This being the instinctive feeling of the great body of white people of whom the Southern Presbyterian Church is composed, it is clear that the colored people would not be trained to self-government, should they remain in this church, by the actual and real participation in the government. Our people at large seem to feel that therefore the negroes should form a separate church.

This explains, too, why our people are more likely to help an independent negro Presbyterian Church than to help build up a colored membership of our own church; and it may explain, at least in part, why many negroes prefer the independent Presbyterian Church, where they can enjoy the *bona fide* exercise of power.

6th. Once more, and inclusively, our church is a strict construction church.

When our ministers subscribe to their ordination vows, it is understood that they interpret the standards in no loose way. Though children of the New Side Church, we vie with the Old Side in the strictness with which we accept the standards. We are the children and heirs of the Old School. We are more; we hold to the *jure divino* theory of Presbyterian Church polity. We hold to the Scriptures as the rule of faith and practice; and that we have no power to make even regulations, except about

necessary circumstances. We hold that no church has a right to turn itself into the confidential adviser of the Most High; that it is obliged to try simply to find out God's will as revealed in His word, and do it.

VII. *The Principles for Which It Stands and the Grounds on Which It Justifies Its Separate Existence.*

The Presbyterian Church in the United States has, in common with all evangelical churches, the great aim of gathering in and building up the body of Christ. It stands also (1) for the spirituality of the church, in practice as well as in theory. It stands (2) for the perfect ethical ideals of God's book, for the inspiration of the moral code and the whole book. It stands (3) for a genuine Calvinism as an essential part of the saving gospel, of which sinful man stands in need, for a Calvinism therefore to be preached. It stands (4) for a perfected constitutional form of Presbyterianism in theory and as well in practice. Incidentally and temporarily, it stands (5) for a separate Presbyterian Church for the negro. It stands (6) for strict construction of and adherence to the standards in practice as well as in theory.

This church does not imagine that it alone gives expression to these features; but it claims, by the grace of God, to give emphatic expression to them. On these grounds and on considerations of a geographical and local sort, it justifies its independent existence. It may recognize the fact that God has made it easy and natural for it to see the truths for which it stands just as he provoked Jerome of old, by his non-election to the bishopric, to prove clearly the identity of Presbyter and Bishop in the apostolic age, and according to the institution of Christ, and to show that the difference between them was the result of custom. It does to some extent take this view. It does not claim superiority on the ground that it has discerned and witnessed strongly for these truths. But it sees that they are truths, and that they must be witnessed for; and that God has in his providence laid the duty of witnessing to them on itself in an especial manner.

# ORIGIN AND DISTINCTIVE CHARACTERISTICS

OF THE

## United Presbyterian Church of North America.

By JAMES PRICE, D. D.,

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A Paper read before the Presbyterian Historical Society, November 19, 1900.

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If we merely go back as far as the last Union in 1858 which gave to our Church its present name, it would only be forty-two years old, and so its origin would be brought almost within the memory of the present generation; such an examination, however, would present a very meagre and imperfect view of its history. Like all the prominent denominations in this land, we must trace its lines to countries beyond the Atlantic Ocean. Entering into the life of the denomination whose history I propose to sketch briefly, there are three smaller branches; two having their origin in Great Britain and one in our own land during Revolutionary times; each of which must have brief consideration.

### REFORMED PRESBYTERIAN CHURCH.

We begin with the smallest and oldest, but in some respects the most famous of these branches, that is, the Reformed Presbyterian. Historic events and circumstances have given to the people of this denomination different designations, such as Covenanters, Cameronians, Mountain Men, Society People, Persecuted Remnant, etc., but the name by which they are best known is that of the Reformed Presbyterian Church.

Covenanters trace their lineage back to the Church of Scotland; but the student of ecclesiastical history will find it difficult to fix the precise period of their origin. We can certainly say that this is the oldest of the dissenting bodies once connected with that Church.

If we should place its origin in 1649 towards the close of the Second Reformation, then it would precede the Secession by nearly a hundred years; and that of the Free Church under Chalmers by nearly two hundred years. But the Covenanters will not own that they seceded; they claimed that they were the true reforming party of the Scotch Kirk. And whosoever would know these earnest and unyielding men together with their cherished principles, for which they were always ready to die, must follow them through the mountains and moors of Scotland, and especially over such bloody fields as Airdsmoss and Drumclog.

During the reigns of James I and first and second Charles we find little groups of fearless men contending for truth, presbytery, and civil liberty; and we feel these were the sons of the covenant. When four hundred ministers of the Presbyterian Church were banished from their congregations and sacred work in 1662 the Covenanters were prominent, preaching in conventicles on the mountain sides. Seeing that Indulgences offered in 1669 would have recognized Charles II. as head of the church, and would have destroyed Presbyterianism, they were determined in their rejection. But through all this long period they were without ministers or any head to whom they could look for counsel.

Between 1638 and 1649 has been regarded as the best reforming period in the history of the Church of Scotland. In 1638 the National Covenant was signed in Greyfriars' Church yard amid scenes solemn and never to be forgotten. In 1643 the Solemn League and Covenant was adopted by the General Assembly of the Scotch Church and was subscribed by the English Parliament and the Westminster Assembly of Divines. This bond abolished Popery and Prelacy, and placed an obligation upon the occupant of the throne to promote true religion under a Presbyterian form of government. In 1647 that vener-

able symbol of the Presbyterian Church over the world, the Confession of Faith, was ratified by the General Assembly of the Church. Now to Covenanters this must have been an ideal period, for not only were their principles popularized but to some extent practically illustrated.

But the darkest day in their history is about to dawn. Charles II. ascended the throne in 1660; and having sworn to support the Solemn League and Covenant, the strict reformers thought their cause safe in the hands of the person they had befriended and crowned at Scroon. But their hopes were soon dashed; and their knowledge of the house of Stuarts might have prepared them for such a disaster. Charles soon proved himself not only an unprincipled tyrant and murderer, but also a perjurer. In consequence of this the Covenanters are made to pass through a period of unparalleled persecution, we may say from the Restoration to the Revolution, under both Charles and James his brother. Large numbers of them were fined, imprisoned, banished, and murdered.

Driven by desperation, at last they determined to publish to the world their principles, and to rise in their own defense. Hence in 1679 they drew up their Rutherglen and Queensferry papers, in which they renounce subjection to a king who has violated his oath, and even to monarchy, which they declare is liable to become tyrannical. In all their past history they have been without leaders, but they now find two in Revs. Richard Cameron and Donald Cargill in the year 1680. During this same year in taking up arms in their own defence they are victorious at Drumclog, but through contention and bad leadership they suffer a crushing defeat at Bothwell Bridge. A price was now set on the heads of the two renowned leaders and soon Cameron fell fighting like a hero at Airdsmoss, and Cargill grasping the fallen banner himself perished as a martyr the following year.

The Cameronians now again destitute of a Christian ministry formed themselves into societies for strengthening one another in the faith, maintaining their principles as well as keeping up social worship. There was also a general society composed of delegates, and the societies were bound to each other by corre-

spondence. These loyal Presbyterians were always uncommonly rigid as to the doctrinal character of their ministers and their unwavering adherence to the covenanted reformation: and hence in 1683 they sent to Holland, and brought back one of their own young men, James Renwick, who had been sent there to be educated, and who had been ordained by the Classis of Groningen. He began his work at once, preaching to the people in the fields. On learning that Renwick was making the banner of the covenant to float again upon the mountains, the reigning powers were roused to the most bitter persecution. This young hero having been spared for five years to confirm and delight the persecuted remnant, his time comes to give up his labors, which however he does at the expense of his life. On the eve of the Revolution he is seized and imprisoned, and neither his sweet amiability nor his elegant manners, neither his handsome person nor his eloquent tongue could save him. At the age of twenty-six he ascended the scaffold and perished the last martyr sacrifice on Scotland's altar.

But now it is the year 1688 and the merry bells are ringing for joy; the twenty-eight years of persecution have ended and William, Prince of Orange, has landed in England. Although the Covenanters rejoiced with the friends of truth and liberty in Scotland over the new occupant of the throne, they were unable to approve of the Revolution Settlement, because the King, although now a Presbyterian, had become head of the English Church. Now again the Cameronians are without ministers until 1707, when Rev. John McMillan unites with them; and in 1743, Rev. Thomas Nairn of the Secession Church unites with Mr. McMillan in forming the Reformed Presbyterian Presbytery, the first judicatory of the Covenanters.

We have now drawn a brief sketch of the Reformed Presbyterians of Scotland to the middle of the eighteenth century. While it will be seen that this noble people ever manfully struggled for purity of doctrine, worship and government by Presbytery, the principles for which they have specially contended amid civil interference have been for the church's independence and Christ's crown rights. The Reformed Presbyterian Church as might be expected has never been distinguished

by large numbers, her communicants never rising to more than a few thousands. But if her numbers have been small her influence on other churches and the world has been powerful. It has been customary both in this and other countries to sneer at the Reformed Presbyterians, and to call her people ignorant and bigoted. Even the brilliant Sir Walter Scott, who must have known their worth, sufferings and heroism, holds them up to ridicule. But they were neither cranks nor fools. Read their Queensferry paper and judge if the principles there first announced are not those which form the basis of British and American liberty, and which led to the Revolution of 1688 there, and to that of 1776 here, showing that the Mountain Men were a century ahead of their time. If they were rigid and unyielding in contending for civil and religious liberty, purity in doctrine and worship, let us remember their principles were burnt into their souls by the corruptions and tyranny of the royal but cursed house of Stuart.

If the question was proposed, how did the Reformed Presbyterian Church come to be established in America, it might be answered that probably by emigration from Scotland and Ireland, and perhaps through banishment and tyranny of English rulers, there would appear to have been Covenanters in the Colonies of Pennsylvania and New York as early as the last part of the seventeenth, and the first part of the eighteenth century. But having neither ministers nor church organizations, there is abundant evidence that they formed themselves into societies similar to those of their native lands. There is an account of a General Meeting of the societies which was held in Middle Octoraro, Lancaster County, Pennsylvania, in the year 1744.

Rev. John Cuthbertson came to Pennsylvania in 1751 and was the first minister of this people. He did not fix himself in any particular charge, but traveled on horseback from place to place, wherever he could find scattered Covenanters willing to hear the gospel: his labors being chiefly confined to the counties of York and Lancaster. The work accomplished by this self-denying man is simply amazing. The Diary which he kept shows that he labored thirty-nine years, preached twenty-four hundred and fifty-two days, baptized eighteen hundred and six

children, married two hundred and forty couples and traveled seventy thousand miles. For twenty-three years this apostolic herald labored alone, or until 1774, when Revs. Matthew Linn and Alexander Dobbin were sent to his assistance from the Reformed Presbyterian Church of Ireland; and in the same year these three ministers organized the Reformed Presbyterian Presbytery, the first court of that Church in America.

#### ASSOCIATE PRESBYTERIAN CHURCH.

We will now endeavor very briefly to trace another and larger branch entering into the Union of 1858, namely, the Associate Presbyterian or Secession Church. This denomination unlike the Reformed Presbyterian was an avowed secession from the Church of Scotland. The causes which led to its formation were, that the mother Church favored doctrines subversive of the gospel, and trampled on the principles of Presbyterianism. As early as 1719 a party had grown up in the Church quite powerful in numbers and influence, whose views were largely controlled by Prelacy and worldliness. These Moderates, as they were termed, aimed to make religion popular with worldly men; and they wanted so to modify Presbyterianism as to make it agreeable to the civil powers and the nobility. In the pulpits of that day gospel doctrines had been sadly obscured, and in their place the hearers were compelled to listen to dry harangues on morality.

For a number of years after the Revolution, the evangelical party in the Church were pained to note in both meetings of the General Assembly and Parliament, retrograde movements in maintaining Presbyterianism and the reformation of earlier and purer times. So indifferent had the Church become to the lines which sever sound doctrine from error, and to the exercise of discipline, that when two of her theological professors, Drs. Simpson and Campbell, were brought to the bar of the Assembly for teaching doctrines worthy of a rationalist or a heathen philosopher, they were dealt with so gently as to shock the friends of truth. About the year 1720, a controversy arose over a book styled the Marrow of Modern Divinity. The evangelical or faithful party in the Church favored this book, because of its



containing a clear and needed exhibition of the gospel; but the Moderates brought it to the attention of the General Assembly, which condemned some of its statements, and which the Marrow men were pleased to call "a bundle of pleasant gospel truths." Those who also dissented from the Assembly's decision were personally censured, showing that truth suffered from discipline, while error was dealt with leniently.

What more immediately led to the Secession was the preaching of a sermon by the Rev. Ebenezer Erskine, moderator of the Synod of Perth and Stirling in 1732, in which he reflected on the course pursued by the ministers and courts of the Church. He was directed to appear before the Synod for rebuke, but appealed to the Assembly in 1733, which at its meeting that year ordered him to be rebuked. To this censure he submitted, but immediately protested, and was joined in this by Revs. William Wilson, Alexander Moncrief and James Fisher. Their case coming before the Assembly's Commission in November of this year, it was carried that they be "Loosed" from their charges. When the four ministers saw what sentence was about to be pronounced against them, they were forced to present a paper showing that they seceded from the Church. They soon after organized themselves into a Presbytery at the village of Gairney Bridge, but for years refrained from acting judicially in the hope that the way might be opened for their return to the ecclesiastical home they loved. Like the Cameronians, the Seceders loved the church of their fathers. Ebenezer Erskine described the Secession as the true Church of Scotland driven into the wilderness by a corrupt and tyrannical majority.

This new denomination soon became quite popular and increased with great rapidity, because among other excellencies it possessed a true missionary spirit. Although hampered for want of laborers at first, and pressed by petitions for the sending of the gospel to various parts of Scotland and Ireland, the cries of the needy American Colonies were not unheard. Appeals came from Londonderry, Chester County, Pennsylvania, in the year 1742. In 1753 these Macedonian cries were responded to, and Revs. Alexander Gelatly and Andrew Arnot were sent to eastern Pennsylvania. They soon formed them-

selves into the Associate Presbytery of Pennsylvania; and in looking around they everywhere found fields white to harvesting. Other ministers were from time to time sent to their assistance, until in 1776 they felt justified in forming an additional court, which was styled the Associate Presbytery of New York, a member of which was Rev. John Mason, father of the celebrated Dr. John M. Mason.

The success of the American Colonies in throwing off the yoke of British control weakened the ties which bound the American Secession to the mother church in Scotland. All classes of Presbyterians in the Colonies were enthusiastically patriotic, and as might have been expected they were being drawn closer to each other by religious, as well as civil bonds: as members of churches, as well as citizens of the Colonies: as neighbors, as well as comrades in the American army. As early as 1769 efforts were made to unite the various branches of the Presbyterian Church in America. A writer states that at the request of some Seceding ministers the celebrated Dr. Witherspoon moved in the Synod of New York and Philadelphia that a committee be appointed to converse with these ministers, touching a union with the Synod. This committee was appointed with Dr. Witherspoon as its chairman. The result aimed at, however, was not accomplished.

But efforts for union in another and less extensive direction were more successful. It will be borne in mind that in 1774 we left the Reformed Presbyterian Presbytery in America with three ministerial members. In the year 1777 conferences began to be held touching a union between the Associate and Reformed Presbyterian Presbyteries. We need not detain to describe years of negotiation: suffice it to say that the terms of the Union were agreed upon June 12th, 1782: the new denomination, taking the combined name of its component parts, was called the Associate Reformed Church. While all the ministers of the Reformed Presbytery entered the new Church, a number of the elders and people refused to follow their leaders; the hands of these dissenters were from time to time strengthened by ministers sent to them from Scotland and Ireland; and hence there is still in two honored branches a Reformed Presby-

terian Church in this country to which in this sketch we now bid farewell.

This effort to unite the scattered forces of presbytery so as to make two denominations one, really resulted in making three. In the Presbytery of Pennsylvania of the Associate Church there were two excellent ministers, Revs. William Marshall and James Clarkson, together with a number of ruling elders, who were unable to go into the new organization. These seized what they considered the falling banner of their brethren, and determined to perpetuate the Associate Church in this land, and claimed to be still the Presbytery of Pennsylvania. In the historic line of this branch we now propose briefly to travel until 1858, the year of the Union.

The Associate minority which declined to go into the new organization owned that they were still subordinate to the Secession Synod of Scotland, which approved of their conduct and began to strengthen their hands by sending to them missionaries. Although weak in numbers and resources, they entered upon their work with a heroism which was soon rewarded by pressing calls for the services of their ministers, and by seeing their cause extending in all directions. In 1784 they issued a Narrative and Testimony, being a historical and doctrinal banner, by which they desired to be known, and in justification of their present separation.

Subordination to the Scotch Synod being found inconvenient, it was from this time forward allowed to pass into a mere connection of friendly intercourse. The difficulty of continuing to receive missionaries from Scotland, and a feeling that the church ought to endeavor to train her own young men for the ministry, led to the opening of a theological seminary at Service, Beaver County, Pennsylvania, the residence of the Rev. John Anderson, who was the sole professor from 1794 to 1819, the year of his death. The seminary building used for a students' dormitory, recitation and library rooms, was a small log edifice standing in deepest contrast with the elegant theological halls of modern times.

During the eighteen years which had passed since the Union the Marshall and Clarkson Church had so grown that it was felt

necessary in the year 1800, that the Presbytery of Pennsylvania should be divided into four courts, styled the Presbyteries of Cambridge, Philadelphia, Chartiers and Kentucky, and that a synod should be formed. This scheme was carried out, and the first meeting of the Synod was held in 1801 at Philadelphia.

At this, the beginning of the century, the church had extended her boundaries into the states of New York, Vermont, Ohio, Pennsylvania, the two Carolinas, Kentucky and Tennessee. About as far back as 1830 quarrels arose between some ministers in which three of the eastern Presbyteries became involved; these quarrels led to the exercise of discipline, and this with the nursing of enmity resulted in the secession of the three Presbyteries in 1841, and the formation of another Synod. Happily in 1854 this division was healed by the union of the two Synods. During the almost sixty years from the formation of the Associate Synod to the union in 1858, earnest faithful work was done in the preaching of a full, pure gospel, training young men for the ministry, and in devising and carrying out missionary plans for the enlargement of the Church at home and abroad. The statistics of the Associate Church in 1858 show that from two ministers and a few scattered people in 1782, she had grown to 21 Presbyteries, 231 ministers, including licentiate, 293 congregations and 23,505 communicants.

#### ASSOCIATE REFORMED CHURCH.

We now go back to take a rapid view of the Associate Reformed Church from its organization in 1782 to the Union of 1858. At the former period the three Presbyteries composed of fourteen ministers were organized into the Associate Reformed Synod. This new organization could truly claim to be an American Church, having no ecclesiastical connection with any other body in Great Britain or the Colonies. Being somewhat less rigid in doctrinal statements and distinctive requirements than the branches from which it had sprung, and circumstances being favorable to its growth, its popularity was marked and its increase rapid. Its creed, composed of the Westminster Standards with some slight alterations, was published in 1799 in a book styled "The Constitution and Standards of the Associate Reformed Church in North America."

In 1802, on account of the growth of the Church and for other reasons, it was resolved to have four subordinate and one General Synod formed from the eight Presbyteries. This arrangement however as to church polity did not work smoothly, for in 1820 the Synod of Scioto became independent, and in 1811 the Synod of the Carolinas withdrew, and became what it still continues to be, the Associate Reformed Synod of the South. From laxity in doctrine and practice, as well as from imprudent leadership and jealousy, the denomination once so prosperous becomes rent into contending factions, so that one wing of the Church united amid much jarring with a sister denomination in 1822, and the General Synod together with one subordinate Synod passed out of existence. The friends of a divided church, however, now set to work to build her broken-down walls, and they were soon encouraged by seeing signs that their labor was not in vain. Between 1820 and 1852, principally in the west, various Synods were organized; and in 1855 all the Synods were united under the title of the General Synod of the Associate Reformed Church. At the time of the Union in 1858 the growth of this denomination will be indicated by the following statistics: Synods 4, Presbyteries 28, Ministers 253, Congregations 367, Communicants 31,284, Theological Seminaries 3, Missionaries in the Foreign Field 6.

After 1782 there grew up in this land, as we have seen, three branches of the Presbyterian church, whose doctrines, forms of worship, and even customs, were so identical that it was difficult to show why they should not be organically one. And hence after the decease of most of the good men who had opposed the formation of the Associate Reformed Church, and as early as 1836, efforts began to be made between these three branches tending to this object. Between 1838 and 1847 nine Union Conventions were held; but in the latter year the Reformed Presbyterian Church withdrew from these deliberations and efforts to bring the denominations together. The people however in the Associate and Associate Reformed branches, earnestly desiring that they might be blended into one body, a Basis was prepared, and being sent down by overture in 1857 was adopted by both denominations, and in May, 1858, the Union was consummated

in the city of Pittsburgh, Pennsylvania, amid scenes and rejoicings never to be forgotten.

#### UNITED PRESBYTERIAN CHURCH.

The name adopted by this new and larger body was The United Presbyterian Church of North America, the latter phrase covering one of our presbyteries in Queen Victoria's dominions in Canada. But although this was a new name, it did not indicate a new denomination, but the Secession, the Cameronians of earlier days, and the Associate Reformed branches blended into one. The Basis of Union was the Westminster Standards, with simply a modification of the statement touching the civil magistrate. The Basis also included a Testimony consisting of eighteen articles, touching principles which although deducible from the Confession of Faith and Catechisms, required prominence and unflinching maintenance. Thirteen of these articles deal with some of the great leading doctrines of the gospel system, which have either been denied or loosely held by evangelical Christians; and five of these articles bear upon points which have, or do still distinguish this Church from many sister denominations. These declare that slavery, which was once such a foul blot on this fair land, and which still prevails in some of the mission fields of our Church, is contrary to the spirit of Christianity; that Christians ought not to enter secret oath-bound associations; that sacramental communion except in extraordinary cases should not be extended to those who oppose the Church's profession; that public social covenanting is a duty in extraordinary and seasonable times; and that the inspired songs of the Bible Psalter, in the best possible version, are to be used exclusively in public and private worship. It is also to be noted that subscription to these Standards is required from private members entering the Church, as well as from ministers and other officers.

Agreeably to the action of the United Church in 1858 it was resolved that there shall be a supreme court composed of delegates chosen from the Presbyteries and styled the General Assembly. This body held its first meeting in May, 1859, in the city of Xenia, Ohio. After this happy and long-desired

union the church, finding herself strengthened in numbers and resources, entered on the work of spreading truth and enlarging the territory of Christ's kingdom, laboring side by side with sister denominations. In order that the church might carry forward her work in an orderly and efficient manner, at the first meeting of the General Assembly five Boards were erected, to have charge of the operations of Home and Foreign Missions, Education, Publication and Church Election. A Board of Missions for Freedmen was also organized in 1863, and one for Ministerial Relief ten years later. The Church thus thoroughly equipped and in working order, has during the past forty years pursued her course with much pleasure and an encouraging degree of success. As we have been appointed to deal with the Church's Characteristics as well as her History, we shall now leave her ordinary narrative and notice some of her prominent and distinctive features.

#### DISTINCTIVE CHARACTERISTICS.

##### *Education.*

The United Presbyterian Church, as well as her antecedent branches, has ever placed a very high value on an educated ministry. In the Associate Church as early as 1764 the Presbytery of Pennsylvania sought to have one to teach "Languages and Philosophy;" hence in 1778 Rev. John Smith was appointed to direct the studies of young men who had the holy ministry in view. The record says that this Seminary was discontinued in 1782, the time of the Union. We have also noted the quite well equipped Theological Seminary of Dr. Anderson, opened in 1794, with its log building, library of eight hundred volumes, and which is still perpetuated in our excellent institution at Xenia, Ohio. In the Associate Reformed Church, the Synod, in 1796, sought to raise a fund to assist theological students; and in 1804 a Theological Seminary was established in the city of New York with the great Dr. John M. Mason as sole professor. And in nearly twenty years of its existence it trained some of the most famous ministers of this country in various Churches. Although suspended for the present, this noted institution still lives in our Newburgh Seminary, with its beauti-

ful building and grounds, its fine library and handsome endowment. We have also a very flourishing Theological Seminary in Allegheny, Pennsylvania, opened in 1825, and which has just erected a new building that for elegance and fine appointments is perhaps not excelled in this country. Besides a number of Academies and including Foreign Mission institutions, the United Presbyterian Church has directly under her control five Theological Seminaries and eight Colleges.

*Missionary Spirit.*

This Church has possessed that spirit from the very first. The Presbyterian churches of this land owe a lasting debt of gratitude to the Seceders and Covenanters of Scotland for sending missionaries to the wilds of the American Colonies. At the beginning of this century the two branches of our Church had occupied some of the Atlantic seaboard, southern and middle western states. In 1822 missionaries were sent from the Associate Church to Canada, and there laid the foundation of what is now our Stamford Presbytery; and in 1826 the Synod directed congregations to form missionary societies. Soon the gospel was carried by this denomination beyond the great rivers of the west; and in later years by both branches of our Church to the Pacific coast, where are now flourishing Synods.

Our Church also showed herself among the first to carry the gospel to the ignorant but freed slaves of the south. No sooner had President Lincoln, on January 1st, 1863, issued his proclamation striking off the shackles of millions of these unhappy persons, than she organized her Freedmen's Board and sent her ministers and teachers wherever the United States army opened the way. As will be seen below, more than a century ago our denomination began work among the American Indians, and she still has her missions among the fading remnants of these red men. In the western part of Pennsylvania a very interesting and successful work has been inaugurated among classes of Poles, Slavs, Hungarians and French immigrants who are often neglected by the churches.

Nor has the foreign work been overlooked. As early as 1796 the Associate Reformed Church united with the Presbyterian



and Dutch Reformed Churches in organizing the New York Missionary Society, whose chief work was to reach the American Indians: and in 1810 she helped to form the American Board of Commissioners for Foreign Missions. In 1835 she sent a minister and his wife to India, but he being after a few years removed by death, the work was suspended. In 1844 she opened a mission in Damascus, Syria, and in 1853 one in Cairo, Egypt. In 1877 the Syrian mission was transferred to the Irish Presbyterian Church in part that the work might be concentrated in Egypt. This Egyptian is one of the most interesting missions in the world, as travelers and ministers have testified; and it is encouraging to think that the work has been extended into the Soudan, and that our missionaries will soon be laboring in Khartum.

In 1843 the Associate branch of the Church began work in the island of Trinidad, but difficulties on account of climate, and the securing of missionaries, caused it to be transferred in 1867 to the Presbyterian Church of the Lower Provinces of British America. In 1854 a mission was begun in India, and the part of that great field selected was the Punjab, lying between the western base of the Himalaya mountains and Afghanistan. This also has proved a most interesting and successful field. In 1859 the United Presbyterian Church opened a mission in Canton, China, but in 1877 the missionary was transferred to labor among the Chinese on the Pacific Coast.

Between the years 1862 and 1870 our Church also labored in connection with the American and Foreign Christian Union, in northern and central Italy.

#### FORCES WHICH THE CHURCH HAS CALLED TO HER AID.

In order to retain and prepare her youth for useful membership, and in order also to reach the offspring of negligent parents, this denomination has always made special efforts for their religious instruction. From the very beginning our Church has felt that since no Christian parent can delegate to another the religious training of his children, there ought to be a Bible school in every home. Sabbath schools were also organized in our ancestral branches at quite an early period.

After the Union of 1858 increased attention was given to these schools, and in 1866 space was allotted in General Assembly's Minutes for their statistics. In 1871 a Permanent Committee on Sabbath Schools was appointed, which in 1883 was consolidated with the Board of Publication: previous to which time it was recommended to Presbyteries, to nominate a Sabbath School Superintendent, to be appointed by the Assembly, and regarded as its officer.

Soon after the advent of the Christian Endeavor movement, this Church showed itself ready to assist the young people in uniting together for Christian service. In 1889 the General Assembly selected a Committee to have charge of Young People's work, and in the following year appointed a General Secretary, and arranged for the publication of a weekly Young People's Journal. Our General Young People's Christian Union has held eleven Annual Conventions, whose increasing numbers have often more than filled the largest halls in various cities.

The comparatively modern effort of women uniting and even organizing themselves into Boards, to help in spreading the gospel, has been heartily encouraged in our Church. In 1875 the Assembly urged the formation of female missionary societies in each congregation, and in 1886 also approved of the organization of the Woman's Mission Board. In 1878 a Woman's Presbyterial Association was formed, which has been carrying forward three beautiful charities, an Orphans' Home, a Memorial Hospital, and a Home for Aged People; all of which are located in the vicinity of Pittsburgh, Pennsylvania.

The United Presbyterian Church believing that the regularly ordained pastor, when earnest and faithful, must in his own field be the most successful evangelist, has always been very conservative and guarded in allowing irresponsible Christian workers to labor within her bounds. At the same time, she has appointed her own evangelists, who are under her control, to labor among the negligent when they can be gathered to hear the gospel.

#### THE WORK OF REFORM.

No one can charge the Church whose story we are telling

with coming behind sister denominations in the promotion of truth, morality, civil and religious liberty; together with whatever will contribute to the good order of society and the welfare of men. On the other hand, she has often been blamed for rigidity in her demands for a faithful church, honest civil government, and a clean life. On slavery, secrecy, polygamy, divorce, Sabbath desecration and intemperance, her trumpet has given no uncertain sound. Our General Assembly has frequently united with Christians in other denominations who have labored to have the name of God, the supremacy of His law, and His Son's claims recognized in our national constitution.

The slave question which for more than a hundred years so agitated and distressed this fair country, and which dismembered its grandest churches, has passed away never to be revived; but many a church might covet the record of ours and that of her ancestors on this question. At a meeting of the Associate Presbytery of Pennsylvania in 1792, slavery was pronounced a moral evil, and in 1811 the Synod passed an act again declaring it to be a sin, and directed her members in the southern states to free their slaves. A more stringent rule still was passed in 1831, depriving slave-holders of membership in the Church. One of our ministers sent by the Synod in 1840 to read a letter on this subject addressed to the congregations of the Presbytery of the Carolinas, was taken from the pulpit and punished according to lynch law. The evil was also frequently condemned by the Associate Reformed, as well as the United Church.

On the question of temperance our Church has always taken high ground. In 1828 the Associate Reformed Synod of New York pronounced intemperance the prevailing evil. In 1840 and 1843 the Associate Synod condemned intemperance and forbade her members to either manufacture or sell intoxicating liquors. Our General Assembly has repeatedly urged her members to be in no way involved in this evil, but to help the cause of temperance in every legitimate and prudent way.

## QUESTIONS WHICH HAVE AGITATED OUR CHURCH.

There is no doubt but the Associate Reformed Church at its origin in 1782, took a broader view of the twenty-sixth chapter of the Confession of Faith touching Communion, than did the dissenting branches of the Church of Scotland from which it sprung. And a circumstance occurred in the city of New York in 1811, which contributed still more in at least one congregation to broaden the view. The Third Associate Reformed congregation of New York, of which the famous Dr. John M. Mason was pastor, were engaged in erecting a new edifice in Murray Street, and having difficulty in the mean time to find a suitable place in which to worship, they were kindly invited to occupy the Presbyterian Church morning and afternoon after Dr. Romeyn, the pastor, had finished his service. This arrangement caused the two congregations to be so intimate, that by invitation they sat down to each other's sacramental tables, which caused dissatisfaction in the Associate Reformed body. And to widen the breach, Dr. Mason in 1816 issued his noted book styled, "A Plea for Sacramental Communion on Catholic Principles." The consequence was that the Church was rent; a part entering into another denomination in 1822 as we have seen, when the General Synod passed out of existence, leaving the Synods of the South, New York and the West. This question has given no trouble in our denomination for three-quarters of a century, except that the Church's surface was a little agitated in 1867, by the case of one of her ministers, Rev. W. C. McCune, who published a book styled "Close Communion or Church Fellowship."

The question that in recent times has given to our Church more trouble than any other is that of instrumental music. At the time of the adoption of our Directory for Worship in 1868, the following rule formed part of the article on Praise, "As the use of musical instruments in the worship of the New Testament Church has no sanction in the Bible, they shall not be introduced in any form into any of our congregations." From that time until 1882 the rule was unsatisfactory to a number of presbyteries, at which time it was through overture repealed by

a remarkably close vote. It looked for a time as if this decision would rend the Church. But patience and wiser counsels led to a different course. And doubtless it was better that the fellowships of a lifetime were left unbroken, for this among other reasons, that the element in a church which stands by the old moorings in days of so-called progress is often precious beyond all computation. Soon after this our beloved Church settled down to earnest work, and with much peace and harmony has labored ever since. It is with profound gratitude we are able to say that questions of rationalism, denial of full inspiration, higher criticism, laying aside or even revising the Confession of Faith, have never disturbed our denomination in the least. If there is a rationalist, a higher critic, a person who denies plenary inspiration or who is dissatisfied with the Confession of Faith among us, his name and location are very much unknown.

#### REVIVALS ENJOYED BY OUR CHURCH.

We have as a body always been deeply interested in, and have favored a true revival of religion. Doubtless the Secession Church is not without blame, in opposing the work of Cambuslang in 1742 under Whitefield, and that of Kentucky in our own country at the beginning of this century; but the main reason we apprehend why she did not favor these remarkable excitements, was that she doubted their genuineness. A work of grace would seem to have been enjoyed by our First Associate Reformed congregation in New York City from the commencement of the ministry of Rev. John M. Mason in 1793, since within a comparatively short period six hundred members were received. In the revival of 1858 our church took an active part and reaped a rich harvest. The Union Conventions of that year at Xenia, Ohio, and Allegheny, Pennsylvania, seem to have enjoyed the presence of the Spirit, and doubtless this contributed largely to the promotion of our great Union in that year. In 1886 our Muskingum Presbytery in Ohio was visited with a time of refreshing from on high, when hundreds were added to her congregations.

## RELATIONSHIP TO OTHER CHURCHES.

The United Presbyterian Church has sometimes been charged with exclusiveness, and an aversion to co-operate with sister Churches, which doubtless has been strengthened by her position on psalmody. The past will show, however, that she has always been ready to join hands with them in any good work, or even to unite with them organically, providing she was not compelled to surrender principle. The Secession Church of Scotland, our venerable ancestor, has in her various branches in that land entered into at least four Church unions, and there have been the same number among various branches constituting our American United Presbyterian Church. We are now co-operating in a very pleasant way with the Synod of the Associate Reformed Church South which in 1822 separated from the General Synod. There is also correspondence with the Synod of the Holland Christian Reformed Church; and with both of these Synods we have had negotiations for organic union. At the suggestion of the General Assembly of the Presbyterian Church U. S. A. in 1863, our General Assembly heartily favored an interchange of commissioners, to be present annually in each other's Assembly. For years our Church has sent delegates to conferences on Federation of the Churches. At the formation of the Alliance of the Reformed Churches holding the Presbyterian System, our Church heartily entered into the scheme, and appointed representatives to the preparatory meeting in 1875, and in 1876 to the Council; with the understanding that our principle as to an inspired psalmody would be respected in the praise service. But some members of the Alliance becoming impatient with this restriction at the Councils of 1880 and 1884, disregarded our principle: this, together with a seemingly loose interpretation of the "Consensus of the Reformed Churches," caused our General Assembly in 1886 to resolve to withdraw from the Alliance: and so she sent no delegates in 1888 to the London Council. In 1891, however, on assurance from the Secretary of the Alliance that a departure from the exclusive use of the inspired psalms was unauthorized by the Council, and that such a departure would be carefully

guarded in future, the connection between our Church and the Alliance was resumed.

#### LITERATURE AND NOTED MEN OF THE CHURCH.

We do not wish to hold up our plain but earnest Church as much noted in the field of letters, or distinguished for her great men. We cannot claim that the books of her authors occupy a conspicuous place on the shelves of our libraries, nor that her sons have occupied much of the world's attention: all we claim is, that her scholars and authors have attained to respectability. The original four fathers of the Secession, Revs. Erskine, Fisher, Wilson and Moncrief, were each deemed eminently qualified to occupy in their turn, a professor's chair in the Divinity Hall. And with the learned works of the sons of that Church, as well as of the Cameronians, in the various departments of Christian literature, we in this country are quite familiar. In the book collections of our people and the libraries of our ministers are still found Erskine's Sermons, Fisher's Catechism, Gibb's Display, Shield's "Hind Let Loose," John Brown of Haddington's works, as also those of Dr. John Dick, Lawson's Commentaries, McEwen on the Types, McCrie's Historical and Biographical works, Shank's Sermons, Stevenson's Atonement and Offices of Christ, McKerrow's History of the Secession, and Pollok's Course of Time.

Nor has our United Presbyterian Church in this land been destitute of a literature, or of scholars who have attained to considerable eminence in their day: but in a sketch so meagre as this, we can only mention some authors and their books. In some respects towering above the rest stands Dr. John M. Mason, the scholar, author and unrivaled pulpit orator. Although he proved an imprudent leader for our Church, he was among the greatest men this country ever produced. Towards the close of the last and the beginning of this century, there were men connected with our denomination whose scholarship and works were favorably known. We find such names as Anderson who wrote on Psalmody, Communion and Saving Faith, the latter being still a precious volume in our religious families; Beveridge, author of Associate Narrative and Testi-

mony; Dr. Banks, Professor in the University of Pennsylvania, said to be unequalled as a teacher of Hebrew; Dr. Shaw, Professor of Languages in Dickinson College; and Rev. William Marshall, author of various works. Later in this country, not to refer to persons still living, we have had scholars and authors who have won more than a national reputation; and whose writings are well known. Among these may be mentioned Brownlee's Controversial Works, Gray's Mediatorial Reign, Mason's Works, White's and Bruce's Sermons, Duncan on Creeds, Junkin on Justification and Sanctification, Adams' Prophetic Times, Martin on Imputation, Forsyth's Memoir of Proudfit, Beveridge's Life of Hanna, Miller's Memoir of Gordon, Anderson's Theology, Bullion's Grammars and Classical Works, Miller's Sketches, Blaikie's Philosophy of Sectarianism and Presbyterianism in New England, Lansing's Egypt's Princes, Cooper's Odd Fellowship, Harper's Church Memorial, Scouller's Manual and Histories, Claybaugh's Christian Profession, Pressly's Church Fellowship, Van Eaton on the Prophecies, and McDill's varied works.

Among our noted periodicals exclusive of religious weeklies, we have had Mason's Christian's Magazine from 1807 to 1810; the Monitor and Evangelical Repository, 1824 to 1891; the Evangelical Guardian and Christian Intelligencer, 1830 to 1847; the Christian Magazine, 1832 to 1842; the Christian Instructor, in pamphlet form, 1844 to 1859. None of these journals is published now (except that the Christian Instructor is now issued as a weekly paper), and a complete set of any of them is exceedingly rare; but for historical purposes they are of priceless value, as they contain discussions, biographies, histories and minutes of judicatories not elsewhere to be found.

#### THE MISSION OF OUR CHURCH.

It is possible for a number of professing Christians either from prejudice, bad leadership or ecclesiastical quarrels, to sever their connection with the Church and form a new denomination. But if they cannot show sufficient scriptural grounds for the separation, they display a sectarian and schismatical spirit. As a denomination we feel our responsibility in keep-



ing up an organization separate from Churches around us, whose leading features are quite similar to our own. Every Church which stands apart from those around her, must be convinced that she has a special mission and work which the illustrious Head has given her to accomplish: and she must feel that the separate ground on which she stands, is broad enough, and firm enough, to justify her in occupying that position.

Now we claim that no narrow spirit of prejudice or sectarianism keeps us apart from sister Churches around us in this land. We love the Churches of the Reformation, labor with them for Christ, and are ever ready to unite with them organically, on what we conceive to be truth. But at the same time we hold that our position is no uncertain one. We conceive that we have a mission and a work to do in this and other lands. Ours is not a Church for the people in any particular country, or for any special class: for our congregational rolls will show representatives from almost every country. The United Presbyterian is an American Church, and through our ancestral lines we can trace our history in this land for the past one hundred and fifty years. We feel that when "He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks," comes to review his mighty army that is fighting for Him who is the Prince of kings of the earth, he shall recognize our battalions as a legitimate and loyal part of his embattled host.

We think that the presence and blessing of God in our formation and preservation in past years is an indication of his approval, and that he is calling us as a denomination to go forward in the evangelization of the world. That there are evidences of this presence and blessing no one acquainted with our history and work can deny. Other denominations in this land have testified that a reflex influence from our Church has benefited their own: our conservative spirit has in some measure checked their decay in maintaining sound doctrine.

The United Presbyterian Church, in 1858, as a result of the Union, had 5 Synods, 49 Presbyteries, 408 ministers, 634 congregations and 55,547 communicants. In this year, 1900, including the foreign forces, we have 13 Synods, 68 Presbyteries,

and about 1,000 ministers, 1,000 congregations, and 130,000 communicants, with an annual offering for all purposes of \$1,637,425.

. It is sometimes supposed that only the question as to the matter of praise separates us from Churches whose doctrines and polity are quite identical with our own. But our Testimony shows that there are other doctrines of the Westminster Standards, on which we still differ: if not in our understanding, at least in the maintenance of them. And besides, we deem it a most important matter and vital to the interests of the denomination, that private members when they propose to unite with our Church, shall express their approbation and acceptance of our Standards. In a word, we feel it to be our duty to maintain a separate existence from other beloved Churches in this land: that we may earnestly contend for that Calvinistic system of doctrine which we hold to be Pauline and identical with the gospel, and that we may carry forward that reformation of the Church, and that historic Presbyterianism, which were secured by centuries of contention, suffering, and even by the shedding of blood.





# Church Record of Neshaminy and Bensalem, Bucks County, 1710-1738.

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EDITED BY PROF. WM. J. HINKE.

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## INTRODUCTION.

It seems fitting and appropriate for the Presbyterian Historical Society, which represents all the various Reformed Churches, to publish in the first number of its Historical Journal this ancient and interesting record. It is as cosmopolitan as the Society itself, for not less than three denominations are interested in the history which it contains. The Dutch Reformed Church points with pride to the fact that this is the oldest Reformed record in Pennsylvania. One of the congregations represented in the record is still in existence—the Dutch Reformed church at Churchville. To this congregation the record now published belongs. The Presbyterians are interested in this record, because at the time of their organization, and for twenty years afterwards, the congregations mentioned in the record were under the care of the Presbyterian Synod. Moreover the people, whose names are found in the record, were instrumental and assisted in founding at least two Presbyterian churches, the Abington Presbyterian church in 1714 and the present Bensalem Presbyterian church in 1719. This appears clearly from a comparison of the names as found in the church records and the definite statement in the record now published, that on April 22, 1719, a number of people joined the church at Neshaminy Creek by re-profession. They were the same people who organized, on May 20, 1710, the *Dutch* Reformed church at Bensalem. That in 1719, Rev. Malachi Jones, himself a Presbyterian minister, received these members by re-profession, shows that a new

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organization had taken place, which was no doubt Presbyterian, and is represented to-day by the Bensalem church, now served from Eddington, Bucks county.

Finally, the German Reformed Church finds here the nucleus out of which the first German Reformed congregations were organized in 1725.

A record which contains so much history certainly deserves to be published. Hitherto but a few fragments and extracts have appeared in print in a short-lived periodical, entitled "Our Ancestors," published in Philadelphia in 1882, Vol. I, pp. 34-42, 92, 93. However, as the work was but poorly done, especially the names containing many mistakes, we venture to publish now the entire record, hoping that it will awaken increased interest in our Church history.

#### 1. THE HISTORY OF THIS CHURCH RECORD.

It is a small quarto volume,  $8\frac{1}{4} \times 6\frac{1}{4}$  inches large, in parchment cover, bearing the rather inappropriate title:\* "First Book, Van Vlecq's Journal, 1710-1733." It has at present 60 leaves. It belonged originally to some learned divine, who used it for a note-book in his exegetical studies of the New Testament. He intended at first to outline the Gospels of Matthew and Mark, but he did not fully carry out his purpose. On pages 27-57 we find his extended analysis of the first sixteen chapters of Matthew. To the analysis of each chapter is added a vocabulary of difficult Greek words. On p. 77 is the analysis of the last chapter of Matthew, and on the following pages the first chapters of Mark are carefully analyzed. The whole analysis is written in Latin. This original owner of the book was very probably the minister who instructed Mr. Paulus Van Vlecq, the next owner of the book, in Hebrew and Theology. On pages 5-12 Mr. Van Vlecq wrote a "Thorough instruction in the placing of Hebrew vowel points, being the most difficult part of that language.†

This study of Hebrew grammar is arranged in 21 sections,

\* This title was put on recently by the Rev. Streng.

† The original reads: Grondige Onderwysinge van't stellen der stippen in de hebreische taele zynde het moeyelykste deel van deselve spraek—konst.

dealing with the pronunciation of consonants and vowels and the rules governing the different Hebrew accents. On pages 58-76 Van Vlecq has written a long theological treatise in Dutch on "The Household of the New Covenant." That these entries of Mr. Van Vlecq were made subsequent to the Analysis of Matthew, written in an altogether different handwriting, is evident from the fact, that several of the pages used by Mr. Van Vlecq (*e. g.*, pp. 59, 85) have the headings of the gospel analysis.

When Mr. Van Vlecq went to Pennsylvania in 1710 he took the book with him and used it partly as his account book, partly as a church record. The statements of his finances, of money received from the congregations and loaned out to certain of his members, are found on pages 18-25. His marriages were entered on pages 1-3, and his baptisms on pages 85-96. His historical entries are found on pages 13-17.

After the departure of Mr. Van Vlecq in 1713, the book remained in the hands of one of the elders. When the Presbyterian congregation of Neshaminy Creek was organized in 1719, the book became the church record of that congregation, in which the elder, Mr. Christoffel Van Sandt, made the entries during the ministry of the Rev. Malachi Jones, 1719-1723. In 1724 the Rev. Robert Laing continued the record for about a year. After that time it seems the Dutch people withdrew from the Presbyterian organization, crowded out perhaps by the large number of English settlers.

In 1730 a new effort was made to revive the Dutch organization. The Rev. C. van Santvoort, Dutch minister on Staten Island, was called, and on May 3, 1730, he installed a new consistory. On the same date a letter was written probably by the Rev. van Santvoort himself to the Rev. David Knibbe at Leyden, and the Rev. Wilhelmius at Rotterdam in Holland, asking these ministers to help them in securing a pastor for the Dutch people in Bucks county. After waiting patiently for seven years, their hopes were realized by the arrival of the Rev. Peter Henry Dorsius on October 5, 1737.

During this time the record was kept by one of the elders, recording the baptisms from 1730-1738.

## 2. THE HISTORY OF THE REV. PAULUS VAN VLECQ.

As we know but little about this minister, it may be interesting to present a few documents which shed some light on his earlier life, before he came to Pennsylvania.

We find the first reference to him in the Council minutes of the province of New York. On November 12, 1702, the Lieutenant-Governor was informed "that one Paulus Van Vleck hath lately wandered about the country, preaching, notwithstanding he hath been formerly forbid by his Excellency to do the same, and is lately called by some of the inhabitants of Kinderhook to be their clark without any license." The sheriff of Albany county was therefore ordered to produce Mr. Van Vlecq before the council.\* In his defence Van Vlecq laid the following statement before the council, dated November 30, 1702:

"We, the undersigned inhabitants of Kinderhook patent acknowledge and declare that Paulus Van Vlecq during the whole time that he hath resided here and since he was accepted as precentor and schoolmaster of our church hath truly comported himself to the great content of our congregation, and that in all the time he was forbid to preach, he hath never preached in house or barn or in any place in Kinderhook, but that he performed the office as precentor as one Hendrick Abelsen, before his death hath done at Kinderhook; we have received said Paulus Van Vlecq, because one Joghem Lamersen (who was our precentor here) hath resigned the precentorship and frequently complained that he could not perform its duties any longer. We further declare that the above-named Paulus Van Vlecq never took away the key of our church, but that we brought it to him in his house."

For the next seven years Van Vlecq disappears, till the Journal of the New York Legislature mentions him in 1709.

On June 21, 1709, the Journal states :

"Mr. Du Boise, attending the House, being called in, acquainted the House, that Col. Nicholson had directed him to recommend a person fit to read prayers in the Dutch language

\* Documentary History of New York, Vol. III, p. 894.



to those unacquainted with the English tongue, to go on the expedition, ordered the same to be taken into consideration.

“The House taking into consideration a person fit to preach and read prayers in the Dutch tongue, to those unacquainted with the English language, that serve in the expedition, was informed that one Paulus Van Vleck is willing to serve her Majesty on the Expedition to Canada, as a minister or Reader to the Dutch ordered on said expedition.

“Ordered that Mr. Du Boys, Mr. Freeman and Mr. Antonides, Dutch ministers, do before Tuesday next examine the said Van Vleck in the presence of two of her Majesty’s Council and two of the members of this House acquainted with the Dutch language, and if the said Van Vleck be found orthodox, to ordain and qualify him for the Ministerial Function accordingly.

“Thursday, 8 A. M. 23, Junii 1709.

“Mr. Van Vleck attending this House, was called in and prayed the Dutch ministers ordered to examine his qualifications and ordain him for the ministerial function, may report the same to the House.

“Ordered, that the said Ministers do observe the said order and report their opinions thereof to the House.

“Friday, 8 A. M. 24, Junii 1709.

“Mr. Livingston presented to the House the memorial of Mr. Du Boys and Mr. Antonides, setting forth, that they are not empowered to ordain any person to the ministerial function in the Dutch churches, by the direction of the Classis of Amsterdam, therefore pray, they may not be ordered to do anything inconsistent with the constitution of the church to which they belong, which was read.”\*

More light is thrown on this incident in Mr. Van Vleccq’s life, by a letter of the Revs. Messrs. Antonides and Du Bois to the Classis of Amsterdam, dated July 8, 1709. They write as follows:

“A certain Paulus Van Vleck, † reader at a place called Kin-

\*The Laws of her Majesties Colony of New York, to which is added . . . a Journal of the Votes and Addresses to the House, etc. New York, 1710, p. 22.

† The correct spelling of his name is no doubt Van Vleccq, as written by himself in the church record.

derhook, as for some years past he had performed a reader's duties here, conform to the usages of the Dutch church and had also studied the foundations of divine truths, expected for a long time to enter into the ministry. He also knew to bring his people so far, that they already have issued a call to him; but then it became necessary that he should be promoted to be preacher and to escape a voyage to Holland for this purpose, it was thought that it could be done here. They worked underhand to have it done by the ministers here, spreading among the common people, that the Domines here could as well do it as the Classis of Amsterdam. This was rumored so secretly, without daring to come openly to daylight with this matter, until finally the following occasion was made use of for the advancement of this scheme. When the soldiers were fitted out for the conquest of Canada, the colonel judged, it would be useful and edifying to have besides the English also a Dutch minister to go with them, or at least, because there are only a few Dutch ministers here, a reader or two, to serve the Dutch troops in the same manner as the congregations are served by them, which have no ministers: His Excellency said, when accidentally we conversed about this matter, that he was surprised the assembly had not taken care of it and he asked Do. Du Bois to inform in his name the Assembly, that it would be well to have it looked after. This done, the Assembly turned their thoughts upon this Paulus Van Vleck, who was proposed to them by some friends of Do. Freeman. But when it was offered to him, he refused to go in the position of reader, if however the ministers would promote him, he was willing to do service among the soldiers as minister and then after the campaign be confirmed as minister in the congregation of Kinderhook. He took this to be a convenient opportunity for attaining his long cherished aim. As far as we know, Do. Freeman and his friends have helped him to urge this and he has been able to obtain that much from the members of the Assembly, that the House issued an especial order, by which we three ministers, Du Bois, Freeman and Antonides were positively commanded to examine this Paulus Van Vleck, to promote him and ordain him for the ministry. When this first order, which came upon us unexpectedly and

like a chill upon the body, had at the request of both of us been somewhat changed and modified by the House; that he should be asked about the fundamentals of religion and that we should certify to his ability, so that they have more reason to send him as reader or comforter of the sick, then this Mr. Paulus Van Vleck was by no means satisfied and notwithstanding we promised him, that if now he would only go to the camp as comforter of the sick, we should write to the Rev. Classis about his case and request, that they might be pleased to authorize us to examine him and when found fitted to promote him, he insisted that he would only go as minister and demanded that we three should promote him, as that was fully in our power, if we only were willing; we would have to do as our superiors ordered. To all this Do. Freeman not only assented, but also urged the work with arguments . . . and the friends of Do. Freeman and of Mr. Van Vleck insinuated all this to the Assembly. Then there came a third order with dire threats (however only verbal), urging us that we should promote Paulus Van Vleck. Do. Freeman being willing, we two stood alone, looked upon as rebellious and disobedient and we were not a little troubled at the first view of the case. But taking courage and resolution, we presented to the House a protest, in which we declared that neither our church rules nor our commissions, received from you, gave us the authority and very humbly we requested that in ecclesiastical matters we might not be ordered to do anything which was not in our power and for which we had no authority." \*

There is no evidence that Mr. Van Vlecq was ordained by the Rev. Freeman. In fact, the contrary seems to be implied in a letter of the Classis to the Rev. Freeman, dated July, 1710, in which the Classis upbraids him for his conduct in the case of Mr. Van Vlecq, "whom, contrary to all church order, you *tried* to ordain." Till March, 1714, the Classis had no information that Van Vlecq had been ordained, for they wrote at that time to Freeman: "Revs. Du Bois and Antonides were right, when they said that they could not examine and ordain him as pastor, and

\* The original letter is in the archives at New Brunswick, N. J.

that the Classis would not have taken it well, if they had. Both they and *you have done well in refusing to do this.*" On the other hand it must be remembered that on September 21, 1710, Van Vlecq asked the Presbytery of Philadelphia to admit him as a member. "After *seriqus debating* thereon, it was put to the vote, to admit him as a member of the Presbytery or not, and it was carried in the affirmative." Now the Presbytery would hardly have taken this action unless he had presented satisfactory evidence of his ordination. It is therefore possible that Rev. Freeman did not venture to state the whole truth to the Classis.\*

#### CHURCH RECORD OF NESHAMINY AND BENSALEM.

[I. ENTRIES MADE BY THE REV. PAULUS VAN VLECQ. 1710-1713.†]

In the year of our Lord Jesus Christ 1710, on May 20th, the church [congregation] at Benselem and Sammenij [Neshaminy] has been established [organized].

On May 20th, in the year of our Lord Jesus Christ 1710, Mr. Paulus Van Vlecq has been installed pastor or shepherd and teacher in the church of Jesus Christ at Shamminie, Benselem, Jermentouw [Germantown] and surrounding villages.

The Consistory, elders as well as deacons at Sammenij and Benselem, has been installed by Do. Van Vlecq on May 21, 1710.

Hendrick van Dyck, senior elder.

Leendert Van der Grift, junior elder.

Stoffel van Sandt, senior deacon.

Nicolaus van der Grift, junior deacon.

The Church at Wytmes [Whitemarsh] has been established on June 4, 1710.

On the same date the consistory was installed.

Hans Hendricks Meels, senior elder.

Evert ten Heuven, junior elder.

Isack Dilbeeck, senior deacon.

William De Wees, junior deacon.

December 25, 1710, the [new] consistory has been installed at Wytmes, as follows :

Evert ten Heuven, senior elder.

Isack Dilbeeck, junior elder.

William De Wees, senior deacon.

Jan Aweegh, junior deacon.

\* For the later history of the Rev. Van Vlecq see the Minutes of the Presbytery of Philadelphia, 1711-1715.

† Headings in brackets are not found in the original, but were added for the sake of clearness.

The following persons were received as *members* of the church at *Bensalem* and *Sammenij* in the year 1710:

1. { Hendrick Van Dyck—and his wife
2. { Jannetje Hermense by certificate.
3. { Leendert Van de Grift and his wife—
4. { Styntyte Elswaert by certificate.
5. Christoffel Van Sandt, by certificate.
6. Nicholaes Van de Grift, by certificate.
7. Baerentje Werkerk, by certificate.
8. Hermen Van Sandt, by certificate.
9. Elisabet Broúwers by profession.

*June 22, Anno 1710.*

10. Johannis Van de Grift, by certificate.
11. { Gerret Dorlandt and his wife
12. { Gysbertje Gysberts.
13. Johannis Van Sandt, by profession.
14. Jacob Ysselsteyn, by profession.
15. Joris Van Sandt, by profession.
16. Lea Groesbeeck, by profession.
17. Cattelyntje Van Deúsen, by certificate.

*November 4, Anno 1710.*

18. Baerent Verkerck.
19. Jacobus Van Sandt.
20. Bartholomeus Jacobee.
21. Neelyte Croesen, by certificate.
22. Geertye Martensen, by certificate.
23. Rebecka Van der Grift, widow of Jacobus Van de Grift.
24. Hendrickye Jacobee, widow of Lotwrence Jansen, by certificate.
25. Hester Van de Grift, by profession.
26. Deborae Van de Grift, by profession.

*Anno 1711, June 23.*

27. Rebekae Van de Grift, wife of Kobus van Sandt.
28. Neeltyte Folkers, wife Joh. Van de Grift.
29. Maycken Van de Grift, wife of Joris van Sandt.
30. Raeghel Curson, wife of Stoffel van Sandt.
31. Abraham Van Duyn.
32. Johannis Bernhardús Geútert.
33. Johannis Neúl.
34. Maria Self, wife of Jurigen Boffen.
35. Jannetje van Sandt.
36. Andre de Normandie.
37. { Dirck Kroesen and his wife
38. { Elisabet Kroesen.
39. Jannetje Van Deyck, wife of Do. Van Vlecq.

*Anno 1711, Sept. 6.*

40. { Jacob Heidelbúrg and his wife  
 41. { Anna Heidlebúrg.  
 42. Antije Van Pelt.  
 43. Maycken Werkerck.  
 44. Jo<sup>n</sup> Black.\*

Members at Wytmes [Whitemarsh]. Anno 1710.

1. Hans Hendrick Meela.
2. Evert ten Heúven.
3. Isack Dilbeeck. †
4. Willem De Wees. †
5. Jan Aweeg.
6. Johannis Yodder.
7. Antonie Geertheús [Yerkes?].
8. Johannis Raevenstock. †
9. Geertruy Rembergh.
10. Elisabet Schipbotwer, wife of E. ten Heuven.
11. Marraye Bloemers, wife of I. Dilbeeck.
12. Catrina Meels, wife of W. De Wees.
13. Geertruy Aweeg.
14. Anneken Baerents, wife of J. Pieterse.
15. Maria Selle, wife of G. ten Heúven.

On December 25, 1710, received at Wytmes, by profession of faith :

16. { Sebes Bartels and his wife  
 17. { Marytije Hendricks.

18. Kaspar Staels.

On March 31, 1711, received at Wytmes by profession of faith :

19. Elsaye Schol.
20. Sebillae Revenstock, wife of Hendrick Tibben.
21. Margariet Bon, wife of Kasper Staels.

The church at Six Mile Run [Franklin Park, N. J.] has been established on November 15, 1710, and on the same date the consistory was installed after having been announced three times.

Adriaen Bennet, senior elder.

Charle Fonteyn, junior elder.

Baerent de Wit, senior deacon.

Abraham Bennet, junior deacon.

Anno 1711, October 23, in the place of the two retiring members of the consistory, others were elected. In place of Adriaen Bennet, Baerent De Wit

\* The last name is in the handwriting of the Rev. Laing.

† Isaac Dilbeck was married at the Abington Presb. Church on Dec. 18, 1718.

‡ It is interesting to notice that Isaac Dilbeck, Willem De Wees and John Rebenstock were the nucleus out of which Rev Boehm organized the German Reformed congregation at Whitemarsh on December 23, 1725. All three have signed as elders at Whitemarsh a letter of Boehm, dated January 29, 1730.

and Carle Fonteyn remains senior elder. And in place of the retiring deacon Baerent De Wit has been elected Gysbert de Haert and remains Abraham Bennet the senior deacon. Their names having been read publicly three times, none objecting, they were installed on October 24, 1711.

On October 24, 1711, Baerent De Wit has made his financial report. There was found in the treasury 59 guilders, 11 stuyvers. which has been handed over to Abraham Bennet.

The members of the congregation at Six Mile Run in 1710 :

1. Adraen Bennet.
  2. Charle Fonteyn.
  3. Baerent De Wit.
  4. Abraham Bennet.
  5. Lammert Van Dyck.
  6. Pieter Kinne.
  7. { Isack van Dyck and his wife
  8. { Barbara Reyniersen.
  9. Jannetje van Hooren, wife of Adriaen Laenen.
  10. Adriaen Pietersen Künnen.
  11. Jacob Wyckhof.
  12. Gysbert de Hart.
  13. Angnietije Van Dyck, wife of Adriaen Bennet.
  14. Sara van Texen, wife of Baerent De Wit.
  15. Helena Reynierse, wife of Charle Fonteyn.
  16. Cattelyntyne Laene, wife of Elias de Hart.
  17. Jannetje Folckers, wife of Abraham Bennet.
  18. Feijtije Van der Linden, wife of Jan Vliedt.
  19. Angenietye Bennet, wife of Johannis Folckers.
- April 17, 1711, were received :
20. Antye Wynants, wife of Gysbert de Hart.
  21. Marraye Hooglandt, wife of Lammert Van Deyck.
  22. Lammetije Streyker, wife of Jacob Wyckhof.
  23. Cytte Willemse, wife of Pieter Künne.

[MONEY ACCOUNT OF REV. PAULUS VAN VLEECQ.]

	£.	s.	p.
Received at Wytmes one pound . . . . .	1	—	—
On June 25 received at Wytmes 4½ and one "Daelder," makes in all . . . . .	2	1	6
Received at Wytmes . . . . .	4	2	0
Rest . . . . .	—	11	—
Received on October 29 . . . . .	2	0	2½
And one piece of gold of 11 shilling and 10 [pieces of] new money	4	15	0
Settled accounts with the consistory at Wytmes on January 7, 1711, there is yet due to me for the old year . . . . .	4	2	7
And the full amount for the last quarter, so that I get in all . . . . .	10	7	7
	6	5	0
	16	12	7

Anno 1711.

Received from the elder Christoffel Van Sandt payment for the last quarter of the second year of my service . . . . .	0	12	1
The second year is paid up in full. Received for the third year's service, continued from Sept. 1, 1711, to April 12, 1712 . . . . .	—	7	3
		—	18
		1	10
		1	—
From Mr. Dorlandt . . . . .	—	4	—
From Mr. Kroesen . . . . .	—	10	—
		9	4
The rest in new money . . . . .	9	4	3

[1. MARRIAGES BY REV. PAULUS VAN VLECCQ.]

- 1710, Sept. 24, Josua Crúson and Catryntye Broúwers, married at Sammenie [Neshaminy].
- 1710/11, Feb. 6, Harmen ten Heúven and Anneken Op de Graef, at Wytmes [Whitemarsh].
- 1710/11, Feb. 12, Robbert Berrie, born at Lingrik [Limrick], Ireland, now living at Nissammeny [Neshaminy], and Geestyte Bortin, born at Bergen and now living at Neshaminy.
- 1711, April 1 (?), Pieter Bon, widower of Elisabet Op de Graef, and Gerretye Jansen.
- 1711, April 29, Johannis Jodder, widower of Fronica Iselmyn, and Anna Rosina Leedee.
- 1711, April 25, Loucús Jansen, born at Sammeny and living there, and Deborah Van de Grift, born at Bensalem and living there.
- 1711, Sept. 5, Hans Hendrick Meels and Margriet Basin (?), at Jermantown.
- [1711, Sept.] Gabriel Schuyler \* and Margriet Aweegh.
- 1711, Sept. 11, Paulus Van Vleccq, minister of the divine word, and Jannetje Van Deyck, married by the Rev. Mr. Andrews, minister at Philadelphia.
- 1711, Nov. 3, William Rembergh, born at Millem [Muelheim] on the Roer [Ruhr], and now living at Schepach, and Jannetje Van Sandt, born at Long Island, and now living at Sammeny.
- 1711, Dec. 24, Pieter ten Heúven, born at Millem on the Roer and

\*Gabriel Schuyler and Gerrit ten Heuven (cf. baptism No. 19) became, in 1725, members of the German Reformed congregation at Schipack. Gerhart in de Heven signed the power of attorney, given to the Rev. Mr. Weiss by his congregations, when he left for Europe in 1730. He was a staunch friend of Weiss at Skipack, for he was one of the elders of the Weiss faction. But Gabriel Schuyler always remained faithful to the Rev. Boehm. With De Wees, Dilbeck and Rebenstock his name is found on the first letter sent by Boehm's congregations to Holland in July, 1728. The *five men* mentioned above link therefore the congregation of Rev. Van Vleccq to the German Reformed congregations of Rev. John Philip Boehm.



Sedonia Leveringh, born at Jermentown and now living in Rocks township. [Rocksborough.]

12. 1712, April 29, Jacob Op de Graef, born at Jermentown and now living at Schepach, and Anneken ten Heuven, born at Millem on the Roer.

13. 1713, April 24, at Raritan [N. J.], William Dee and Evae Geenee.

[2. BAPTISMS BY REV. PAULUS VAN VLECCQ. 1710-1712.]

The following children were baptized at Sammeny and Benselem on May 21, 1710:

CHILDREN.	PARENTS.	WITNESSES.
1 Jesijntije	Hermen Van Sandt Elisabet Broúwers	
2 Geertije	Christian Van Hooren Willemtije Van Dijk	Hendrick Van Dijk and wife Jannetje Harmense
3 Jacobus	Evert Binkelaer Hillegoúdt Jacobse	
4 Raghel	Tames Bidel * Raeghel Groesbeck	Johannis Van Sandt Lea Groesbeck
5 Jacob	Caerel Van Hasten Neeltije Kroesen	
6 Elisabet	Jacobus Van Sandt † Rebecka Van der Grift	
7 Lenae	Bartholomaeus Jacobse Lenae Doggeles [Douglas]	
8 Hendrick	Jan Bradecks † Elsije Klinckenbergh	Willem Klinckenbergh Jannetje Jurriaens
9 Willem	Jacob Cony ‡ Barber Klinckenbergh	Willem Klinckenbergh Jannetje Juriaens
10 Hester	Johannes Van de Grift Neeltije Folckers	

The following children were baptized at Wytmes on May 28, 1710:

11 Abraham	} Jacobus Dilbeeck ¶ Magriet Scheepers
12 Sara	
13 Geertruy	
14 Isack	
15 Pieter	} Sebes Bartels Marrijtije Hendricks
16 Johannis	

\*Were married in the First Presbyterian church, Philadelphia, Nov. 8, 1704.

†Were married in the First Presbyterian church, Phila., Jan. 7, 1704.

‡John Bradhurst and Alse Van Clinkenburgh were married in the First Presb. Church, Phila., on April 7, 1708.

§Married at First Presb. church, Phila., August 6, 1707.

¶Were married at the First Presb. church, Phila., April 1, 1703.

The following children were baptized at Schipack on May 29, 1710:

17 Gerardús	Willem De Wees Anna Catrina Meels	
18 Johannis	Kornelis De Wees Margriet Koster	Maria Selle, wife of Gerrit ten Heúven
19 Evert	Gerrit ten Heúven Maria Selle	Evert ten Heúven Elisabet Schipboúwer
20 Anna	Pieter Bon Elisabet Op de Graef	
21 Anneken }	Arent Hendricks	
22 Hendrick }	Stijntije [Christina] Yanse	
23 Jan	Dirck Remberg Stijntije Janse * [Hendricks]	
24. Adolf }	Hendricks Pannebacker. † Evae Omstadt	
25. Martha }		
26. Pieter }		

At Sammeny, June 4, 1710:

27. Trijntije [Catrina]	Pieter Van Hoorn Elisabet Triddels	Hendrick Van Dyck Jannetje Harmense
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Baptized at Hoopwel † on June 6, 1710:

28. Abraham	Kornelis Andriesen Annetije Op Dyck
29. Rebecka	
30. Bartholomeus	
31. Andries	
32. Eliakom	Enogh Andriesen Tijntije Op Dyck
33. Isack	Abraham Laroe Aeltije Gerritsen
34. Sara	Edward Bondt Neeltye Van de Water

At Wytmes, June 11, 1710:

35. Baerent	Jacob Pieterse Anneken Kortmans
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At Wytmes, June 25, 1710:

36. Hermen	Kasper Staels Margriet Bon
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\* The name Janse is written by mistake. The Presbn. record proves it was Hendricks. They were married July 21, 1708.

† This is the ancestor of Hon. Judge Sam. W. Pennypacker.

‡ Hopewel in Mercer Co., New Jersey.

On Staeten Eylandt [Staten Island], July 9, 1710:

37. Righart Righart Metsel  
Sara Laeck

On Staeten Eijlandt, July 11, 1710:

38 Balletje Johannis Bijvank Jacob Corsen  
Aeltye Hooglandt Catrina Hooglandt

At Six Mile Run,\* on the Raritaens:

39 Cattelijntje Adriaen Künne Pieter Kunnen  
Geertje De Hart Eijdae Kunnen

40 Sara Leendert Smaek Dirk Jansen  
Sara Baerents Aeltye Jansen

At Sammenij, † Anno 1810, July 30:

41 Catrina Jacob Iselsteijn Paulus Van Vleecq  
Cattelijntje Van Deúsen Raghel Corsen, wife of  
Stoffel Van Sandt

At Six Mile Run, August 8, 1710:

42 Samuel Kornelis Willemse Willem Willemse  
Grietje Guluck Cattelijntje Willemse

At Sammenij, August 13, 1710:

43 Sara } Tames Biedel Johannis Van Sandt  
44 Tames } Raghel Groesbeeck Lea Groesbeck

At Apqúmenic, ‡ August 20, 1710:

45 Elisabet Hendrick Hof Sara Boekhoúdt  
Stijntje Hof

At the Schoolkil, September 25, 1710:

46 Annaetje Jan Coningh Elisabet Roos  
Rusye Pliwier

At Sammenij, November 5, 1710:

47 Geertje Abraham Van Dúyn Johannis Van de Grift  
Geertje Martense Neeltje Folckers

At Six Mile Run, November 15, 1710:

48 Hendricks Charle Fonteyn  
Helena Reynierse

At Dreggen, December 1, 1710:

49 Johannis Pieter Walraven  
Tanneken Koren

50 Anna } Hendricks Picker  
51 Katrina } Anna Koninck

\* At present the Dutch Reformed congregation at Franklin Park, New Jersey.

† At present the Dutch Reformed congregation at Churchville, Bucks Co., Pa.

‡ The Appoquimink is a creek in Newcastle Co., Delaware.

At Wytmes, December 24, 1710:

52 Marijtje Kasper Staels  
Margriet Bon

At Schipack, December 26, 1710:

53 Harmen Pieter Bon Margriet Op de Graef  
Elisabet Op de Graef

At Sammenij, December 31, 1710:

54 Gerrit Jbris Van Sandt \* Elisabet Broúwers, wife  
Maijken Van de Grift of Hermen Van Sandt

At Wytmes, January 7, 1711:

55 Susanna	} Rightijers Gaebel	Paulus Van Vlecq	
56 Magdalena		Anna Geertruydt Cloúw-	Geertruydt Rembergh
57 Wilijam		bergh	
58 Abraham			

At Sammenij, January 14, 1711:

59 Jesala Christoffel Van Sandt  
Raeghel Corsen

At Six Mile Run, March 22, 1711.

60. Symon Jacob Kinne Elias de Hart  
Dorete de Hart Catrina Lane

At Sammeny, April 8, 1711.

61. Jeane Pierre Jodon Andre de Normandie  
Anne Conte Jeane Gerson

At Six Mile Run, April 17, 1711.

62. Lenae Pieter Kinne  
Eijtijje [Ida] Willemse

At Wytmes, May 27, 1711.

63. Angenietijje Aerent Hendriesen Dirk Renbergh  
Stijntijje Jansen

At Sammeny, June 15, 1711.

64. Raeghel Johannis van Sandt †  
Lea Groesbeck

At Six Mile Run, June 12, 1711.

65. Antye Jacobus de Baen Baerent de Wit  
Antye Hennef Sara de Wit

\* Married at the First Presb. church, Phila., February 5, 1709.

† Were married at the First Presb. Church, Phila., Feb. 17, 1709.

At Six Mile Run, June 13, 1711.

- |             |                          |                 |
|-------------|--------------------------|-----------------|
| 66. Geertye | Jan Vliet                | Symon Wyckhof   |
|             | Feijtijte van der Linden | Geertye Wyckhof |
| 67. Abraham | Moses Crúel              | Symon Wyckhof   |
|             | Augeniet Joris           | Geertye Wyckhof |

At Wytmes, July 8, 1711.

- |               |                    |                        |
|---------------|--------------------|------------------------|
| 68. Wilhelmús | Willem de Wees     | Paulus van Vlecq       |
|               | Anna Catrina Meels | Cattelyntyte Yselsteyn |

At Sammeny, Aug 5, 1711.

- |           |                     |
|-----------|---------------------|
| 69. Josua | Josua Corson        |
|           | Catryntyte Brouwers |

At Sammenij, August 12, 1711:

- |           |                   |
|-----------|-------------------|
| 70. Dirck | Carl van Hasten   |
|           | Neeltijte Croesen |

At Schipack, September 4, 1711:

- |              |                   |
|--------------|-------------------|
| 71. Catrina  | Kornelis de Wees  |
|              | Margriet Koster   |
| 72. Margriet | Gerrit ten Heúven |
|              | Maria Selle       |

At Sammenij, September 23, 1711:

- |             |                 |
|-------------|-----------------|
| 73. Abraham | Pieter Laroe    |
|             | Elisabet Curson |

At Sammenij, September 30, 1711:

- |          |                     |
|----------|---------------------|
| 74. Abel | Harmen van Burkeloo |
|----------|---------------------|

At Six Mile Run, October 23, 1711:

- |              |                       |                     |
|--------------|-----------------------|---------------------|
| 75. Johannis | William Willemse      |                     |
|              | Cattelijntijte Guluck |                     |
| 76. Sara     | Abraham Bennit        | Joh. Folckersen     |
|              | Jannetijte Folckers   | Angenietijte Bennit |
| 77. Jacob    | Jacob Wyckhof         | Simon Wijkhof       |
|              | Lammetijte Strijcker  | Geertijte Vliet     |
| 78. Aert     | Elias De Hart         | Gysbert De Hart     |
|              | Cattelijntijte Laene  | Anetijte De Hart    |

October 24, 1711:

- |              |                    |                   |
|--------------|--------------------|-------------------|
| 79. Johannis | } Dirck Jansen     |                   |
| 80. Sara     |                    |                   |
|              | Aertijte Smaeck    |                   |
| 81. Davidt   | Moses Crúel        | Caerle Fontejn    |
|              | Angenietijte Joris | Helena Reijnierse |

At Sammenij, November 4, 1711:

- |                |                  |
|----------------|------------------|
| 82. Marijtijte | Robert Berry*    |
|                | Geestijte Bortin |

\* Cf. marriages of the Rev. Van Vlecq No. 3.



were received on profession of faith by the Rev. Mallegie Jons.\* minister of the Christian church, anno 1719, April 22:

Stoffel Van Sandt, elder, and his wife.

Johannes Van de Grift, elder, and his wife.

Leendert Van de Grift and his wife.

Dirck Croesen and his wife.

Jacobus Van Sandt and his wife.

Abraham Van de Grift and his wife.

Hendrick Enoch and his wife.

Baerent Van Karck and his wife.

Harmen Van Sand.

Bartel Jacobsen, Benjamin Rite [Wright].

1721, August 5. Johannes Pral and his wife.

Gerrit van Sand, by profession.

1722, September 2. Claetie Van Sand.

1722, y<sup>e</sup> forst day of September, Tammas Fastaer [Thomas Foster] is coesen [chosen] elder in oúwar mettien [our meeting].

Abraham Van de Grift † is coesen a Deken [deacon] in oúwar mettien.

1722, y<sup>e</sup> 4 day of November, Volckar van de Grift and his wife were received as members.

Of the newcomers from Eerlant [Ireland] have been received by certificate:

Willem Peckens and his wife.

George Davice and his wife.

John Wolles [Wallace] and his wife.

Haw Wite [Hugh White] and his wife.

Andiru Reed [Andrew Reed] and his wife.

John Anderson and his wife.

Mosses Wite [Moses White] and his wife.

Omfere Aer [Humphrey Eyre] and his wife.

Iserell Pecken.

Matte Gillespie by certificate.

Giennie Bel [Johanna Bell] by certificate.

Thomas Foster and his wyf, by attestatie [certificate], and his dochter Margaret, en die rest of syn Kinderen, and his brother in lae † George Logan.

Gers Dochat [George Ducket]. ‡

1722 y<sup>e</sup> secken day of September, was John Bleck received by profession.

\* Rev. Malachi Jones was received by the Presbytery of Philadelphia on September 9, 1714. The minutes state that "the Rev. Mr. Malachi Jones, having offered himself to be a member of this Presbytery, the Presbytery taking his affair into consideration and being very well satisfied as to his ordination and other qualifications, did heartily accept of his offer, and accordingly admitted him."

† Married at the Abington Presb. church, Oct. 17, 1716.

‡ This is an amusing mixture of English and Dutch, which we preserve as a specimen of the style of the good old Dutch elder.

§ Married at the Abington Presb. church on April 6, 1719.

Mij [May] y<sup>e</sup> 30 day 1724,\* have been received as members of our church:  
John Broeck.

Robert Pocke † and his wife.

Wellem Eefvens ‡ [William Evans] and his wife.

[III. ENTRIES MADE BY THE REV. ROBERT LAING. ‡]

1. Thomas Howel || and Catharine his wife had a son named Thomas baptized, July y<sup>e</sup> 26 Anno 1724.

2. Frances Cruse and his wife had a son baptized named Frances, August 9<sup>th</sup>, 1724.

3. John Ward and Mercy his wife had a son baptized, named John Edward, Sept. 20, 1724.

4. George Hare and his wife Mary had a son baptized, named Benjamin, October 1, 1724.

5. John Black and Jane his wife had a daughter named Elizabeth baptized Jan. 5, 1724.

6. George Logan ¶ and Jane his wife had a son baptized, named James, Nov. 15, 1724.

7. Anthony Story and Margaret his wife had a daughter baptized, named Mary, Nov. 23, 1724.

8. Thomas Packston had a ———.

9. Andrew Long and Ezabel his wife had a daughter baptized, named Eza-bel, October 3<sup>rd</sup>, 1725.

10. John Earle and Margrit his wife had a daughter baptized, named May.

11. Joseph Sauers and his wife Sarah had a son baptized, named John.

\* These entries in 1724 were made by Mr. Van Sandt during the ministry of the Rev. Robert Laing.

† They were married at the Presbyterian Church of Abington on January 2, 1724.

‡ William Evans and Mary Backer were married at the Presb. Church of Abington on November 29, 1720.

§ Rev. Robert Laing was a member of the Presbytery of New Castle. On September 19, 1723, the Minutes of the Synod of Philadelphia refer to him as follows:

"The Presbytery of New Castle having referred a case to the Synod with respect to Mr. Robert Laing, upon whom they passed the censures of rebuke, suspension and deposition, for violating the Lord's day, by washing himself in a creek, and for his indiscreet carriage to the Presbytery at the time of his rebuke, the Synod after mature deliberation upon that affair, with the concurring circumstances, particularly Mr. Laing's indisposition at that time, and expectation of service from that action, do judge those censures of suspension and deposition were too severe and do therefore repeal them." Again on September 24, 1726, the minutes state that "Synod did advise him to demit the whole exercise of the ministry and not to take it up again but by the approbation of at least three ministers of the Presbytery, wherein he may reside; the said Mr. Laing did quietly and humbly acquiesce in the aforesaid advice. . . The Synod did, for the present, in testimony of their compassion, give him out of the fund the sum of forty shillings."

] They were married at the Presbyterian church of Philadelphia on April 29, 1719.

¶ George Logan and Jane Bell were married at the Presb. Church of Abington on April 3, 1722.



12. Folkard Van de Grift\* Elisabeth and his wife had a son baptized, named Abraham.

\* Married at the Presb. church of Abington, May 6, 1719.

13. James Ru and Mary his wife had a son baptized named Samuel.

At a session held at y<sup>c</sup> meeting house in y<sup>c</sup> township of Bensalem, y<sup>c</sup> Reverend Robt. Leing, minister, Stoffield van Sandt, Esquire, Thomas Foster, Herman Van Sandt, Johannes Van de Grift, elders, it was agreed y<sup>t</sup> a book should be kept to rejestor all y<sup>c</sup> communicants, all marriages and christnings, it is also agreed by y<sup>c</sup> s<sup>d</sup> session, y<sup>c</sup> s<sup>d</sup> minister is to have 6 shillings for every cuple that comes to his quarters to be married and 10 shillings if he goes abroad and each cuple is to be proclaimed four sundry sabbaths before they be married, it is agreed upon by the s<sup>d</sup> session that y<sup>c</sup> clarck is to have two shilling for each marriage and one shilling for each child baptized. Also that there is twelve shilling to be p<sup>d</sup> Stoffield van Sandt for this book out of y<sup>c</sup> fund. July y<sup>c</sup> 12<sup>th</sup> anno 1724.

October y<sup>c</sup> 31. A session held by y<sup>c</sup> minister and elders, wherein George Duchet acknowledges his sin and was rebuked for it and rec<sup>d</sup> into communion. Herman van Sandt and Abraham Van de Grift, two deacons having had a deference were reconciled and willing to continue in y<sup>c</sup> office

June y<sup>c</sup> 6<sup>th</sup> 1724.

Y<sup>c</sup> names of those y<sup>t</sup> have joyned w<sup>th</sup> us in communion:

- Robert Pock and Ellisab<sup>th</sup> Pock.
- Thomas Paxton and Sarah his wife.
- Martha Morjon [Morgan].
- William Evans and Martha his wife.
- James Irvine.
- John Black and Jane his wife.
- Herman Van Sandt.
- Thomas Foster.
- Giriozell (?) Mitchell.
- Margaret Pickins.
- Andrew Baxter and Margaret his wife.
- Peter Rim.
- Henry Enoch.
- Henry Jameson and Jane his wife.
- Stoffield van Sandt.
- Johannes Van de Grift and his wife.

An account of those children that was baptized out of y<sup>c</sup> meeting house, contrary to y<sup>c</sup> order of y<sup>c</sup> session:

George Hare . . . . . 1.--d.

George Logan . . . . .	1.—0—0
Anthony Story . . . . .	1.—0—0
Thomas Paxton . . . . .	1.—0—0
Mark Overholt Marriage . . . . .	2.—0—0
Two more baptized in Bensalem . . . . .	1.—0—0
Barnet van Horn . . . . .	1.—0—0

The first text preached upon by Robert Leen [Laing] in our church on December 22, 1723, was Psalm 16: 8.

[IV. ENTRIES MADE DURING THE MINISTRY OF THE REV. CORNELIUS VAN SANTVOORT, 1730-1737.]

Anno 1730, on May 30th, have been installed as elders and deacons, namely, Stoffel van Sant and Gerrit Croese as elders, Benjamin Korsen and Abraham van der Grift as deacons, at Sammenij, by Cornelis Santfort, minister of the gospel on Staten Island.

BAPTISMS.	PARENTS.	CHILDREN.	WITNESSES.
1 1730 May	3 Gerrit Kroese	Johannis	Jan Kroesen and wife
2 " "	3 Jost van Pelt	Daniel	Hendrick Kroesen and Elsie his wife
3 " "	3 Jost Boskerck	Jacob	Dirck Kroesen and Cornelia his wife
4 " "	3 Gideon van Kamp	Johannis	Ari Schoute and Maria his wife
5 " "	3 Jan van der Grift *	Rebecka	
6 " "	3 Christiaan van Hoorn	Christiaan	
7 " "	3 Michiel Weesile [Wesley]	Barbara	
8 " "	3 Niccolie Kroese	Johannis	
9 " "	3 Loodewyk Metsalaer	Abraham	
10 1732 Sept.	30 Gerardus Wijnkoop Susanna Wijnkoop	Gerardus	
11 " "	30 Jores Neefies [Nae- vius] and wife Wil- lemtie	Sara	Gerret Kroese Ariaentie Kroese
12 " "	30 Adriaen Bennet and Josina Bennet	Sara	
13 " "	30 Abraham Bennet Jannetje Bennet	Abraham	

\* John Van de Grift and Hannah Backer were married at the Presb. church of Abington, May 5, 1721.

CHURCH RECORD OF NESHAMINY AND BENSALEM. 133

BAPTISMS.	PARENTS.	CHILDREN.	WITNESSES
14 1732 Sept.	30 Dirck Croese	Elsie	Gerrit Kroese Elsie Kroese
15 " "	30 Jan Boskerck Marijtie his wife	Antie	Ari Schouti Martyte Schoute
16 1734 April	23 Abraham Bennet Jannetje Sydam	Jannetie	
17 1734 Sept.	15 Jores Nefes [Joris Naevius] Wellepche his wife	Sara	Niklaes Kroesen Martyte his wife
18 1734 Oct.	3 Hendrick Croesen Aelsye van Derbergh	Jacob	Dirck Croesen Cornelya van Derbergh
19 1735 April	14 Jan Wagelum Sara Bennet	Abraham	
20 1735 April	19 Abraham Bennet Jannetie Sydam	Ryeck [Richard]	
21 1737(?) Dec.	18 Hendrick Kroesen Elsie Derbergh	Elsie	Gerret Croesen and wife Adriyatye Nefe
22 1738(?) Mar.	26 Henderikes Hegeman Trijntije van Hooren	Aregaen	Barent van Hooren and his mother Wellepye van Dijk
23 " "	26 Cornelis Corsen Antye van Hooren	Blandina	Abraham Stevens Marijtye Corsen
24 1735 April	14 Isack Bennet Elisabet Aersen	Isack	
25 " "	14 Jacob Slecht Elisabet van Hooren	Jenke	
26 " "	14 Benjamin Hoefen	Sijmon	
27 1735 Aug.	13 Gerret Croesen Areyantye Nefe	Areyantije	
28 " "	13 Niclaes Croesen * Martyte Roellen	Martyte	
29 1735 Oct.	22 Derck Hogelandt Martyte Sloet	Cresteijan (Christian)	
30 1736 April	21 Cornelius Corsen Aentye van Hooren	William	
31 " "	21 Gerret Wynkoop Susanna Vliet	Johannes	
32 " "	21 William Klenkenbergh Jannetye Klenken- bergh	Elisabet	

\*Nicholas Cruissee and Mary Rowland were married at the Abington Presbyterian church on Nov. 23, 1721.

33	1736	June	26	Jaen Booskerck	Daniel	
				Marytye Hogeland		
34	"	Oct.	21	Aentone Schotte	Lena	Aere Schouten
				Marytye Krefven		and wife
35	1737	April	21	Jacobes van Sant	Greitije	
				Greitye Bres		
36	"	"	21	Jacob Hagevot	Elisabet	
				Anna van de Grift		
37	"	"	21	Isack Bennet	Elisabet	
				Elisabet Aersen		
38	"	"	21	Nicklaes Wynkop	Hennerikes	
				Antye Tymes		

[V. ENTRIES MADE DURING THE MINISTRY OF THE REV. P. H. DORSIUS,  
1737, OCT.-1738.]

	BAPTISMS.	PARENTS.	CHILDREN.	WITNESSES.
1	1737 Oct.	9 Jacob Bennet	Jenneke	
		Derke Hagewoet		
2	" "	9 Jaen Wagelum	Blandina	
		Sara Bennet		
3	" "	9 Abraham Bennet	Isack	
		Jannetye Suijdam		
4	1738 April	3 Derckreck Hogelant	Daniel	
		Marytye Sloet		
5	" "	3 Jacob Slecht	Cattryna	
		Elisabet van Hooren		
6	" July	2 Willem Bennet	Eyda	Abraham Bennet and
		Gertye Suijdam		wife
				Jannetye Suijdam
7	" "	23 Joost Booskerck	Lotwrens	
		Geertruy Bennet		

ERRATA.

Page 112, bottom line 5, insert " after *language* †.

Page 122, bottom line 13, read after *Nov. 28*—not *3*.

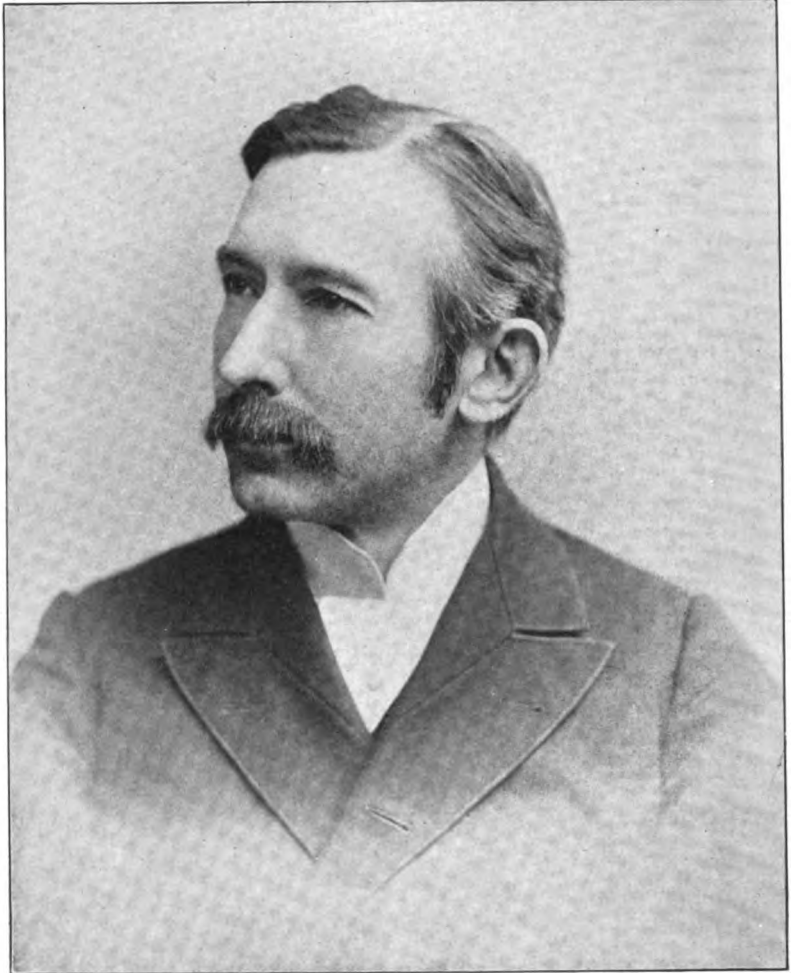
Page 123, last line, read *1702*, not *1703*.

Page 125, line 7, omit *e* from *Raritaens*.

bottom line 6, read *Horen* not *Koren*.

Page 128, line 12, read *Deyck* not *Deyck*.





**The Rev. John Henry Sharpe, D. D.**

ANNUAL REPORT  
OF THE  
Executive Council to the Society for the  
Year Ending January 11th, 1900.

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The Executive Council takes great pleasure in recording that the present year was inaugurated with the formal opening of the new rooms of the Society in the Witherspoon Building. Under any circumstances this would have been an event of no little moment to the Society, but it was much enhanced by the cordial co-operation and presence of the Presbyterian Social Union of Philadelphia. In anticipation of the opening exercises the Social Union, through its honored President, Mr. John H. Converse, invited the officers and members of the Historical Society to be their guests at a reception and banquet held in the banquet hall of the Witherspoon Building earlier in the evening. After sharing in the graceful and generous hospitality of the Union, the members of the Society were attended in a body by the members of the Union to the large auditorium of the Witherspoon Hall, where the formal exercises of the opening were begun at eight o'clock.

The President of the Society, Rev. Dr. Henry C. McCook, presided. On the platform were also the officers of the Society and members of the Executive Council, as well as President John H. Converse and other members of the Social Union, a goodly number of whom are Honorary Directors and members of the Society. Besides the large attendance of the members of the Social Union, comprising as they do so many of the ruling elders and other eminent laymen of the churches of Philadelphia and the vicinity, the hall was filled with a representative Presbyterian audience of men and women from all the several denominations of the city that are Presbyterian in faith and form of government.

The exercises were opened with prayer by the Rev. Dr. David Steele, of the Reformed Presbyterian Church, and prayer was offered by the Rev. P. H. Milliken, D. D., of the (Dutch) Reformed Church. The Corresponding Secretary of the Society, the Rev. Samuel T. Lowrie, D. D., reported the written responses of a number of the Honorary Vice-Presidents, Moderators respectively of the several General Assemblies and General Synods of the Churches represented in the Society, expressing felicitations over the proposed opening

in the Witherspoon Building and regrets at their necessary absence from the exercises.

The first address was made by the Moderator of the Presbyterian Church in the United States of America, the Rev. Wallace Radcliffe, D. D., of Washington City, D. C.; the second by the Rev. Howard Duffield, D. D., pastor of the First Presbyterian church of New York City. These eloquent addresses, appropriate to the occasion, were both highly eulogistic of the cardinal doctrines and glorious achievements of Presbyterianism, whose history the Society seeks to preserve and perpetuate. These more formal addresses were followed by a presentation of the claims of the Society by Mr. John H. Converse, who as Honorary Director had been its generous supporter and familiar with its wants. After a eulogy of Dr. William C. Cattell, of blessed memory, former President of the Society, he urged on his hearers the duty and privilege of sustaining this institution of the Church in its important work.

The concluding address was made by President McCook, who explained the present epoch of the Society and confined himself to announcements of generous contributions to its endowment fund. The first, \$1,000, came from Mr. John H. Converse. The second was \$1,000 to establish a James Latta Memorial Fund, contributed by William J. Latta, in memory of his honored grandfather, the Rev. James Latta, of Upper Octorara Church, Chester Co., Pa. The third was \$500.00, the contribution of Mrs. William C. Cattell, widow of the late lamented President of the Society. After a general collection from the audience, Dr. McCook invited all present, at the adjournment of the meeting in the hall, to repair to the rooms of the Society on the fifth floor, to the official formal opening of the rooms and a personal reception there by the representatives of the Society.

In response to this invitation the spacious hall of the library and museum and the adjoining chambers were filled with a concourse of visitors. The only formal exercises preceding the social reception were brief remarks by President McCook, closing with the declaration, "I now pronounce the rooms of the Presbyterian Historical Society dedicated to the uses of the Society, and henceforth open to the general public for all the purposes for which the Society was founded."

In preparation for the occasion the main hall had been specially decorated, and the large library and other historical treasures of the Society arrayed on shelves and in cases that for the first time exhibited them effectively to the public. An invaluable supplement to these was the Westminster collection (of books, stamps, seals, portraits and other prints illustrative of the Westminster period of Presbyterian history), loaned to the Society by President McCook. The spacious and elegant quarters of the Society, the extent and character both of the library and the museum, the impressive display of books, manuscripts, wood and steel engravings of historic personages, buildings and places, oil portraits of Presbyterian divines, together with numerous historic relics, seals, tokens, autographs, manuscripts and other articles throwing light on American and European Church history, were a surprising revelation to many



present. The officers and members received hearty congratulations on the auspicious opening of the Society in its new establishment, and it was manifest that it had entered on a new era of public favor and usefulness.

Turning to the subsequent record of the year, with reference to the library proper, it is to be said that probably in no previous period of its history has it been consulted by so many readers. The orderly arrangement of the various classes of books on the steel shelves in the alcoves, labeled and in good measure catalogued for speedy reference, has been highly appreciated by historical students. Among the latter are some specialists in historical collections who have been pronounced in their admiration of the number, variety and value of these treasures, much of which can nowhere else be found. Among others we may quote Mr. Charles J. Guthrie, Q. C., the eminent son of Dr. Thomas Guthrie, of Edinburgh, Scotland, who expressed surprise and gratification over the volumes and curios here collected and displayed, and said that he did not know where the like could be seen in Edinburgh or elsewhere in Scotland or in Europe.

As reported by the Honorary Librarian and Chairman of the Library Committee, Rev. William L. Ledwith, D. D., the past year has been marked by a continuous accession of books, manuscripts, periodicals, pamphlets and papers from all the American Presbyterian Churches. None of these, perhaps, are of such exceptional importance as to merit special mention, unless it be a selected library of three hundred volumes from the valuable historical library of the late Rev. T. H. W. Wylie, D. D., who for many years was an active member of the Society and an esteemed member of the Executive Council up to his decease on June 11th, 1898. In this connection it should be noted that the Society is indebted also to his daughter, Miss Jane Wylie, for a fac-simile of the National Covenant of Scotland, mounted and framed. If the whole volume of the accumulations of the year, as entered in the minute book of the Librarian, were published, it would form an interesting exhibit of the historical data annually flowing into the repository of the Society. Histories of local churches, in print or in manuscript, biographies of ministers and laymen, Minutes of Assemblies, Synods and Presbyteries, historical sermons and sketches, doctrinal treatises and discourses, and records of historic movements and controversies of the past and present; these and other historical matters are enriching the archives of the Society from year to year and constituting the foremost collection of its kind in America. It is believed that when the financial resources of the Society justify the publication of the projected annual of its proceedings, it will greatly stimulate the income of valuable material to the library. Throughout the year the Librarian has directed the labors of Miss Grant, the competent lady clerk of the library, in cataloguing and rendering readily accessible the contents of the ever growing volumes.

While most gratifying progress has been made in the accumulation and assimilation of the library, the Council would direct attention specially to the new era of the Society with regard to the installment and display of the historical collections of the museum as a department co-ordinate with the library.

In the larger space now at its disposal, the Council has been able for the first time to take effective measures for the exhibition of its numerous historical relics, themselves suggestive and vivid illustrations of the epochs, persons and periods to which they relate. In rare printed or illuminated manuscript volumes, in autograph letters or manuscripts, in stamps, seals and sacramental tokens, in rare cuts of historic churches, places and assemblies, especially in engravings and photographs, in addition to a gallery of nearly three hundred framed portraits of historic Presbyterians; the collection of personal pictures being so rich as in many cases to furnish views of the same persons at various periods of their lives. In all these and in the accumulation of relics and souvenirs connected with historic persons and occasions, the Society already possesses collections which appeal vividly to visitors in general and supply most helpful data to specialists in historical study.

In order to exhibit these to advantage, the Council under the supervision of the honorary Curator of the museum, Dr. Henry C. McCook, and the immediate direction of the Chairman of the Committee on Historical Collections, Alfred Percival Smith, Esq., has ordered or already provided the most improved apparatus, such as glass show-cases, bureaus, standards, portfolios and revolving picture frames, to place the treasures of the museum in the best light for inspection and appreciation. The latter are being arranged in such order as to be in itself suggestive and instructive to inquiring and discriminating students. For fuller details of what has been accomplished and is still proposed, reference must be had to the minutes of the Council and especially to the Annual Report of the zealous and able chairman of the committee, Alfred Percival Smith, Esq. The committee has employed a lady clerk, Miss Landis, without expense to the treasury of the Society, and great progress has been made in arranging and cataloguing the miscellany of the museum. It should be added that the exhibit of the Society, ever since the opening, has been supplemented and enriched by the personal Westminster Collection of President McCook, which at the urgent request of the Council he has permitted to remain for the present in the custody of the Society.

One of the events of the year, illustrative of the living affinity of the Society with its several denominational constituencies, occurred on the occasion of the holding of the Forty-first General Assembly of the United Presbyterian Church in Philadelphia in May last. In prospect of this gathering the Council moved to extend an invitation to the Assembly to visit the library and museum during its sessions, also suggesting that the Council would gladly send a representative to set forth the merits and claims of the Society to the Assembly. This correspondence, which was conducted by the Corresponding Secretary, the Rev. Dr. S. T. Lowrie, was productive of most happy results. The Assembly extended a personal invitation to President Henry C. McCook to address it on the morning of May 27th, 1899. He was most cordially received and welcomed, and availing himself of the opportunity to plead for the fraternal unity of the Presbyterian Churches of America, of which the Presbyterian Historical Society in its measure is a forerunner and promoter. He was

heartily applauded, and the thanks of the Assembly were tendered to him for his address. Moreover, the Assembly arranged to visit the rooms of the Society in a body, which it did on Monday, May 30th. Through the effective co-operation of Rev. Drs. W. W. Barr and James Price, members of the Society, the latter for many years the faithful Recording Secretary of the Society, the Assembly was permitted to inspect an almost complete list of the pictures of its own Moderators from its organization in 1848. The visit of so many representatives of this Church can not but be productive of still closer relations between itself and the Society of which it is such an invaluable component part.

Another event of great importance and still more illustrative of the catholic aims and functions of the American Presbyterian Historical Society, giving emphasis to its status as a national Society, was the hospitality extended by the Society to the foreign delegates of the Seventh General Council of the Alliance of the Reformed Churches of the world holding the Presbyterian system. In anticipation of the assemblage of this august body, appointed to meet in Washington, D. C., Tuesday, Sept. 27th, your Executive Council, realizing that the Society is an official representative of the various American Presbyterian Churches who were in some sense to be the hosts of the Churches from abroad, extended an invitation to the delegates of these Churches to be its guests in Philadelphia while on the way to Washington. In pursuance of this purpose the Council, through its Corresponding Secretary, during the summer extended a personal invitation to all such delegates to tarry in Philadelphia and share its hospitality on Saturday, Sabbath and Monday, Sept. 21-23, previous to the meeting of the Alliance.

The sequel of this proposal was so gratifying as to have become a chapter of memorable interest in the history of the Society. The responses of the delegates, not all of whom were accessible by mail, were very general and hearty. Representatives from England, Scotland, Ireland, Germany, France, Italy, Bohemia, India, Australia, the Transvaal in South Africa and the South Sea Islands, between forty and fifty in all, were greeted on their arrival by the Reception Committee of the Council and assigned to places of entertainment, for the most part at private houses of citizens and others at hotels, chiefly at the Aldine.

On Sabbath the clerical delegates filled the pulpits of nearly three score of the Presbyterian churches of the city and vicinity at the morning or evening services or at both. The Monday morning papers published extracts or abstracts of the sermons, together with appreciative notices of these distinguished foreign ministers. An interesting episode on Sabbath was the visit, by invitation, of many of the delegates to the sessions of the famous school of the Bethany church, where they were welcomed by the Superintendent, the Hon. John Wanamaker, and given opportunity to witness the exercises of its several departments. At the closing exercises a number of the distinguished visitors availed themselves of the opportunity to express their high gratification at what they witnessed.

On Monday, September 23d, according to the program which had been carefully devised, the members of the Alliance, with the Reception Committee, headed by President McCook, assembled at 9 o'clock in the morning at the old Independence Hall, at the invitation of his Honor, S. H. Ashbridge, the Mayor of Philadelphia. The delegation was presented by President McCook, with felicitous allusion to the amicable relations of the present between Great Britain and her American daughter who in that very hall had declared her independence of the mother country more than a century ago. Mayor Ashbridge, in extending to the foreign delegates the freedom of the city, took occasion to dwell upon the civic merits of the city of William Penn, of which it is proud. The response for the delegates was made by Dr. J. Marshall Lang, President of the Alliance, who voiced their appreciation, and ventured to express the hope of still closer relations of amity between America and her foreign friends. After a personal introduction of the delegates to his Honor, there was an interested inspection of the various objects of interest in the historic hall.

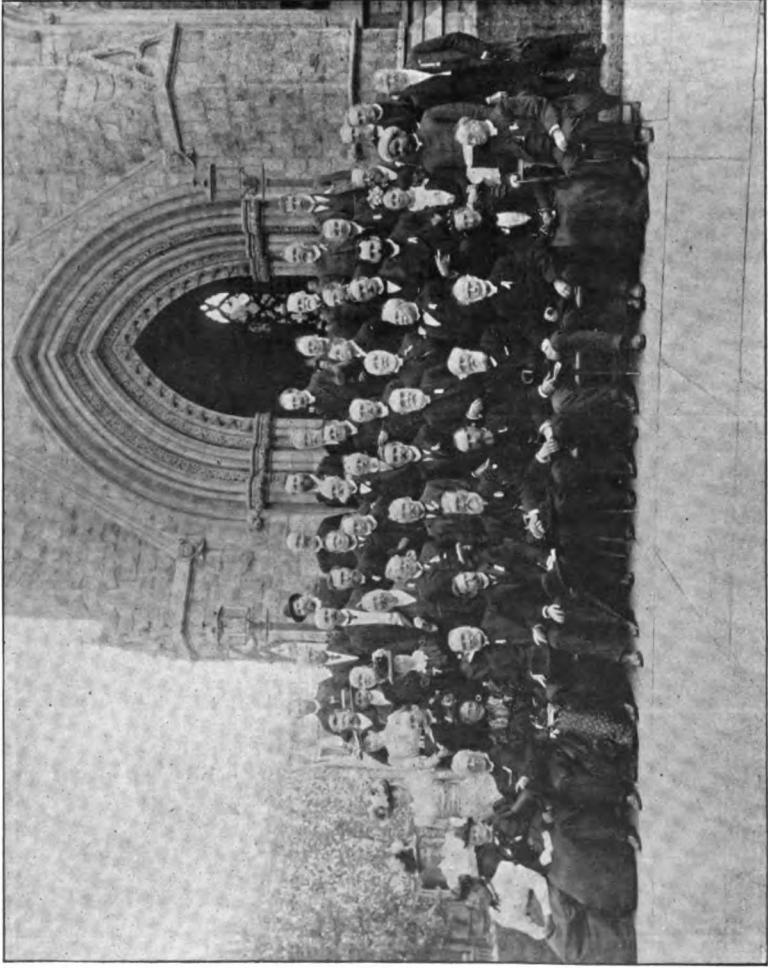
From Independence Hall the Alliance delegates were conducted to the National Exports Exposition in West Philadelphia, the entire company becoming the guests of the management of the Exposition, and being received and greeted in person by Mr. Birkenbine, chief engineer of the Exposition. Here the visitors spent several hours, being led through the various buildings and departments, and given the best possible opportunity to inspect the exhibits. Before leaving the grounds the visitors, in an informal way, through the graceful remarks of Rev. Dr. Robert Buchanan, of Edinburgh, returned their thanks to the authorities of the Exposition for their generous hospitality.

By pre-arrangement, the delegates then repaired to the neighboring Tabernacle church, at Thirty-seventh and Chestnut Sts., where they were received and entertained at luncheon provided for them by Mrs. Dr. McCook, the wife of the pastor, and other ladies of the church. While seated at the table Dr. McCook presided, and expressed the welcome of the congregation to their distinguished visitors. Responses were made in happy vein by Dr. Lang, with special acknowledgments to their lady hosts who had waited on them in person. An excellent photograph of the delegates was obtained while grouped at the portal and on the lawn in front of the church.

The Council, through its Committee on Literary Sessions, Dr. S. T. Lowrie, had corresponded with Dr. J. Marshall Lang, of Glasgow, President of the Alliance, and secured the promise of a paper on a subject to be chosen by himself. Accordingly, there was a great assemblage not only of the members of the Society and their guests of the Alliance, but of the general Presbyterian public of Philadelphia, and not a few of the prominent representatives of other denominations, at 3.30 p. m., in the auditorium of Witherspoon Hall, filling it in every part. Dr. Lang took for his theme "The Dawn of the Nineteenth Century," delivering a masterly address.

Following the Literary Session there was a public reception of the foreign delegates in the rooms of the Society, to which the audience were invited to





Group of Delegates, Guests of The Presbyterian Historical Society, on their way to the Pan-Presbyterian Council at Washington, 1896.

repair. The President of the Alliance and his fellow-delegates were personally presented to a throng of friends from all the various churches of the city. The opportunity to meet them was embraced by such a number as in itself was a notable expression of the greetings of the Presbyterians of Philadelphia.

The last event of a memorable day was a joint reception and banquet given by the Presbyterian Social Union and the Historical Society to the entire body of the foreign delegates of the Alliance in the Witherspoon Banquet Hall, at 6:30 p. m. This proved to be an occasion of very great interest, as it permitted the members of both organizations to meet their foreign friends in social intercourse. In the post-prandial proceedings that followed the banquet, Col. R. Dale Benson, who presided in the temporary absence of the Hon. W. W. Porter, President of the Social Union, welcomed the delegates in behalf of the Union.

[This Report remains unfinished, owing to the sudden and lamented death of the Chairman of the Council, the Rev. J. Henry Sharpe, D. D.—ED.]

ANNUAL REPORT  
OF THE  
Executive Council to the Society for the  
Year Ending January 10, 1901.

Standing as we are upon the threshold of a new century, the present occasion might seem to be an opportune one for an extended review of our past history. We are, however, reminded of the fact that the semi-centennial anniversary of our Society will be held during the year 1902, and we may reasonably expect its appropriate commemoration. That occasion will be a more suitable one for such a review. We, therefore, turn away from the interesting history which lies behind us to recount the happenings of the more immediate past, and give expression to the purposes and hopes of the future.

It is our sad duty to note the sudden and greatly lamented death of the late Chairman of our Council, Rev. Dr. John Henry Sharpe, which occurred on January 21, 1900. The funeral services in connection therewith were conducted by Rev. Dr. Henry C. McCook, President of the Historical Society, assisted by Rev. Drs. J. A. Henry, B. L. Agnew, William L. Ledwith, P. H. Milliken and James Price. From the sermon preached on that occasion by Dr. Henry C. McCook, we quote the following tribute to the worth and work of Dr. Sharpe as an officer of this Society:

“ When Dr. Cattell was called to the Presidency of the Presbyterian Historical Society, and surveyed the field for the strongest and best helpers among his brethren to summon to his side, he laid his hand upon Rev. Dr. John Henry Sharpe. From that time to the end no officer of that institution rendered more valuable service than he did. On the death of Dr. Cattell, the high esteem in which Dr. Sharpe was held by his associates was shown in his unanimous election to fill the place of the fallen chief as Chairman of the Executive Council. This is indeed the most important position in the gift of the Society, for this officer holds the working-oar of the institution, and upon him perhaps more than upon any other person depends its material success. At the election of Dr. Cattell's successor, the new President joined



with every other officer in urging that Dr. Sharpe be re-elected to the position, and this was done by the cordial and unanimous vote of the Society."

It is also our sad duty to report the death of another highly esteemed member of our Council, the late Alexander Ralph, which occurred on Sunday, March 18, 1900. He was at that time, and had been for many years, Chairman of the House Committee. During his long connection with the Society he manifested a cordial interest in its welfare, and by his labors, counsel and liberality did much to further its aims. He became greatly endeared to us by reason of his many genial qualities, and will ever be affectionately remembered by his fellow-members.

We take pleasure in calling your attention to the report of the Librarian, Rev. Dr. William L. Ledwith, as chairman of the Committee on Library. The information and recommendations contained therein merit your thoughtful consideration. The library is our most highly valued possession. We have reason to be proud of the fact that it is the depository of the best collection of literature pertaining to the history of the churches of Presbyterial polity to be found in this country.

Your attention is also called to the report of the Committee on Historical Collections, of which Mr. Alfred Percival Smith is the chairman. The well-sustained interest and diligence of this committee in organizing the material in its possession, in making valuable additions thereto, and exhibiting it to the best advantage, inspire us with sanguine hopes for the future of this interesting and valuable department of our work.

The chairman, Mr. Smith, during the past summer, visited several of the Historical Societies in foreign countries and secured valuable material for the Museum, besides making arrangements for co-operation. There is need of such co-operation not only on the part of societies in foreign countries, but also amongst those at home. Whilst it may be natural for each branch of the Church to sustain an Historical Society within its own bounds, it is nevertheless true that the objects we have in view would be better subserved by their cordial co-operation in this long-established Society.

In this connection we take pleasure in noting the invaluable services rendered by our fellow-member of the Executive Council, Rev. Allen H. Brown, in connection with the erection of the beautiful monument by the Synod of New Jersey which has been located on the grave of Rev. John Boyd, and near the site of the Old Scots Meeting House. It is a matter for congratulation that to the loving care of The Presbyterian Historical Society has been committed the now sacred stone, with its Latin inscription, which marked the last resting-place of this devoted minister of Christ.

The report of the Committee on Literary Sessions, of which Rev. Dr. S. T. Lowrie is chairman, makes it apparent that the Society is about to realize another one of the cherished purposes and expectations of its founders. They had in mind a plan of public meetings of the Society at which papers upon subjects pertaining to its objects should be read and discussed and afterwards published in "An Annual of the Proceedings of the Society," similar to the

publications of other societies of like character to our own. It is a matter for encouragement that through the labors of this Committee several papers have been read upon "The Origin and Characteristics of the Several Branches of the Church of which The Presbyterian Historical Society is Constituted," and are herewith published.

The Corresponding Secretary, Rev. Dr. S. T. Lowrie, also reports concerning the meeting of the General Assembly of the United Presbyterian Church of North America, which was held in Philadelphia in the month of May, 1899. Rev. Dr. McCook, President of the Historical Society, voiced our cordial salutations, and in response thereto that reverend body honored us by a visit to our rooms. On that occasion a special exhibit of manuscripts and other historical collections connected with the history of that branch of the church had been prepared by Rev. Dr. James Price, the Recording Secretary of our Society.

Special attention is called to the annual report of our treasurer, Dr. DeBenneville K. Ludwig. It is evident that the effectiveness of our Society must be greatly hindered by reason of our limited financial resources. For this reason the endowment plan should be pushed with the greatest vigor. We must secure a fixed and adequate revenue in order to carry on our work in a manner commensurate with the objects we have in view. That which we now enjoy comes largely as a heritage from the past. Surely the time has come for the present generation to make its contribution to our many needs. We need at least one hundred thousand dollars. An encouraging beginning towards securing this amount has already been made. As we enter upon the 20th century, at a time when our necessities are more pressing than ever before, we appeal to the friends of the Historical Society to contribute liberally towards its endowment.

In closing this report it may not be amiss to say that the encouragements which incite us to patience and perseverance in our work are many and great. Those who have gone before us were faithful in their day and generation. May we be, each one, in ours.

Very respectfully submitted,

JAMES CRAWFORD,  
*Chairman of the Executive Council.*

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## ANNUAL REPORT

### OF THE

## Corresponding Secretary, and of the Committee on Literary Sessions.

In the department of duty belonging to the Corresponding Secretary the following transactions deserve special mention:

The General Assembly of the United Presbyterian Church of North Amer-

ica being appointed to meet in Philadelphia in May, 1899, the Executive Council extended an invitation to that body to visit the rooms of The Presbyterian Historical Society, and also requested that opportunity might be given for representing the interests of the Society to the Assembly. The Assembly very cordially met the wishes of the Council in both respects. On May 27th, Dr. McCook, President of the Society, was invited to address the Assembly, and the Moderator made an appreciative response. A few days later the Assembly visited the rooms of the Society. In honor of this visit a special exhibit was arranged for their inspection, consisting of manuscript and other historical collections relating to the United Presbyterian Church.

A memorable event of the year 1899 was the entertainment of the foreign delegates to the Council of the Alliance of Reformed Churches throughout the world holding the Presbyterian system. The Committee on Literary Sessions had, in 1898, invited the Rev. J. Marshall Lang, D. D., of the Barony Church, Glasgow, now Principal of the University of Aberdeen, President of the Council of the Alliance that was to meet in Washington, D. C., September 27, 1899, to read a paper at a Literary Session of The Presbyterian Historical Society. When his favorable reply was reported to the Executive Council the latter resolved to invite Dr. Lang to meet and address the Society Monday, September 25, 1899, and also to give him a public reception at that time. Notice of this appeared by anticipation in the Council's report to the Society for 1898 (see page 9). This plan was, in 1899, extended to be an invitation to all the foreign delegates to the said Council of the Alliance, to participate in the reception given to Dr. Lang and in a varied program of visits to objects of interest in Philadelphia, covering the whole of Monday, September 25th, and concluding with a banquet in the evening in Witherspoon Building, to be provided by the Presbyterian Social Union of Philadelphia, which hospitably co-operated in this entertainment. These delegates were also invited to be the guests of the Society from Saturday, September 23d, to Monday, September 25th, inclusive.

It became the duty of the Corresponding Secretary to extend these invitations. Though the time was short, and there was no complete roll of these delegates obtainable, the effort to communicate with all of them was very successful. An appeal was made to those who received the invitation to make sure that their colleagues received the same through them. The appeal met with a prompt and hearty compliance. Fifty or more were the guests of the Society, especially on Monday Sept. 25th. Dr. Lang's address was given in Witherspoon Hall before an assembly that filled the hall. His subject was "The Dawn of the Nineteenth Century." At the banquet addresses were made by some of the delegates and by the president of the Social Union and by the Mayor of Philadelphia, Mr. Ashbridge, and by others.

The acceptances and regrets received in this correspondence are on file with the Corresponding Secretary, and make a valuable collection of eighty-nine autographs.

In 1900, by order of the Executive Council, a letter was communicated to

the General Assembly of the Presbyterian Church in the United States of America, meeting in St. Louis, May 17, 1900, expressing the pleasure with which the Society anticipates the meeting of the Assembly in 1901 in Philadelphia. The letter stated that the Society would endeavor to make its rooms serviceable to the Assembly, and that it proposed to devise an historical exhibit for the occasion that will demonstrate that the Society is deserving of the countenance and favor bestowed on it by former General Assemblies.

The letter was addressed to the Moderator, the Rev. Chas. A. Dickey, D. D., who is also a member of the Society. It was communicated to the Assembly by the Rev. Francis A. Horton, D. D., Philadelphia, who also addressed the Assembly in the interest of the Society. Thereupon the Assembly adopted a resolution (Minutes for 1900, p. 110) in which "This Assembly repeats the hearty commendations bestowed by former Assemblies upon The Presbyterian Historical Society." It also said, "The display of historical articles and MSS. will be a feature in connection with the next General Assembly that will be anticipated with great pleasure."

SAM'L T. LOWRIE,

*Corresponding Secretary and Chairman.*

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## EXTRACT

FROM THE

### Report of the Librarian.

It is a fact that will doubtless be recognized by all that the Library is the vital centre of the Society. For its growth we are associated together, and everything that would add to the value of its collections we should try to secure, and everything that will tend to a more effective use of our treasures we should seek to do. The rule by which we are to be governed at all times is expressed in the words of our Constitution, which says that our object is to collect and preserve the materials and to promote the knowledge of the history of the Presbyterian Church in the United States of America. We are a corporate body whose special function is to secure and to give the student of history all the material possible as illustrative of the history of the various branches of the Reformed Church represented in our Society.

While there is for us a prescribed sphere, it takes in a wide sweep. Things seemingly trifling often come to have the greatest historical value. As Vinet has expressed it: "Every written article is moral in the sense that it bears witness to a particular condition of society. For literature is the expression of social existence. The witness of history has not the sincerity of that of literature. The witness of literature is unconscious and involuntary." So there should be a care to collect all the facts, find out as far as possible, in antecedents and conditions, all the causes, and then from those things collected and classified, the student will be able to read the moral.

The data for such study takes in a very wide range. Often that which has little or no value to the casual observer is of priceless value to the historical student. It cannot always be determined at the moment what has special value, so that if a book or paper only has a general bearing on the subject it should be preserved. The day may come when its bearing upon some phase of church history may be of vital importance. This is especially true of many of the newspapers of the day, and the pamphlets which come and go like the leaves in autumn. We have thousands of just such pamphlets and papers in our library: sermons revealing the style of the man, the spirit of the times, and particular facts of the greatest importance in the history of the churches; speeches in theological controversies and church trials, that throw a flood of light upon the period or the cause at stake; doctrinal tracts that bring out the various shades of difference in the opinions of men and denominations; biographical sketches of those who are now forgotten, but had in their day a name and influence. And in addition we have many files of newspapers, numbering hundreds of volumes, which Dr. Rush once called "the vehicles of disjointed thinking." These should be bound and carefully indexed as to their historical material. There is also much that is of great value buried in the magazines and reviews. Many of these have already been examined and the subject-matter bearing on the history of the church carefully noted. There should also be gleaned and arranged a classified collection of newspaper clippings of current events in the life and the growth of the church.

From the time of the organization of the Society in 1852, the work of collecting, until within very recent years, was done by a few faithful men who were keenly alive to the importance of the cause and freely gave of their time and money in its service. It is in large measure as a result of their diligence that we have now a library of about 20,000 volumes and 75,000 pamphlets and hundreds of manuscripts, some of them very rare and most valuable.

About 150 bound volumes and 400 pamphlets have been added to the library during the past year. Among these might be mentioned: Principal Acts of General Assembly of Free Church, Scotland, 1900; records of our highest Judicatories; printed Minutes of most of our Synods and of many of our Presbyteries; Centennial and Semi-Centennial sermons; Church Year-books; Catalogues of Colleges and Seminaries; Works of Jonathan Edwards, 8 vols., first American edition; Digest of Cumberland Presbyterian Church, and Memoirs of William C. Cattell, Moses D. Hodge, D. L. Moody, Finis Ewing, George Donnel, Alexander Chapman and many others.

We also have files of many of the church papers and magazines, some almost complete from their first issue. The following journals, the gifts of the publishers, are received regularly every week or month. These are on file in the reading room. They are carefully examined and the historical subject-matter fully indexed:

The Presbyterian.

The Presbyterian Journal.

The Presbyterian Banner.

The United Presbyterian.  
 The Cumberland Presbyterian.  
 The Kansas Presbyterian.  
 Africo-American Presbyterian.  
 Christian Intelligencer.  
 Christian Observer.  
 Herald and Presbyter.  
 The Interior.  
 The Evangelist.  
 Reformed Church Messenger.  
 New York Observer.  
 Christian Observer.  
 The North West.  
 Midland.  
 Bible Student.  
 Presbyterian and Reformed Review.  
 The Presbyterian Quarterly.  
 The Assembly Herald.

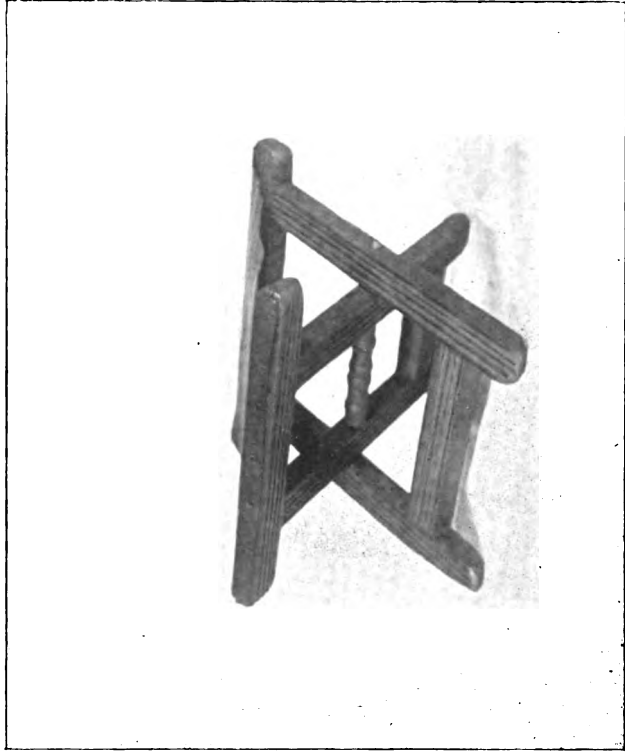
The work of arranging and classifying the accumulation of valuable material of nearly fifty years, for strict historical purposes, is engaging our attention. Additions are constantly being made of Minutes and Records of Judicatories, biographies of ministers and active laymen, historical and memorial sermons, the histories of churches, the records of denominations, church conventions, and many other matters of interest and value. Much time and labor has been given in the last five years to the preparation of a practical working catalogue, so that our collections may prove the greatest help to the student. It would be of little worth otherwise, for "much knowledge out of order is little learning; confusion follows the accumulation of excess of ungeneralized data." Our card catalogue is in three divisions: Authors, Titles and Subjects. The Subject Catalogue has received the most attention, and now numbers nearly twenty thousand cards.

The arrangement of the library is based upon the following classification of original and secondary sources:

#### *Library Classification.*

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|---|--|
| <p>I. <i>General History.</i></p> <p style="margin-left: 20px;">a. States, Counties, Towns.</p> <p style="margin-left: 20px;">b. Church, General.</p> <p>II. <i>Denominational History.</i></p> <p style="margin-left: 20px;">a. Presbyterian, U. S. A.</p> <p style="margin-left: 20px;">b. " (South) U. S.</p> <p style="margin-left: 20px;">c. " United.</p> <p style="margin-left: 20px;">d. " Reformed.</p> <p style="margin-left: 20px;">e. " Cumberland.</p> | <p style="margin-left: 20px;">f. Reformed Church in the U. S.</p> <p style="margin-left: 20px;">g. Reformed Church in America.</p> <p>III. <i>Church Records.</i></p> <p style="margin-left: 20px;">1. Judicatories.</p> <p style="margin-left: 40px;">a. Session.</p> <p style="margin-left: 40px;">b. Presbytery.</p> <p style="margin-left: 40px;">c. Classics.</p> |
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A Model of the so-called Jenny Geddes' Stool.



- d. Synod.
- e. Assembly.
- 2. Administration.
  - Boards of Church.
- IV. *Biography.*
  - a. Genealogies.
  - b. Lives of Individuals.
  - c. General Collections.
- V. *Church Polity.*
  - a. Church Principles.
  - b. Officers: Bishop, Elder, Deacon.
  - c. Government.
  - d. Discipline.
  - e. Church Temporalities.
- VI. *Liturgics.*
  - a. Worship, General.
  - b. Sacraments.
  - c. Homiletics, Catechetics.
  - d. Hymnology.
- VII. *Periodical Literature.*
  - a. Magazines.
  - b. Reviews.
  - c. Newspapers.
  - d. Miscellaneous.
- VIII. *Education.*
  - a. General.
  - b. Colleges and Universities.
  - c. Academies.
  - d. Seminaries.
- IX. *Benevolence.*
  - a. General.
  - b. Orphanages and Homes.
  - c. Hospitals.
- X. *Collective and Miscellaneous Works of Ministers.*
- XI. *Miscellaneous.*
  - a. Works of Non-Presbyterians.
  - b. Bound Pamphlets.

All books and papers as they are received are carefully examined and catalogued according to the subject-matter, and, as there is time, the same kind of work is done on the books, magazines, and other material that has accumulated in former years. Though much has been accomplished along this line through the faithful labor of the Assistant to the Librarian, there still remains a good deal to be done. We rejoice to believe that a right shape and start have been given to the work along practical lines for the greatest efficiency in historical study. Instead of a huge undigested mass, we are able to present a valuable, rich, and rare collection of manuscripts, books, pamphlets, papers, and other historical data, so classified and indexed that the student is able at once to come into touch with much that the Society possesses and has to offer. Thus, with other societies, we, working along denominational lines in the different branches of the Reformed Church, are better equipped than ever, and able to contribute our share to that rich treasure from which in the future years may be written the history of the Church and of the growth of the kingdom of our Lord in America.

WILLIAM L. LEDWITH, *Librarian.*

### JENNY GEDDES STOOL.

The illustration on the opposite page, representing the so-called "Jenny Geddes Stool," was made from a photograph of a model of the same that is on exhibition in the National Scottish Museum in Edinburgh. The model was made under the direction of the Rev. Robert Buchanan for the President of the Historical Society, and was forwarded through his kindness to this city.

The history of the stool is well known, and needs but a brief mention. Charles I. of England, urged by Archbishop Laud, attempted to impose upon the Presbyterian Church of Scotland a liturgical service similar to that of the Anglican Communion. A service book was prepared, which was popularly known as "Laud's Prayer Book," (a copy of which may be seen in the Museum of the Historical Society). By order of the king it was appointed to be used in all the churches. On the day when it was first used in St. Giles Cathedral in Edinburgh, a large congregation assembled under a high degree of excitement. Seated near the pulpit was a Scottish matron named Jenny Geddes, who, unable to suppress her indignation, rose from the little stool upon which, as was the custom, she was seated, and hurled it at the head of Dean Hannay, the officiating clergyman, with the exclamation, "Villain! would ye say mass at my lug?" This act led to a riotous demonstration before which the ministers fled. This was the beginning of the revolution of 1637 which restored Presbyterianism to Scotland, and of the English revolution, which led to the summons of the Westminster Assembly, the establishment of the Commonwealth under Oliver Cromwell, and finally to the death of Charles I.

It is not pretended that the stool exhibited in the Scottish Museum is the precise one which Jenny Geddes threw at Dean Hannay, but simply that it is one of those in use in the cathedral at the time. The model in the Historical Society's Museum, therefore, accurately represents an implement of domestic use that, humble as it is, had a most important part in one of the greatest movements, both civil and ecclesiastical, of modern times.

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THE  
ANNUAL REPORT FOR 1900  
OF THE  
Historical Collections Committee.

(In charge of Society's Gallery and Museum.)\*

TO THE EXECUTIVE COUNCIL OF THE PRESBYTERIAN HISTORICAL SOCIETY.

*Gentlemen and Brethren:* Your Committee beg to submit herewith their annual report, including some matters also referred to in the report for last year. So long ago as 1864 it was stated to be among our distinct objects that there should be provided, in addition to rooms for lectures, committees and a

\* "The Gallery and Museum—it has been determined to sub-divide the Gallery and Museum into the following Departments: (I) Department of Exhibited Printed Books and MSS.; (II) Department of Prints; (III) Department of Heraldry; (IV) Department of Numismatics; (V) Department of Plate; (VI) Department of Church Furniture and Associated Articles, and (VII) Department of Miscellaneous Relics. It is thought to be wise to do this, so that a clear presentation of the scope of the work contemplated for, and things comprised in the Society's Gallery and Museum, may be clearly and definitely presented to the several churches forming the Society's constituency."

library proper, "A Gallery and Museum for the suitable hanging and displaying of the more interesting of the Society's portraits, paintings and relics." The Society then possessed some three hundred portraits of leading divines, laymen and others embraced in our constituency. During the past two years the Society has probably received three hundred, if not more, portraits and curios. A large fraction of the accumulated church and other judicatory records, communion tokens, old communion plate, curious and interesting manuscripts, is almost forgotten, or stored away in old boxes and garrets. Many of these articles are of priceless value, and all shed much light on early American Presbyterian Church history. It is the particular business of your Committee to familiarize the members of the Society, and the public at large, with such material and its value, as well as to collect, preserve, and arrange it from time to time. Of course the gathering and proper care of such things require a constant outlay of money and much clerical help. Your Committee feels that our large and wealthy constituency should be led to appreciate the immediate importance of the work in hand, and that then the necessary funds for current expenses and clerical help would be provided generously. In our present quarters considerable space has been set apart for the long desired "Gallery and Museum." We are provided now with large storage facilities for prints, manuscripts, autographs, plates, tokens, and curios. In addition we have a reference case in which are grouped portraits, etc.: 1. The Moderators of the Presbyterian Church, U. S. A.; II. Hymn Writers and Reformers; III. Ministers and Elders, and IV. Church Views, Educational Institutions, etc., in different portfolios and special works of reference relating to such matters as, for instance, our sacramental or communion tokens. The general public upon inquiry at our public libraries would find it very difficult to obtain much, if any, information upon such a subject as this. Yet the visitor to our rooms can not only read all about this branch of numismatics, but actually see some of these tokens, and how they are marked. The Chairman was recently in the British Museum in London, but did not find in their Department of Coins and Medals any work devoted to this particular subject. He was afterwards kindly directed to perhaps the most reliable dealer in London in coins and such other material, but he could not furnish any such publication. But in our small reference library on this subject the members of the Society are afforded an unusual opportunity of studying this interesting topic.

About a year or two ago the Society did not possess fifty of these tokens; to-day it probably possesses nearly one hundred and fifty, and when the set of casts, which is being prepared for presentation to the Society by the Trustees of the British Museum, is received, it will possess 125 or 150 more fac-similes of such objects. Some of the latter are from the continent of Europe, and not alone from Scotland, Ireland and England. In addition, the pictures, or plates, of a large number from France, which can be seen in one of our works of reference, are most interesting and curious. When the Society receives its promised gift of tokens and books, its collection will surpass any other in

America. It is proposed that these shall be so arranged that they may be separately considered by students. During the past year your Committee was enabled to avail itself of the services of a clerk for a short time only. The fund that was raised to pay for this work became exhausted, so that your Committee has been much hampered.

Upon our clerk's advent to the rooms, the matter that had accumulated for years was found packed away in boxes, soiled, unsorted and uncatalogued. When this material was examined, many were astonished at its amount and value. Almost a thousand different pictures have been properly numbered and entered in the Accession Book used by your Committee, and many have been added in the Loan & Deposit Accession Book. Duplicates of these pictures, to be sold or exchanged for others of equivalent value, will be arranged in groups, those belonging to each denomination or branch of our Church being placed together. The numbers of the duplicates will correspond with those in the Accession Book, so that quick reference can be made and all facts necessary to be known about each picture may be readily obtained. In this way the Society will be sure that nothing is parted with of which they have not one or more copies. The cleaning and mounting of many of these pictures consumed considerable time and entailed a great deal of labor. The Society also possesses a large number of autographs, of which your Committee has a card catalogue. There is besides a small alphabetical catalogue giving the names of donors and other friends of the Society.

There are numerous pictures and portraits regarding which little or nothing is known, and friends of the Society can render valuable assistance in naming these places or buildings, and revealing to us the identity of the persons. Ever and anon doubtless some rare and scarce print will be discovered. The list of the Moderators of the General Assembly of the Presbyterian Church, U. S. A., is large. For many of these portraits wanted for the list our clerk wrote. Quite a number were received in response to such requests.\* There is still room, however, for additional work on this list, as well as on that of the Moderators of other branches. The framed pictures hanging on the walls have all been accessioned and numbered. The Society possesses duplicates of some of these to the number of 22.

No specific catalogue has yet been made of miscellaneous relics, manuscripts and curios, or of our portraits and views. The Society also possesses some wood-cuts and engraved plates.

While the Committee has, it is true, been without the services of a clerk for some months, yet some important work has been done for it, among which your Committee would not forget to mention that done by the Rev. Dr. Peacock, which comprises a list of Moderators of the Presbyterian Church, U. S. A., giving the name of each Moderator and city or place of meeting and church or building in which the meeting was held (wherever this could be found), together with the date, beginning with the original Presbytery in 1706 and including the first Synod of 1719, and so on, down to and concluding with

\* See pp. 155, 156.

the last Moderator and place of meeting of the General Assembly of the Presbyterian Church, U. S. A., in 1900. This was arranged consecutively and chronologically, and is a most valuable reference list. The corresponding portraits and views should be gotten as speedily as possible (many of them we now have), and similar lists should be made and groups of pictures and portraits prepared for all of the several denominations or Churches represented in our constituency.

From time to time your Committee has had brought to its notice many desirable pictures, some of which should undoubtedly be purchased and added to our collection. The funds for this are at present not forthcoming. It furnishes an opportunity for usefulness to some of our generous readers.

Since the special meeting of your Committee held October 29th, 1900, in reference to the removal and suitable preservation in our rooms of that most ancient and venerable relic, the tombstone of the Rev. John Boyd, arrangements have been completed for its transportation to our Museum.\* The frame will be made from the wood of the locust trees which lately grew at the place where it rested in the Old Scot's Burial Ground near Freehold, N. J. The wood for this frame was donated by our friend the Rev. Allen H. Brown, one of our best Church historians. It is only fitting to say here that the monument, which replaces the simple tombstone, has been made possible only through the long continued and unremitting exertion of our fellow member, the Rev. Mr. Brown.

One of the pleasant events that your Committee has to report was the presentation on behalf of the Society, by the Chairman of your Committee, of a little lot of American tokens to the Société de L'Histoire du Protestantisme Français. These were sincerely appreciated, and formed no inconsiderable addition to their cabinet of tokens, medals, etc. This Society does not possess over sixty at present, and unfortunately they have no duplicate specimens to exchange. They have a most interesting library and collection of pamphlets, prints, etc., and any of our friends would do well to pay a visit to this Society at No. 54, rue des Saints-Pères, Paris, should they have opportunity. This is a sister Society to our own. It has done a great deal of original investigation, and had a most creditable exhibition at the Paris Exposition of 1900, which your Chairman had the pleasure of personally inspecting. It was suggestive in many ways.

About 250 separate cards have been written as a basis of a Communion Token Check List, but these have not been arranged and numbered yet, or put into book form, as the large collection of tokens which the Society expects to receive ere long will give opportunity of adding considerably to this list, and we do not wish to issue it prematurely. While speaking of tokens, however, reference must be here made to a most remarkable addition to our cabinet, which is nothing less than a Makemie Token from the Rehoboth church, Md.

\*The tombstone of the Rev. John Boyd has been safely brought from the Old Scot's Burial Ground, and may be seen in the Gallery and Museum of The Presbyterian Historical Society, where it will shortly repose in its historic frame.

This was donated by a worthy elder of that church, Mr. E. G. Polk, who enriched our collection by parting with his only copy of this token, a relic which he had prized and personally preserved for many years. It will be remembered that Makemie's two terms of service at this church were from 1683 to 1686, and again from 1690 to 1708, when he died in the latter part of July. His will was probated August 4th, 1708, having been drawn up and executed on the 27th of April of the same year. He built this church on his own land two years before he died. In the same year he organized the first Presbytery at Philadelphia, and was its first Moderator. He has always been considered as the founder of organized Presbyterianism in this country, although the Dutch Reformed church in New York antedates this period by over 50 years. Mr. Polk, the donor of this token, has been an elder in this church for 36 years, and personally donated a memorial tablet erected to Makemie.

The Society and this Committee have both lost a particular friend when Mr. Alexander Ralph died; he was for many years a member of the Society's Executive Council, and was about donating the remaining furniture necessary to equip our Gallery and Museum when he was taken from us by death.\*

A brief reference should be made to two special Exhibits made in our rooms, the one on the occasion of the Forty-first General Assembly of the United Presbyterian Church, and the other later, being that arranged for the entertainment and edification of the foreign delegates, who were our guests, who attended the Seventh General Council of the Alliance of the Reformed Churches throughout the world, holding the Presbyterian System.

The former Exhibition was successful owing in the main to the co-operation of two members of our Society—Dr. W. W. Barr and our esteemed Secretary, Dr. James Price. With the material loaned by them, together with our own, we were enabled to make the Exhibit. †

Your Committee are glad to take this opportunity of acknowledging their indebtedness to the Society's President, the Rev. Dr. McCook, for much valuable aid and assistance so cheerfully and often rendered, both as President and as the honorary Curator of the Society. And the Chairman also expresses his cordial thanks to the Rev. Dr. Beeber and Rev. Mr. Dickson for their recent exertion to raise funds for the current expenses of your Committee's work, and for their constant sympathy and co-operation. He would also express his appreciation for the many helpful things done for him and the Committee by Dr. Hodge, and for his unflinching support and co-operation. It only remains to add an alphabetical list of the names of those who have donated or loaned things now in our Gallery and Museum, and these persons and their contributions are as follows:

\* "The remaining furniture necessary to the equipment of the Society's Gallery and Museum, the donation of which was contemplated by the late Alexander Ralph, a valued member of the Society and its Executive Council, is partly in place, the Society having received a generous check from the widow of the late Mr. Ralph, with which to purchase such furniture."

† See p. 138 (Dr. Sharp's Report).

- BENSON, Dr. Louis F. A photograph of the Wayne Presbyterian Church.
- BOARDMAN, Miss. A framed colored portrait on porcelain of Rev. Dr. Henry A. Boardman.
- BOOTH, Rev. R. R., D. D., LL. D. Portrait of himself.\*
- BRITISH MUSEUM, The Trustees of. A set of casts being made of their collection of Communion Tokens for presentation to the Society.
- BROWN, Miss L. W. An engraving of the Rev. Dr. Thomas J. Shepherd.
- BRYSON, Miss. A framed colored picture, "Calvin's Death Bed."
- CATTELL, Henry W., M. D. Package of twenty-five prints and engravings, and portrait foot-notes of English Reformed leaders, and a type-written list.
- CLELAND, Rev. Chas. S. West Delhi Associate Church, New York, Communion Token.
- COOPER, Miss Elizabeth Frances, through Dr. McCook. Communion Platter from Cool Spring Presbyterian Church, Delaware.
- CORWIN, Rev. Dr. E. T. Photographic copies of part of the Record of Synod of Dort.
- CRAVEN, Rev. E. R., D. D., LL. D. A portrait of himself.\*
- CRAWFORD, Rev. Dr. James. An engraving of the Rev. Dr. Henry Harbaugh.
- DUTCH REFORMED CHURCH. By the Consistory of the First Church of Philadelphia, deposit of bust (and pedestal for it) of Dr. Bethune, and the original portrait of the Rev. Dr. Jacob Brodhead.
- FERGUSON, Mr. J. B. 1830 Communion Tokens, Second U. P. Church.
- FORD, Mr. Harry P. Proofs of "Holland Memorial," views and portraits.
- GOOD, Rev. Dr. James I. Gift of framed engraving, "Farel's Call to Calvin to remain at Geneva," and deposit of several other handsome framed engravings.
- GUTHRIE, Charles J., Esq., Q. C. Photograph of Medallion of John Knox.
- HISTORICAL SOCIETY OF PENNSYLVANIA. Notice of Trustees' meeting, Second Presbyterian Church, Philadelphia, August 4th, 1787.
- JACKSON, Mrs. Mary S. A number of photographs.
- KELLER, Miss J. M. An etched plate of birthplace of the Society, and the first church building on Market street of First Presbyterian Church of Philadelphia.
- LUDWIG, DeBenneville K., Ph. D. Pictures.
- MCCOOK, Rev. Dr. Henry C., Sc. D. Photographic copies of Lagan Pby. Records wherein Francis Makemie's name is first mentioned, and various pictures.
- MCCOOK, Mrs. H. C. A picture.
- MCCORD, Miss Ella. A framed photograph, "Executive Committee, Board of Home Missions, before Removal of Board to New York;" two engravings of the Rev. Dr. Geo. W. Musgrave; photograph of General Assembly, 1871. First Presbyterian Church, Chicago; Ter-Centenary Convention, Philadelphia.
- McMICHAEL, Rev. W. J. Four Communion Tokens of the South Argyle, Pa., U. P. Church.
- MILLIKEN, Rev. Dr. P. H. Five photographs of Philadelphia Dutch Reformed Churches.

\*See p. 152.

- PERKINS, Samuel C., Esq., LL. D. Framed engraving of First Presbyterian Church of Philadelphia.
- PETERS, Rev. J. E., Ph. D. Autographs and pictures.
- POLK, E. G., Esq. Francis Makemie Communion Token from Rehoboth Church, Md.
- PRICE, Rev. Dr. James. Valuable early U. P. MS. letters.
- PURVIS, Rev. W. E. Eight metal and two cardboard Communion Tokens of Second U. P. Church of Freeport, Pa.
- RALPH, Mrs. Alexander. Large framed portrait of Mr. Ralph.
- SMITH, Alfred, Esq. Four oak show cases.
- SMITH, Alfred Percival, Esq. Pictures.
- TAYLOR, Mrs. Geo. E. Framed oil portraits of Rev. Drs. James Patterson and Robert Adair.
- TENBROOK, The Misses. Photograph of Duluth, Minn., Presbyterian Church; photograph of Buck Valley, Pa., Presbyterian Church; photograph of Porter Infirmary, Presbyterian Orphanage, Philadelphia; photograph of Seaside Home, Cape May Point, N. J., and Annex to Seaside Home, "Cottage by the Sea."
- TODD, Mrs. Fanny. Forty-one Wicomico Presbyterian Church Communion Tokens in old bag.
- WADSWORTH, Rev. Dr. Charles. Memorial tablet of his father, the Rev. Dr. Charles Wadsworth, formerly of the Arch Street Presbyterian and Clinton Street Presbyterian Churches.
- WEBSTER, Rev. J. H., Guinston, Pa. U. P. Church Token.
- WELLS, Rev. Dr. John D. Printed portrait of himself.
- WITHROW, Rev. Dr. J. L. Portrait of himself.\*
- WYLIE, Miss Jennie. Fac-simile of the National Covenant of Scotland.

All of which is respectfully submitted.

ALFRED PERCIVAL SMITH,  
Chairman of Committee.

Philadelphia, December 17th, 1900.

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## REPORT

OF

### Committee on Literary Sessions.

Under the management of the *Committee on Literary Sessions* there were two Literary Sessions of the Society held in 1899, and the same number in 1900, as follows :

March 20, 1899, the Rev. John DeWitt, D. D., Professor of Church History in Princeton Theological Seminary, read a paper on : *The History and Characteristics of the Presbyterian Church in the United States of America.*

December 18, 1899, the Rev. E. T. Corwin, D. D., Agent of the General Synod of the (Dutch) Reformed Church in America for researches in the

\* See p. 152.



Ecclesiastical Archives of Holland, read a paper on: *Recent Ecclesiastical Researches in Holland.*

April 16, 1900, the Rev. Thomas C. Johnson, D. D., Professor of Ecclesiastical History and Polity, Union Theological Seminary, Richmond, Va., read a paper on: *The Presbyterian Church in the United States (South); its Origin and Characteristics.*

November 19, 1900, the Rev. James Price, D. D., Pastor of the Twelfth United Presbyterian Church of Philadelphia, read a paper on: *The United Presbyterian Church of North America, its Origin and Characteristics.*

These sessions were held at four o'clock on the third Monday of the months named. Copies of the papers read were, at the request of the Society, made a gift to the Society to be kept in its Library. The hope is cherished that liberality will arise in some quarter whereby the Society will be enabled to print and publish these contributions.

A gratifying increase in the audiences at these Sessions has appeared, which in some instances has nearly reached the limit of accommodation that can be arranged for an audience in the rooms of the Society.

SAMUEL T. LOWRIE,  
Chairman of Committee on Literary Sessions.

ABSTRACT OF TREASURER'S REPORTS.

<i>For 1899.</i>	
Balance on hand, Jan. 1, 1899 . . . . .	\$352.12
Income from all sources . . . . .	758.39
	\$1110.51
Expenses for the year . . . . .	\$982.32
Balance on hand, Jan. 1, 1900 . . . . .	128.19
	1110.51
<i>For 1900.</i>	
Balance on hand, Jan. 1, 1900 . . . . .	\$128.19
Income from all sources . . . . .	699.89
	\$828.08
Expenses for the year . . . . .	\$755.31
Balance on hand, Jan. 1, 1901 . . . . .	72.77
	828.08

Special contributions, included in above income, have been made by Mr. John H. Converse, \$100; Mr. Thomas W. Synnot, \$100; Alfred Percival Smith, \$64; Mr. Robert C. Ogden, \$50.

The only paid officials have been the two clerks and the janitor.

The Endowment Fund at present amounts to \$4,435.44, and is composed of three parts: the General Endowment Fund of \$1,835.44, of which the interest goes to the current expenses of the Society, was started by a legacy of \$500 by Rev. Dr. John C. Backus, of Baltimore, and has been increased by the fees for life membership since 1883; the William C. Cattell Library Fund, amounting to \$1,600, was established by the gift of \$500 by Mrs. Wm. C. Cattell, to which were added the contribution of \$1,000 by Mr. John H. Converse, and one of \$100 by Mr. Charles B. Adamson; the James Latta Museum Fund of \$1,000, the gift of Mr. Wm. J. Latta in memory of his grandfather.

## NOTES.

THE issue of the first number of the JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY is the fruit of a long-cherished and purposeful desire of our President, the Rev. Henry C. McCook, D. D., and other progressive members of the Society. It has long been felt that such a publication is needed to bring the Society into living touch with similar Societies and the great Libraries of this and other lands, and with students of Church History generally. It will also enable, by way of exchange, suitable recognition to be made of the valuable Reviews and other periodicals found in our Reading Room through the generosity of their publishers, and to increase the very valuable files of such publications so useful to ecclesiastical researchers. Besides, it will greatly enhance the valuable privileges of membership, as the JOURNAL is published primarily for members and furnished gratuitously to them. An additional reason is thus added to the many good ones already existing why intelligent and devoted members of the various Presbyterian and Reformed Churches constituting the Society should enroll themselves in its membership, and so help to tell to the generations to come what their fathers have done for the glory and kingdom of our God in the land we love.

\* \* \*

The Society is enabled to issue this first number largely through the liberality of several members of the Executive Council, who have added this to their other generous contributions and devoted services in aid of its work. Contributions for the continuance of the publication will be received by the Treasurer, De Benneville K. Ludwig, Ph. D., who has been most assiduous in the editorial work of this number.

\* \* \*

The Committee has decided to furnish additional copies to members, and copies to other persons, at the rate of 50 cents apiece, on application to the Chairman of the Publications Committee. Applications will receive more prompt attention if addressed to the Chairman at his home—Torresdale, Philadelphia, Pa. Copies may also be procured in the rooms of the Society, 518-522 The Witherspoon, or in the Presbyterian Book Store on the first floor of the same building.

\* \* \*

The Chairman cordially acknowledges the cheerful co-operation of the members of the Publications Committee, under whose supervision the *Journal* is published, in whatever service they were called upon to render.

\* \* \*

Special attention is called to the function and facilities of the Society for the

securement and preservation of the judicatorial records of the church. The authorities of our judicatories will do well to avail themselves of these facilities. They will thus provide for the safety and accessible handling of the documents and relieve themselves of the anxiety of being their custodians. An unequalled number are already deposited with the Society, including the first known Record of the original Presbytery, which met in 1706.

\* \* \*

The contents of this number, not only for the intellectual grasp and painstaking accuracy of their authors, but also for the widespread and glorious view of the History and Characteristics of the Churches which they and the Society represent, must be alike gratifying and cheering to every lover of his church and his country. The country must be safe while so many of its best citizens not only desire to preserve such history but resolve in the strength of the God of their fathers to continue to make it to the glory of Him who gave to His own Dear Son this uttermost part of the earth for His glorious inheritance.

JOHN PEACOCK,

*Chairman Publications Committee.*

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# Recent Publications

---

## **The Many-Sided Paul**

By George Francis Greene, minister of the Presbyterian Church, Cranford, N. J. 12mo, 270 pages. 75 cents, net.

This is a condensed and yet comprehensive review of the faith, the intellectual greatness, and the Christlikeness of St. Paul as preacher, as missionary, as pastor, as theologian, as gentleman, and as a friend. The attractive and popular style of this interesting study makes it easy and profitable reading for busy people; while its comprehensiveness and thoroughness make it valuable for students and ministers.

## **Presbyterian Foreign Missions**

By Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States of America. 12mo, about 260 pages. 50 cents net.

A brief account of the work done by the Presbyterian Church in foreign fields, prepared to meet the needs of Presbyterians in intelligently studying the part their own Church has had in the work of evangelizing the world. The author aims to enable Presbyterians to see in their Church's mission work the presence of the living power of God, and thus to quicken their spiritual life and confirm their Christian faith.

## **Calvinism and Modern Thought**

By Francis R. Beattie, Ph.D., D.D., LL.D. Paper covers. 12 cents, net.

The purpose of this treatise is to show that Calvinistic theology is more fully abreast of the best aspects of modern thought than any other doctrinal system. The relations of Calvinism to what modern thought has done in the spheres of historical research, philosophical speculation, scientific inquiry, and sociological investigation, are specially considered.

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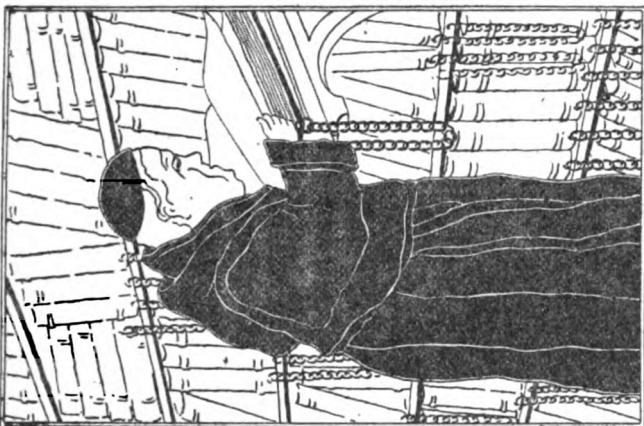
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JOURNAL  
OF THE  
PRESBYTERIAN HISTORICAL SOCIETY.

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VOL. I., No. 2. PHILADELPHIA, PA. DEC. A. D., 1901.

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Recent Ecclesiastical Researches in  
Holland.

By E. T. CORWIN, D. D.

1897-8.

Address delivered before The Presbyterian Historical Society, December 18, 1899.

---

THE *worth of contemporary documents* for the writing of history needs no discussion. The zeal of Americans in searching out and accumulating such material has steadily increased since the opening of the Nineteenth Century. Historical societies have sprung up, representing States or portions of States, groups of States or the nation, particular denominations or the Church at large. Such societies exist for the sake of collecting and preserving contemporary documents, or of securing specially prepared papers, to elucidate particular points of history, or to stimulate to greater diligence in the historic field. Thousands of valuable documents have thus been rescued from oblivion or destruction, and many of them published, leading to new investigations, fresh expositions of history, and still further discoveries of material.

( 161 )

But with the exception of actual writers of history, the fact remains that but *few adequately appreciate* the importance of collecting, while it is still possible, contemporary documents. And the devotees in this line are often obliged to labor under great discouragements while striving to awaken interest in special fields, and in securing the necessary conditions to accumulate and make available such material.

In reference to *ecclesiastical history*, provision is generally made by the constitutions of the several denominations for the *faithful keeping of the records* of both local churches and the higher ecclesiastical assemblies, and these records, with some collateral material, biographical and otherwise, make it comparatively easy to develop the histories of our several denominations, as well as of our American Christianity in general. This is *true especially of periods subsequent to the Revolution*. But it was not always practicable in colonial times to carry out this principle. The country was sparsely settled, the churches were destitute, often for decades, of pastors, and formally organized meetings of church sessions or consistories with proper records could not always be secured, or if sometimes the circumstances were more favorable, the meagre records which were kept have been lost or destroyed.

But *are we, therefore, left destitute of material for constructing the Church history of colonial days?* By no means. Rich stores of information yet remain. The American churches ever look back with filial reverence for counsel and support to the parent churches from which they sprung in the old world. Even down to the Revolution, the colonists generally spoke of the lands from which they came as home. They considered themselves as abroad. And as dutiful children love to write to their parents, giving many interesting details of their life and circumstances, and from which their history can be better written, subsequently, than from almost any other source, so is it with the history of our colonial churches. *The best and fullest material for their early history is not unfrequently to be found in the correspondence* still preserved with their parent churches, and in the official records of those churches in lands beyond the seas, somewhat as the best records of our present missionary churches in heathen lands, will ultimately be sought by those churches in America.

## DOCUMENTS IN GREAT BRITAIN.

Perhaps this statement does not apply quite so fully to our *New England States*, on account of their general congregational polity, as to our other states. Yet it applies in some respects to New England. Take one example. Where can we find the *details of the history of the New England missionaries* to the Indians, as Eliot, the Mayhews, and others, so fully, as in the records of the English "*Society for Propagating the Gospel in New England*," chartered by Cromwell in 1649, and which was presided over for thirty years, and largely sustained, and ultimately endowed, by that princely giver, Robert Boyle.

But to come to the *other states*. Where can we find the early history of our *American Episcopal Churches* and ministers so fully, as in the records of that Church of England "*Society for Propagating the Gospel in Foreign Parts*," incorporated by William III. in 1701? From these the history of the colonial "*Church of England in America*" has been compiled again and again; by Hawkins in 1845; still more elaborately by Anderson in 1856, and by others at earlier dates. And in 1894, a "*Classified Digest*" of the records of that Society, covering the nearly two centuries of its history, was published, to make this material more accessible. It is to be regretted that only a Digest was published, and not the original records and correspondence in full. It was *my privilege*, recently, to visit the rooms of this Society in London, and to be politely shown their elaborate series of volumes. And this material is also more or less useful to the Presbyterian and Dutch Churches. It throws not a little light upon many of the peculiar conditions and policies of the times, as well as upon the clergy and churches of other religious bodies. Probably more material has been published, first and last, either in England or in this country, to elucidate the history of the Episcopal Church in America, than of any other of our denominations.

Or where can we find some of the most important facts relating to the earlier colonial history of the *Presbyterians*, unless in the records of the Church of Scotland and Ireland, as well as in those of that Scottish "*Society for Promoting Christian Knowl-*

*edge,"* chartered in 1709? A *Board of Correspondence* of this Society was established in *New York in 1741*. It was under their care that Horton and the Brainerds labored among the Indians on Long Island and in New Jersey and Pennsylvania, being supported by the churches generally. *Have all these records* in Great Britain, where possibly information could be gleaned, been systematically and patiently and exhaustively examined, by a duly accredited agent, with full means furnished to his hands, and with all the time at his disposal that was required? Such an undertaking, deliberately carried out, could not fail to yield most important results. *There was a frequent, if not a steady, stream of correspondence* between the English-speaking ministers of America and the church authorities in Great Britain, whether Bishops, Missionary Boards, Assemblies, Presbyteries or Associations. And while the *American church records* of the English colonists, so far as they have been preserved, *have a value and importance of their own*, for the elucidation of their early history; yet *many important facts* and details can only be found in the correspondence with, or in the Ecclesiastical Acts of their ancestral churches, or their Missionary Agencies. The fact that *ordinations* in America began at an earlier period in the Presbyterian Church, than in the Dutch or Episcopal Churches, would no doubt make the amount of strictly official correspondence less than in these other bodies.

But *such material* at the present day is to be sought, not only in *church archives*, but also in *public or private libraries*; and especially in places of deposit, like the *Somerset House*, on the Strand, in London. There, by request of Parliament, most of the records of dissenting churches were deposited for safe keeping, upon condition that then these records should have official recognition in the courts of law. These records have been rebound, when necessary, and are thoroughly catalogued and classified, and visitors are treated most courteously. *Upon request*, although the privilege was unusual, I was allowed to visit the extensive vaults, as large as a good sized library, where, perhaps, thirty or forty thousand such volumes of records are to be found. *Now the importance of securing*, while possible, all material relating to our early American churches, by transcrip-

tion and publication, can hardly be overestimated, as a preparation for the proper writing of the history of our American Church in Colonial times.

#### DOCUMENTS IN HOLLAND.

But our topic, more specifically, is, "*Recent Ecclesiastical Researches in Holland.*" New York and New Jersey were first settled by the Dutch. We might expect that the same principle would apply to them, and that in Holland would be found abundant material relating to the early Dutch churches in America. And such indeed is the fact. For the first fifty years there were hardly any other than Dutch churches in existence in these states, if we except a few struggling Presbyterian or Independent churches in the western part of Long Island. The eastern part of Long Island was virtually a part of New England.

The Dutch Church was also the legally established Church of New Netherland. And of *all the ecclesiastical correspondence* between any of the American colonial churches and parent churches in Europe, there is no *example of an intercourse more regular and complete*, and containing a *larger amount of material*, than that between the Dutch churches in America and the Reformed Church of Holland. This remark also includes the *German Reformed Church of Pennsylvania*, in its relation to the Church of Holland, although this intercourse began a century later, namely in 1728. Letters constantly passed back and forth between the Dutch churches here and the Church of Holland, from 1628 until 1800, or for a period of about a century and three quarters. Then also the *official ecclesiastical records in Holland* are peculiarly rich in reference to all the Dutch colonial churches in all parts of the world, during the halcyon days of the Dutch Republic; and among these records, the Dutch and German churches of America came in for their due share of treatment. It has been my recent privilege to spend about fifteen months in searching the ecclesiastical records of Holland for items relating to America. The result has more than satisfied the highest expectations. Together with the labors of others who preceded me, we have now on hand *about six thousand pages of manuscript* relating to our American Dutch churches in the

colonial period. Rev. Dr. James I. Good has also collected a very large amount of similar material from the same source, relating to the German churches of Pennsylvania. In this *mass of matter* there are not a few allusions, especially after 1740, to the *Presbyterian Churches in America*. The Classis of Amsterdam sought to effect a union of the Presbyterian with the German and Dutch Churches. Other incidental allusions to the Presbyterians also often occur.

One reason for the existence of so large an amount of ecclesiastical material in Holland is to be found in the fact of the frequent and regular intercourse maintained between the colonies and the fatherland, through the great commercial companies, and the duties imposed on these companies by their charters. Their main object, indeed, was trade, but they also always took along with them ministers and schoolmasters. As a rule the companies paid these ministers and schoolmasters, while they were, nevertheless, under ecclesiastical care, and were expected or required to correspond regularly with the ecclesiastical authorities. Indeed, there was something of a strife among the classes as to which should have the care of the churches and the schools in the colonies, and it has been impossible heretofore for us to find out the date when the American Dutch churches were specifically assigned by the Synod of North Holland to the care of the Classis of Amsterdam. But it was discovered in the recent researches that the rule was somewhat flexible. The West India Company, for example, had chambers or offices at Hoorn, at Enkhuysen, at Amsterdam, at Middleburg, and at Zeeland. In 1624 the Synod of North Holland decreed that when either of these chambers planted a new colony, the Classis in which said chambers or office was situated should take ecclesiastical charge of religion and education in that colony. Hence it was that Rev. Jonas Michaelius, the first minister at New Amsterdam, came from the Classis of Enkhuysen in 1628. But the city of Amsterdam being the principal seaport, the Classis of Amsterdam, by force of circumstances, after a while became the chief agency to deal with most of the colonial churches, but not without some feeling on the part of some of the other sea-bordering Classes. Finally other Reformed

Churches of continental Europe, especially Swiss and German branches, requested this Classis, from time to time, to act in this capacity for them; for Holland's naval supremacy at that time, with her great maritime companies, made intercourse easy with all parts of the world. Indeed, that renowned Classis was for about two centuries, or until about 1800, the principal, if not the only, foreign missionary board for the Reformed Churches of all continental Europe. She represented the union of several national churches in foreign work. That Classis was perhaps the first great missionary board of Protestantism, and for half a century she held this position alone. Besides attending to her own local duties, she had her famous Committee on Foreign Affairs, styled "Deputati ad res Exteras," which carried on an extensive correspondence with missionaries in Ceylon, Borneo, Java, Formosa, and other eastern isles, with ministers serving especially though not exclusively their own countrymen in Cape Colony, Brazil, Guiana, Guinea, and in the West Indies with ministers on St. John, St. Thomas, Curacoa, as well as with the Dutch ministers in New Netherland and the German ministers in Pennsylvania. Correspondence was also carried on with all the Reformed churches of the continent, as well as occasionally with those in the British isles. It was for a long while not suspected in America what a mass of material was lying there in Amsterdam to elucidate her early church history. The Dutch in America, like other colonists, did not preserve very elaborate material for church history. Before the Revolution the ministers were greatly over-worked, having generally from three to six congregations. Only occasionally, and chiefly in the later times, was the correspondence with the parent church recorded on the local church records. And there was not until the middle of the last century any association of congregations in a more general ecclesiastical body which might have preserved the history, and after one was formed parts of its records were lost.

No sooner, however, had the country become independent than a few began to realize the necessity of collecting and preserving all the historical material existing in this country. In 1785, the Synod directed that all letters which had been written,

or which should be written, should be recorded in a book kept for that purpose. Again, in 1792, the Synod enjoined on the several Classes the duty of searching for all papers and minutes of previous ecclesiastical bodies, and directed that brief accounts of the formation and history of all churches should be prepared and transmitted to the Synod for preservation and as material for history. But nothing of importance resulted from this action. Allusion to the possibility of finding material in Holland is never alluded to, at least officially, until 1841.

#### CIVIL DOCUMENTS IN EUROPE.

The way by which the Dutch Church became acquainted with the stores of material relating to her early history was as follows:

The New York Historical Society had been founded in 1804, for the purpose of collecting and preserving whatever may relate to the natural, civil or ecclesiastical history of the United States in general and of this state (New York) in particular. As early as 1814, this society sent a memorial to the legislature, requesting it to take action to obtain copies of all official documents in the archives of state in Holland, England and France relating to the state of New York. But this only led at that time to the translation of the Dutch records of the state, known as the *Albany Records*, and the classification and binding of the *English Records*. The Dutch records at Albany made twenty-five manuscript volumes, and the English records six hundred and sixty-one volumes, and nine hundred bundles of papers.

In 1839, twenty-five years after the former memorial, the Historical Society sent a second petition to the Legislature, renewing their former request. This led, after two more years of delay, to the appointment of Hon. J. Romeyn Brodhead, as the agent of the state to collect official documents in Europe relating to her colonial history. He embarked on his mission May 1, 1841, and spent three years in the work. He brought back eighty manuscript volumes of transcripts, mostly in English, but also many in the Dutch and French languages. Translations of these latter were made, and the whole was published in ten folio volumes, and are known as *Documents Relating to the Colonial History of the State of New York, 1856-58*. Another



volume, containing an exhaustive index, was published in 1861. The state had meanwhile, 1849-50, printed the four quarto volumes of what is known as the "*Documentary History of the State of New York*," from material previously on hand; and so interesting did these latter volumes prove, that a second edition, in four volumes, octavo, was published in 1856. Now these two great works, issued by the state to elucidate her civil history, have also a remarkable value from an ecclesiastical point of view. They contain hundreds of articles and thousands of allusions to the ecclesiastical history of the colonial period. Additional volumes of early documents have since been published by the state, making perhaps twenty-five in all. These constitute a perfect mine of original and contemporary documents for students not only of our civil, but of our ecclesiastical history.

DISCOVERY OF ECCLESIASTICAL DOCUMENTS IN HOLLAND  
RELATING TO AMERICA.

The appointment of Mr. Brodhead on his important mission excited also no little interest in Church circles. Previous to his departure, Rev. Dr. Thomas De Witt, of New York, suggested to him the propriety of seeking access to the archives of the Classis of Amsterdam and of the Synod of North Holland, to ascertain whether there was not material there which would throw light on the early history of the church in New York. This request was in perfect harmony with his main enterprise, and he cheerfully assented. His letter making application to the ecclesiastical authorities in Holland in 1841, for permission to search their archives, was found by the writer, in his recent researches, as well as several letters of Rev. Dr. Thomas De Witt, of about the same period, bearing on these subjects.

Mr. Brodhead's application begins as follows: "The undersigned, commissioned by the Governor of the State of New York, as agent, for the purpose of procuring in Holland, England and France, documents illustrating the early history of the state, begs leave to submit a few observations to your Rev. Body." He then briefly refers to the early planting of the Dutch Church in New York, and the great importance of the material in their archives for the elucidation of the social and religious history of the state. . . . He adds:

"The Revolutionary War . . . was no doubt the cause why so many of our previous records and memorials, which were deposited with the different churches and ministers, are not now to be found. Great exertions have been made and are now making to recover whatever is possible of these papers. . . . Unless the requisite material can be procured, it is obvious that we can never hope to have a full and perfect history of our Church written, which is now an object of such great interest. . . . The documents and papers in the Archives of the Classis (of Amsterdam) relating to the churches in New Netherland . . . are of the highest importance to the historian of New York. . . . They would furnish a rich treasury from whence to draw material for the contemplated history, . . . and would perpetuate the remembrance of your times, and of the gratitude due to our ancestors of the Fatherland. . . .

Submitting most respectfully these observations to the Rev. Classis,

The undersigned has the honor to be, Rev. Gentlemen,

Your obedient servant,

J. ROMEYN BRODHEAD.

AMSTERDAM, 6th of September, 1841.

His request was cheerfully granted. Mr. Brodhead, however, could not make these special searches himself, but he employed Mr. Prins, the Stated Clerk of the Classis of Amsterdam, and a Mr. Vander Broek, an elder of the Church of Amsterdam, who had also once acted as United States Consul in that city, to make these searches for him. They did not, however, make their investigations exhaustive.

1. They examined, first, as the documents then obtained show, the nine volumes of the Correspondence, in which were recorded the letters of the Classis of Amsterdam to their colonial churches in all quarters of the world. Transcripts were made from this Correspondence of material relating to America, so far as these foreigners could identify it, amounting to about nine hundred pages. These particular extracts or transcripts are now to be found in one large, morocco-bound volume, deposited in the Archives of the General Synod, in the Sage Library, at New Brunswick, N. J.

2. In the second place, the parties employed by Mr. Brodhead to make these searches, sought out the letters written in America during the 17th and 18th centuries, and which had been sent to the Classis of Amsterdam. While that Classis recorded their own letters sent to churches in foreign lands, the letters from the foreign churches to the Classis were kept on file. At the

time of Mr. Brodhead's visit, 1841, these filed letters were stored away in bundles. Out of hundreds of such bundles, only seven were then identified as relating to America. Five of them were from the Dutch churches of New York and New Jersey, and two of them from the German churches of Pennsylvania. These seven bundles were placed in Mr. Brodhead's hands as a loan to the General Synod of the Reformed Dutch Church in America, for the term of four years. It was supposed at the time that these embraced all the letters which had been written in America and sent to the Classis. At the end of four years they were to be safely returned.

But when that time was about to expire, 1846, upon the earnest and repeated requests of the Rev. Dr. Thomas De Witt, of New York, who also in that year visited Holland, the ownership of these original letters was transferred absolutely to the General Synod of the Reformed Dutch Church in America. The Classis had, indeed, no right to make such transfer, as state and church in Holland were united, and these documents were part of the archives of the country. The Classis was subsequently, as the writer was informed, required to explain their conduct before the civil authorities. Some of these original documents have, during the time of their possession in this country, been loaned out to individuals or societies for temporary use, and at present seem to be lost, although translations of them generally remain in newspapers, periodicals or historical volumes. It would be a very honorable act in the Synod of the Reformed Church, after making sure that they had copies or translations of all these documents, to return the originals to the archives in Amsterdam, from which, indeed, they should never have been taken.

#### USE MADE OF THIS MATERIAL.

1. Mr. Brodhead availed himself of this valuable material in the two volumes of his history of New York, although, unfortunately, he was only able to carry this work down to 1691.

2. Dr. De Witt was requested by the General Synod to write a history of the Dutch Reformed Church therefrom, but while still engaged only in preparations therefor, he experienced one or more slight paralytic strokes, which temporarily disabled him

and ultimately prevented him from carrying out his design. He had translated a number of letters, however, some of which were printed in the *Documentary History of New York* and others in the *Christian Intelligencer*, the religious organ of the Reformed Dutch Church. A number of fugitive articles of his, on historical topics, partly compiled from this material, remain, chiefly in the periodicals or magazines, or some of the historical discourses of that day. Among these is found an approximately complete list of the Dutch ministers of the country and their places of settlement, down to the year 1800.

3. The New York Historical Society also evidently had the privilege of using more or less of this material, and several of these documents, or articles founded on them, are found in the volumes of their proceedings.

4. And then also the Hon. Henry C. Murphy appropriated from this material in his unique volume styled *The Anthology of New Netherland*, a limited edition of which was printed by the Bradford Club in 1865. In this work occurs an excellent account of Domine Henricus Selyns, who was one of the first poets, in Dutch of course, of New York. It was this Mr. Murphy who brought before the American public in 1858 the elaborate letter of Rev. Jonas Michaelius, the first Dutch minister, written in 1628, whose name has been entirely forgotten.

5. And finally, Rev. Henry Harbaugh seems to have had access at least to that part of this material which related to the German ministers of Pennsylvania in the preparation of his interesting volumes, *The Fathers of the Reformed Church in Europe and America*, which were issued in 1857, as well as in his *Life of Rev. Michael Schlutter*. During all this time, and indeed down to 1870, a period of twenty-eight years, these documents were in the possession of Rev. Dr. Thomas DeWitt and the Hon. J. Romeyn Brodhead.

In the meantime others had been at work on the history of the Dutch Church, although without the direct use of these documents. In 1856, Rev. Dr. David D. Demarest issued the first edition of his work entitled, "*The History and Characteristics of the Reformed Protestant Dutch Church*," not going, however, very much into details. In 1859, Rev. E. T. Corwin

issued the first edition of "*The Manual of the Reformed Protestant Dutch Church.*" In the same year also the minutes of the early Ecclesiastical Bodies, so far as then possessed, were published, with some of the early correspondence, so far as it was recorded in these minutes. All these publications were found interesting, and stimulated the desire to write the histories of local churches; and such histories began to multiply.

Considerable desire, therefore, began now to be expressed that all the documents secured by Mr. Brodhead, and which now began popularly to be called "*The Amsterdam Correspondence,*" should be made accessible to all historical inquirers. Accordingly in 1866 and 1869 resolutions were introduced into the General Synod to secure these ends. In 1870, therefore, this material passed into the hands of Rev. Dr. David D. Demarest, the stated clerk of the General Synod, and the thanks of the Synod were given to Dr. De Witt and Mr. Brodhead for their long care of this material.

In 1875, with the building of the Sage Library, in New Brunswick, N. J., a fire-proof room was constructed for all official records or documents of the Dutch Church. These documents from Holland were now deposited therein. The committee on the selection of books for this library, consisting of the faculty and a few others, thought well to undertake, in connection with their library duties, to have these documents translated. It then appeared that the material secured by Mr. Brodhead, when translated, amounted to about two thousand pages. This was largely utilized by the writer in his article on "*The Church in the Colonial Period,*" in the volume known as "*The Centennial Discourses,*" 1876, and in the third edition of his "*Manual of the Reformed Church,*" 1879.

But while engaged in the preparation of the works alluded to, the writer made, for his own benefit, a calendar, in chronological order, of all the historical documents of an ecclesiastical kind obtained by Mr. Brodhead, or previously in possession of the General Synod, as well as of other documents incidentally alluded to in those already possessed. This calendar was ultimately enlarged, so as to include many other original documents of other religious bodies. But as he proceeded in this work, it

became increasingly evident that probably not one-half of the Holland documents which were certainly once in existence, were now in our possession. Visits to Holland of parties interested, and a cursory examination of the material, which had been meanwhile re-arranged and was in a better shape than in Mr. Brodhead's day, confirmed the belief that there was much more material to be possessed.

The consideration of these facts by a few friends of kindred tastes, led ultimately to the calling of a meeting of some gentlemen in New York, on the 1st day of June, 1896, to talk over the matter. The design of the meeting was stated to be to consider the practicability of securing the additional ecclesiastical documents existing in Holland relating to America, and of combining them with the former lot with a view to publication. Previously there had been no organized efforts to secure these results. After full discussion, resolutions were adopted concerning the importance of collecting all available material relating to the early ecclesiastical history of New York and New Jersey, and of translating and publishing the same. To perform this work satisfactorily, it was deemed necessary to send an agent familiar with the subject to Holland to secure the material, avoiding the duplication of that already on hand, and that a committee be appointed to carry out the purpose. It was estimated that five thousand dollars would be needed to secure such an agent to make the necessary searches and to procure the transcriptions, and that from one to two years would be required for the work.

Arrangements were accordingly made, and the writer was sent on this mission. He carried with him his calendar of material on hand, with its indications of the additional material known to have been once in existence. The General Synod of the Church also gave him the proper credentials. He soon secured a meeting with the Classis of Amsterdam, which received him most courteously. Upon the strength of his credentials, unrestricted access was given him to the archives of this renowned Classis, and the same privileges were afterward accorded him to the archives of the Synod of North Holland, and to those of the General Synod which are at the Hague. He

began at once a systematic and exhaustive examination of all the material existing in all these archives.

The records have been kept most systematically, and with trifling exceptions, are complete for more than three centuries and a quarter. Generally every paragraph has a marginal note indicating its purport. This facilitated the examination wonderfully. The chirography of these records before 1700 is peculiar. It is what is called the Gothic script, being unlike the German, and unlike the Latin or our own. The educated men of Holland of the present day cannot read this Gothic script, unless they have given some special attention to it. There was a gradual change to the modern form. But, strange to say, proper names were not only generally Latinized, but were also written in the Latin character. To overcome the difficulty involved in reading this old chirography, the writer at first took up the volumes from last to first, for cursory examination. The phraseology of ecclesiastical records is somewhat limited, and he thus familiarized himself with the older script.

He soon discovered that the minutes proper of the several ecclesiastical bodies had scarcely been examined at all before, and that hardly half of the correspondence, especially of letters sent from America, had been secured in 1841, by those employed by Mr. Brodhead.

#### THE MINUTES OF THE CLASSIS OF AMSTERDAM.

The records of this Classis are now in two divisions, the Old Archives and the New Archives. These are kept, respectively, on different floors in the Consistorial Building, which is erected in one of the angles of the *Nieuwe Kerk* in Amsterdam. Those of the Old Archives run from 1582-1816, covering a period of two hundred and thirty-four years, and are comprised in nineteen large folio volumes, closely written. The first two of these volumes antedated the settlement of New York, and were, therefore, not examined. The other seventeen volumes were carefully scrutinized and extracts were secured therefrom of everything, it is believed, relating to America, amounting to three hundred and eighty-two pages. These transcripts he had bound in two volumes, with appropriate titles and dates. It was very inter-

esting to see, one after another, almost all our old Dutch domines, from Everardus Bogardus down to John H. Livingston, appear, as it were, on the floor of Classis and go through their preliminary and final examinations, and to read of their trial sermons, and of their ordinations and installations in Holland over their distant churches in America, and of their departure to that far-off country. One of these domines was captured by the Spaniards, and after being carried about, with his wife, on their piratical craft for a whole year, experiencing various vicissitudes, he found himself again set down in Holland, without having been near the field of his destination. A second attempt was more successful, but when he arrived, he found another installed in his place. This wanderer did not, afterward, prove to be a man of the sweetest temper, but his severe trials would be some apology for this. There are, of course, in these Minutes many other items of great variety, bearing on American history. Civil and social affairs are often alluded to. All such were of course secured. Copyists were kept constantly at work making all desirable transcriptions, while the examination of the successive volumes and of other documents was being prosecuted.

#### THE MINUTES OF THE DEPUTIES ON FOREIGN AFFAIRS.

The next set of volumes claiming attention was the Minutes of the Deputies on Foreign Affairs. These Deputies were a sort of Executive Committee to attend to the business of all the colonial churches. These churches were located not only in New Netherland, but in the West Indies, Guiana, Brazil, Guinea, the Cape of Good Hope, Hindustan, Ceylon, Borneo, Java, Formosa, Japan, and other islands of the Pacific. Besides there was the business connected with Dutch churches in several cities in the Russian and Turkish Empires, and in other parts of Europe. There are six large volumes of the Minutes of these Deputies, running from 1636 to 1800, a period of one hundred and sixty-four years. These were also written in an exceedingly close hand, one of their pages generally making three or four in transcription. It was a matter of constant amazement to notice the wonderful amount of labor performed by these Deputies, who were generally also pastors of churches.



They held meetings almost every week, and reported monthly or oftener to the Classis the reception of letters from any of the colonies. They then wrote replies under either general or specific instructions from the Classis. These six compact volumes were also carefully examined, and while the material relating to America was probably hardly a twentieth part of the whole, yet the extracts secured from this source amounted to three hundred pages. These were bound in one volume, and properly labelled and dated.

#### THE CORRESPONDENCE.

##### 1. *The Letters from Holland to America.*

The next duty in this enterprise was to examine the nine volumes in which were recorded the letters sent by the Deputies to the different colonial fields. It was these particular volumes which had been examined by the searchers employed by Mr. Brodhead in 1841. The nine hundred pages of extracts then secured from this source have been already alluded to. The light pencil lines made at that time along the margins of the pages to direct the copyists were yet plainly visible. But the parties employed being Hollanders, and therefore not at all acquainted with American localities and names, missed some of the letters in these volumes, although they did well in their task. Those then missed have now been secured. Indeed, the names of places were often spelled in a way which made their identification by strangers almost impossible. They could sometimes only be identified by the general contents of the letter, when the name would become recognizable. Sometimes these names were translated into Dutch or Latin. Indian names of places presented sometimes a fearful conglomeration of consonants, as was often the case with Acquackononck, Schenectady, Schoharie, etc. Other names seem then to have existed in an abbreviated form, as Permis for Paramus. But probably not more than fifty or seventy-five pages were added to our material from these nine volumes, in addition to the nine hundred pages formerly secured by Mr. Brodhead.

*2. The Letters from America to Holland.*

We now proceed to speak of the letters sent from the colonies to Holland. When Mr. Brodhead visited Holland in 1841, and indeed down to 1880, these filed letters, as already said, were classified in bundles, and seven such bundles were then found relating to America, and brought over. But in 1880 the Classis had all the filed material re-classified. It was then also distributed in twenty-five extensive portfolios, which were labelled according to the countries whose letters they respectively contained. But this re-classification brought to light more than three hundred additional letters or documents, often quite lengthy, sometimes with appended papers or enclosures, written from New York and New Jersey. These newly-found papers were all dated between 1700 and 1800. A still larger lot came to light written from Pennsylvania, frequently written in German and Latin, but more commonly in Dutch. Of these we cannot say more at present, except that copies have been recently secured by interested parties from that State. Those relating to the Dutch churches were eagerly scanned. About ninety per cent. of them were found to be new material, that is, not possessed by us before. All of them are important—some of them very important. Among them were found the missing Minutes of several sessions of the Coetus of New York, of dates between 1755 and 1770. These related to the struggles of the Dutch Church of that period for independence, being some of the most important Minutes of that body. The originals in this country had disappeared, but these were duplicates sent to the mother Church. In 1841 Mr. Brodhead brought over a very important document, dated 1700, being the defence of Domine Dellius of Albany in reference to his part in several large land grants on the Mohawk given to him and others by Governor Fletcher. This document consisted of four very large pages, very closely written, which when translated and copied made twenty-five pages of legal cap. But it was felt by those who had examined it that it did not seem to be complete. It was my good fortune to find eight more of the same large pages, making the document complete. The paper is a full review of those extensive transactions, which are also very important

from a civil and legal point of view. Other important documents throwing new light on circumstances whose consequences yet affect whole communities were found among this lot of documents, besides a multitude of letters from all sections of the Church, and from the different parties during the division of the Church. Transcribers were early set to work on this material, whose labors made a thousand pages of transcription. This material is bound in four volumes, with proper titles and dates.

#### THE MINUTES OF THE SYNOD OF NORTH HOLLAND.

There finally remained the pleasant task of examining the Minutes of the Synod of North Holland. There are several manuscript sets of these Minutes in existence to be found in the different archives of the country. Written copies of the Minutes of the annual sessions of this Synod were sent yearly to all the other Provincial Synods, as well as to each of the Dutch colonies. The expense of transcribing these Minutes for the colonies was sometimes, at least, borne by the commercial companies, as allusions to such facts are occasionally found. Such copies were annually sent to America for about one hundred and seventy years, the one copy being circulated around among the ministers and churches for their information. Less than a dozen of these now remain in the archives of the American Synod. The earliest Minutes of all the Provincial Synods of Holland, extending from 1572 to 1620, have just been printed in eight fine volumes, and a set of these was purchased for the Collegiate Church of New York. Another set is to be found in the Sage Library at New Brunswick, N. J. They are full of interesting material, covering as they do the formative period of the Church of Holland. Frequent paragraphs relating to the ecclesiastical affairs of France and England of that early period still further enhance their value. But these eight printed volumes of those early Synods antedate the settlement of New York. But the unprinted Minutes of the Synod of North Holland from 1620 to 1810, a period of one hundred and ninety years, are especially important to us. The volumes covering this period were carefully examined, and items of interest to

Americans transcribed, amounting to eleven hundred pages. The transcriptions are bound in five volumes, with proper titles and dates.

#### THE GERMAN CHURCHES IN PENNSYLVANIA.

In going over these records, many other items of interest were frequently observed. Some of these related to the German churches in Pennsylvania. References to all such items were kept, and copies gladly given to investigators from that field, who returned many valuable favors to the writer, calling his attention to items of interest in his field which were brought to light in their special investigations. He is also specially indebted to Dr. Good and Prof. Hinke for photographic reproductions of the sixty-four Latin pages of the Post Acta of the Synod of Dort relating to the Rules of Church Government, as no Latin copies were to be found in America.

#### DUTCH CHURCHES IN OTHER LANDS.

The writer was also requested to procure transcripts of documents relating to the Dutch churches in Brazil and the West India Islands. A few transcripts were secured of items of interest to us, especially concerning ministers in those places who subsequently settled in New York. There was a Coetus or an Ecclesiastical Assembly of Dutch churches in the West Indies from about 1650 onward. And long before 1654, when the Dutch were driven out of Brazil, there were two Classes in Brazil, and even a Synod was there organized. But this Synod was soon disbanded to get rid of the civil functionaries who claimed the right to attend it. Here is an unwritten chapter of Presbyterianism in Brazil and the West Indies. Some general extracts of this material were secured, only to verify the facts just alluded to. The amount of material was too large to secure transcripts in full. Yet this ought to be done, in order that the history of those early efforts may be preserved. There were also Dutch churches at Stockholm in Sweden; at Archangel and Moscow in Russia; at Constantinople, Aleppo and Smyrna in the Turkish Empire. All of these had their regular Consistories, kept up a regular correspondence with the Classis of Amster-

dam, reported their condition annually, and obtained their ministers from Holland.

#### PRESBYTERIAN CHURCHES IN HOLLAND.

He also observed many items in these records relating to the English and Scotch Presbyterians, who had, first and last, between thirty and forty English-speaking churches in Holland and a Presbyterian Synod. Six hundred years ago (1285) the Dutch were allowed special fishing privileges on the eastern coast of England. In return the Dutch conferred special privileges on those of King Edward's subjects (Edward III) who chose to repair to Holland. This was in the days of Chaucer, and Englishmen from that time began to settle in Holland. The growth of trade also of the Low Countries led many merchants to go there during the 14th and 15th centuries. This was the period when the Flemings became noted for their riches. A little later Antwerp boasted of five hundred vessels daily entering her ports. During these times many Englishmen and Scotchmen settled in the Netherlands. Even an opulent company was formed in Britain to induce British subjects to settle in Holland. The company was composed of English, Scotch and Irish; and their adherents, when they went to Holland, always carried a chaplain with them. Many of these British subjects, when the time of their contracts expired, remained in Holland.

But there were still other causes of British settlements in Holland. Queen Elizabeth sent six thousand soldiers, under the Earl of Leicester, to aid the Dutch against the Spaniards, and loaned them large sums of money. The towns of Flushing and Brielle were given her as security, and were held by the English for thirty-one years (1585-1616). The well-known Scottish Brigade served in many campaigns under the Prince of Orange. Among these soldiers were many Presbyterian chaplains. In the course of time these British merchants and soldiers sought permission of the Dutch Government to form churches and have regular services in English. Their doctrine and church polity were the same. The Dutch were greatly indebted to them. Therefore, not only the States-General, but

also many of the separate towns, resolved to support English and Scotch Presbyterian churches equally with their own, and assigned to their use some of the Catholic churches.

Then, again, the dissenters in England labored under many disadvantages as to the collegiate education. Oxford and Cambridge were not open to them except on very humiliating terms. While in Holland I secured printed copies of the General Catalogue of their great universities, Leyden, Utrecht and Groningen. On almost every page one may notice *Anglus, Scotus*. Thousands of dissenting Englishmen, as well as very many Scotchmen, went to those Dutch universities.

From these facts, and remembering also that the Scottish Brigade was kept recruited from Great Britain until our own Revolution, we see the material for many English speaking Presbyterian churches in Holland. References to these Presbyterian churches and ministers were constantly met with in the records examined. It was impossible for me to secure the extracts, but I kept references to these items so far as they came under my observation. The special Minutes of some of these churches, for example those of Amsterdam, Rotterdam and Flushing, are intact for about three centuries, and no doubt this is true of others. Their numbers and importance may appear from the fact that in 1628, Charles I, while in Holland, sent a communication to the "*Synod of English and Scottish Clergy in the Netherlands.*" There were evidently ecclesiastical influences behind him which induced him to do this, for he requested them not to make any new forms of liturgy; not to ordain, but seek ministers in Britain; not to introduce any novelties in the ceremonies; not to meddle with doctrinal points; not to allow any illegal intrusion into the ministry; to repress immorality, and to try to prevent publications derogatory of the Church of England, and in case of difficulties to seek advice of the English Ambassador in Holland.

The Synod's reply to Charles is very long and very decided. We can only indicate the points: They refer to their natural attachment to Charles, but they are now actually living under another sovereignty, that of the States-General. They had never thought of publishing a new Liturgy, and it was not

their purpose to attack or condemn any Liturgy. But they are under obligations to use the Liturgy of Holland; yet they add to it, from time to time, from others, including that of the Church of England, so much as seems suitable in Holland. The English Liturgy was actually in use in all the English churches so long as the Earl of Leicester commanded the English troops here, and was used altogether at Brielle and Flushing so long as those places were dependent on the crown of England (1585-1616). But it was Elizabeth's desire that her subjects, while in Holland, should conform to the Netherlands churches to avoid all offence. They trusted it was his Majesty's intention to follow a similar course. To introduce a formulary never authorized in Holland, or to allow each to use a Liturgy as he pleased, would only introduce confusion.

In regard to ordinations they say: This is an essential part of our office for the welfare of the house of God over which we are set. It is necessary that the sacraments may be administered and that the gospel may be preached, and we cannot resign this duty without neglecting the office given us of Christ. Your Majesty will not, on reflection, forbid us to exercise the power conferred on us by Christ, if no just cause exists in our conduct to deserve it. To remain a Synod without the power to ordain would be a body the like of which never existed. And are the churches of England and Scotland to assume authority to ordain ministers of other countries where the churches are dependent on another State? Our lawful and ordinary proceedings have been in conformity with all other Reformed churches. We have been unjustly stigmatized.

We are thankful for your Majesty's devout care that the truth should be preserved, but we are astonished that you should have formed so unfavorable an opinion of us. None of us are polluted with Popery or Arminianism. We hope ever to stand firm to the truth recognized by the English and Dutch churches. James never intended us to have less power than the French churches here. We know not why certain ones should have sought to induce you to believe the contrary. We shall do our utmost to acquit ourselves to the satisfaction of the States, of all the churches, and of your Majesty, in reference to everything recommended by you.

The English army was finally withdrawn, but the Scottish Brigade continued in the pay of the Netherlands. After a service of more than two hundred years, being continually recruited from Great Britain, when George III. ordered it to go to America to fight the colonists, it refused, and its soldiers accepted of Dutch naturalization. It will be remembered also that Holland was the first nation to recognize American independence. The most important of the records of these Scotchmen were then deposited in the Consistory Chamber of the Scottish church at Rotterdam, where they still remain. Scotch officers formed alliances with many of the first families of Holland, and some of their descendants continue to hold important offices in Holland to this day. Monumental inscriptions of some of these exist in the churches. The last occasion on which the Presbyterian churches in the Netherlands appeared as a distinct Synod was in 1714, when George I. passed through the Netherlands on his way to England to assume the throne. Upon his arrival at the Hague, they presented him an address of congratulation. Although they were now citizens of Holland, they expressed their pleasure that he had come to the throne of England.

Rev. William Steven, about 1833, published a history of the Scotch church at Rotterdam, with notes about the other British churches in the Netherlands. These notes include Episcopal churches, of which there was a number. The work is quite full in reference to the Church of Rotterdam, but very brief in reference to the others. Mr. Steven does not seem to have consulted the records at Amsterdam or the Hague. There must be a great abundance of material in existence about these Presbyterian churches in Holland, as well as about the Brownists, the Independents, the Quakers, and Episcopalians. Even the printed works referred to by Steven would bring much material to light. The Dutch Church of New York in 1763 called the Scotch minister at Flushing, Rev. Archibald Laidlie, as the first English-speaking minister for its congregation. It is lamentable to say that only three of these Presbyterian churches now remain, namely, those of Amsterdam, Rotterdam and Middleburg; with all of whose pastors I have the honor of acquaintance.



## DUTCH CHURCHES IN ENGLAND.

He also noticed a number of references to Dutch churches in England. There were probably twenty or thirty such churches, beginning with the famous church of Austin Friars in London, dating back to 1550, and whose history has recently been published, as well as all the documents in possession of that church. These latter make four very thick quarto volumes, and the pastor, Rev. Mr. Van Scheltema, informed me that the expense of publication was eight thousand pounds. There was also a Dutch Chapel Royal at St. James, London, founded by William III. when he came to the throne of England in 1689, in which services were continued until 1809, when a fire destroyed it, and it was thought unnecessary to rebuild it. One of our American Domines, Peter Nucella, was called from Kingston, N. Y., to officiate therein in 1700. There were other Dutch churches in all the easterly counties of England. And as there was an English Presbyterian Synod in Holland, so there was a Dutch Synod in England. Letters were constantly exchanged with the church officials of Holland.

Many references were also observed to the exiled French Protestants, whose banished ministers were distributed over Holland, and salaries were assigned them by the Dutch authorities. There were also sufficient in number to have a French Synod of their own, but like the English Presbyterians, they were gradually absorbed in the Dutch population, although several strong churches yet remain, as for example, the French church in Amsterdam. In attending church there one Sunday, I was interested in observing in their liturgy the Westminster Confession in French.

There were also not a few items relating to Japan, Formosa, and a few to China, even at an early period. There were large accessions to the church in Formosa about 1640-50, two thousand having been received. A few letters as specimens, perhaps not the best ones, were secured. In 1649 the missionaries wrote for a lot of books for the Formosans. The list is interesting :

- 3000 Prayer books.
- 2000 Catechisms.

- 1000 Histories of Joseph.
- 100 Prayers of Haverman.
- 100 Catechisms of Bouma.
- 50 Histories of the Bible.
- 1000 Psalm books.
- 1000 Gospels.
- 500 Spigel Dienicht.
- 50 practical and pious books.

It is sad to add that a few years later this mission was almost entirely destroyed by Chinese pirates.

References were kept to most of the items relating to Formosa. The material relating to the present Dutch East Indies was so very voluminous that it was impracticable even to keep references to it. Material relating to the Cape of Good Hope was also passed by altogether.

#### WORTH OF THIS MATERIAL.

The transcription of the documents relating to our Middle States constitutes the fundamental facts of their ecclesiastical history. About three-fourths of the documents secured relate to New York and one-fourth to New Jersey, but they cannot well be separated and they ought not to be. Dr. Good obtained the material relating to Pennsylvania. They represent also much of the social history of colonial times, while there are not a few allusions to civil matters which cannot fail to be of interest in the general history of these states. New York's ecclesiastical history is peculiar on account of the constant efforts to force an English ecclesiastical establishment upon the Dutch, and the constant foiling of the same by the Dutch. These documents will throw not a little light upon these struggles. Indeed the social and civil histories were so closely blended in colonial times in America as well as in Europe, that they cannot be kept separate. This fact appears, as before indicated, in *The Documentary History of New York*, in the *Colonial Documents of the same state*, in the volumes styled *The Archives of New Jersey*, and in other similar publications.

The general tone of the documents now obtained will also

give us a true and living picture, so far as they go, of the religious life of Holland during the seventeenth and eighteenth centuries. A general spirit of fraternity with all the neighboring nations, England, France, Switzerland, Germany, and even Poland, constantly shows itself, especially by the so-called "Love-gifts," which were yearly sent to needy churches in all these lands. For a century or more there were standing articles in their Minutes styled "Oppressed Churches" and "Sufferers on the Gallies," and to such as these love-gifts in money were yearly sent. A peculiarly remarkable spirit of benevolence was exhibited in 1643-48, when no less than ten thousand dollars were sent by the Classis of Amsterdam to sufferers in Ireland, because of the desolating wars which had recently occurred in that land. The matter was managed by the Classis of Amsterdam through correspondence with the Synod of London. The letters are in Latin. It will be noticed that this was just during the sessions of the Westminster Assembly.

#### CONDENSATION OF THIS MATERIAL.

While it is generally desirable to publish all important documents in full, yet it is, perhaps, equally desirable to limit the mass of material when this can be done without injury to historic truth. Some of the material relates to trials and church difficulties, which, it would seem, might sometimes very properly be abridged. Yet, in reference to this, legal and judicial minds might think otherwise. Some of these facts are so interwoven with the history of the times, and have been so far-reaching in their consequences, that a considerable degree of fulness would have to be maintained to give a clear insight into the causes of important subsequent events. There is more or less of repetition in different letters and ecclesiastical acts which might permit some condensation.

#### INCORPORATION OF OTHER MATERIAL.

It might be wise in such a collection of material, embracing so large a proportion of the ecclesiastical documents of colonial times, to incorporate other important papers from other religious bodies, and even from local churches, including sometimes

church calls and charters, to show the spirit of the times; also civil acts having a bearing on the Church, as well as certain judicial decisions; or at least to give the reference to such documents in passing. This would make the work unique and complete as "Original Documents Relating to the Church of Colonial Times in the Middle States." If all our colonial ecclesiastical documents could be printed together with proper annotations, it would constitute the authoritative material for the entire church history of this section of our land during the seventeenth and eighteenth centuries.

THE  
Cumberland Presbyterian Church:

ITS ORIGIN, DISTINCTIVE FEATURES, AND THE  
GROUNDS FOR PRESERVING ITS DENOMI-  
NATIONAL INTEGRITY.

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By President WILLIAM HENRY BLACK, D. D.,  
*Missouri Valley College, Marshall, Mo., 1901.*

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“ If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them : lest haply ye be found even to be fighting against God.”

THESE words of Gamaliel, if not an inspired word of God, at least are an inspiration of great common sense, and are recorded in the Word of God. They have always been conceded to be the expression of a rational, practical principle. We may adopt them as a common-sense motto at the beginning of our discussion of the subject which has been assigned for this occasion. In presenting a brief resumé of Cumberland Presbyterian history, it will be an important statement at the very beginning, if I say that the Cumberland Presbyterian Church is not an expression of rebellion, nor of schism, but is simply the result of an expulsion. In order to understand the grounds of this expulsion, it will be necessary to consider two things: in the first place, the nature of the civilization in Kentucky and Tennessee at the time of the origin of the Cumberland Presbyterian Church, and secondly, to consider the racial characteristics of the membership and ministry of the Presbyterian Church in that country at that time.

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And first, with reference to the character of the civilization, that depended largely, of course, upon the nature of the country, its degree of advancement, and the conditions of life prevailing in what was known as the "Cumberland country." I cannot better express it than by quoting from "The Life of Robert Donnell," by Dr. T. C. Anderson, who writes as follows:

"The hardy pioneers of the Cumberland country, until 1799, were without a wagon road by which to pass from Knoxville in East Tennessee to Nashville, which was then a village on the Cumberland River. There was a solitary 'Indian trail' or path through the dense forest and the interminable cane-brake, barely wide enough to admit a single pack-horse. Along this path, salt, iron, and whatever the colony derived from the Atlantic States had to be transported on pack-horses. Of course the supply of the most essential articles was meagre, and the price enormous. Salt was distressingly scarce at *ten dollars* per bushel, and iron was worth *twenty-five cents* per pound! Every article made of iron was proportionally dear. Nails, though deemed indispensable in our day, were not to be had at any price. Planks, boards, and shingles were fastened with wooden pegs.

"Whatever a virgin soil and a teeming forest produced, they had in abundance; but all things else were rare, and those essential to personal security were chiefly sought after. Powder and lead were in greater demand than books and stationery. The wants of the physical superseded those of the intellectual and moral man. Ever exposed to the depredations of a savage foe, they were deprived of the ordinary facilities for mental and moral culture. 'School-houses on the border settlements were unknown: teacher and pupils would alike have become the victims of Indian cruelty.' Many a youth grew up to manhood without seeing a church or hearing a sermon.

"Long familiar with savage warfare, and often instigated by the most revolting atrocities to unrelenting revenge, the heart of the pioneer had grown callous. He was an intrepid soldier, a faithful friend, a jovial companion, but a relentless enemy. Having taken vengeance into his own hands, he executed it with a promptness and a severity that rendered his name a terror to his savage foe. However indispensable to the public safety may be the cultivation of heroic daring and the stern infliction of merited chastisement, yet it must be admitted that the mode of life to which the pioneer was subjected tended to harden his heart and blunt his moral sensibilities.

"In addition to the demoralizing tendency of his mode of life, infidelity was abroad in the land, sapping the very foundation of all morality and religion. In the fort and in the camp, the youth were exposed to its baneful influence. Many of the leading men of the colony had participated in the Revolutionary War, and had, by contact with the French troops, imbibed their skeptical principles. These licentious sentiments were presented with an ability, and propagated with a zeal, worthy of a better cause. In the ab-

sence of the ministry of the gospel, and the ordinary facilities for the acquisition of biblical and theological knowledge, it argues no unusual perverseness to admit that many of the youth were caught with the enticing bait, and boasted themselves 'free-thinkers.' Deprived of the services of the sanctuary, and compelled to employ the Sabbath as other days, it is not strange that many professors of religion had become formal in their devotions and lax in their morals." \*

On the second point, it will be sufficient to remind you that the early stock of ministers and members of the Presbyterian Church in the Cumberland country was made up almost exclusively of Scotch-Irish. I quote from Dr. Anderson again as follows:

"It is remarkable that nearly all of the ministers and most of the members of the early Presbyterian churches in Virginia and North Carolina were of the Scotch-Irish race. And from these churches proceeded the ministers that planted and the members that constituted the primitive churches in Kentucky, Tennessee, and the South-western States. The honored agents in originating and promoting the great revival of 1800, the founders of the Cumberland Presbyterian Church, and nine-tenths of its early members, were Scotch-Irish. McGready, the two McGees, McAdo, Hodge, Anderson, Ewing, King, McLean, Calhoun, Donnell, Harris, Chapman, McLin, and the Barnetts, were all Scotch-Irish, and all emigrants from the churches in Western Virginia and North Carolina.

"Of the same race and from the same churches proceeded almost all of the first generation of Cumberland Presbyterian preachers, who entered the ministry after the organization of the Church. McSpadden, Bumpus, Morrow, the Guthries, Sloan, Lowry, Hunter, Knight, Berry, Beard, Baker, Ralston, the Donnells, Reed, Burney, Aston, Bird, Bone, Hill, Bryan, Downy, the Tates, Douglass, the Russells, the Smiths, the Lansdens, the McDowells, Feemster, Cowan, McCord, Morgan, Wier, Wilson, Davis, and many more of the first and a large majority of the present generation of Cumberland Presbyterian ministers have descended from the Scotch-Irish race.

"It is very remarkable that so large a majority of the ministers and members of any Church in this country, filled up, as it is, with a mingled population from all climes, should be able to trace their ancestry up to a province in the north of Ireland. But it is almost incredible that the Cumberland Presbyterian Church, which was organized, not upon the sea-coast, nor by a colony direct from Ireland, but in the heart of the wilderness, almost a thousand miles inland, should, nevertheless, be composed almost entirely of one race; yet, strange as it may appear, it is nevertheless true." †

\* Anderson, p. 88.

† Anderson, p. 14.

Now, with the primitive conditions existing in the country as they were, the sparsely settled communities, the lack of training, the hardy pioneer life that was necessary, and the Scotch-Irish stock that had to do with the problems then on hand—bearing all these things in mind, we may begin the narrative concerning

#### I. THE GROUNDS OF THE EXPULSION.

And first, it is necessary to remember that at that time there was prevailing in that country a great revival of religion, known commonly as "the revival of 1800," though it lasted through several years. That revival had been started in that western territory by the Rev. James McGready, who was of good Scotch stock, born in North Carolina, educated under John McMillan, in Western Pennsylvania, soundly converted after having entered the ministry, was a spiritual, earnest, and powerful man of God, and who is *the* man to whom Cumberland Presbyterians look as having projected the movement and inspired the institution which gave rise to their denomination. He himself always continued a Presbyterian, though his name is an ever dear one to Cumberland Presbyterians. I shall not go into details concerning the revival, but simply state that it was widespread in its influence, profound in its meaning, and radical in the results which were developed from it. So much so that, in the Presbyterian churches, there was division of sentiment as to its merits, some holding stoutly for the revival, and some holding just as tenaciously the opposite view. The result finally developed was that it became a matter of presbyterial concern and of synodical action in that western country. There was a Revival and an Anti-revival party. The defenders of the revival were those who were afterwards constituted into the Cumberland Presbyterian Church. The Anti-revival party took exception to the revival because of certain phenomena in connection with it which they did not approve, such as bodily exercises, falling, fainting, shouting. The same things had happened during the revival in New Jersey, in 1740, concerning which Jonathan Edwards claimed that "the work was



divine, notwithstanding the presence of these incidents."\* If the same spirit had prevailed in Kentucky during the times of the revival of 1800, there would have been no Cumberland Presbyterian Church. Notwithstanding all that may be said and was said against the revival, it was the instrument of God for stemming the tide of skepticism and infidelity which was sweeping over that country. It began, as Dr. Gillett says in his "History of the Presbyterian Church," when "religion was at the lowest ebb, and spread over a region that to superficial view was proof against its influence. What greater proof is needed that God was in the movement?"†

The second ground for the expulsion was found in the modification of the preaching standard, as found in the Westminster form of government. In that frontier country, where population was sparse, and where educational advantages were almost unknown, and where men knew their guns vastly better than their books, the demands were for simple preaching of the elementary facts and truths of the gospel, rather than theology. In order to meet the demands connected with this peculiar environment, which it was impossible to meet according to the Eastern interpretation of the standards of the Presbyterian Church, the Cumberland Presbytery decided to license men to preach who had not come up to that educational requirement. The result was the increased efficiency of the Church, the meeting of the demands for preaching, and a large number of converts in connection with the meetings on camp-grounds and in widely scattered communities. But this was one of the things that did not please those who were opposed to the revival, and therefore in the Synod it was seized upon as one of the grounds for opposing those who were at work in connection with the great awakening. In that frontier country, what was a wise movement in the adaptation of the preaching to the people became a ground of offence.

A third ground of the expulsion was that in connection with the revival there grew up doctrinal differences from the Westminster Confession of Faith. This, of course, was the most

\* Causes, p. 18.

† Causes. p. 21.

serious of all in the eyes of those who were the opponents of the revival. A great revival of religion is almost certain to produce free and independent thinking. The mind is always quick, the searchings of the Word of God intent, and therefore, the arousing of the mental activities is certain to be followed with some novel expressions of faith. This was exactly what happened, and it happened primarily among the ministers of the Cumberland Presbytery. In connection with their revival meetings, they were coming in contact with the indestructible fact of human agency, and this directed attention to those features of the Westminster Confession of Faith expressed in the third chapter, on the subject of decrees, where the divine sovereignty is so starkly and uncompromisingly announced. They differed from these views and therefore they began to take exception to the book because of what they alleged to be its teaching of fatality. This, of course, was the springing of a doctrinal issue in connection with the revival, and in the end became the most serious phase of the discussion, and finally led to the expulsion of the ministers.

The order in which the grounds of dissent and disapproval developed was, first, a great religious awakening in connection with which there were many extraordinary phenomena, which were not approved, and which led to a disapproval of the revival itself on the part of those who were in the majority in the Synod of Kentucky; secondly, the adaptation of the preaching standard to the requirements of the community in order that the people might be the more readily reached in that frontier country, and the gospel preached to them; and thirdly, the variation from the doctrinal standard, in which many of those who were licensed to preach were allowed their commission after making distinct exception to what they called the doctrine of fatality, as taught in the Westminster standard.

The discussion developed much bitterness and acrimony, and finally led the Synod to appoint a Commission to go before Cumberland Presbytery, explain the demands of the Synod that these doctrinal exceptions should not be allowed, and that the preaching standard should not be modified. The Commission discharged its duty, which was "without precedent and prob-

ably without imitation," as Dr. Davidson says in his history.\* The form which the expulsion took is a unique bit of history. First, the Commission of Synod, which was composed of ten ministers and six elders, met and cited all of the revival party to come before them, wherein they made accusation against Cumberland Presbytery that it had licensed and ordained certain ministers who had not come up to the standard, and secondly, that these men had been licensed and ordained without explicitly adopting the Confession of Faith of the Presbyterian Church. These were the two charges. The Commission wanted to examine the ministers and thus for themselves determine their qualifications and orthodoxy. This the Presbytery refused, alleging that it was the right of the Presbytery to do such things. The Commission then ordered all of the men who had received their authority from Cumberland Presbytery to discontinue their preaching—a most extraordinary and unconstitutional order! The Synod at a later time dissolved the Presbytery, and instructed such of its ministers as were willing to submit to re-examination, etc., to go to another Presbytery of the Synod, that is, to Transylvania Presbytery. This the ministers of Cumberland Presbytery declined to do, because they did not admit that the Synod had the right to take any such action as had been taken. Therefore, they organized themselves into a council, and held themselves together by such methods during four years, in which they sought to reconcile the differences between themselves and the Synod and be re-instated; but after all forms of appeal and remonstrance and solicitation had been exhausted, they finally, four years later, on the fourth of February, 1810, re-organized Cumberland Presbytery as an independent presbytery.

Thus it will be seen that the form of the expulsion was not the result of a process of trial, but simply the act of a Commission making extraordinary demands, with which the Presbytery would not comply, and the Synod, upon the report of that Commission, dissolving that Presbytery; and the organization then of those people into a council, which did not perform

\* McDonnold, p. 79.

presbyterial acts, but simply conferred together as to what should be done in order to secure proper recognition in the Presbyterian Church, finally leading to the organization of an independent Presbytery on the fourth day of February, 1810. Thus Cumberland Presbytery was not organized as an act of rebellion or schism, but simply to meet the demands of an environment for the preaching of the gospel in connection with the revival, which was still going on, and for the further purpose of the giving of authority to certain young men, who were still in waiting, to preach that they might perform their work according to their call, and without a view to projecting a new denomination. This original Presbytery was composed of only three men, which was afterward made four by the ordination of Mr. McLean. This Presbytery was without a single congregation, and without any desire to draw people away from the old Church, but rather with a desire themselves to re-enter the old Church as soon as they could be allowed to do so, in harmony with their practical and doctrinal beliefs. This not being allowed, in due time they became conscious of the fact that they had really projected a new denomination, without knowing it or intending it. Then the Presbytery, which was growing, became large enough to divide into three, and thus constitute a Synod. Later the Synod was large enough to be divided, and so was constituted, in 1829, a General Assembly. Thus the Church grew. The formation of the Synod, in 1813, was really the final act in connection with the formation of the new denomination.

Now, after ninety-one years of history, what are the results of that expulsion which took place in 1805, and led to the formation of an independent Presbytery in 1810? First, there are 180,192 members in the communion of the Cumberland Presbyterian Church; secondly, there are 1,734 ministers and 245 licentiates and 260 candidates; thirdly, there is a publishing house, a handsome modern building in Nashville, Tenn.; there are Boards of Missions, of Publication, of Education, of Ministerial Relief, and of Church Extension, and a Woman's Board of Missions; fourthly, there are schools, and academies, and colleges, and universities, some of them small and unpretentious,

and others strong and effective. one, James Milliken University, having about a million dollars' worth of property, including its endowment and buildings; fifthly, there is the Colored Cumberland Presbyterian Church, with 20,000 members and 500 preachers; and, sixthly, there is that large body of people scattered through the States and in other lands, who are dependent upon this Church for their Christian training of every sort, because there are missions in Japan, in China, and in Mexico; seventhly, there is a new force of Presbyterianism in the world, to attract humanity on still another side of its manifold life, and to lead it by appeals characteristic of this one denomination into the Kingdom of God. It has simply added another strong arm to that great Presbyterian family of churches comprised in the "Alliance of the Reformed Churches throughout the World holding the Presbyterian System."

## II. WHAT ARE THE DISTINCTIVE FEATURES OF THE CUMBERLAND PRESBYTERIAN CHURCH ?

All this history has had its shaping power. The Cumberland Presbyterian Church is not what it was when the three men organized the little independent Presbytery in 1810. It has grown. It has grown in numbers, and it has grown in spirit, and it has grown in its adaptation to its mission. In order, therefore, to appreciate its distinctive features, it will be necessary to remember the following things:

First, the Cumberland Presbyterian Church is *distinctively evangelistic*; it began in a great revival; it inaugurated that great frontier institution known as the camp-meeting; it worked in sparsely settled communities and sought results among people of primitive social condition. The evangelistic spirit and the evangelistic method were especially adapted to the realization of these ends under these conditions. To this the Cumberland Presbyterian Church holds with a finer perception of its mission and a wider adaptation of its methods to this present hour. There is a growing disposition toward the pastorate, but still the evangelistic spirit and the evangelistic method prevail widely, and without these the Church would lose her prestige and power in those communities where she now holds sway.

Secondly, another distinctive feature of the Cumberland Presbyterian Church is the *ethical spirit* of its teachings and practices. It must not be forgotten that the revival of 1800 began as a great reform movement, among a people who were infidels, who were luke-warm and formal so far as they were religious at all, who were given to worldly excesses in various forms. The revival was an effort at correcting these conditions. So manifest was the ethical spirit connected with that movement that the results in the early history of the Church upon skepticism and intemperance cannot be over-estimated. The revival was a distinct protest against formality in religion, worldliness of manner, infidelity of faith, and intemperance of habit; and from the very beginning, the Cumberland Presbyterians were steadfast in their enunciation of such principles and their advocacy of such causes. The Cumberland Presbyterian Church must be allowed the credit of having, through its progenitors and founders, stemmed the tide of French infidelity in Kentucky and Tennessee. It was a pioneer in the Temperance Movement and of vast service.

“In the minutes of Elk Presbytery, in April, 1816, are resolutions pledging all the members to total abstinence, and binding them to enforce this rule to the utmost among their people and wherever else their authority extended.”\* All the three original presbyteries of the denomination, at a time when

“Drinking whiskey was as common as drinking coffee is now, each of these presbyteries declared it to be an offence worthy of discipline to make, sell, give away, or drink intoxicating liquors.”†

In 1836, the General Assembly resolved unanimously

“That this General Assembly do most earnestly recommend that no minister of the gospel or ruling elder or member of the Church shall engage in retailing ardent spirits, or disposing of them in any other way.”

In 1851, the General Assembly resolved

“That it is the sense of this General Assembly that to make, buy, sell, or use as a beverage any spirituous or intoxicating liquors is an immorality; that

\* McDonnold, p. 604.

† McDonnold, p. 605.

it is not only unauthorized but forbidden by the Word of God. We do therefore request the several churches under our care to abstain wholly from their use."

In 1853, the General Assembly declared that if any member of the Church

"Fails to use reasonable efforts to bring about by legal enactments or otherwise an entire prohibition of the liquor traffic, he acts beneath his duty as a professor of religion."

In 1889, the Assembly resolved

"That we as a Church stand squarely and unequivocally in favor of prohibition, and hereby pledge ourselves to aid in every laudable enterprise that in any way looks to the overthrow of the accursed liquor traffic, now licensed and protected by the General Government and most of the States." \*

It should be observed that by prohibition the General Assembly does not mean the Prohibition Party, but simply means the principle of prohibiting the traffic in, and the influence of strong drink by the authority of the state or nation.

A third distinctive feature of the Cumberland Presbyterian Church is *doctrinal*, and is to be found in the principle of *the love of God*. This doctrine of the Divine Fatherhood and this way of looking at Him not as a judicial sovereign, but as a being of ethical passion, has led to all the modifications which have been introduced into the Westminster system of doctrine by the Cumberland Presbyterian Church. The ethical teachings of those early times were bound to develop a more ethical view of the Divine Being and an insistence upon the moral side of the divine character.

"The doctrinal system of the Cumberland Presbyterian Church places in the foreground the doctrine of the infinite goodness of God, making that love which wills the good of all the source of a merciful provision for the salvation of all. At the very start, our fathers cast out the vicious element of a decree which unconditionally predestinates some men to everlasting life, and ordains others to everlasting death. If such an unconditional decree is held, the infinite goodness of God must be given up. The two are logical contradictions. . . . The Cumberland Presbyterian Confession and the Westminster Confession teach systems that are logical antagonisms, and the contrast of the

\* Digest, p. 330 ff.

two systems will always appear when they are viewed in their relation to the love of God. One puts love at the head of the chapter, the other puts it in a foot-note." \*

The adaptation of the Church to ethical conditions and the insistence upon moral practices would be certain to develop a more ethical way of thinking of God. It would be this feature that would in the end have a constructive influence upon the theology of the new denomination. This is exactly what took place; because all the modifications which have been made in the Westminster Confession of Faith are traceable to the influence of the doctrine of the love of God. This is true whether one considers the early notes that were added to the Westminster Confession, or the modifications that were later introduced into the text, or the final re-statement which was adopted in 1883.

The fourth distinctive feature of the Cumberland Presbyterian Church is its *practical adaptableness*. There is great democracy in its form of government. There is a large liberty allowed in the choice of ministers, and in the freedom with which ministers pass from one congregation to another. The modification of the standard of ministerial preparation enables the Church to adapt itself to the wider needs of communities. When it is remembered that the environment demanded this adaptation in the early times, it will be seen how it comes to pass that the courageous Scotch-Irishmen of the Cumberland Presbyterian Church have surpassed all other Presbyterians in the acquisition of numbers and in the multiplication of their influence in the South and the West. As a result of this adaptableness, there are more Cumberland Presbyterians in the States of Kentucky, Tennessee, Missouri, Arkansas, and Texas, than all other Presbyterian Churches combined. †

### III. IT REMAINS TO CONSIDER THE GROUNDS FOR PRESERVING THE DENOMINATIONAL INTEGRITY OF THE CUMBERLAND PRESBYTERIAN CHURCH.

First, the Cumberland Presbyterian Church should be preserved for the present in its denominational separateness because

\* Miller, p. 88.

† Causes, pp. 49, 50.



of its *Americanism*. It originated on American soil, in the assertion of the American spirit of liberty and democracy, and for the purpose of the Christianization of the frontier and pioneer and hardy elements of the immigrant multitudes.

Secondly, it has been from the beginning a non-political Church. There has been in it no North, no South, no East, no West, and therefore for this reason it should be preserved in its denominational integrity. It was not divided by the Civil War.

Then in the third place, because of its adaptableness and the simplicity of its doctrines, its standard is less philosophical, more simple, more practical. Here is one of its great advantages. In the second place, its ministerial standard, and then in the third place, its presbyterial democracy, all make it a more adaptable Church, and therefore furnish a ground for its continuance in the world as a Christianizing and educational force.

Fourthly, it deserves to be preserved because of its liberal and fraternal spirit. In spite of its predominating Scotch-Irish element, there is more of the spirit of fraternity and brotherliness in the Cumberland Presbyterian Church than is generally attributed to Presbyterian families. This is a distinct principle enunciated in the Confession of Faith:

“The right of private judgment in respect to religion is universal and inalienable.” \*

To this principle of the Confession the Church has always adhered, and, therefore, heresy trials have been few. The fact is, the peace of the Church has never been broken by any such thing as a far-reaching heresy trial. Men have been suspended for immorality, but not for divergence of doctrine. The widest liberty of view is allowed on these subjects, and it is not better illustrated for the present time than by the statement that all views are held by Cumberland Presbyterian ministers on the subject of the inspiration of Scripture, and nobody is tried for heresy. There are those who are verbal inspirationists, and there are those who advocate freely the most liberal views, † but

\* Confession, p. 7.

† Miller, p. 53.

all are tolerated and all are treated as brethren, and all work together in the Church. It has been no cause of demoralization among us. And so it may be said with reference to other doctrines upon which other forms of Presbyterianism are at discord and variance and pestered with trials.

“There are doctrines and forms in respect to which men of good character and principles may differ, and in all these it is the duty of all private Christians and religious bodies to exercise forbearance toward one another.\*

Such is the doctrine of the Confession of Faith, and such is the practice of the Church. This is American and practical, and is a ground for the perpetuation of the Cumberland Presbyterian Church in its separateness from other forms of Presbyterianism.

Fifthly, there is still another thing to be said, and that is the very modernness of the Cumberland Presbyterian Church's views of doctrine and of policy is a ground for its perpetuation. The fatherhood of God and His immanence in the world and in society are two cardinal doctrines which are regnant in the interpretative function of the Church. These are no more freely recognized anywhere than in the Cumberland Presbyterian Church, and no more potential for good than here. In this respect, the Cumberland Presbyterian Church may be considered distinctive; instead of giving emphasis to the doctrine of the transcendence and the mere judicial sovereignty of God, she emphasizes the presence of God in the world and his paternal sovereignty in society. For this reason, among Presbyterians, the Cumberland Presbyterian Church is distinctive and its place should be held.

Then, sixthly, the denominational integrity of the Cumberland Presbyterian Church should be maintained because of its originality. It has originated that conception of the decrees of God based upon the doctrine of the divine goodness, and it has originated the conception of the preservation of believers based upon the divine faithfulness, and these two doctrines are so important and so wrought into the very texture of Cumberland

\* Confession, p. 8.

Presbyterianism, and so comforting to the believer, that the denomination could not cease to exist without the advocacy of these two great special doctrines of the Church being practically suspended. Great good has come through their definition and maintenance.

Finally, the denominational integrity of the Cumberland Presbyterian Church should be preserved because of its progressiveness. As a Church it believes and has always believed that God's revelation is better understood as the years go on and society is better prepared for understanding it. Therefore, it does not hold its creed as a final form of definition of evangelical doctrine, but simply as a form adapted to the present time, and expects to outgrow its present creed, and that all churches will outgrow their creeds, and regards as unworthy the principle that a creed of the past is adequate as a definition of the doctrines of the present. It believes in the progress of the doctrinal understanding of the Word of God, and of the interpretation of history, and of the interpretation of the present acts of Divine Providence, and therefore it should be maintained because of its views and practices and its liberal tendencies on this subject. It is a progressive Church—it is growing with the growth of the times, and is losing none of its spiritual power as a result of its belief in progress.

Princeton University has grown to its present vast dimensions from Tennent's log college at Neshaminy. Washington and Jefferson College has grown from McMillan's log academy at Canonsburg. The Cumberland Presbyterian Church, with its vast influences and resources, has grown from an old log house in Tennessee. The humble origin of these teach us not to despise the day of small things. But who can tell what will be the future of Washington and Jefferson College, where so many of the grand ministers of the Presbyterian Church have been educated? Or what the future of Princeton University, which has had such a prodigious influence upon the Presbyterianism and upon the national life of America? And who can tell what will be the future influence of that Church whose name is Cumberland Presbyterian (its name being a mere accident of its birth), but whose policy and whose doctrines and whose agen-

cies have been set in motion of God, for the evangelization of vast communities, and for the betterment of the life of untold numbers? Her counsel and work have been of God and have not been overthrown, nor will be unless she forfeits her place by failure to give her testimony on the great things which constitute her mission.

NOTE.—The literature used in the preparation of this monograph:

“History of the Cumberland Presbyterian Church,” by B. W. McDonnold, D. D., LL. D.

“Doctrines and Genius of the Cumberland Presbyterian Church,” by the Rev. A. B. Miller, D. D., LL. D.

“The Cumberland Presbyterian Digest,” by the Rev. Prof. J. V. Stephens.

“The Life and Times of the Rev. Finis Ewing,” by the Rev. F. R. Cossitt, D. D.

“The Life and Labors of the Rev. Robert Donnell,” by David Lowry.

“The Life of the Rev. George Donnell,” by Pres. T. C. Anderson.

“Historical Memoirs: containing a Brief History of the Cumberland Presbyterian Church in Missouri, etc.,” by Judge R. C. Ewing.

“A Review of the Rev. L. A. Lowry’s Letters, also a series of Lectures illustrating and defending the doctrinal peculiarities of the Cumberland Presbyterian Church,” by the Rev. J. L. Dillard.

“Brief Biographical Sketches of the Early Ministers of the Cumberland Presbyterian Church,” First Series, by Richard Beard, D. D.; Second Series, by Richard Beard, D. D.

“Black’s Lectures,” by the Rev. F. G. Black.

“American Presbyterianism,” by C. A. Briggs, D. D.

“Presbyterians,” by the Rev. George P. Hays, D. D., LL. D.

“The Causes Leading to the Organization of the Cumberland Presbyterian Church,” by the Rev. Prof. J. V. Stephens.

EXCERPT FROM REPORT  
OF THE  
Society in Scotland for Propagating  
Christian Knowledge. 1774.

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Several months ago a communication was addressed to Mr. C. C. Nisbet, the Secretary of the Society in Scotland for Propagating Christian Knowledge, asking for copies from the Minutes of all references therein to the planting of the Church in the American Colonies. Mr. Nisbet kindly responded by sending the following excerpt from the Report of the Society, A. D. 1774. The material thus furnished is of such value that it is printed in the *Journal*. The attention of readers is called to the fact, not commonly known, that the operations of the Society in Scotland began as early as A. D. 1730, by the establishment of a Board of Correspondents in Boston. Ten years later a similar Board was established in New York under whom Azariah Horton and David Brainerd were sent out as missionaries to the Indians. H. C. McC.

CHAPTER II.

PROCEEDINGS OF THE SOCIETY IN AMERICA UNDER THE FIRST  
PATENT.

It hath been already observed, that the pious views of this Society were not confined to the Highlands and Islands of Scotland, but extended to Heathen nations; that, from the narrowness of their funds, their attention was long ingrossed by the former of these objects; and that it was not till many years after the death of Dr. Williams, that they were enabled to prosecute the latter with effect. The nature and success of the attempts for propagating Christian knowledge in foreign parts fall now to be represented.

The Society granted a commission to his Excellency  
1730. Jonathan Belcher, Esq., Governor of Massachusetts-bay,  
and to other gentlemen of character and influence in New Eng-

land, to be their correspondents in those parts, with power to them to chuse persons qualified for being employed as missionaries, and not employed by any other society, to fix the salary which should be given to each of the three missionaries, and to specify the particular places where they should serve. In pursuance of this commission, which was most readily accepted by his Excellency Governor Belcher, and the other persons therein named, three missionaries were appointed by them, with a salary of L. 20 Sterling each, for instructing in Christian knowledge

1782. the Indians on the borders of New England, viz. Mr. Joseph Secomb, who was stationed at Fort George on George's river, where the Penobscot Indians traded; Mr Ebenezer Hinsdale, at Fort Dummer on Connecticut river; and Mr Stephen Parker, at Fort Richmond, both places of resort for the

1784. Indians. Upon an application from Governor Belcher, the General Court of the province of Massachusetts-bay voted, that L. 100 per annum of their currency should be paid out of the public treasury to each of the aforesaid missionaries, provided that they should usually reside at the three places above mentioned, or at such other places as should be named by the said General Court, and there perform the duty of chaplains. These

1787. missionaries were maintained by the Society till the year 1737, when they were dismissed, on account of their want of success, and of their declining to live among the Indians.

Previous to this, viz. in 1735, the estate bequeathed by Dr. Williams had been conveyed to the Society, the free yearly rent whereof amounted to L. 56 Sterling.

The Trustees for the colony of Georgia having, in 1735, engaged a considerable number of people, from the Highlands of Scotland, to settle there, and being desirous that they should have a Presbyterian minister to preach to them in Gaelic, and to teach and catechise the children in English, applied to the Society to grant a commission to such minister, who should likewise act as one of their missionaries for instructing the native Indians, and to allow him a salary for some years, until the colony should be able to maintain him at its own sole expense. These Trustees further agreed to give to this missionary, and to his successors, in perpetuity, 300 acres of land.

The Society accordingly granted a commission to Mr. John Macleod, a native of the Isle of Sky, with a salary of L.50 Sterling. This mission was supported till the year 1740, when the greatest part of the inhabitants of this colony having been cut off, in an unhappy expedition against the Spaniards at St. Augustine, Mr. Macleod left Georgia.

1740. The Society established a board of correspondents at New York, with the same powers, and for the same purposes, with that established at Boston.

1741. This board appointed Mr. Azariah Horton to be missionary on Long Island, a part of the province of New York, with a salary of L.40 Sterling; and named as his assistant and interpreter, one Miranda, an Indian, formerly a trader, but who had for some time labored to instruct the Delaware and Susquehanna Indians. Miranda died soon after his appointment, but Mr. Horton remained for several years on Long Island; where he at first met with great success in converting the native Indians; but afterwards this mission, Jan. 15, 1753. not having been found extensively useful, was discontinued.

The Society appointed Mr. David Brainard to be a missionary, with a salary of L.40 Sterling, and gave to him an 1743. interpreter. He officiated among the Indians in Albany, in the province of New York, and then among the Delaware Indians in the province of Pennsylvania; among whom, and the Indians on the borders of New Jersey, he remained till his death in 1747, his labors having been remarkably blessed.

1747. He was succeeded by his brother Mr. John Brainard; who having been occasionally employed where-ever he could be useful, was, in 1759, established as missionary among the Indians who were settled upon a tract of land purchased for them by the government of New Jersey; where he continues at this present time.

The Society for the propagation of the gospel in New England, having resolved to send, at their own expense, one missionary and one schoolmaster to the Cherokee Upper Towns, provided the Society in Scotland should send another missionary and schoolmaster to the same towns, this Society allowed

L. 60 Sterling per annum for such mission, which was put under the management of certain persons in Carolina and Virginia.

1757. In consequence thereof, Mr. Martin undertook this mission in December, 1757; and appearances being promising, Mr. Richardson was sent in the year following, but  
1758. the Cherokees having joined in hostilities with the French against this nation, this mission was soon given up.

The board of correspondents at Boston having ceased to act since the year 1737, when the missions under their inspection  
1760. were withdrawn, the Society granted a new commission to the Honourable Thomas Hutchinson, then Lieutenant-Governor of the province of Massachusetts-bay, and to certain other gentlemen of the town of Boston, to be their correspondents, with the usual powers. This board sent three missionaries to Obonoquagie, an Indian town on the banks of  
1762. Susquehanna river, where they were received with great cordiality; but not having been so successful as was expected, they returned to Boston.

As ignorance of the Indian language had always proved a great obstacle to the propagation of the gospel among the North-American Indians, the board of correspondents above mentioned, adopted a plan for the education of English and Indian youths; in consequence whereof three Indians were put to  
1762. school: but many inconveniences, and particularly a great deal of expense, having been found to attend this scheme, it was dropped. They then attempted to establish schools in the Indian settlements; but hostilities having been commenced by the Indians on the borders of New England, this measure was attended with little effect.



THE SEVERAL EDITIONS OF THE CONSTITUTION OF  
THE CUMBERLAND PRESBYTERIAN CHURCH.

By HENRY C. McCOOK.

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It is hoped that the following notes will throw some light upon the confusion concerning the various editions of the Confession of Faith of the Cumberland Presbyterian Church. The writer believes that he has all the early and important editions, of which brief descriptions are here given. The notes are wholly bibliographical, and no attempt is made to point out the doctrinal and textual differences between the Westminster Standards and the original Cumberland Synod, and the more radical changes in the final (revised) edition. No doubt this will be done in the most valuable papers of Prof. B. B. Warfield, of Princeton, on the "Printing of the Westminster Confession," now appearing (1901-2) in the *Presbyterian and Reformed Review* :

No. 1. [First Edition, 1815.] The | Constitution | of the | Cumberland Presbyterian Church | in the | United States of America : | Containing | The Confession of Faith, A Catechism, The | Government and Discipline, and | the Directory for the | Worship of God. | Ratified and adopted by the Synod of Cumber | land, held at Sugg's Creek in Tennessee | state, April the 5th, 1814, and continued by | adjournments, until the 9th of the same month. | Nashville, T. | Printed by M. & J. Norvell, | For the Publishers. | 1815.

12mo, 6½ in. x 3½ in.; block, 5 in. x 2½ in., pp. vi + 154. The Table of Contents (2 pp.) follows the preface. This is the editio princeps of the Constitution (Confession of Faith) of the Cumberland Presbyterian Church. The Confession was adopted in 1814, but no edition appears to have been printed until 1815. According to John M. Gaut, Esq., of Nashville, to whom the writer is indebted for much information, the persons best informed on the subject state that the edition of 1815 is the first one. The house of M. & J. Norvell, whose imprint is on the title-page, went out of existence many years ago, and no information is available from that quarter. All the known editions of this branch of the Church were printed south of Mason and Dixon's

line, although the Cumberland Presbyterian Church was not divided during the war for the Union or at any other time.

In 1862, Nashville, which had been the publication centre, was evacuated by the Confederate forces, and remained within the Federal lines continuously until the close of the war. The meetings of the General Assembly during the Civil War were all held in the north, and the publication work was removed to Pittsburg, and there continued until 1867, when it was restored to Nashville. No imprint of the Confession was made while the publication work of the Church remained at Pittsburg, although some other books were printed there.

The title-page of this edition is backed by a page of errata; the next two pages have the original address, "To the Christian Reader," and the two following have the Table of Contents. The proof texts are simply cited at the foot of the page. Only the Shorter Catechism (as modified) is printed, as in all subsequent editions.

No. 2. [Second Edition, 1821.] The | Constitution | of the | Cumberland Presbyterian Church, | in the | United States of America : | Containing | The Confession of Faith, a Catechism, The | Government and Discipline, And | the Directory for the | Worship of God. | Ratified and adopted by the Synod of Cumberland, held | at Sugg's creek, in Tennessee state, April the 5th, | 1814, and continued by adjournments, until the 9th of | the same month. | Russellville. | Printed by Charles Rhea, | For the Publishers. | 1821.

Small 8vo, 7 in. x 4½ in.; block, 6 in. x 3½ in.; pp. 3+127+3. This is substantially a reprint of the princeps, with a new Table of Contents which is appended, and the omission of the page of errata.

No. 3. [Third Edition, 1830? First under the General Assembly.] The | Constitution | of the | Cumberland Presbyterian | Church | In the U. States of America, | Containing | The Confession of Faith—(torn)— The Government and (torn)—. | Directory for — (torn)—

18mo, 5½ in. x 2½ in.; block, 4½ in. x 2½ in.; pp. 177+3 of Contents. The date is believed to be 1830, the year following the organization of the General Assembly at Princeton, Ky., which change required a change in the form of government. This small edition follows the text of the princeps of 1815, and proof texts are simply cited at the foot of pages. The prefatory matter is abridged, and its caption changed by placing "Preface to the First Edition" above the old caption, "To the Christian Reader." The Table of Contents is transferred to the Appendix.

No. 4. [1837.] Title page wanting in copy in hand, probably as in No. 3. 12mo, 5½ in. x 3½ in.; block, 4½ in. x 2½ in.; pp. vi, 236. This edition which was probably (almost certainly) issued in 1837, presents the familiar appearance of the 12mo Confessions of the Presbyterian Church. The prefatory matter is similar to but somewhat changed from that of the 18mo edition (1830?), and like it contains the sentence, "By comparing this Confession with the Presbyterian, the reader will learn wherein they differ. Some chapters are identical; others, remodeled." The proof texts for the first time appear in full. The Table of Contents again appears immediately after the preface as in the first edition, and the caption of the abridged prefatory address is simply "Preface."

No. 5. [1861.] The | Confession of Faith | of the | Cumberland Presbyterian Church | in the | United States of America. | Revised and Adopted by the General Assem | bly, at Princeton, Ky., May, 1829. | Nashville, Tenn.: | Board of Publication of the Cumberland | Presbyterian Church. | 1861.

12mo, 5 $\frac{1}{4}$  in. x 3 $\frac{1}{4}$  in.; block, 4 $\frac{1}{2}$  in. x 2 $\frac{3}{8}$  in.; pp. iv, 272. This edition in form and matter resembles that of 1837 (No. 4), but is from different plates. The general title is here changed from "Constitution" to "Confession of Faith," probably for the first time.

No. 6. [1875.] "The Confession," etc., pp. 286. Title, form and folio as in No. 5, with change of imprint to | "Nashville, Tenn.: | Cumberland Presbyterian Publishing House. | T. C. Blake, D. D., Publishing Agent, | 41 Union St. | 1875." | There is added a "Manual" adopted at Murfreesboro, Tenn., May, 1869.

No. 7. Confession of Faith | and | Government | of the | Cumberland Presbyterian Church | (Revised) | Adopted 1883. | Nashville, Tenn.: | Cumberland Presbyterian Publishing House. | 1896. |

6 in. x 4 in.; block, 4 $\frac{3}{4}$  in. x 3 in.; pp. iv, 196, including an Index of the "Creed of the Church" and an Index of the "Law of the Church." In this last edition the characteristic features of the original Westminster Confession are obliterated, and even those of the previous authorized editions of the Cumberland Confession are almost abandoned. It is a new bibliographical species; almost a new genus. The general title remains, "The Confession," etc., thus differing from both the Presbyterian Churches North (U. S. A.) and South (U. S.), which adhere to "Constitution," etc. As in all previous forms, the Larger Catechism is excluded; this, therefore, forms no part of the doctrinal symbols of the Cumberland Church.

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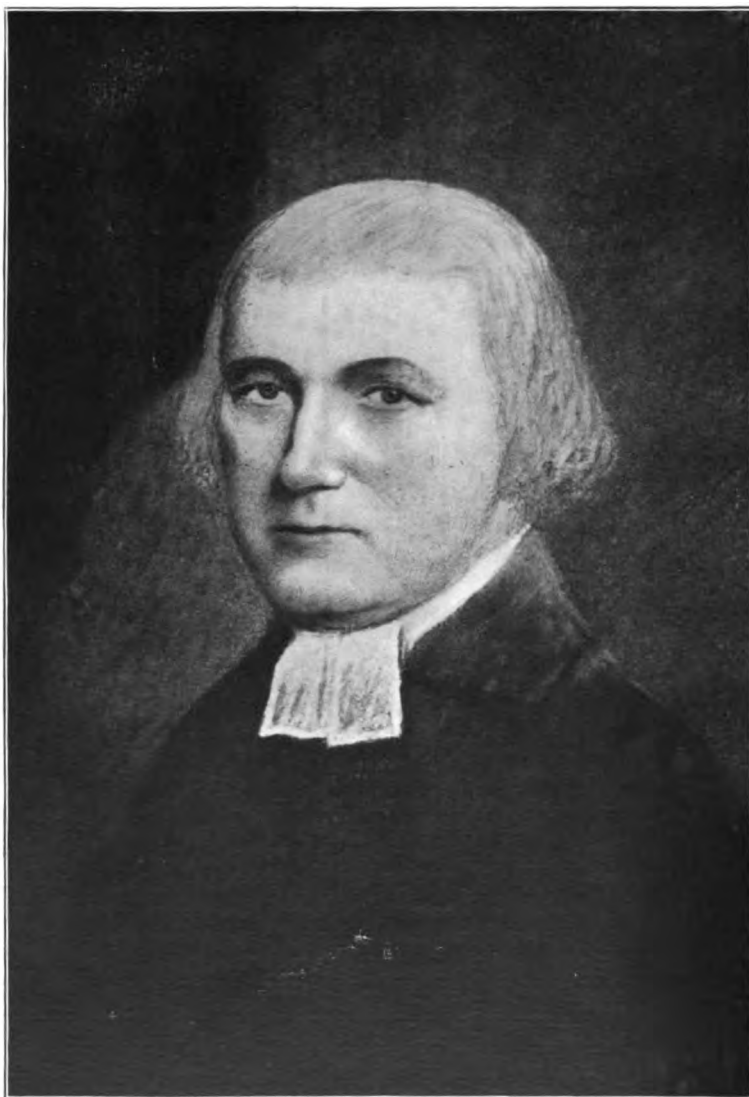


PLATE VI.

Vol. I. A. D., 1902.

The Rev. Dr. Azel Roe,  
Moderator of the General Assembly of 1802.

# JOURNAL

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### THE EARLY EDITIONS OF WATTS'S HYMNS.

By LOUIS F. BENSON, D. D.

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Not many books were reprinted more frequently during the eighteenth and the first half of the nineteenth century than the *Hymns and Spiritual Songs* of Isaac Watts. Few books became more familiar, and certainly but few played a greater part in the history of our American Presbyterianism, both in its worship and in its strifes. But with all this familiarity and multiplication of editions, the early history, textual and bibliographical, of the hymns has remained practically unknown. This is accounted for by the fact that by the time interest in such studies began to be awakened, the early editions of the book itself had disappeared from sight.

As long ago as 1854, Peter Cunningham, when editing the *Life of Watts* in Johnson's *Lives of the Poets*, stated that "a first edition of his *Hymns*, 1707, is rarer than a first edition of the *Pilgrim's Progress*, of which it is said only one copy is known." The second edition is not less rare. The Rev. James Mearns, assistant editor of Julian's *Dictionary of Hymnology*, stated (*The Guardian*, London, January 29, 1902) that he had never seen or heard of a copy. Even now the British Museum possesses nothing earlier than the fifth edition of 1716. It has

therefore seemed worth while to take advantage of the bringing together of copies of the first four editions of the *Hymns* for the purpose of recording here some account of their distinctive features.

Considerable interest was aroused by the advertisement of the Messrs. Sotheby of London that a copy of the first edition would be sold at their rooms on Thursday, December 5, 1901; *The Athenæum* (Nov. 16, 1901) calling attention to it as having "long since become one of the rarest books in the English language." This copy was sold on the day mentioned for £140 to the Messrs. Pearson, booksellers, of London, acting, it is said, for an American principal. While still in their hands this copy was examined by the Rev. Mr. Mearns, and in *The Guardian* (January 29, 1902) he printed a description of it, which is, so far as known to the writer, the first authentic information concerning the features of the first edition of the *Hymns*. "The binding," he states, "is in contemporary leather, probably done in 1709 by a craftsman too fond of the guillotine; and contains in the lettering the note, very unusual for such a book at that time, that it was a First Edition." A peculiarity of this copy is a *Supplement* bound up at the end, which Mr. Mearns describes as follows:

"It has lost its title-page and begins with p. 3. It was evidently one of the copies meant for the use of those who already had the first edition, and was probably printed in 1709, before the type of the pages of the second edition was taken down. P. 3 is headed 'Hymns, etc., A Supplement to the First Book;' followed at p. 67 by the Supplement to Book II; and at p. 118 by the Supplement to Book III. It contains all the additional hymns of the later editions printed during the author's lifetime. Its purpose is clearly shown by the note at p. 125:

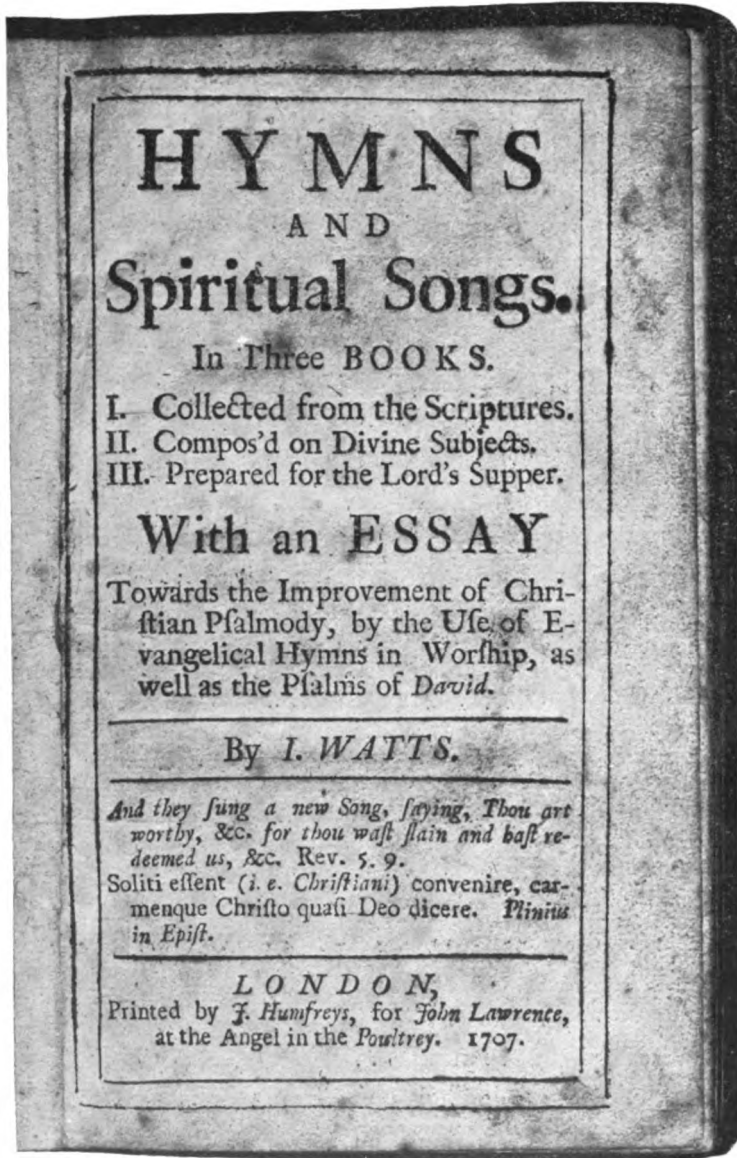
"'Reader, 'Twas at first design'd to give Notice of the several Corrections that are made in the second Edition of this Book; But they prove too many to give thee the Trouble of altering all those Lines with thy Pen, and therefore they are omitted.'

"The owner of this copy, therefore, has not only a complete copy of the First Edition; he has also what is virtually a copy of the Second Edition."

The publicity thus given to the rarity of the 1707 edition of the *Hymns*, and the large price obtained for it, brought forward, as so often happens in such cases, a second copy. It was







Title Page of First Edition.

advertised to be sold at the Messrs. Sotheby's rooms on March 21, 1902. It was reported upon, after collation by an expert, as being without the Supplement, but a fine copy in the original blind-tooled calf, and as respects condition, in every way preferable to the copy sold in December, 1901.\* Indeed, the absence of the Supplement, with the fact that it has not been rebound, is of interest as proving it an early copy of the first issue. This copy was, however, sold at a price considerably less than the former, and is now in this country. From it the following description of the first edition of the *Hymns* is made.

The book measures  $5\frac{7}{8}$  x  $3\frac{3}{8}$  inches; the block of type being  $5\frac{1}{2}$  x  $2\frac{5}{8}$  inches. The title page is here reproduced in *fac simile*.

Verso of title blank. Preface, iii-xiv; Table to find any Hymn by the First Line, xv-xxiv; Hymns and Spiritual Songs, 1-210; Table to find any Hymn by the Title or Contents of it, 211-230; Table of the Scriptures, 231, 232; A Short Essay, 233-276; the "Errata" following, on page 276.

A comparison with later issues reveals the distinguishing features of the first edition.

(1) The original Preface (without signature or date) is substantially the spicy and familiar one of later editions. In speaking of his effort to write down "to the Level of vulgar Capacities," especially in the first book of hymns, the author says: "As my whole Design was to aid the Devotion of Christians, so more Especially this part was written for the meanest of them." This unflattering epithet was omitted from later editions. What Dr. Watts had in mind in his repeated references to suiting his hymns to the plainest capacities appears from his preface to *Horae Lyricae*,† when he speaks of "The Worship of Vulgar Christians, to whom the Measures of Hop-

\* In *The British Weekly* for February 13, 1902, its regular Scotch correspondent announced that a copy of the 1707 edition was in the possession of a "hymnologist in Scotland." Whether this is the same copy sold on March 21st (which contains no indications of former ownership), or still a third copy, has not appeared.

† This preface speaks of two hundred hymns as at that date (December, 1705), ready for public use, should the specimens given in the *Horae* be favorably received.

*kins* by Custom are grown Familiar and Natural, and esteemed almost Sacred by being bound up in the same Volume with Scripture." He aimed at a style not differing too much from that to which the people were accustomed in the Sternhold and Hopkins Psalter.

A paragraph, covering a page, called the attention of those "not yet perswaded that it is lawful to sing any thing in Divine Worship, but a meer Version of some part of the Word of God," to the subjoined Essay on psalmody. This went out with the Essay itself.

(2) The number of hymns contained in the first edition is as follows: Book I has Nos. 1-78 of the later editions; Book II has Nos. 1-110; Book III has Nos. 1-22, followed by the doxologies, etc., numbered 26-37 in later editions. As the original numbering is retained in all editions, it becomes a simple matter to trace the hymns added in the second edition (Book I, Nos. 79-150; Book II, Nos. 111-170; Book III, Nos. 23-25, and Doxologies, 38-45). These hymns of 1707 were confined to three metres, *Long*, *Common*, and *Short*; all hymns "in the metre of the 148th Psalm" being added in 1709.

(3) The original text of the hymns is of course a unique feature of the first edition. But inspection shows the differences between it and the familiar text of later issues to be fewer and less important than one was led to expect.

The following are among the more interesting of these:

"Come, we that love the Lord," has for its closing lines:

"We're marching thro' *Immanuel's* Ground  
To a more joyful Sky."

"Come, Holy Spirit, Heavenly Dove," has in the second verse:

"Look, how we grovel here below,  
And hug these trifling Toys."

"When I can read my Title clear," closes thus:

"Nor dares a Wave of Trouble roll  
Across my peaceful Breast."

"When I survey the wondrous Cross," has for its second line:

"Where the young Prince of Glory dy'd."

"Why do we mourn departing Friends?" has in the fifth verse:

"Thence he arose and clim'd the Sky."

"Alas! and did my Saviour bleed?" has at the close of the second verse:

“While the firm mark of Wrath Divine  
His Soul in Anguish stood?”

“Now to the Lord a noble Song!” has in the fifth verse, “ye Skies” (for “ye heavens”), and at the close of the hymn:

“And play his Name on Harps of Gold!”

(4) Another feature is the presence of fourteen Psalm-versions, which were withdrawn after the first edition, appearing again (with alterations) in *The Psalms of David Imitated*, etc., in 1719. These are: Book I, Nos. 4, 22, 23, 31, 33, 34, 35, 36, 37, 38, 43, 44, 46, and 47. And No. 24 has four additional verses, likewise dropped, to make part of Psalm 49 in 1719. Two of these, much altered in 1719, were perhaps the most objectionable in the whole collection:

“5. There the dark Earth and gloomy Shades  
Shall clasp their naked Body round,  
And welcome their delicious Limbs  
With the cold Kisses of the Ground.

“6. Pale Death shall riot on their Souls,  
Their Flesh shall noisom Vermine eat,  
The Just shall in the Morning rise  
And find their Tyrants at their Feet.”

Four of these versions (Nos. 31, 43, 44, 47) had already appeared in the *Horae Lyricae* of 1706, in a little group designated as “*An Essay on a few of David's Psalms*,” etc., which was plainly the original nucleus of *The Imitations*. The preface of the first edition of the *Hymns* refers to the 1st, 2d and 3d Psalms especially as “a Specimen of what I desire and hope some more capable Genius will undertake.”

(5) The last of the characteristic features of the first edition is the Essay. This is not the same as the subsequent preface to the *Imitations*, but an independent plea for adapting the Psalms, and composing other hymns, for Christian worship. It was not again reprinted by Dr. Watts, but may be found in full in the collective editions of his works.

The first edition of the *Hymns*, as appears in an Autobiographical Table\* prepared by Dr. Watts, was published in July

\* Reproduced in “Isaac Watts; His Life and Writings. His Homes and Friends.” [By E. Paxton Hood.] London: The Religious Tract Society, n. d.

of 1707. In a letter to the Rev. Samuel Say, dated December 23, 1708, Dr. Watts says:

“ My bookseller urges me to reprint my Hymns, and talks of another edition of the Poems.\* I earnestly beg you to point me those lines in either which are offensive to the weak and pious, and shocking and disgusting to the polite, or obscure to the vulgar capacity, or, in short, whatever you think should be mended, and if you please with your amendment; but I entreat it especially for the Hymns in a fortnight's time.” †

In a letter to the same friend dated March 12, 1709, Dr. Watts explains the manner of his revision for the second edition, as follows:

“ The method I took was, to collect all the remarks together, that several friends had made by word or letter, and got a friend or two together, and spent a whole day in perusing and considering the remarks; I agreed to their judgments I think in all things; in the whole, there are near half a hundred lines altered, I hope always for the better. Some that were less offensive were let pass; for the bookseller desired I would not change too much; besides that lesser faults would not be spied by the vulgar, nor much offend the polite. But I have added above a hundred, and most of them to the First Book. I hope all now more approvable, for their chief design, than the foregoing edition. ‡

He notes also the progress of the new edition through the press, remarking that “ the printer, by the cold weather, and by working off a supplement of the New Hymns apart, has been made so dilatory, that he has not yet printed all the First Book,” || and inviting further criticisms on the second and third books “ in a week or two.”

The second edition appeared in April of 1709. § It is printed from Pica type (as was the first), the size of the block of type ¶

\* *Horne Lyricae.*

† *The Life, Times and Correspondence of the Rev. Isaac Watts, D. D.* By the Rev. Thomas Milner, M. A. London: Simpkin and Marshall, 1834, p. 229.

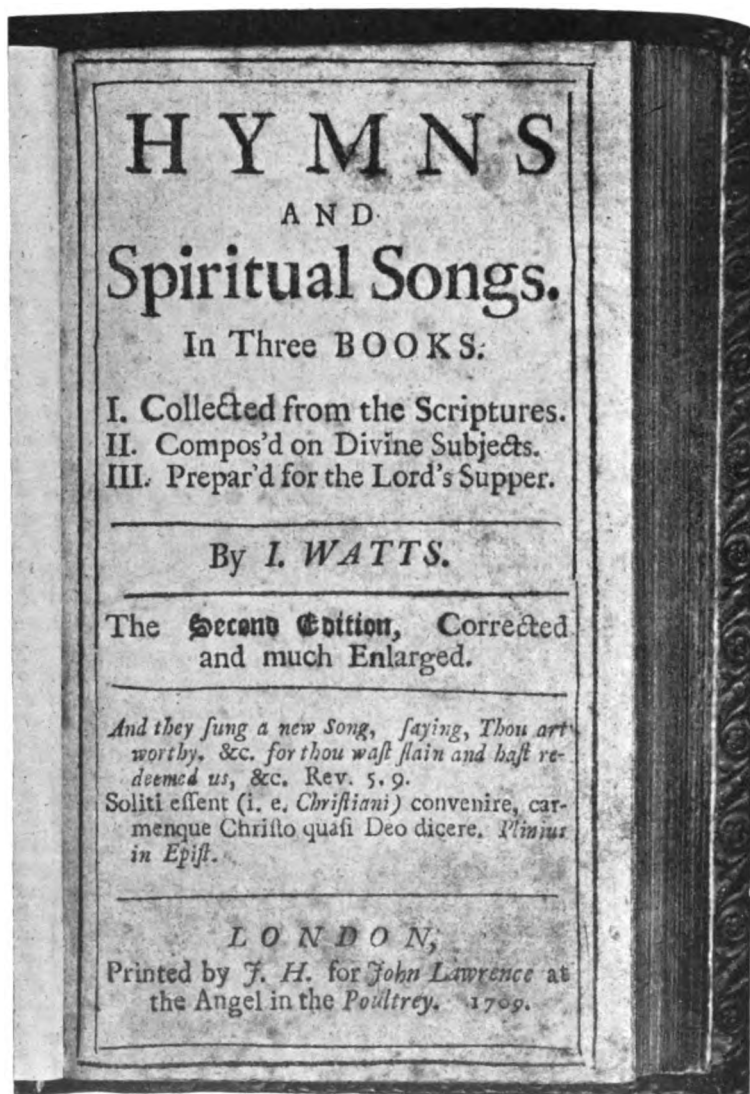
‡ *Milner*, pp. 229, 230.

|| *Ibid.*, p. 230.

§ *Autobiographical Table.* See *Life* by Hood, p. 345.

¶ The margins of this copy have been much cut away in rebinding it in Divinity calf. It was sold at auction, in 1901, to Charles Higham, bookseller,





Title Page of Second Edition.



being  $5\frac{1}{4}$  x  $2\frac{5}{8}$  inches. The changes in the title page are shown in the accompanying *fac simile* of it.

Verso of title blank; Preface and *Advertisements Concerning the second Edition*, iii-xiv; Table of First Lines, xv-xxiv; Hymns, 1-317; Table of Titles of the Hymns, 318-341; Table of Scriptures, 342-344. Page 344 contains also three lines of Errata, and is followed by two pages (unnumbered) of Books printed for John Lawrence.

In the preface the familiar paragraph beginning: "If any Expressions occur to the Reader that savour of an Opinion different from his own," etc., here first appears, and allusions to the earlier edition become necessary. The last paragraph, as thus modified, reads as follows :

"If the Lord who inhabits the Praises of *Israel* shall refuse to smile upon this Attempt for the Reformation of Psalmody amongst the Churches, yet I humbly hope that his blessed Spirit will make these Composures useful to private Christians; and if they may but attain the Honour of being esteem'd pious Meditations, to assist the devout and the retir'd Soul in the Exercises of Love, Faith and Joy, 'twill be a valuable Compensation of my Labours; my Heart shall rejoice at the Notice of it, and my God shall receive the Glory. This was my Hope and Vow in the first Publication, and 'tis now my Duty to acknowledge to him with Thankfulness how useful he has made these Compositions already, to the Comfort and Edification of Societies and of private Persons; and upon the same Grounds I have a better Prospect and a bigger Hope of much more Service to the Church by the large Improvements of this Edition, if the Lord who dwells in *Zion* shall favour it with his continu'd Blessing."

Immediately following the preface come the interesting

*"Advertisements\* Concerning the Second Edition.*

' 1. There are almost 150 new Hymns added, and one or more suited to every Theme and Subject in Divinity. Having found by Converse with Christ of London, and belonged to the late Alexander Gardyne, Esq., of that city. It contains a MS. note in his hand, stating that a copy of the 1st edition was also in his possession. This turns out to be the former of the two copies above described.

\* Plainly the word is used in the older sense. These 'advertisements' are a part of the preface, and notify the reader of changes and additions in the 2nd edition. But the publishers (Hall & Sellers) of the Philadelphia reprint of 1767 have not so understood it, and (changing the form to the singular), have relegated the 'Advertisement Concerning the Second Edition' to the end of the book, alongside of their publisher's 'Catalogue of Books.'

tians what Words or Lines in the former made them less useful, I have not only made various Corrections in them, but have endeavour'd to avoid the same Mistakes in all the new Composures. And whereas many of the former were too particularly adapted to special Frames and Seasons of the Christian Life, almost all that are added have a more general and extensive Sense, and may be assum'd and sung by most Persons in a worshipping Congregation.

"2. About 14 or 15 Psalms that were translated in the first Edition are left out in this, because I intend (if God afford Life and Assistance), to convert the biggest part of the Book of Psalms into Spiritual Songs for the Use of Christians; yet the same Numbers are still apply'd to the Hymns,\* that there might be no Confusion between the 1st and 2d Edition.

"3. In all the longer Hymns, and in some of the shorter, there are several Stanza's included in Crotchets thus, [    ], which Stanza's may be left out in Singing without disturbing the Sense. Those parts are also included in such Crotchets which contain Words too Poetical for meaner Understandings, or too particular for whole Congregations to sing. But after all, 'tis best in publick Psalmody for the Minister to chuse the particular Parts and Verses of the Psalm or Hymn that is to be sung, rather than leave it to the Judgment or casual Determination of him that leads the Tune.

"4. The Essay concerning the Improvement of Psalmody by the use of Evangelical Hymns, which took up many Pages of the last Edition, is quite left out here, partly lest the Bulk should swell too much, but chiefly because I intend a more compleat Treatise of Psalmody, in which the Substance of that Essay will be interspersed, and I hope with fuller Evidence of the Duty of singing new Songs to him that sits upon the Throne since the Lamb is ascended thither too.

"5. I ought also to tell those who have provided themselves of the first Edition, that the Bookseller has been willing to oblige them so far as to print all the Additions that are found here in a Supplement by themselves, if they are not willing to be at the Expence of a new Book."

The third edition of the *Hymns* was published in 1712, unchanged in size and in the character of type, etc. The collation of the second edition serves for this also, by the addition at the end of a second leaf of "Books printed." In the title page the only changes from that of the second edition are in the substitution of the words, "The Third Edition" (the "Corrected and much Enlarged" not being reprinted here or in later editions), the change of spelling of the word "Poultry," and

\*It was to accomplish this end that the notes that have puzzled so many were introduced to explain the blanks left by the fourteen abstracted hymns. Thus in this edition (and in all later ones), Book I, No. 4, reads simply: "*Referr'd to the 2d Psalm;*" and the fate of the four verses dropped from Book I, No. 24, is indicated by the note at the end of the verses retained: "*The rest referr'd to the 49th Psalm.*"

the change of date to 1712. The changes in the preface are mostly of trivial character, made necessary in referring now to two former impressions. But on page xi occurs one of greater interest as showing the progress of the author's work upon the paraphrasing of the Psalms (first published in 1719). The corresponding passage of the preface to the second edition, after giving his views of the characteristics of the work needing to be done upon the Psalms, proceeds (in language doubtless offensive to many):

"After this manner should I rejoyce to see a good part of the Book of Psalms fitted for the Use of our Churches, and *David* converted into a Christian: But because I cannot persuade others to attempt this glorious Work, I have suffer'd my self to be persuaded to begin it, and have, thro' Divine Goodness, already proceeded half way thro'."

In the 1712 preface this last sentence becomes:

\* \* \* "perswaded to begin it, and had finished it before this time, if the necessary Duties of my Station, and other preventing Providences had not delay'd my Pursuit of it. I own my self much obliged to the World who have receiv'd so favourable an Opinion of it before-hand, that I am daily urg'd to proceed in the Work: and if God afford me Health and Leisure, I hope e're long to fulfil my Design."

*The Advertisements concerning the second Edition* are reprinted in the third with changes of a trifling character in the second paragraph, and the omission of the fifth paragraph concerning the Supplement. This omission gives room for the added matter in the preface without changing the arrangement by pages.

The body of the book, containing the hymns, is a page for page reprint of the second edition, showing to an ordinary inspection no changes other than an occasional rearrangement in spacing run-over lines, and the correction of the errors noted in the second edition.

The fourth edition appeared in 1714, with a new printer, to the advantage of the book, which has a cleaner and brighter page. The only changes in the title page are in the number of the edition, and in the imprint, as follows:

LONDON:

Printed by S. KEIMER, for JOHN  
LAWRENCE at the *Angel* in the *Poultry*. M.DCC.XIV.

The dimensions and typographical arrangement correspond closely with the third edition, of which it is throughout a page for page reprint. No differences from the third edition either in the prefatory matter or in the body of the book disclose themselves to ordinary inspection.

For how long Dr. Watts continued to make any personal supervision of the frequent reprintings of his *Hymns* is difficult to determine. But in the seventh edition, issued in 1720, there appeared at the close of the *Advertisements* an interesting note announcing the completion of his work upon the Psalms, and recording his own feelings toward the now finished task. It is as follows :

“ *Note.*—Since the Sixth Edition of this Book the Author has finished what he had so long promis'd, (*viz.*) *The Psalms of David imitated in the Language of the New Testament*; which the World seems to have received with Approbation, by the Sale of some Thousands in a Year's Time. There the Reader will find those *Psalms*, which were left out of all the latter Editions of these *Hymns*, inserted in their proper Places. It is presumed that that Book, in Conjunction with this, may appear to be such a sufficient Provision for Psalmody, as to answer most Occasions of the Christian Life: And, if an Author's own Opinion may be taken, he esteems it the greatest Work that ever he has publish'd, or ever hopes to do, for the Use of the Churches.

“ March 3, 17 $\frac{1}{2}$ 8.”

The above note is taken from a copy of the fourteenth edition, one of the seventh not being in the possession of the writer. It seems that with the seventh edition the prefatory matter had assumed the form intended by the author to be final. As reprinted in this fourteenth edition, the Preface itself reverts to the form it had in the second edition; the changes made in later editions to accommodate the language to the number of former issues, and to the state of progress upon the Psalms, being ignored. Then follow four sections of the *Advertisements*, with the date “April, 1709,” and finally the Postscript referred to, with its date, March 3, 1720. This plainly was the form of the prefatory matter adopted for the seventh edition, and maintained through the intervening issues until this fourteenth edition of 1740, which indeed was issued but eight years before Dr. Watts's death (Nov. 25, 1748).

In this fourteenth edition the title shows the addition of "D. D." to the "I. Watts" of early editions, the degree in Divinity having been conferred by Edinburgh and Aberdeen in 1728. The imprint also is changed, and now reads:

LONDON:  
Printed for D. MIDWINTER, A. WARD,  
T. LONGMAN, R. HETT, C. HITCH,  
J. HODGES, and J. DAVIDSON.  
M DCC XL.

Dr. Watts had early sold the copyright of the *Hymns* to John Lawrence, who had also been the publisher of *Horae Lyricae*. His own note of the date of the transaction is endorsed on a letter to him dated April 21, 1738, as follows: "I sold it for a trifle to Mr. Lawrence, near thirty years ago." \* This leaves it probable that he parted with the copyright upon the completion of the revision in connection with the second edition (1709). † It would appear from the imprint of the fourteenth edition, that the proprietor had relinquished his sole right to issue the *Hymns* in favor of a number of the trade, the changed imprint forecasting later issues for the trade generally, and bearing the imprint "London: Printed for the Booksellers."

As time passed on, and the *Hymns* ceased to be the production of a living author, and came to be looked at in an impersonal way as a hymn book, quite naturally a tendency to abridge the prefatory matter showed itself. In the edition of 1780, the Preface and Postscript still appear in full in the form they had in the fourteenth, but the *Advertisements* have dropped out, the section explaining stanzas in crotchets being retained

\* Printed, from the original, by Samuel Palmer, in his Notes to Johnson's *Life of Watts* (1791), which the writer has not seen. Mr. Palmer's originals happily are reproduced in the anonymous *Memoirs of the Lives, Characters and Writings of those two eminently pious and useful Ministers of Jesus Christ, Dr. Isaac Watts and Dr. Philip Doddridge*. Printed at Boston, by Peter Edes for David West, 1793: and partly also in Milner. The consideration for the sale of the copyright is stated by Mr. Palmer to have been ten pounds.

† The Author of the *Memoirs* in the Barfield edition of the Complete Works (Rev. George Burder), states that the copyright was sold in 1707, upon publishing the 1st edition, but gives no authority for the statement.

as a note. In many of the later issues the entire body of prefatory matter was discarded, and the *Hymns* lost its individuality by being bound up with the *Imitations*, as *Psalms and Hymns*.

It remains to make some inquiry as to the final text of the hymns themselves. A comparison of the later and earlier editions reveals the fact that no additions were made to the *Hymns* after 1709, during the life of Dr. Watts. He printed hymns in connection with his *Sermons* and elsewhere, but incorporated none of them with the earlier collection. After his death such later hymns were often printed in connection with the *Hymns* proper, sometimes as "Book IV," sometimes as "Select Hymns;" the *Imitations*, the *Hymns*, and the additions, coming to constitute "Watts' Entire."

Nor were any alterations made in the printed text of the hymns after the revision of 1709. Subsequent changes in the text represent rather the errors that creep into books frequently reprinted, often with incompetent proof-reading. Such changes are at a maximum, perhaps, in the 8vo trade editions of the Complete Works; but they are to be noted, if at all, merely for correction. The edition of 1709 must always remain the standard for the printed text.

But the question of the final text of the hymns has not been allowed to rest upon the evidence of the printed text. Certain claims have been made of an actual, though unpublished, revision of the text by Dr. Watts himself; and these, although made in the interests of theological controversy, seem to require some notice in this connection.

1. The Rev. Benjamin Williams, a Presbyterian minister of Salisbury, in the preliminary discourse to his "*The Book of Psalms, Translated, Paraphrased, or Imitated by some of the most Eminent English Poets*" (Salisbury, 1781), refers to Dr. Watts as

"of such unconfined Charity, that he wished to avoid Every Word and Syllable, that was likely to give the smallest Offence to serious Christians of any Denomination. And when he found in the later Part of Life he had not been so successful in this Respect, as he had aimed to be; he wished for nothing more ardently than sufficient Health and Time to revise both his *Psalms* and *Hymns*, in order to render them wholly unexceptionable to every Christian Professor."

Mr. Williams states in a note\* that "this account was received from Doctor *Watts* himself, a few Years before his Death, by the late Doctor *Amory*, and by him given to one of his Pupils, who communicated it to the Editor;" and continues: "The Editor has also good Authority to add that the *Revisal*, so fervently wished for, was undertaken and finished, and would most certainly have been *published*, had not the Author's Death unhappily prevented."

In answer to this statement the Rev. Samuel Palmer, in his Notes to the *Life of Watts*,† remarks:

"Without impeaching this writer's veracity, the evidence of the fact is by no means satisfactory. What became of the copy thus corrected? Mr. Parker, the Doctor's amanuensis, knows of no such thing, and never heard of the author's having such a design. which appears indeed highly improbable. A man of Dr. Watts's knowledge of the world could hardly expect that he should be able to make every thing in these composures universally unexceptionable, as the alterations which would have gratified one party, would equally have offended another."

Mr. Palmer reports that he heard from Dr. Amory a conversation which took place between Mr. Henry Grove and Watts, which may have been the basis for Mr. Williams's statements. "Mr. Grove remarked that several of the hymns ‡ laid the stress of our redemption on the compassion of Christ rather than on the love of God; and expressed his wish that he would alter them in this respect, and make them more conformable to the Scripture doctrine. Mr. Watts replied that he should be glad to do it, but it was out of his power, for he had parted with the copyright, and the bookseller would not suffer any such alteration." ||

2. Thomas Belsham in his *Memoirs of the late Rev. Theophilus Lindsey, A. M.* (London, 1812).§ states:

\* P. 6.

† See *ante*.

‡ *E. g.*, Book ii, 36, 37 and 108.

|| Quoted from Milner, p. 281. See also the Boston *Memoirs of Watts and Doddridge* (1793), pp. 31, 32.

‡ P. 216.

“ It is well known that this learned and pious writer [Watts], in the latter part of his life, receded very far from those mystical opinions concerning the doctrine of the Trinity, and particularly the person of Christ, which he held in his youth. His well-known volume of Hymns and Spiritual Songs, so much used in Calvinistic congregations, was published when he was very young, and contains many expressions, and many sentiments, from which, though regarded by great numbers as the standard of Christian verity, his judgment revolted in maturer years, and which he would gladly have altered, if he had been permitted by the proprietors of the copyright, who knew their own interest too well to admit the proposed improvement.”

In reference to this statement it may be remarked that Dr. Watts was a life-long student of theology, and with a peculiar independence of mind, and that it must freely be conceded that in the course of that life he made changes both in his conception and statements of the doctrine of the Trinity and the Person of Christ.\* As to Dr. Watts's wish to alter the text of the hymns in conformity with later views, Mr. Belsham produces no evidence. The only evidence on the subject seems to be that produced by the Rev. Samuel Palmer in his Notes.† The Rev. Martin Tompkins printed in 1738 *A calm Enquiry whether we have any warrant, from Scripture, for addressing ourselves, in a way of Prayer or Praise, directly to the Holy Spirit, etc.*, containing in the preface a protest against the use of the doxologies contained in Dr. Watts's Hymns, and, in the body of the tract, quotations from Dr. Watts's later works in support of his position. In a letter to Dr. Watts, dated April 21, 1738, Mr. Tompkins put to him the direct question,

“ Whether you now approve of what you have said concerning the *Gloria Patri*, in your Book of Hymns; and whether, upon your present notion of the Spirit, you can esteem some of those Doxologies you have given us there, I will not say, ‘ *as some of the noblest parts of Christian worship,*’ but as proper Christian worship? And if not, whether you may not think it becoming you, as a lover of truth, and as a Christian minister, to declare as much to the world; and not suffer such forms of worship to be recommended by your name and authority,

\* His last statement on this subject appears to be that contained in a letter to Dr. Colman dated Feb. 11, 1746/7: “ Scripture is express in determining, that Jesus Christ, at least his human soul, is the first of the creation of God.” See letter in Proc. Mass. Hist. Soc., 2d ser., vol. ix, p. 409.

† It is reproduced in full in the *Memoirs of Watts and Doddridge*, Boston, 1793, pp. 140-146, and substantially in Milner, pp. 282-286.



to the use of the Christian Church in the present time and in future generations?"

On the margin of this letter (then in Mr. Palmer's possession) Dr. Watts had endorsed some twenty remarks, and opposite the last paragraph wrote:

"I freely answer, I wish some things were corrected. But the question with me is this: as I wrote them in sincerity at that time, is it not more for the edification of Christians, and the glory of God, to let them stand, than to ruin the usefulness of the whole book, by correcting them now, and perhaps bring further and false suspicions on my present opinions? Besides, I might tell you, that of all the books I have written, that particular copy is not mine. I sold it for a trifle to Mr. *Lawrence* near thirty years ago, and his posterity make money of it to this day, and I can scarce claim a right to make any alteration in the book which would injure the sale of it."

In reviewing the whole matter brought forward by Mr. Williams and Mr. Belsham, it seems reasonably certain:

1st. That since 1709, and up to April 21, 1738 (within less than eleven years of his death), Dr. Watts had not executed any manuscript revision of his *Hymns*, and that he had at that time none in contemplation. We have also the assurance of his amanuensis, as reported, that Dr. Watts left no such manuscript revision among his papers at his death.

2d. That Dr. Watts would willingly have made certain changes in the hymns to accommodate them to his later doctrinal views, but that he was satisfied to let the text stand, rather than incur any risk of marring the usefulness of the whole.

3d. That Dr. Watts recognized the fact that in parting with the copyright he had practically put it out of his own power to make any real revision of his hymns.

It follows that the printed text of 1709 represents the author's final text of the hymns.

## THE PRESBYTERIAN GENERAL ASSEMBLY OF EIGHTEEN HUNDRED AND TWO.

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The General Assembly of the Presbyterian Church in the United States of America is in session as this number of the Historical Journal goes to press. It will have an important place in history as one of the series of Assemblies concerned in the movement to revise the chief doctrinal standard of the Church, the Westminster Confession of Faith, as modified by the fathers of 1789. It is historically unique as marking the completed century of organized Home Missions, an event which will be observed by special commemorative exercises and addresses.

### I.

#### EARLY MISSIONARY SPIRIT OF THE CHURCH.

The work of Missions was not new in the Presbyterian Church even a century ago. It was born in her blood and bred in her bones. From the beginning it was a missionary Church. The fathers and founders had a good grip of the situation, for they were all home evangelists, from Denton and Mackemie down. In the original Presbytery, in the mother "General Synod," in the two Synods into which it was divided, and in the re-union Synod of New York and Philadelphia, the matter of missions, including Indian evangelization, was the chief concern at every meeting. There was a general acceptance of the sentiment of the overture on Foreign Missions that the saintly Virginia evangelist, Dr. John H. Rice, the Moderator of 1819, sent from his death-bed to the General Assembly of 1831, asking it to recommend Church sessions in admitting new members, to instruct them that they "join a community the object of which is the conversion of the heathen world."\* In fact, the Synod of Pittsburg took that ground at its first session in Sep-

\* Maxwell's Life of Rice, p. 388.

tember, 1802. The first General Assembly of 1789 enjoined its four Synods, Philadelphia, New York and New Jersey, Virginia, and the Carolinas, to provide and recommend each two missionaries, and to take up collections to support them in the field. This was done, and young ministers and licentiates, as well as settled pastors, were frequently sent forth on what Dr. Ashbel Green called "their excursions of benevolence,"\* into the adjoining regions and distant parts. These tours of duty long continued to be the prevailing custom. Settled pastors also undertook them under the direction of the Presbyteries which supplied the pulpits of the itinerants during their absence. Jedediah Chapman, the first "stated missionary" of the Church, was such a pastor.

Thereafter, every year until 1802, the Assembly made the missionary cause its chief concern, and heard the reports of individual missionaries appointed the previous year, made appointments for the succeeding year, and considered the details of raising and appropriating their small missionary funds. The missionaries' honorarium was \$33½ per month. They were directed to collect from their field what they could. These amounts are reported in the Minutes of Assembly, and their sums show the pitiful poverty of the frontiers. The amounts due the missionaries, also faithfully reported to the General Assembly, show that they must have prosecuted their work, as they rode forth to the frontiers, true knights of the Holy Evangel, with the personal expenditure of a few dollars a year in cash, living meanwhile upon the rude hospitality of the settlers among whom they labored.

The act of 1802 was a step forward in organization, not in spirit. It created a Standing Committee of Missions, with substantially the powers and duties of the present Board of Home Missions. Like the "Board of Missions" into which it was constituted in 1816, it really embraced the work of evangelizing both the whites and the heathen Indians, as well as the negro slaves and freedmen. Not until thirty-five years thereafter was a distinctively Foreign Mission Board organized. But in the early stages of the General Assembly the work of foreign mis-

\* Compendious View of Domestic and Foreign Missions, p. 15.

sions, or rather missions to the heathen, was limited to the Indian tribes of North America. It is to be noted that the title given by the Assembly of 1802 to its new organization was not the Standing Committee of Home Missions, but "the Standing Committee of Missions."

In point of fact within the powers vested in that Committee, and as it subsequently proved within the actual operations thereof, lay in germ all the Boards of the Presbyterian Church, as now constituted, which deal with the work of evangelization. Home Missions of course occupied the chief and foremost place. Missions to the heathen were represented in Indian evangelization, and one of the first concerns of the Standing Committee was to continue the work of evangelizing the colored people. One of its most successful missionaries was a minister of color, the Rev. John Chavis; and of the white race was Dr. John H. Rice, who, in the spirit of the early apostles, and of recent missionaries to Africa, devoted himself to his colored brethren in the slave States. Therein also was included the work of the Board of Publication; for the newly appointed Committee stimulated and directed the distribution of religious literature. It was concerned also in the work of ministerial education. It was, in fact, the one great evangelizing agency of the Church, out of which, by gradual and necessary development, all its separate Boards have been evolved. The Centennial commemoration of the formation of that Standing Committee is therefore an event that concerns the entire Church and all its now distinct evangelizing organs and agents.

## II.

### PERSONNEL, AND IMPORTANT ACTS.

The General Assembly of 1802 met in the First Church of Philadelphia, not in the present sanctuary on Washington Square, made historic by the pastorate of Albert Barnes, but in the old church on the south side of High or Market street, corner of Bank street, built in 1704 and rebuilt in 1793, and occupied until 1820, a period of 116 years. In size it was not as large as many of our modern Presbyteries, having only 48 commissioners—33 ministers and 15 elders—not a twelfth part of

the Assembly of to-day. These men came from only seven states: Pennsylvania, New York, New Jersey, Maryland, Delaware, Virginia and South Carolina. A striking contrast this with its successor of 1902, which embraces commissioners from every State and Territory of the Republic, from the District of Columbia, and from many foreign countries representing our world-wide work of heathen evangelization. But in the character of its members and the influence of some of its acts, it was a notable body. Its roll contained the names of nine men who had served or should be called to serve as Moderators of the General Assembly. These were John Rodgers (1789), Nathaniel Irwin (1801), Azel Roe (1802), James Richards (1805), Philip Milledoler (1808), Eliphalet Nott (1811), James Inglis (1814), Ashbel Green (1824), and Francis Herron (1827). Among its elder commissioners were such honored men as Col. John Bayard, Postmaster-General Ebenezer Hazard, Isaac Snowden and Judge Jonathan Elmer.

The action of the General Assembly of 1802 looking towards a more thorough organization of Home Missionary work originated in a communication from the Trustees of the General Assembly proposing the formation of "a standing committee for financial purposes," and suggesting several arrangements for securing and managing the missionary funds. This led to a motion that the Assembly commit the general management of missionary business to a standing committee, and that an annual missionary sermon be delivered at the times and places of the meeting of the General Assembly by a minister appointed to the service from year to year. The motion was referred to a committee consisting of Dr. Ashbel Green, Rev. Azel Backus, Rev. Nathaniel Irwin, Ministers; and Ruling Elders, the Hon. Ebenezer Hazard and Colonel John Bayard.\* It is worthy of notice that Mr. Backus, who was one of the two delegates from the General Association of Connecticut, was appointed to such an important place, and thus helped to shape the action of the Assembly which is to-day commemorated. The presence of a Congregational minister on this committee was in accord with that spirit which more than two hundred years ago (1690)

\* Minutes of General Assembly, 1802, p. 250.

united the Presbyterians and the Independents of England in evangelistic work, and led to the Saybrook platform of New England in 1708.

The Committee was appointed on the 28th of May, and presented its report on the morning of Monday, May 31st. It provided that a committee be chosen annually by the Assembly to be denominated the "Standing Committee of Missions," to consist of seven members, four clergymen and three laymen, a majority of whom should be a quorum to do business. The Committee's duty was to collect information relating to the concerns of missions and missionaries, to digest this and report thereon at the meeting of the Assembly; to designate the places where, and to specify the periods during which the missionaries should be employed; to conduct all correspondence on missionary business; to nominate missionaries to the Assembly, and report the number that the funds would permit to be employed; to hear reports of missionaries and make a statement thereon to the Assembly relative to the diligence, fidelity and success of the missionaries, the sum due to each, and such parts of their reports as it might be proper for the Assembly to hear. This Committee was also to look after the James Leslie Trust Fund in the hands of the Trustees of the College of New Jersey, and to arrange for the annual sermon on the Monday next after the opening of the General Assembly, and to superintend generally under the direction of the Assembly the missionary business. This Standing Committee also had power to direct the Trustees of the Assembly to issue warrants for the payment of all assignments and contracts made by the Assembly.

Thus it will be seen that the Standing Committee of Missions covered a wide field, and possessed substantially the powers bestowed upon the "Board of Missions" as constituted in 1816, and as re-organized in 1826. In the immense growth of work in all departments of missionary endeavor, it has become impossible for the details of missionary service, which the Committee was asked to report to the Assembly, to be laid before that body, except in the form of a printed report. Some other features of the Act of 1802 have disappeared, or been transformed in the gradual evolution of missionary growth. But a

consideration of the action taken at that time shows clearly that the men who devised and enacted it were far-seeing, wise and practical men, and that they gave to the Church the germ of the splendid and stupendous work which has been carried on during the last century in the entire field and in all forms of home evangelization.

Among the important acts of the Assembly of 1802 was one which allowed the use of the hymns of Dr. Watts in public and social worship by such congregations as might think it expedient. Watts' Version of the Psalms had already been allowed and indeed had long been used in some congregations, displacing the old version of Rous as approved by the General Assembly of Scotland. The above Act was a step forward in the recognition of a New Testament Hymnology. The book approved was that of Dr. Timothy Dwight, who by order of the General Association of Connecticut had revised and enlarged the version of the Psalms made by Dr. Watts, and had added to the same writer's hymns a number of selections from various authors. These together with the Psalms were intended to furnish a system of psalmody for the use of churches and families. This had been revised and recommended by a joint committee of the General Assembly and the General Association of Connecticut, and had been approved by a committee of the Assembly of 1802.

The Assembly had a revision question before it; not in the doctrinal standards of the Church, but in the form of government. There had been proposed "an alteration of the Sixth Section of the Eleventh Chapter of the Constitution" changing the phrase "standing rules" into "constitutional rules." The reports of the various Presbyteries came in slowly, and there was not a sufficient majority to make the change. The matter was therefore deferred, with the injunction that the delinquent Presbyteries should send up their votes. The change was finally made.

Even at that early day the importance of preserving some account of the history of the organization of our Church was seen by the more thoughtful leaders, and action was taken to secure the first records of the original Presbytery, which appar-

ently had been wandering around the Colonies in irresponsible hands; and also to have historical sketches made of the beginnings of things in the first Churches and Presbyteries. That the Church of the present is in due apostolic succession from the good bishops and presbyters of that period, is manifest by the fact that the response to this request came in slowly, and the Presbyteries had to be stirred up to their manifest duty. Unhappily, some of those histories were never written, and in other cases the written accounts have been lost. What a pity it is that the historic spirit is so difficult to develop among the masses of the people! Yet let us be thankful that there still survive, as there always have been, some who are ready to exercise justice toward the past and the memories of the faithful ones who have made the present possible.

The lambs of the flock were not neglected in that Assembly, and a committee was appointed to compile a catechism for the use of children and other persons, a draft of which was ordered to be prepared and laid before the next General Assembly, to the intent that should the same be approved it might be printed and recommended for the use of churches and families. Dr. Tennent, Mr. Irwin and Mr. Milledoler were the committee appointed for this duty.

### III.

#### THE ASSEMBLY'S MISSIONARY LEADER—DR. GREEN.

The commissioner entitled to the first honor in the Missionary Centennial is Ashbel Green. If any man deserves the title of father of organized Home Missions in the Presbyterian Church, it is he. He was then (1802) forty years old, in the middle prime of his manhood, and his ability and zeal in the cause marked him as the fitting chairman of the committee to put into shape the proposed action to systematize the Church's missionary work. He was born in 1762, in Hanover, N. J., and was doubly a son of the Manse. His mother was Elizabeth Pierson, a daughter of a Presbyterian minister. His father was the Reverend Jacob Green, a man of New England birth; a graduate of Harvard, who had drifted southward with the evangelist Whitefield, under engagement as a teacher for one of



the Georgia schools, and became pastor of a Presbyterian Church in Hanover. He was not only an active and efficient minister, but was a physician in good practice; a combination of professional gifts which would not be tolerated now, but was in place at that period, as it has been in modern foreign mission fields.

As the father was a decided patriot, a member of the Provincial Congress of New Jersey (he was afterwards Chairman of the Committee to draft the first Constitution of the State), it came about most naturally that Ashbel, before he had reached his eighteenth year, was in the service of his country as a private in the New Jersey Continental Militia, and took an active part in the war for National Independence. His intercourse with officers of the army infected him with the current French infidelity, which marred his ancestral faith for a time. As a student in Princeton College he came under the influence of Dr. Witherspoon, was converted, united with the College Church, and dedicated himself to the gospel ministry. As valedictorian of his class he spoke at the annual commencement before a distinguished audience, including General Washington and the Continental Congress, which was then temporarily sitting in Princeton.

Afterwards he was, conjointly with Bishop White, Chaplain of the United States Congress, succeeding Dr. George Duffield. In this relation he became intimate with President Washington during his administration and residence in Philadelphia, and his reminiscences of the Father of his country, and of the incidents of this period, are full of interest. Dr. Green was then pastor of the Second Presbyterian Church as the colleague of the venerable Dr. Sproat. He filled with distinguished merit every position to which he was called. As a writer and one of the pioneer editors of the Church he wielded a ready and forcible pen, and won a wide influence. In the Church courts he was a faithful Presbyter and a wise leader. As President for over ten years of Princeton College, he contributed largely to the permanent success of that institution, and earned as an educator the good degree that he attained in other fields. As a patriot, as a scholar, as a preacher, as an educator, as a writer

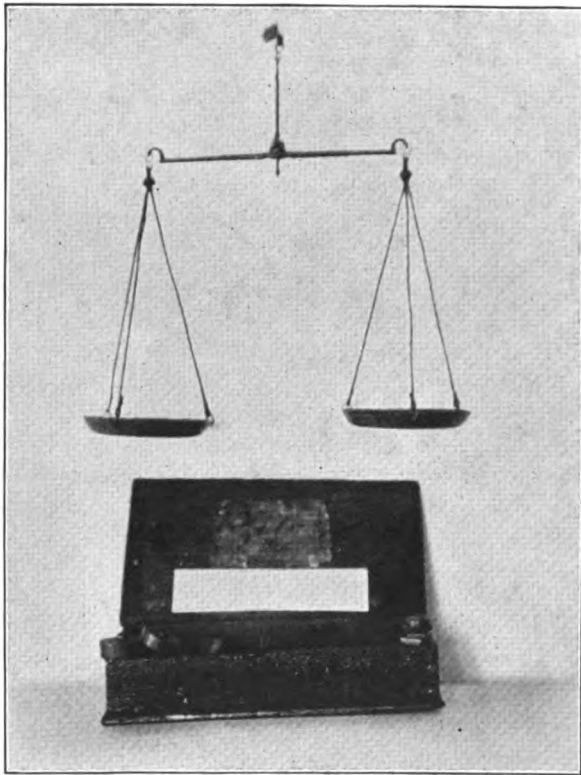
and editor, as an ecclesiastic, and as the father of organized missions, he was pre-eminent among the men of his period, and takes rank as one of the great men of the Presbyterian Church.

He was identified with its work from the beginning, and in every relation proved himself a devoted son and servant during his long career.

Of the Standing Committee of Missions, which the Assembly of 1802 adopted upon his report, he was made the first chairman, and so continued for ten and a half years, until he left Philadelphia for Princeton. As the committee had neither secretary nor executive committee, the laboring oar was in his hands. When in 1822 he returned to Philadelphia from Princeton, he found the Board of Missions, which had been created in 1816, greatly reduced in its funds, and its activity almost paralyzed through the rival organizations of other missionary societies and the dispersion among them of the means and influence of Presbyterians. He wrote an overture to the Assembly which stirred the body mightily, and led to the re-organization of the Board in 1826, with the distinct specification of powers to appoint an executive committee and a corresponding secretary, and to prosecute missions, both domestic and foreign, and to pay missionaries with no other restriction than making an annual report to the General Assembly. Of this re-organized Board, Dr. Green was elected president and was made chairman of the Executive Committee. For many years the meetings of the Committee were held in his study. It was due in a large measure to his zeal, unflinching interest and wisdom that the Board was nurtured into a new life, and started upon its career of noble Christian philanthropy. When the foreign missionary cause was differentiated from Home Missions, and entered upon its career of world-wide evangelization, Dr. Green showed almost equal zeal in shaping its work.

Dr. Green had a commanding bodily presence, a florid complexion, regular features, prominent aquiline nose. But the great feature of his face was his eye—full, dark, brilliant, imperative, gleaming underneath shaggy eyebrows. He was a gentleman of the old school, the school in which Washington, his friend, had been cultured. Almost to the end of his life he





Scales and weights with box used by the  
Rev. Nathaniel Irwin, as a Physician.

retained the clerical wig and queue common to the gentlemen of his period, and as he moved through the streets of Philadelphia, his dignified bearing, his antique and stately manners impressed with reverence those whom he met.

His utterance was at times vehement, but clear and dignified, and he was one of the most eloquent and popular preachers of his time, holding large audiences during the heyday of his influence in the old Second Church of Philadelphia. He impressed his hearers as absolutely sincere in what he preached. He was particularly powerful in public debate; and as an ecclesiastic, especially in the General Assembly, there has been no leader of our Church who exercised a more powerful and on the whole a more beneficent influence. He was a member of the Committee of Three in 1788 to superintend the publication of the Confession of Faith, which had just been amended and adopted, and to arrange the sections and chapters. In 1794, he was chairman of a committee to publish a new edition of the Confession with scriptural proofs. He wrote the overture to the Assembly of 1803, on the education of pious youth, which was the germ of the Board of Ministerial Education, and which led to the establishment of the first theological seminary of the Church, located at Princeton. The plan of governing the seminary was the product of his pen. He was made the first President of its Board of Directors, and retained that position to the end of his life. In the General Assembly of 1825, he moved the resolution which led to the establishment of the Western Theological Seminary at Allegheny. Indeed, he was a member of all the boards or corporations of the Church during his day, including the Trustees of the General Assembly. He was prominent in the Bible Society, and was President of the Trustees of Jefferson Medical College, which was instituted upon the charter of Jefferson College, Canonsburg, Pa., as its Medical Department.

While in public his dignified and apparently distant manner repelled familiarity, yet in his private relations he was pleasant, simple, tender, winning and sympathetic. He was the soul of truth and honor. Nothing could more clearly indicate the sweetness and simplicity of this great man's character than an

incident related by Dr. Nicholas Murray, of Elizabeth, N. J.; when Dr. Green had been his guest and was about to leave his house, his little children clung to his garments, crying out, "You must not go, Dr. Green!" Another touching illustration of this characteristic, is a brief record in his diary that he had been teaching the Catechism to "Sophy and Becky," and praying with them. These two children were little negro waifs, fatherless and motherless, whom Dr. Green's sister, Margaret, had found in an alley near the house, homeless and friendless, and had taken into the manse, where they were given a home. This picture is one that might enlist the artist's pencil—the wise and honored leader of the Presbyterian Church, the Chaplain of the United States Congress, the friend of Washington, the distinguished and eloquent pastor of one of the foremost churches in his Communion, giving his time to the private instruction of two colored orphaned waifs! Little incidents like this lift the veil that is so apt to hide the inner life of public men, and show the core of character.

We of this generation are apt to pride ourselves on our great advance beyond the methods of the early fathers of the Church. Yet nearly seventy years ago the Sunday-school teachers of Philadelphia adopted the plan of having the same Bible lesson taught in all the schools of the city. This adoption of the "uniform lesson system" was followed by a resolution to have the lesson expounded to them by some suitable teacher; and Dr. Green, then an old man, was chosen as the instructor. These teachers' meetings were held in the lecture room on Cherry street, and on the lesson evening the room was crowded by an intelligent audience, deeply interested in the clear, full and fresh expositions of their venerable teacher. After the lesson instruction, questions followed; and these were answered with a readiness and fullness that indicated Dr. Green's mastery of the word of God, as well as his deep experience of religious things. It is recorded that these instructions resulted in "the conversion of many of the Sunday-school teachers who attended, and in the edification of all." Thus Philadelphia gave the cue in that movement, as in so many other things, Home Missions included, to the progressive people of the present generation.

Above all things Dr. Green was devoted to the truth. He was studiously and conscientiously accurate in the effort to make every statement exactly accord with the facts. He scorned all prevarication, falsehood, misrepresentation, disloyalty to truth in any form, including that phase of vanity which he called "ministerial coquetry." In this respect he resembled his distinguished friend and fellow-churchman, Charles Thomson, the first Secretary of Congress, whose truthfulness was so well-known that there was a current proverb in Philadelphia and among the members of the National Congress, "It is as true as if Charles Thomson had said it."

Dr. Green was an eminently pious man. His devotional habits were a large part of his life. There was nothing perfunctory or compulsory in them. They were the spontaneous outflow of the deep spring of piety within him. He kept regularly his weekly and monthly times of fasting and special prayer. Throughout his life he was in the habit of reading his Bible upon his knees, shaping the words into supplications in behalf of his family, his Church, of the world, and for his own spiritual enlargement. One of his household, whom he had supposed to have retired from his room, saw him on one of these occasions at the close of his private devotions put his Bible to his lips and kiss it. Afterward, when the matter was referred to, he said that it had been his habit throughout his life, simply as an expression of his affection for the guide of his life, the light that had led him to salvation; and to the good God who had brought such a blessing to him and his fellowmen. His sermons were wrought out on his knees, and though he made no display of his personal piety, and indeed hid his private exercises from those who were nearest to him, there are few ministers, especially among those who have taken an active part in the catholic affairs of the Church, who walked so closely with God, and spent so much time in holy meditation and prayer. In this he was not only an example to his flock, but to all ministers of Jesus Christ. Perhaps herein we may see the hidings of his power, the secret of his great success.

In 1846, forty-four years after he had been made chairman of the Standing Committee of Missions, the General Assembly

(Old School) again met in Philadelphia. Dr. Green, then a venerable octogenarian, was led into the sanctuary. As he was supported up the aisle to a seat in front of the pulpit, the Assembly and the audience rose to receive the venerable father of the Church. In the Moderator's chair sat one of his pupils who, with Bishop McIlvaine and Bishop Johns, had been converted and brought into the Church during a revival in Princeton College under Dr. Green's presidency. That Moderator was Charles Hodge, the great theologian, and in touching words he addressed and welcomed, in behalf of the Assembly, his aged and beloved preceptor. It was his last meeting with that venerable High Court of the Church. He died two years thereafter, on the 17th of May, 1848. His soul passed to the Church of the First-Born while engaged in prayer.

#### IV.

##### MINISTERIAL COMMISSIONERS.

The retiring Moderator, the Reverend Nathaniel Irwin, opened with a sermon almost prophetic of the events which gave the body its especial historic prominence, and which showed its high missionary spirit. The text was from Luke 14: 23, "Compel them to come in." If the sermon was up to the preacher's average ability, it was well worth hearing; for he was an eloquent and popular pulpit orator. He was as ready as eloquent, and wont to say that he "wouldn't give a cent for a preacher who could not shake a sermon out of his coat-sleeve at any time." Mr. Irwin was pastor of Neshaminy Church, Philadelphia. He had been Clerk of the Old Synod, and after the organization of the Assembly of 1802 was made first Permanent Clerk. Assemblies have promoted the incumbent of a stated or permanent clerkship to the Moderator's chair; but it is not often that the reverse movement is noted in the history of the Church. Mr. Irwin was the first untitled Moderator; he was neither D. D., nor LL. D. nor any other "D," but simply plain Rev. Nathaniel Irwin. He, Drury Lacy, Jas. F. Armstrong, and Albert Barnes, are conspicuous in the long list of Moderators as the only ones without "the semi-lunar fardels."

He was fond of playing the fiddle; not the "great godly fed-



dle," that had some degree of respect, according to tradition, from our ancestors, but the real foot-moving violin, the fiddle of the dance and of the concert room. It is said that he did not scruple to exercise his gifts in that line that his field hands at harvest time might enjoy a moonlight dance upon the Manse-green. This was not a common accomplishment among the clergymen of the period. But if we knew their personal habits and characters better, we might find it true of them, as of the Presbyterian reformers of Knox's day, that they were not the "grim Genevan ministers" and "sour ascetics" of popular literary tradition, but most kindly, genial and very human persons, much like the parsons of the present time. Mr. Irwin was a natural mechanic, a home-bred physician, a man of scientific tendencies, the early patron of John Fitch, in his scheme of steamboat building, aiding the inventor by lending him books and by practical mechanical help. He was buried on the spot where the old pulpit of Neshaminy had stood, and there he sleeps among the fathers of that venerable sanctuary. \*

The Moderator chosen to succeed Mr. Irwin was the Rev. Dr. Azel Roe. He was a graduate, and subsequently a trustee of Princeton College, a man of graceful and dignified manners. His fine head and handsome face indicated both the strength and the beauty of his mind. He was one of the revolutionary heroes among the fathers and founders of our Church, having served as a chaplain in the War for Independence. On one occasion, when the ranks of his regiment had been broken before an assault of the enemy, he is said to have rushed into the breach and gallantly led the faltering soldiers back to their duty on the firing line. Curiously the clerks failed to record his election, and we must turn to the minutes of the Assembly of 1803 to learn the name of the retiring Moderator of 1802. He was a sound and solid preacher, and for fifty-four years was pastor of the same church, a sufficient testimony to his own superior worth, and the wisdom of the good people of Metuchin, N. J. He died in 1815.

\* I am indebted to Mr. Geo. G. Roney, a nonogenarian member of my congregation, for these and other characteristics of Mr. Irwin. Mr. Roney's father and uncles (Revolutionary soldiers) were Mr. Irwin's parishioners.

Most eminent among the commissioners was Dr. John Rodgers, of New York. Born in Boston in 1739, he was carried as an infant a year old to Philadelphia. When a boy of twelve, he held a lantern for Whitefield, while preaching one evening from the old court-house steps in Philadelphia. The lad became so absorbed in the evangelist's sermon that he dropped the lantern, which was broken in pieces on the pavement beneath. The lantern was lost, but the boy was saved. He was hopefully converted, and dedicated himself to the Gospel ministry. A firm patriot, he became a chaplain of General Heath's Brigade of Colonials; was the trusted friend and counsellor of Washington, and for years the leading bishop among the Presbyterians of New York. His congregation included the leaders of the famous Sons of Liberty, and many of the most influential men of the period. In every respect he was well worthy to be the first elected Moderator of the General Assembly, the distinguished John Witherspoon, of Princeton, having been the Moderator appointed to preside at, preach the sermon, and open the first session of the newly organized body. He was seventy-five years old at the Assembly of 1802, a venerable and imposing figure, with his buzz-wig and well-polished silver-buckle shoes and knee breeches, and was an object of universal interest and much reverent attention.

James Richards, another New Englander, born in Connecticut and a graduate of Yale College, became Moderator three years later, in 1805. He was subsequently a Trustee of Princeton College and a Director of the Seminary. He was the first President of Auburn Theological Seminary in 1823, and was indeed the father and founder of its endowment funds.

The Rev. Philip Milledoler, a Commissioner from the Presbytery of Philadelphia, was appointed one of the seven original members of the Standing Committee of Missions, of which Dr. Ashbel Green was President. He was made Moderator of the General Assembly in 1808. He was a man of fine personal appearance, with polished and agreeable manners, of an amiable and genial spirit, and exercised his sacred duties with marked propriety, dignity and kindness. The Presbyterian Historical Society possesses a good oil painting of Dr. Milledoler in his

early prime; and there is extant an engraving of him in the closing years of life. He was born September 22, 1775, of Swiss parents, was converted in a Methodist-Episcopal meeting, graduated at Columbia College in 1793, and united with the German Reformed Church of Dr. Gross on Nassau street, New York, with whom he began the study of theology. He was ordained at Reading, Pennsylvania, and his first call to service was in the German Reformed Church on Nassau street, New York, with the condition that he was to preach both in the German and English languages in the proportion of three sermons of the former to one of the latter.

In A. D. 1800, he entered the Reformed Dutch Church; but in September of the same year, accepted a call to the Pine Street Church of Philadelphia, where he remained until November, 1803, when he became pastor of the Collegiate Presbyterian Churches of New York, with special duty assigned to the Rutgers congregation. He was appointed by the Presbytery of New York instructor in didactic and polemic theology, in which position he served until the theological seminary was established at Princeton. In June, 1813, he became a pastor of the Collegiate Dutch Church; and was Corresponding Secretary of the United Foreign Missionary Society of New York. Subsequently he accepted the Presidency of Rutgers College at New Brunswick, from which, in 1840, he retired to New York, where he died in 1852.

The Rev. Eliphalet Nott, D. D., LL. D., who was the Moderator of 1811, was a great man in both intellectual and moral characteristics. A finished orator, he ranked as one of the foremost preachers of his time, and his sermon on the duel of Hamilton and Burr produced a profound impression on the public mind. His chief life-work was wrought as President of Union College, which, under his liberal, energetic and wise administration, reached great prosperity. He was especially successful as a financier, contrary to the common tradition of ministerial ability in that line. He was one of the valuable contributions of New England to the prosperity of the Presbyterian Church, having been born in Ashford, Conn., June 25, 1773. He received the degree of Master of Arts in 1795 from Brown Uni-

versity, and was licensed to preach in New London Congregational Association, June 25, 1796. He died January 29, 1866.

The Rev. James Inglis, who became Moderator of the Assembly of 1814, was born in Philadelphia. He was a student of law in New York City with General Alexander Hamilton, the most brilliant intellect of the Revolutionary War and of the period of construction that followed during the administration of George Washington. Inglis studied theology with Dr. John Rodgers, and became the successor of Dr. Patrick Allison, in the First Church of Baltimore. On a Sunday morning, while his congregation was waiting for him to begin the usual service, his spirit passed suddenly to the General Assembly and Church of the First Born. He was the father of Chief Justice Inglis, distinguished as a judge both in South Carolina and in Maryland.

The Rev. Henry Kollock, the eloquent Professor and Pastor at Princeton in 1803, was a son of a Revolutionary officer, a friend of the Polish patriot Kosciusko. He proved himself a hero under circumstances which most thoroughly test genuine heroism, during a visitation of the yellow fever pestilence in Savannah, Ga. Dr. James W. Alexander declared him to be "one of the most ornate, yet one of the most vehement orators whom our country has produced."

The Rev. William Sloan, of New Brunswick, was a grandson of Chief Justice Kirkpatrick of New Jersey, whose tall, erect form and clear, blue eyes marked him as one of the most manly and one of the handsomest men of the Assembly.

The Rev. John Ewing Latta, ordained in 1800 over the churches of New Castle and Christiana, Delaware, was a son of the Rev. James Latta of Chestnut Level. He represented a family which almost from the beginning of our ecclesiastical history has had a ministerial representative in the Presbyterian Church. Mr. Latta was subsequently Permanent Clerk of the General Assembly.

The Rev. Nathan Grier, of New Castle Presbytery, of Brandywine Manor on the Forks of the Brandywine, was for twenty-seven years, from 1787 to 1814, the pastor of that Church. His manse was a private theological seminary, and many were

the pious youth whom he helped into the Gospel ministry. He was father of Chief Justice Grier of the United States Supreme Court, and represents a family that has given many devoted and distinguished sons and daughters to the Church.

From the Presbytery of Carlisle came Dr. Robert Cooper, for thirty-one years pastor of the Middle Spring Church in the near vicinity of Shippensburg, Pa. That congregation has a record for patriotism that is probably unequalled, certainly not excelled in any generation. It was composed almost exclusively of emigrants from Ulster and their descendants, and those sturdy Scotch-Irish sent their pastor and almost all their active men into the Revolutionary army. Several officers and men of the congregation had previously served in the French and Indian campaigns, and a number of them were subsequently in the War of 1812. The names of one hundred and eighty have been preserved, 39 officers and 141 men, among them the famous partisan leaders, Captain Samuel Brady and Captain James Jack. In the little sacred God's Acre, near the sanctuary of this ancient organization, rest the remains of many of these heroes. Over these honored remains no monument has yet been reared, although a movement to that end is on foot. If ever State or general Government might be invoked to aid such a purpose, here is surely a case in point. But are there not enough descendants of the Scotch-Irish, and sons of the Presbyterian Church, who will gladly see to it that some suitable memorial of such unique patriotism shall be reared in the cemetery of old Middle Spring Church, before another Assembly shall meet? Dr. Robert Cooper was one of those ministers in good esteem for soundness in theology to whom had gathered a large number of private students. Among those who were trained in this school of the prophets were men like Dr. McKnight, Francis Herron and Joshua Williams. The last two named were associate commissioners with Dr. Cooper in the Assembly of 1802.

The Rev. Francis Herron was fresh from his missionary tour in the far West. He had made the trial of his gifts as a young preacher in the wilderness of Western Pennsylvania and Ohio among the frontiersmen and Indians. On his return journey

he preached at Pittsburg, in the old log house which stood on the site of the historic First Presbyterian church. The swallows were skimming through the log sanctuary while the young apostle preached. Little could he have realized that in future years he would be the pastor of that congregation, ministering in one of the finest sanctuaries to one of the most important churches west of the Allegheny mountains. Some of us remember his venerable form seated in an easy chair before the pulpit listening to the eloquent words of Dr. Wm. Paxton of Princeton Seminary, now himself a venerable and venerated man, who has just laid aside the professorship which he had so long and usefully filled, to seek in the sunset of life the repose which he has so well earned. Dr. Herron became Moderator of the Assembly in 1827.

From Carlisle also came Joshua Williams, a Welshman, pastor of the Big Spring or Newville Church. He, too, was a theological teacher, and Dr. David Elliott, so long a professor in Allegheny Theological Seminary, and who was called by some of his admirers of the Old School Assembly "the stone-wall Moderator of 1837," was one of the pupils, and was taught and trained by him.

The Presbytery of Huntingdon sent Matthew Brown, (D. D., Princeton; LL. D., Jefferson), then minister of the Collegiate churches of Mifflin and Lost Creek. He was the youngest son of an old Covenanter, who died a hero's death in the Revolutionary War. He graduated at Dickinson College, Carlisle, and in 1805 became pastor of the church in Washington, Pa., and the Principal of Washington Academy. He was the first President of Washington College (1806-1816), whose charter he procured from the Pennsylvania Legislature in 1806. Afterwards, he was for twenty-three years (1822-1845) the President of Jefferson College, and colleague of Dr. John MacMillan, the pioneer preacher and educator, in the old Chartiers' church until the College church was founded. President Brown ranks among the foremost of the founders of educational interests and institutions in the early West, and in his son, the Rev. Dr. Alexander B. Brown, President of Jefferson College from 1847 to 1856, the goodly succession was continued. Mrs. Henry M.

Alexander, of New York, is a daughter of Dr. Matthew Brown, and in her family the cause of Christian education at Princeton University has found beneficent patrons. Dr. Brown died at the residence of his son-in-law, the Rev. Dr. Riddle, in Pittsburg, July 29th, A. D. 1853, aged 77, and was buried in Washington, Pa.

The dying hours of Dr. Brown revealed some interesting personal characteristics. He desired his friends to conduct his funeral service as quietly as possible. "No parade," he said, and indicated the spot where he wished to be buried, in the graveyard at Washington. When asked about an inscription, his reply was: "Ah, take care! There I am afraid of you—pride comes in. In the fewest possible words—a sinner saved by grace." The motto of the philanthropist Howard "Christus mea Spes" ("Christ my hope"), was suggested. "Yes," he replied, "that would do. It would honor learning to which my life has been devoted—'multum in parvo'—what you please." Thus these words, spoken in broken sentences, revealed the veteran Christian's desire to hide himself and to hold up Christ to the view of others, as had been his aim throughout life. Some water was given him, of which he drank and exclaimed, "Water—I shall soon be drinking—of the pure river of the Water of Life." In conversation with a ministerial brother, two days before his death, he made the following emphatic observation in reference to himself: "I have one evidence—yes, one thing—the devil himself cannot persuade me out of it: I have been a friend of revivals! I have always loved to see sinners converted." When asked by his son-in-law, Dr. Riddle, if he thought the Presbyterian Church, then unhappily divided into the Old School and the New School branches, would again be united, in the spirit of a prophet he answered: "Yes, certainly. God can do it. He *will* do it. I shall not see it; but you will."\*

The Presbytery of Ohio in Western Pennsylvania sent two ministers. One was John Watson, the story of whose life reads like a modern romance. He was the general utility boy of a

\* History of Jefferson College. Joseph Smith, D. D. Pp. 189, 190.

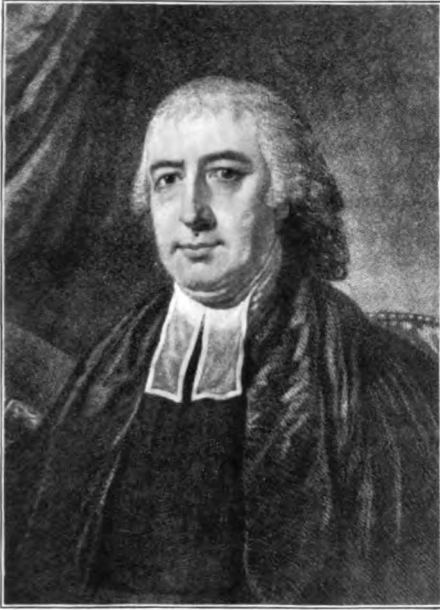
store and tavern in Greensburg, serving as stable-boy, clerk or bar-tender, as exigencies required. One day there came to the tavern a distinguished guest, Judge Allison, to preside over the court to be held at the county seat, to whom the evening brought a great surprise. He found the young tavern clerk poring over the pages of Horace, the Latin poet, by the light of the wood fire in the open grate of the common bar-room. Touched by the incident, he promised that on his next visit he would bring the lad some Latin books that would forward his ambition to become a student. Time passed slowly, but at last the Court again convened, and Judge Allison rode up to the tavern. Watson was at the bridle of his horse ere he could dismount. Answering the eager inquiry of the lad's eye, the Judge said: "I have brought you the books, my lad. I have not forgotten." Yes, there they were!—an old Latin grammar, a copy of *Æsop's Fables* in Latin, Selections from the Old Testament Vulgate, and a good Latin dictionary. "It was the most joyful moment of my life," Watson afterwards declared.

He prepared for college, and graduated from Princeton on the Leslie fund; became teacher of a grammar school; principal of the old Canonsburg Academy, and the first President of Jefferson College, whose charter he obtained from the legislature in 1802, probably during his journey as a commissioner to the General Assembly. It was his last attendance upon that venerable court. On November 30th of that year he died; and a double funeral procession moved through the fallen leaves of autumn on the rolling hills of the Chartiers Creek, bearing the mortal remains of John Watson and Rev. Wm. Moorehead, sons-in-law of Dr. John MacMillan. They had married sisters upon the same day; and sickened, died and were buried upon the same day,\* and the inscription of this sad event may be read upon the table tomb of President Watson in the old Chartiers churchyard. Thus was cut off in his prime one of the ripest scholars of his generation.

The other minister from the Presbytery of Ohio was Thomas Marquis, "the silver-tongued Marquis," the tradition of whose

\* Elliott's *Life of Macurdy*, p. 283.





1.

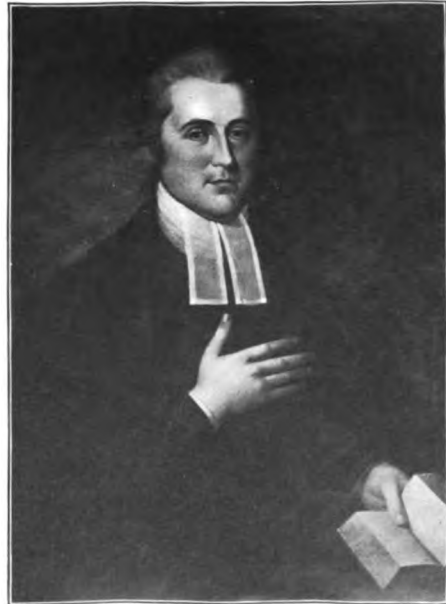


2.



3.

1. Ashbel Green.  
3. James Richards.



4.

2. John Rodgers.  
4. Philip Milledoler.



musical voice and eloquent sermons still survives. He was one of the little band of MacMillan's students in the historic Log College and Theological School of Chartiers. He was pastor of the churches at Cross Creek and Upper Buffalo, and remained in that relation, though in later years ministering to the Cross Creek Church alone, for nearly a generation—thirty-two years.

The Presbytery of Erie, out upon the far northwestern frontier of Pennsylvania, sent a solitary commissioner, the Rev. Samuel Tait. He spent his early life as a carrier, transporting merchandise from the east on pack-horses, and then became a farmer in Ligonier, Westmoreland County. One day while at work in the field, there came to him a committee of ministers from the Presbytery, who had marked his piety and his gifts, and in the great poverty of ministerial labors and the pressing necessities of the field, waited upon the farmer of Ligonier to urge him to prepare to preach the Gospel. Like the Roman Cincinnatus, he was called at the plough! If one were seeking a striking historic theme for an artist's pencil, he might find in this frontier incident a fitting motive for his genius. Tait was a man of commanding figure—six feet two inches in height. He was a foe to all evil, but tender-hearted as a child; a man of moving eloquence; one of the foremost revival preachers of the period, and a volunteer missionary to the Indians, to whose evangelization he gave seven months. He became pastor of the Collegiate Churches of Cool Spring and Upper Salem in Mercer County, Pa. When he was married, his parishioners, after the fashion at the time, reared for him a log-cabin manse, which he was compelled to leave at once on a preaching tour. When he returned he found that his bride had "chunked" the openings between the rude logs, and had daubed the cracks with mortar that she had made herself. She was a fair type of the energetic and faithful missionary wives of those frontier preachers. Tait died in 1841, the pastor of Mercer Church, where he had first settled, in the seventieth year of his age and the forty-first of his ministry. He died praying for a revival of religion, and his last words, whispered to one at his bedside, were "All is peace. All is peace through the blood of Christ."

The Old Red Stone Presbytery sent one commissioner—the

Rev. David Smith, pastor of the Collegiate Churches of Rehoboth and Round Hill. A year thereafter, August, 1803, in the very dew of his young ministry, he fell asleep. His death gave a strong impulse to the revival work of that period, so that the dead that he slew at his death were more than they that he slew in his life.

## V.

## THE ELDERS OF THE ASSEMBLY OF 1802.

The presence of elders who are eminent in civil life, on the floor of a Presbyterian General Assembly, is not rare. The Church has always been notable for the strong and influential men who have filled its eldership and occupied its pews. But, in proportion to the number of representatives, the Assembly of 1802 had marked pre-eminence. Perhaps the most distinguished Elder commissioner in that Assembly was Col. John Bayard, then of New Brunswick, but during the most important period of his life, one of Philadelphia's most eminent citizens. He was of French Huguenot and Dutch descent, the clearest strain of Presbyterian ancestry. In A. D. 1647, Petrus Stuyvesant, Irving's "Peter the Head-strong," the last of the Dutch Governors of New Netherlands, came to New York, then New Amsterdam. With him came his sister Anna, the widow of Samuel Bayard, the son of a French Huguenot divine, who with his wife, Blandina Condè, had found refuge in Holland from religious persecution. With this lady came four children, of whom the eldest son, Petrus Bayard, was the great-grandfather of Col. John Bayard. Col. Bayard was born at Bohemia Manor, Cecil County, Maryland, August 11, 1739. The estate descended to him as the eldest son, though only by a few moments. He immediately divided it equally with his twin brother, James, whom he loved with intense affection. The Bayard twins were sent to the Nottingham Institution, then conducted by Dr. Samuel Finley. The tradition that Finley's lads were systematically birched every Monday morning on general principles of discipline, is hardly credible; but was believed by some of the descendants of the Bayards. Afterwards the brothers continued their ecclesiastical studies under a

private tutor, the Rev. George Duffield, subsequently the eminent pastor of the old Pine Street Church of Philadelphia, the Revolutionary patriot and Chaplain of Congress.

At eighteen, Col. Bayard came to Philadelphia and went into business. At twenty-one he married Margaret Hodge, an aunt of Dr. Charles Hodge, the theologian, and soon became one of the leading merchants of Philadelphia. At twenty-seven he began his public career as a patriot by signing with many other merchants (375 in all) the famous Non-Importation Agreement of October 25th, 1765, which has been called the "First Declaration of American Independence." Thenceforward he was active in all the discussions and actions that led up to the American Revolution. He was a member of the Provincial Congress of July, 1774; of the Convention of the Province in 1775; was one of the first "Sons of Liberty," and with Drs. Rush and Mifflin, aided to influence the appointment of Washington as Commander-in-chief of the Continental Army. He was one of the Council of Safety of the Constitutional Convention, being associated therein with Franklin, Rittenhouse, Wayne, Robert Morris, Roberdeau, Joseph Read, his dearest friend, and John Cadwallader.

When the war began, Bayard was chosen Colonel of one of the three infantry battalions (the second), of the Philadelphia Associators, organized among leading gentlemen and merchants, and brigaded under Col. Cadwallader along with the Philadelphia City Troop of Light Horse. He saw service in the battles of Brandywine, Germantown and Princeton. His battalion was part of the force that Washington led in person at Princeton to repel the attack on General Mercer's brigade, and Bayard was complimented for his gallantry in that action by Gen. Washington. In 1777, the Colonel was a member of the State Board of War, and was Speaker of the House of the Assembly. A large part of his considerable fortune was spent in his country's service, and he well deserved the commendation of the historian, Bancroft, as "a patriot of singular purity of character and disinterestedness, personally brave, earnest and devout."

In 1788, at the age of fifty, Col. Bayard retired from active

business in Philadelphia, and as he had sacrificed most of his fortune for his country during the Revolutionary conflict, he was compelled to part with his estate at Bohemia Manor and remove to New Brunswick. His home there was the centre of a distinguished social circle, as it had been in Philadelphia. Here came, in passing between Philadelphia and New York, the most eminent soldiers and civilians of the period, and were entertained with free and stately hospitality. His beloved Commander-in-Chief, Washington; his comrades-in-arms, Anthony Wayne and Kosciusko; his compatriots and associates in Church and State; his father-in-law, the stately Dr. John Rodgers, our first Moderator; the great and good Elder, Elias Boudinot, President of the Continental Congress; Chief Justice Jay; the patroon, Van Rensselaer; his son-in-law, Governor and Senator Paterson, who gave his name to New Jersey's manufacturing city, and many other choice spirits honored the New Brunswick home with their presence, and were welcomed and honored therein.

Col. Bayard, as described by Horace Binney, was of medium size, with hazel eyes and light brunette complexion, with a half-playful and half-melancholy smile. He was most kind and courteous, always dressed in the gentleman's costume of those days, and wore his hair powdered. He was an old-time gentleman by birth, breeding and by nature, and regarded the people with a paternal interest as one of the class who should guard and protect them rather than fraternize with them on equal social terms. He was a high-toned Federalist like his friend Hamilton rather than a Democrat like Jefferson. Yet with all his great soul he believed in liberty for all, the highest liberty for soul and body, and he sealed his conviction with the noblest labors and with large sacrifices.

Col. Bayard was above all and in all things a Christian of the manliest type. Without bigotry, he was devoted to his own Church, to her interests, her honor and her great causes. For thirty years he was a Trustee of Princeton College, and rarely failed to attend its annual meetings. At the Commencement of 1783, when Washington was present, he sat at Col. Bayard's side, for Bayard was one of the men whom the great commander

delighted to honor. He was one of the most frequent representatives of his Presbytery to the General Assembly, and no one was more faithful in the duties which the position laid upon him. During his last sickness his mind reverted to earlier scenes, and he often spoke of his beloved twin brother. Awakening one night from sleep he said, "My dear brother, I shall soon be with you." As the hour of dissolution approached, while sitting up, supported by two daughters, he said, "I shall soon be at rest. I shall soon be with my God. Oh, glorious hope, how precious are the promises of the Gospel! It is the support of my soul in my last moments." He could say no more, but his looks, directed toward heaven, showed the bent of his dying thoughts. His last whispered words were "Lord Jesus." On January 7th, 1807, he peacefully fell asleep. He was buried in the cemetery of the First Presbyterian church of New Brunswick, of which for sixteen years he had been a trustee and ruling elder, and where many of his kindred now sleep by his side under the shade of a graceful cypress planted by his son-in-law, Chief Justice Kirkpatrick.\*

The Hon. Jonathan Elmer was an Elder from the Presbytery of Philadelphia.† He was a man of versatile talents, and in the various fields wherein he exercised them, achieved marked success. As a physician, a Revolutionary soldier and surgeon, a State legislator, a lawyer, a jurist, and as a representative in Congress and a Senator of the United States, he proved his greatness and worth. He was ordained a Ruling Elder in 1789, and must then have been resident in Philadelphia in attendance upon Congress. He was born November 29th, 1745, and after preliminary studies, which were prosecuted chiefly under private tutors, he graduated a Doctor of Medicine from the University of Pennsylvania, A. D. 1771. He was popular as a physician,

\* The writer is indebted for much of the above sketch to a most thorough and interesting paper printed by Gen. James Grant Wilson in the "New York Genealogical and Biographical Record" of 1885, kindly sent to him by Bayard Henry, Esq., of Philadelphia, a lineal descendant of Col. Bayard.

† The Minutes state that on the ninth day of the Sessions Dr. Elmer resigned his seat in favor of Mr. Robert Erwin of the Fourth Presbyterian church of Philadelphia.

and attained a large and widely extended practice. His professional worth was recognized by his election to be President of the State Medical Society of New Jersey in 1787. He was one of the most efficient patriots in South Jersey during the Revolutionary period. He raised a military company; acted on the Committee of Vigilance; entered the Provincial Congress of 1776, and was a member of the Committee that formed the first Constitution of the State. He served as Medical Inspector of the Continental Army, and was a member of the Colonial Congress during most of the Revolution. After the establishment of independence, he served a term in the National House of Representatives, and in 1789 was elected to the Senate of the United States. He closed his career as a lawyer, and almost to the close of life was the Presiding Judge of the County Court of Common Pleas. He was a son of Hon. Theophilus Elmer, and grandson of Rev. Daniel Elmer, pastor of the Presbyterian church of Fairfield, N. J. He died September 3, 1817. His kindred and descendants, of his own and of other names, have given to the Church many faithful and useful and some eminent members.

Another prominent Elder in attendance upon the Assembly of 1802, was the Hon. Ebenezer Hazard of Philadelphia. He had served in the distinguished position of Postmaster General of the United States, having succeeded Mr. Bache in that position in 1782. He continued in office until the adoption of the National Constitution in 1789. He was much interested in historic research, and published two volumes quarto of "Historical Collections." He died in Philadelphia in 1817, at the age of 72.\* He was one of the seven first members of the "Standing Committee of Missions" appointed by the Assembly of 1802, the other elders being the Hon. Elias Boudinot and Mr. Robert Smith. The ministerial members were Drs. Ashbel Green, Philip Milledoler, John B. Linn, and Jacob T. Janeway.

From the Presbytery of Ohio, and from Washington County, Pa., a teeming colony of the Scotch-Irish Americans, came an Elder named William McKinley, a Revolutionary veteran. It

\* Ritter's *Philadelphia and Her Merchants*, p. 177. Simpson's *Eminent Philadelphians*, pp. 514, 515.



is a name that this generation, and, indeed, the world will not easily forget. This commissioner was apparently a brother of the great-grandfather of President William McKinley, the gallant soldier, the pure citizen, the wise statesman, the devout Christian, whose untimely death was mourned by a weeping nation and a sympathizing world. Though President McKinley was a faithful communicant of the Methodist Episcopal Church, his paternal ancestors were members of our own Communion.

One of the most useful of the Elder Commissioners in the Assembly of 1802 was Isaac Snowden. He took an active part in the preliminary meetings of the General Synod that led up to the organization of the General Assembly, and served on some of the most important committees that framed the constitution and perfected the organization of the new chief court of the Church. His most valuable service, perhaps, was as the faithful Treasurer of the Trustees of the General Assembly. To this work he gave his fine financial ability. It was probably due to his suggestion that the recommendation of the Trustees was presented to the Assembly, requesting the appointment of a Standing Committee on Finances so that the missionary funds might be put in better shape. This action led to the appointment of the Standing Committee of Missions, whose centenary the General Assembly of 1902 has commemorated. Thus, although he took no prominent part in discussions, and does not appear as one of the original members of the newly appointed committee, his hand probably gave the first impulse to and certainly largely contributed toward the movement which had such wide-reaching results. Mr. Snowden was one of Philadelphia's most highly esteemed citizens, and his descendants have occupied and still occupy positions of high trust and responsibility in the city and in the nation.

## THE LOG COLLEGE OF NESHAMINY AND PRINCETON UNIVERSITY.

By ELIJAH R. CRAVEN, D. D., LL, D.

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After long and careful examination of the subject, I am convinced that while there is no apparent evidence of a legal connection between the two institutions, the proof of their connection as schools of learning—the latter taking the place of the former—is complete.

The authorities on which the latter conclusion is based are: (1) The Records of the Presbyterian Church; (2) The notices of the College Charter of 1746 that appeared in the *Pennsylvania Journal* and the *Pennsylvania Gazette* in August, 1747, in connection with the Charter of 1748—copies of all which may be found in the Pamphlet entitled "The Charter and By-Laws of the Trustees of Princeton University," originally edited by the writer of this paper; (3) "The Log College," by the Rev. Archibald Alexander, D. D.; (4) "The History of the Presbytery of the Log College," by the Rev. Thomas Murphy, D. D.; (5) "The History of the First Church of Newark, New Jersey," by the Rev. Jonathan F. Stearns, D. D.; (6) together with the authorities quoted by the aforementioned authors—especially the Minutes of the College of New Jersey.

And here, it is proper for me to remark, that while it is a patent and unquestionable fact that both the institutions were established and originally supported by Presbyterians, it is equally unquestionable that neither was established or supported as an ecclesiastical institution, under ecclesiastical control. It is, and always has been, the glory of Princeton University that it is unsectarian.

The Rev. William Tennent, the founder of the Log College, was a native of Ireland. He was an accomplished scholar and





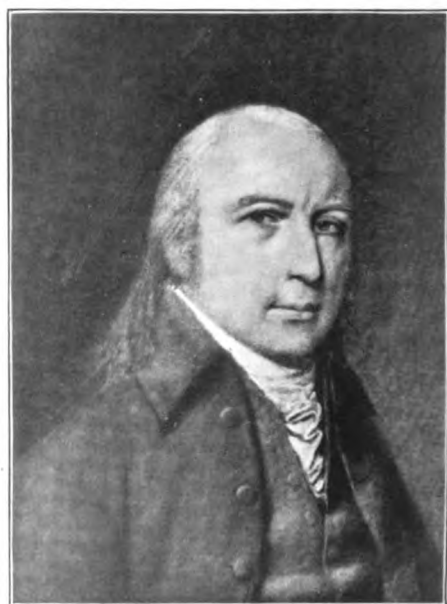
1.



2.



3.



4.

1. Francis Herron.  
3. Matthew Brown.

2. Eliphalet Nott.  
4. Ebenezer Hazard.

theologian, and was ordained to the ministry in his own country. He came to America in 1716, and two years thereafter connected himself with the Synod of Philadelphia, which was at that time, and for several years thereafter, the supreme judicatory of the Presbyterian Church in this country.

In 1726 he was called to the pastorate of the Presbyterian Church of Neshaminy, in Bucks County, Pa., a few miles south of Trenton. Shortly after his settlement in that place in 1726, he opened a school; principally, it is believed, for the instruction of his four sons—Gilbert, William, Jr., John, and Charles—all of whom became prominent Presbyterian ministers. The school soon became popular, and a number of young men who desired to enter the ministry of the Presbyterian Church connected themselves therewith.

The Presbyterian Church, both in Great Britain and America, has always stood for an educated ministry. Those who established that Church in this country were graduates from the Academic and Theological Schools of Scotland, Ireland, or New England. There were no such schools in this country south of New England. As it was difficult, and indeed almost impossible, for the young men who resided in the neighborhood of Philadelphia to enter Harvard or Yale, the school of Mr. Tennent was opened.

Amongst those who graduated from that school were the four sons of Mr. Tennent, above mentioned, and also Samuel Blair, John Blair, William Robinson, John Rowland, Charles Beatty, and, almost certainly, Samuel Finley, who became the fifth President of Princeton University (Alexander's History, pp. 303-4).

In the course of a few years contending parties arose in the ministry, which were known as the Old Side and the New Side. The former party, as is now generally conceded, consisted of the more conservative and formal clergymen, who laid greater stress than their brethren on high education—both academic and theological—and less on vital piety. The New Side, which consisted largely of the elder Tennent, his sons, and those who had received their education in the Log College, were what would be styled in these days evangelicals and revivalists (see Alexander's History, pp. 22-28).

The Old Side were not satisfied with the instruction given in the Log College, and, being in the majority, led the Synod to adopt a school previously established at New London. The Synod, in 1744, took that school under "their care," appointed Trustees for its management who should make annual reports, took measures to provide for its support by contributions from the churches, elected a teacher (the Rev. Francis Allison, a man of great intellectual ability and splendid scholarship), fixed his salary, and made provision for the appointment of an assistant. (Records of the Presbyterian Church, pp. 175-6.) This school was a full-fledged ecclesiastical institution.

The Rev. Mr. Allison subsequently removed to Philadelphia to take charge of (or to become an instructor in) an Academy that had been established in that city. The removal was made in an irregular manner, which was afterwards excused by the Synod in 1752 (Records, p. 206). Dr. Alexander remarks, "Mr. Allison's departure from the Synod's school at New London seems to have been its death blow." (History of the Log College, p. 116.) The Philadelphia school was chartered in 1753, and soon developed into a college (now the University of Pennsylvania) which was chartered in 1755, Mr. Allison being appointed its first Vice-Provost.

In 1739 the Synod re-affirmed (with alterations) a paper, adopted the preceding year, containing the following provision: "The Synod agree and determine, that every person who proposes himself to trial as a candidate for the ministry, and who has not a diploma or usual certificate from an European or New England University, shall be examined by the whole Synod, or its Commission, as to these preparatory studies which we generally pass through at the College; and if they find him qualified, they shall give him a certificate which shall be received by our respective Presbyteries as equivalent to a diploma or certificate from the College."

It was to this Act that Gilbert Tennent, in behalf of his father, and several others, entered the famous protest (Records, p. 146) referred to. Statements of his accompanying remarks, prepared apparently from recollection, appeared in a letter approved by the Synod to President Clapp, of Yale College, in 1746, as follows:

“Mr. Gilbert Tennent cried out that this was intended to prevent his father’s school from training gracious men for the ministry; and he, and some of his adherents, protested against it. . . . While these debates subsisted, Mr. Whitefield came into the country. . . . And by his interest Mr. Gilbert Tennent grew hardy enough to tell our Synod he would oppose their design of getting assistance to erect a college wherever we should make application, and would maintain young men at his father’s school in opposition to us.” (Records, p. 187. See also History of Log College, p. 113.)

It was doubtless to this Protest of Gilbert Tennent, and the remarks accompanying it, uttered in May, 1739, and reproduced from memory in May, 1746, seven years after the utterance, that President Maclean referred in his “History of the College of New Jersey” (Vol. i, p. 57), when he wrote :

It has also been said that the Log College was the germ of the College of New Jersey. . . . But we cannot see the matter in this light. For, as shown in the preceding narrative, the friends and patrons of the Neshaminy school stood aloof when the College of New Jersey was first established.

The only passage in “the preceding narrative” to which President Maclean could have referred as supporting his declaration that “the friends and patrons of the Neshaminy school stood aloof when the College of New Jersey was first established,” is to be found on page 27 of the “History,” where the President quotes a portion of the alleged utterance.

It is to be remembered that in 1739, when the protest was made, the elder Tennent was only sixty-six years of age, and his school was still flourishing; and also that in May, 1746, he died, and that probably at the time of his death, his school was in a declining condition.

Dr. Maclean elsewhere remarks (p. 32): “Upon an application for another charter [the second—1748] with greater privileges, the former friends of the Neshaminy school became the earnest and devoted friends of the College of New Jersey,” implying, of course, that they were not so when the first charter was granted. It is an important fact that the abstract of the first charter (1746), published in two important Philadelphia Journals in 1747, had not been brought to light when Dr. Maclean’s History was written. If that Abstract had been in his hands, doubtless several incorrect statements bearing on the subject under consideration would not have been made.

One of the most significant facts set forth in the Abstract is that Gilbert Tennent, William Tennent, Jr., Samuel Blair, and Samuel Finley—sons and earnest friends of the Log College—were members of the Board of Trustees of the College of New Jersey under the first Charter. Concerning Samuel Blair, Dr. Maclean mistakenly remarks (History, Vol. i, p. 81):

“The circumstances just mentioned, independently of the evidence given heretofore, would of itself make it morally certain that Mr. Blair was not a Trustee under the first Charter.”

Nor can it be claimed that Gilbert Tennent's name had been inserted without his consent. He was, when the Abstract was printed, a resident of Philadelphia, having been settled as the Pastor of the Second Presbyterian Church of that city in 1843. He was not a man to have permitted his name to be published twice as one of the Trustees of the new institution unless he had accepted the position of Trustee, and had been friendly to, and in thorough accord with, the new college.

It has been claimed by some, that the college of 1748 could not have been the successor of the one incorporated in 1746, as there was a considerable change in the Trustees. That large additions were made is true—the first Charter containing only *twelve* names, and the second, *twenty-one*. It is a significant fact, however, that the name of every corporator under the first Charter was included in the second, with two exceptions—Jonathan Dickinson, and Samuel Finley. The former was dead; the latter (Dr. Finley), had declined to act, as he was then settled in Nottingham, Maryland—such a distance away as would have made it exceedingly difficult for him to attend the meetings of the Board of Trustees at Elizabeth Town. And he was also principal of an academy which was one of the most important educational institutions in the South-Middle Colonies. He was, however, elected a Trustee in 1851, was appointed President pro tem. on the death of President Edwards (History, p. 193), and was elected President in 1761, on the death of Mr. Davies.

It is also an important link in the chain of evidence, that Gilbert Tennent and Mr. Davies, in 1753, at the request of the



**PLATE XII.**

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**Col. John Bayard.**



Trustees, were appointed by the Synod of New York, to visit Great Britain for the purpose of soliciting funds for the College. The Minute of the action is as follows (Records of the Synod of New York, October, 1753, p. 252):

“Application was made to the Synod in behalf of the Trustees of the College of New Jersey, requesting the Synod to appoint two of their members, viz. Messrs. Gilbert Tennent and Samuel Davies, to take a voyage to Europe on the important affairs of said College; to which the Synod unanimously consent.”

A statement in the History of the First Church of Newark, New Jersey, by the Rev. Dr. Stearns, for many years a trustee of the college, demands consideration. In a foot-note, on page 175, he writes, as explanatory of “the name Log College,” as follows :

(Log College, by Dr. Archibald Alexander, p. 14.) Whitefield, in his journal, p. 280, under date of November, 1739, speaks of this school as follows: “It is a log house, about twenty feet long, and nearly as many broad, and to me it seemed to resemble the schools of the old prophets.” In a note he adds, in 1756: “This is now increased to a large College now erecting in the New Jerseys.”

It is to be remembered that Whitefield was the devoted friend of the elder Tennent, and of his son Gilbert. He is referred to in the letter of the Synod to President Clap, as their great supporter. It is inconceivable that Whitefield should have prepared that note unless he had received from his friend Gilbert Tennent information of the fact concerning which he wrote.

In conclusion, it seems to me to be proper to introduce a paragraph from the History of the Log College, by the venerable Archibald Alexander, D. D., than whom no man was more thoroughly acquainted with the early history of the Church which he so long and so faithfully served. The reference in the passage quoted is to the time of the establishment of the Synod of New York in 1745. Dr. Alexander writes (Log College, p. 125):

The Log College still existed, but it was manifestly on the decline. The venerable founder became infirm, so that he could not perform his pastoral duties; of course he was no longer capable of paying much attention to the

school. In these circumstances, the necessity of another institution, of a higher character, became urgent. . . . Just as the Log College expired, the College of New Jersey sprang into existence. The friends and patrons of the former, became the principal supporters and trustees of the latter. Thus it may with truth be said, that the Log College was the germ from which proceeded the flourishing College of New Jersey.

All my investigations have led me to adopt the conclusion of Dr. Alexander. I recognize that the schools of Elizabeth Town and Newark, and also that the school at Faggs Manor, in which President Davies was educated, and that at Nottingham, established by President Finley, were absorbed in the college. They were rills that entered into the great river that now enriches the country and the world as Princeton University, but the head and main spring was the Log College of Neshaminy.

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## ADVERTISEMENT.

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THE Journal of the Presbyterian Historical Society is published quarterly (March, June, September and December) by the Society at its rooms, No. 520 Witherspoon Building, corner of Walnut and Juniper Sts., Philadelphia. It is edited by the Rev. Dr. Henry C. McCook, in co-operation with an Editorial Committee consisting of the Rev. John Peacock, D. D., DeB. K. Ludwig, Ph. D., and Rev. James Crawford, D. D. The members and Council of the Presbyterian Historical Society have the following objects in view in establishing an official organ :

First, to put on permanent record such events in the lives of churches and individuals as shall form material from which in the future a truthful and adequate history may be prepared.

Second, to preserve, by printing, valuable existing ecclesiastical and personal documents, which are liable to be lost to the Church and the world by destruction, as has been the fate of so many papers that, if extant, would throw light upon events that are now obscure.

Third, to make permanent, by annual reviews or by occasional notes, the most important current acts and incidents in the several Churches which compose the constituency of the Society.

Fourth, to encourage and direct into intelligent and practical channels the study of Presbyterian and Reformed Church History. It is believed that the very fact that opportunity is given for permanent record of incidents continually occurring, or of records of past events from time to time uncovered, will tend to stimulate research, and to create and quicken among Christian people the effort to preserve the history of the founding and upbuilding of the Church in America.

Fifth, to present the interests for which the Society stands, to ministers, members and supporters of the Churches, and thus create a wider knowledge of the Society and its aims, and a more generous support thereof.

Sixth, to establish an organ of communication for those who are engaged in historical research along the lines marked out by the Constitution of the Society.

The Churches represented in the Presbyterian Historical Society are drawn from those included in the organization of the "Alliance of Reformed Churches holding the Presbyterian System," and are as follows: The Presbyterian Church in the United States of America; The Presbyterian Church in the United States; The Reformed Church in the United States; The Reformed Church in America; The United Presbyterian Church of North America; The Cumberland Presbyterian Church of North America; The Reformed Presbyterian Church of North America; The General Synod of the Reformed Presbyterian Church of North America; The Welsh Calvinistic Methodist Church of the United States; The Associate Reformed Synod of the South.

The subscription price of the Journal is \$2.00 a year. In the case of members, this amount is included in their annual payment.

























































































































































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C. VAN RENSSELAER, D. D.

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OF THE  
PRESBYTERIAN HISTORICAL SOCIETY.

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SIX LETTERS OF PRESIDENT BURR.

By WILLIAM L. LEDWITH, D. D.

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Old Nassau Hall is very dear to the hearts of all the alumni of Princeton, and around its ancient walls cluster the bright and precious memories of nearly one hundred and fifty years. Anything, even if of the slightest importance, has an interest and value in connection with that old building, which at the time of its erection was the largest of its kind in the British Provinces of North America. The names of the men who were active and faithful as loyal Presbyterians and lovers of education in those days should never be forgotten, and among them as a leading spirit was the Rev. Aaron Burr, the second of that noble line of Presidents that have made Princeton famous as a seat of sound learning. These letters relating to college affairs in the time of its beginning have never been published, we believe, as a whole, though some of them have been quoted in Dr. John Hall's history of the First Church in Trenton. As they relate to the time when the College of New Jersey was removed from Newark to Princeton, and the building of Nassau Hall, it will be of interest to publish them, with slight annotations, so that they will be intelligible to all readers.

They were addressed to the Rev. David Cowell, an intimate

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friend of Burr, pastor of the First Church in Trenton, and one of the trustees of the college under the second charter, by appointment of Gov. Belcher. He was a devoted friend of the institution, deeply interested in all the plans for its permanent establishment and anxious for its welfare. He was acting President after Burr's death until the coming of President Edwards, and afterwards was very active in securing the election and the acceptance of Samuel Davies, as is shown by the original correspondence between these two men, now in the possession of the Historical Society.

The college was established at Elizabethtown with Jonathan Dickinson as its president, under the first charter granted in 1746 by President Hamilton of the Provincial Council of New Jersey, and Aaron Burr was named as one of the first trustees. On the death of Dickinson in 1747, the college classes were moved to Newark and put under the care of the Rev. Aaron Burr, who was appointed president under the second charter granted by Gov. Belcher in 1748. The classes remained in Newark until Princeton was finally chosen as the seat of the college, and in the autumn of 1756 the new building referred to in this correspondence, and erected under the supervision of Burr, was so far completed as to be used, and the seventy students were transferred to Princeton and occupied the building.

These letters were all written from Newark, N. J., and will be given in the order of their dates with such brief notes as will explain certain allusions and present certain facts concerning the persons whose names are mentioned in them.

The first letter bears the date of July 16, 1753.

The school referred to in this letter was one in connection with the parish of Mr. Cowell in Trenton. It was built on the church grounds, erected by and belonging to the trustees of the church for the purpose of a school house.

The Mr. Reed spoken of was the son of Mr. Andrew Reed, the first treasurer of the borough of Trenton, and afterwards a resident of Philadelphia and a trustee in the Second Church of that city. Joseph Reed graduated at Princeton in 1757, and then studied law under Richard Stockton. He was the Military

Secretary of Washington, and was with him when he crossed the Delaware; was Adjutant General of the Continental Army, Member of Congress, President of the Executive Council of Pennsylvania, and elected Chief Justice of that State, which office he declined. He was strongly attached to the Presbyterian Church, and while residing in Trenton was trustee of the First Church from 1761 to 1769. After moving to Philadelphia he attended the Old Pine Street (Third) Presbyterian Church. In one of his publications, speaking of the Church he says: "When I am convinced of its errors or ashamed of its character I may perhaps change it; till then I shall not blush at any connection with a people, who, in the great controversy, are not second to any in vigorous exertions and general contributions, and to whom we are so eminently indebted for our deliverance from the thralldom of Great Britain."

The "brother-in-law" of whom Mr. Burr writes in this letter was Timothy Edwards, the eldest son of Jonathan Edwards whose daughter, Esther, Mr. Burr married June 29, 1752. Timothy was born July 25, 1738, graduated at the College of New Jersey in 1757. He became a merchant first in Elizabethtown and in 1771 at Stockbridge, Mass., where he ended his days. He was a member of the State Council, 1775-1780, Judge of Probate, declined nomination to Congress in 1779, and died Oct. 27, 1813.

## I.

*Rev<sup>d</sup> & dear Sr:* I find my self a good Deal in your Debt as to the Article of Letters and like other Bankrupts, tho I never expect fully to pay, yet I would make some attempts, y<sup>t</sup> I may retain my Credit a little longer. In answer to your last without Date I will do my best in providing you a Scholmaster but have some Fears whether I can quite suite you or no. One of y<sup>e</sup> best I must keep for my own use. One or two more y<sup>t</sup> I could recommend are otherwise engaged. I have three in my mind and am a little at a Loss w<sup>o</sup> to send.— I wish you could be at examination the last Wednesday in July, next week. Alow me to press you to it. Besides discharging your Duty as a Trustee; you might consult abt providing for y<sup>r</sup> school in y<sup>e</sup> best manner.

If you can't possibly come, I will do the best I can for yr school. The encouragement is £25 per An. and his Board, as I remember.

As to a Comp<sup>n</sup> for Mr. Reed's Son, (with whom I am well pleased), I have in y<sup>e</sup> House a Brother in Law, who is sober, well-behaved & very studious. Will

be a year before Josie & I think will make him as profitable a Companion as I could chuse.—

I am with much respect

Yr afft Friend  
& hu' Serv'

NEW\* July 16, 1753.

A BURR

The second letter was dated November 7, 1753.

The Mr. Ogden referred to was probably Louis Ogden, whose name appears among the graduates for 1753.

“Mr. Woodruff's eldest son” was Benjamin, the son of Samuel Woodruff, an eminent merchant of Elizabethtown. He graduated at Princeton in 1753, and studied theology likely under the Rev. Elihu Spencer, who was a graduate of Yale, a friend of Jonathan Edwards and David Brainerd, and a trustee of the College of New Jersey from 1752–1784. He was ordained and installed over the Presbyterian Church at Westfield, N. J., and was the beloved and acceptable minister of that people for forty-four years, dying April 3, 1803. He has been described as a man “small in person, dignified and precise in manner, social in his habits, scrupulously exact and fastidious in his dress, with small clothes, silk hose, buckles, cocked hat and ruffles. Everywhere the same and always commanding respect.”

## II.

*Rev<sup>d</sup> Sr:* The Scholars were so dispersed before I certainly knew y<sup>t</sup> Mr Ogden would not come to Trenton that I find it difficult to provide you with a Master to my Mind. There is one y<sup>t</sup> I believe I could prevail with to make Trial for Quart<sup>r</sup> or half year: whose Character later in brief. He has but a middling Genius, rather below than above y<sup>e</sup> Common sort. He is a Person of great Industry, of great Integrity and by his good Beheivour he recommends himself to all his acquaintance. He is a middling good Scholar, writes a pretty good hand. If you think he will answer let me know and when you desire he should come.

I am y<sup>t</sup> affection<sup>t</sup> hu' serv<sup>t</sup>

A BURR

NEWARK Nov<sup>r</sup>. 7, 1753.

P. S. The Person I mean is Mr. Woodruff's eldest Son.

The third letter is dated August 5, 1754.

The reference to Mr. Cross brings up the whole question of



the first schism in the Presbyterian Church, in which the Rev. Robert Cross, the pastor of the First Church in Philadelphia, took an active part. He was born in Ireland in 1689, came to this country and was ordained and installed pastor of the church at Newcastle in 1719. In 1723 he was installed pastor over the congregation at Jamaica, L. I., and in 1731 became pastor of the First Church in Philadelphia. In the revival under the influence of Whitefield, Cross of Philadelphia, Thompson of Lewes, and Francis Alison of New Castle and others were opposed to what was considered "the Methodist movement." Then arose the conflict in the interests of a godly ministry, and Cross and those associated with him stood for the extreme type of Presbyterianism and all that was traditional in method, while the Tennents and those associated with them were very zealous in the use of new methods and complained of the dead orthodoxy of the church. The Tennent party were somewhat severe in their criticisms of those who did not agree with them or follow their methods, and in their zeal intruded themselves into the flocks of other ministers. The climax was reached in 1740, when Gilbert Tennent preached a sermon at Nottingham, Pa., "On the danger of a godless ministry," and it contributed not a little to division in the Church which took place in 1741. This sermon, according to the judgment of Archibald Alexander, was "one of the most severely abusive sermons ever penned."

The friends of the Log College attached themselves to Princeton, so that Cross and his party were opposed to it. The reference to him in Burr's letter has then this explanation. When Davies and Tennent went to Great Britain, they found the "Nottingham Sermon" in the hands of several of the brethren there, and Cross was suspected of having sent it. The sermon was probably circulated by the Rev. Wm. Smith, a churchman, who was then in London in the interest of the Philadelphia Academy. Cross did, however, write to Scotland to excite prejudice against the college and its agents, and Davies and Tennent answered this letter which "they stigmatized as a malignant, ungenerous, clandestine effort." In this connection a quotation from Davies' diary is of interest as throwing further

light on the reference in Burr's letter, and also as it reveals to us how Tennent's views had changed in thirteen years towards the "Old-Side" men. He became an active and zealous advocate for the union of the two synods, as may be seen in his "Irenicum, a Plea for the Peace of Jerusalem," which he preached and printed.

Mr. Davies thus writes in his journal :

"Tuesday Jan. 22. (1754). Observing at Mr. Chandler's that our college would be a happy expedient to unite the German Calvinists with the English Presbyterians, Mr Smith, afterwards Provost of the University of Philadelphia, replied 'that the union would not be desirable.' Tennent immediately answered, 'Union in a good thing is always desirable.' Mr Chandler said, 'I have seen a very extraordinary sermon against union,' and reached him his Nottingham Sermon. Chandler had also read the examination of Tennent's answer to the Protest. All that we could say had no effect. He told us that he would do nothing for us. The next day we waited on him, and Tennent made honest, humble concessions:—that the sermon was written in the heat of his spirit, when he apprehended a remarkable work of God was opposed by a set of ministers; that some of the sentiments were not agreeable to his present opinions; that he had painted sundry things in too strong colours. He plead that it was now thirteen years, and he had used all his influence to promote union between the synods. He produced his 'Irenicum,' and the minutes of the synod, to show the state of the debate. He urged that, if the sermon was faulty, it was the fault of one man, and should not be charged on the whole body."

### III.

*Rev<sup>d</sup> & Dr<sup>r</sup> Sr.:* Yours of July 31 came in due Season. I like M<sup>r</sup> Worth's Proposals very well on first View, and think with you y<sup>t</sup> it is necessary to have Meeting of y<sup>e</sup> Commtee, and as many others as can attend as soon as may be. We agree on Tuesday next week Aug<sup>t</sup> 13th. I shall give Notice to all y<sup>e</sup> Trustees this Way. If you dont come on Monday pray be early in y<sup>e</sup> Morning.

Yesterday I rec<sup>d</sup> Letters from Messrs Tennent & Davies dated Apl 30 which bring y<sup>e</sup> agreeable News y<sup>t</sup> they have in Hand & Promise £1400 Ster.

O<sup>r</sup> good Friend Mr Cross has endeavoured to prepare y<sup>e</sup> Way for them in Scotland. I think he is in a fair Way to lose the little Remains of Credit he has left. But I forbear my Censures till I am better informed what he has wrote.—please to notify Mr Smith & desire him not to fail meeting us.

I am w<sup>t</sup> sincere Respect

Y<sup>r</sup>s affectly

A BURR

NEWARK, Aug<sup>t</sup> 5. 1764.

The fourth letter bears the date of August 30, 1754. Several times in the early history of the college permission was obtained to make use of a lottery for its benefit. Doubtless the reference here is to the drawing of a lottery within the bounds of the Colony of Connecticut, which was granted March, 1754, by the General Council of that Colony on the petition of the trustees of the College. We learn from a newspaper advertisement of that time there were in that lottery eight thousand eight hundred and eighty-eight tickets, and three thousand and eighty-eight prizes. The Provincial Council of New Jersey refused such a request in 1748, but granted it in 1761-2, and the trustees were again refused when an appeal was made to the legislature of New Jersey in 1813. The privilege of drawing a lottery was once granted in Pennsylvania, but it is a question whether the College received much money in this way.

John Brainerd, who promised to go to Princeton but afterwards failed to do so because he was sick, as we learn from the fifth letter, was the brother of David and a native of East Had-dam, Conn. He graduated at Yale in 1746, was licensed by the New York Presbytery April 10, 1747, and went as a missionary to the Indians at Cranbury. He was the successor of Burr in the church at Newark, and trustee of the College from 1754 until 1780 the time of his death. He with the Rev. Caleb Smith constituted the committee which in 1758 went to Stockbridge to secure the removal of Jonathan Edwards to the Presidency of the College.

"Honest Tommy" was the man-servant of the Rev. Wm. Tennent, of Freehold. There is another interesting reference to him at one time when Mr. Tennent was dining with Governor Livingston and Mr. Whitefield. In the course of a conversation Whitefield expressed the hope that soon his work would be done, and that he should depart and be with Christ. He appealed to Mr. Tennent as to whether he did not have the same comfort. Mr. Tennent said: "What do you think I should say if I was to send my man Tom into the field to plow, and at noon find him lounging under the tree, complaining of the heat and his difficult work, and begging to be discharged of his hard service? What should I say? Why, that he was an

idle, lazy fellow, and that it was his business to do the work that I had appointed him."

Wm. Peartree Smith, trustee from 1748, was grandson of Wm. Smith, Gov' General of the island of Jamaica. He was born in New York in 1723, a graduate of Yale in 1742, and was for forty-five years a trustee of the College of New Jersey.

Peter Van Brugh Livingston, a trustee from 1748, was a graduate of Yale, a merchant in New York, and the eldest brother of Governor Livingston of New Jersey.

## IV.

NEWARK Augt 30: 54.

*Revd dear Sr.:* Some Trustees this Way, in particular Messrs P. Smith & Livingston desire I would get a List of all y<sup>e</sup> No<sup>s</sup> y<sup>t</sup> are to go on Roster of College, to send to them before they publish y<sup>e</sup> Prizes.

This will be y<sup>e</sup> best Method to give general Satisfaction.—If you have any unsold y<sup>t</sup> you can't dispose of, please to send y<sup>e</sup> N<sup>o</sup> by next Post, but I trust you have none.—Let me know if you think I had best bring a Man with me to Princeton y<sup>t</sup> understands Quarrying—

—This minute drops in yours of 15 Inst. I like y<sup>e</sup> Contents of it. Wish you Success in agreeing with Mr Worth. Mr. Brainerd has promised me to go to Princeton & do y<sup>e</sup> Errand you desired me to write abt.

Where pray is y<sup>e</sup> Letter I wrote last? I fear you have not received it.—I hear yt Mr Tenn<sup>t</sup>'s honest Tommy has already brought a N<sup>o</sup> of Stone y<sup>t</sup> are good for Nothing. Tis not impossible it may be so. They will be turned on his Hands.—We must begin a Barn, buy a Waggon &c immediatly.—

It pleases me to find the College lies so much on your Mind. I have an hundred Things to say y<sup>t</sup> must be referd to o<sup>r</sup> Meeting and can only add y<sup>t</sup> I am ut semp!

Yours afftly

A BURR

The fifth letter is dated October 28, 1754.

Mr. Worth was the mason who did the stone and brick work on Nassau Hall and the president's house.

"At a meeting in Princeton Jan. 24, 1752, Thomas Leonard, Samuel Woodruff, Esq., and the Rev. Messrs Cowell, Wm. Tennent, Burr, Treat, Brainerd and Smith were appointed a committee to act in behalf of the trustees in building the college according to the plan agreed upon by the Board." The land was purchased from Mr. Nathaniel Fitz Randolph, who gave the

trustees a deed for ( $4\frac{1}{2}$ ) four and a half acres, for (£150) one hundred and fifty pounds. Mr. Randolph said, "I never did receive one penny for it, it was only to confirm the title." Mr. Samuel Hazard, trustee, and Mr. Robert Smith, architect, were a committee to select the spot and mark out the ground. The ground was broken on July 29th, 1754, and the corner-stone laid at the northwest corner, and the whole structure built of stone from a quarry near Princeton.

## V.

*Dear Sr.:* We appointed y<sup>e</sup> Com<sup>tee</sup> to meet at Princeton on y<sup>e</sup> 3<sup>d</sup> Tuesday of Nov<sup>r</sup> but I fear Things will suffer in mean Time. We depended on Mr Brainerd's going to see how Things went on—but he is sick.

Wish your affairs would admit of your visiting y<sup>e</sup> Building, and if you Think there is Need of it you may appoint o<sup>r</sup> Meeting sooner: but if nothing will suffer tis best y<sup>e</sup> other apt. should stand.

I am just returned from Boston & found your Lett<sup>r</sup> here. Shall speak with the Treasurer abt supplying Mr. Reed with Money.—There should be y<sup>e</sup> utmost Care y<sup>t</sup> the Foundation be laid Strong—We ought to have had a Man to oversee the work *de Die in Diem*, tho I put great Confidence in Mr Worth. I know how much you have y<sup>e</sup> Affair at Heart & so needd not add but yt always am

Yrs affectionately

A BURR

NEWARK Oct<sup>r</sup> 28. 1754.

The sixth letter bears the date of November 23, 1754.

"Mr. Clarkson" is probably Matthew Clarkson, who was one of the passengers with Davies and Tennent in their voyage to England. Dr. John Hall, of Trenton, claims him as one of his ancestors. We have not been able to find out what the "refusal" is that is mentioned in this letter.

## VI.

*Rev<sup>d</sup> dr Sr.:* Yours of Nov<sup>r</sup> 18 & 21 & Mr Reed's of D<sup>o</sup> etc. Mr Clarkson's Refusal came safe. I hope some Part of y<sup>e</sup> Money you want will come with this and y<sup>e</sup> rest very soon. I should have answered last Post but expected to have seen Mr Tennent here & settled Clarkson's affair, but shall have no further Dependance there for a Supply. —We shall do our utmost to supply Mr Reed with all Expedition. We have Liberty, I hear from y<sup>e</sup> Gov<sup>r</sup> to draw for some more money on o<sup>r</sup> Banker. If a Bill of £50 or £100 Ster. would suite Mr Reed as well as money we could send it;—or if not, can send y<sup>e</sup> money

soon. It would be much best if some of o<sup>r</sup> Money in Phil<sup>d</sup> could be got; but I dare not put of Mr Reed with Orders any more. Pray excuse me to Mr Reed for not answering his Lettr with my respectfull Complim<sup>ts</sup>. I have a grt sense of o<sup>r</sup> Obligations to him. Jos. is well. They ask double y<sup>e</sup> Price for Carting at P—tn to what they do this Way; so I believe it would not be best they should Cart much sand.

To write in hast without any Regard to Method Propriety or even good sense any further than is necessary to be understood. *Hanc veniam damus petim<sup>us</sup>que vicissim.*

I am—

Yours sincerely & affly

A BURR.

Nov<sup>r</sup> 23. 54.

## THE EVOLUTION OF A GREAT HYMN.

By LOUIS F. BENSON, D. D.

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The special purpose of this article is to study the origin and textual development of the hymn, "Before Jehovah's Awful Throne." But in attempting to follow accurately the single thread of its history, it has been found expedient to include somewhat wider breadths of the hymnody into which it enters, and of which it becomes a part; especially in the case of the obscure first edition of Dr. Watts's *Horae Lyricae*.

Although Watts's verses are based upon, and somewhat closely follow, the 100th Psalm, the designation "hymn," rather than "psalm," seems proper. On the one hand they fill out so well the definition of what a hymn should be, while on the other, neither by their author's intention nor by their literal fidelity, can they claim to be a metrical psalm-version in the stricter sense.

### I. THE ORIGINAL TEXT.

It is a curious fact that the earliest appearance of this hymn, and the original text of it, should have escaped the notice of those who have written upon the subject hitherto. In Julian's *Dictionary of Hymnology*, the notice of the hymn is by Dr. Julian himself. He states\* that it was "1st pub. in [Watts's] *Psalms of David, &c.*, 1719, p. 256, in 6 st. of 4 l." The same date and source are given by Miller in his *Singers and Songs of the Church*, by Nutter in his careful *Hymn Studies*, by Duffield in his *English Hymns*, and by all other annotators whom the present writer has consulted.

In spite, however, of this unanimity, Dr. Watts originally published the hymn in the first edition of his *Horae Lyricae*,

\* P. 1059.

about thirteen years before the date of his *Imitations of the Psalms*. There has been some confusion about the precise date of this first edition of the *Horae*. In the earlier pages of Julian's *Dictionary* it is frequently referred to as 1705, but in the list of Dr. Watts's works later on, it is given as 1706. The imprint of the book itself (at least in the writer's copy, in one advertised by Pickering and Chatto in 1894, and in Henry D. Sewall's copy sold in New York, January 18, 1897) is "London, 1706." But in Dr. Watts's MS. entitled "Memorable Affairs of my Life," \* occurs the following entry:

"Published my Poems, Dec. 1705"

and in his *Life, etc., of Dr. Watts* (London, 1834), Mr. Milner enters the *Horae* in his Chronological List of Dr. Watts's works as of 1705. It may be that Dr. Watts's entry anticipates a little the actual publication, or that the publisher issued some or all of the copies before the date printed on the title page. The fact remains that the copies at hand of the first edition bear the date of 1706; and in any event that date cannot be many days apart from the actual publication.

The confusion in regard to the first edition of the *Horae* has not been confined to its date, but extends to its contents also. Hymnologists seem to have assumed that this first edition had no particular differences from those that followed it, and they write concerning it in such a way as to imply that they had not seen it, or at least had not examined it. †

\* See his *Life*, by Hood, p. 342.

† Even in the case of the *Dictionary of Hymnology*, the evidence of this seems clear. In annotating "Eternal Power, Whose High Abode" (p. 356), Dr. Julian begins by saying: "This hymn supplies what the author called 'The Conclusion' to his *Horae Lyricae*, 1705." It is so called in the second edition of 1709, but not so in the first edition. It "is entitled," Dr. Julian goes on to say, "'God exalted above all Praise.'" This again is the title of 1709, but in 1706 the title reads, "The GLORIES of GOD Exceed all Worship." Dr. Julian refers also to an alteration being made by Wesley at a point where Wesley's text does in fact agree with that of the first edition. The evidence accumulates in the annotation of Watts's "Father, how Wide Thy Glory Shines" (p. 367), as "1st pub. in his *Horae Lyricae*, 1705, and headed 'God glorious and Sinners saved.'" Now it was so headed in the



As a matter of fact the first edition of the *Horae* is a very different book from the second and later editions, and from the American reprints, which were made from these later editions. Indeed, ample notice of this fact was given by the author. The title page of 1709 described the book as "Altered and much Enlarged." The preface speaks of "The Multitude of Alterations in this Edition," adding:

"There is so large a Difference between this and the former in the Change of Titles, Lines, and whole Poems, as well as in the various Transpositions, that 'twould be useless and Endless, and all Confusion for any Reader to compare them throughout."

In the preface Dr. Watts also intimates that his poems had then attained their final form, "so that [his] Friends may be perfectly secure against this Impressions growing waste upon their Hands, and useless as the former has done." If his friends took him at his word and treated their own copies as "waste," and he destroyed such as remained unsold, it becomes less difficult to explain what otherwise seemed so curious, viz., that it has been left to the JOURNAL, nearly two centuries afterward, to discover the original publication of this, one of the most familiar of Dr. Watts's hymns, and for the first time to reprint the original text.

The feature of the first edition which particularly concerns us now is the appearance of a group of imitations of the Psalms, done in the manner afterward so familiar, and all of which were omitted from later editions. They made a part of "Book I. Songs and Hymns Sacred to DEVOTION," and are headed,

second edition, but in the first the heading was, "GOD Appears most Glorious in our Salvation by CHRIST." The annotator adds that the full original text is contained in modern editions of the *Horae*; which in fact seem to modify the original text in not less than three places.

Such errors in an authority so remarkably accurate indicate that the first edition was not at hand when these notices were penned, and this is to be explained by the scarcity of the book. In 1874 Sir W. Tite's copy brought £2. 11s. in London; the Pickering copy already referred to was priced at £2. 10s.; while the Sewall copy, catalogued as "badly stained," brought \$12.50. These prices indicate that the book is not of common occurrence.

"An *Essay on a few of DAVID'S PSALMS*  
Translated into Plain Verse, in Language  
more agreeable to the clearer Revela-  
tions of the Gospel." \*

In the Table of Contents eight pieces are grouped under this heading, but of these only the first four are from the Psalms. The first is Psalm I, afterwards altered into the third (L. M.) imitation of that Psalm in the *Imitations* of 1719. Next comes Psalm III, beginning here,

"Look, Gracious God, how numerous they,"

to be much altered in 1719. The last is Psalm cxxxiii, substantially the c. m. rendering of 1719, though (happily) with revision there of the lines:

"Down softly from his Reverend Head  
It trickled to his Toes."

The third of the four is the one particularly interesting us. Its title and text are as follows:

Praise to the LORD

FROM

ALL NATIONS.

*PSALM C.*

I.

SING to the Lord with Joyful Voice,  
Let every Land his Name adore,  
The *British* Isles shall send the Noise  
Across the Ocean to the Shore.

II.

With gladness bow before his Throne,  
And let his Presence raise your Joys,  
Know that the Lord is God alone,  
And form'd our Souls, and fram'd our Voice.

\* This is the group referred to in the June number of the *JOURNAL* as the nucleus of the now famous "Imitations."

## III.

Infinite Power without our aid  
 Figur'd our Clay to humane Mould;  
 And when our Wandring Feet had stray'd,  
 He brought us to his Sacred Fold.

## IV.

Enter his Gates with Thankful Songs,  
 Thro' his Wide Courts your Voices raise;  
 Almighty God, our Joyful Tongues  
 Shall fill thine house with sounding Praise.

## V.

Wide as the World is thy Command,  
 Vast as Eternity thy Love,  
 Firm as a Rock thy Truth must stand  
 When rolling Years shall cease to move.

This, then, is the original form of our hymn as it stands in the first edition of the *Horae*.

So completely has this little group of imitations faded out of sight that the only mention of it known to the present writer is by Thomas Milner in his *Life of Watts* already referred to. He says:

“The first edition [of the *Horae*] contained several pieces which were afterwards omitted, particularly metrical versions of the 1st, 3rd, 100th and 131st [133rd, it should be] Psalms, which now appear with some alterations in the imitations of the Psalms.” \*

But even he comes under the peculiar shadow which seems to obscure the subject. Referring to our hymn, he says:†

“The noble version of the 100th Psalm, in Watts's imitations, is also an equally felicitous improvement of some jingling rhymes which first appeared in the Lyrics. Two stanzas will exhibit his happy method of retouching his compositions.”

Milner goes on to quote, in illustration, two verses from a version of “Psalm C. In Trissyllable Feet,” which Watts printed in the *Horae*, but apart from the other imitations, probably as differing from them in purpose and manner. That version begins:

\* P. 252. † P. 253.

“Sing aloud to the Lord: Let the two Frozen Poles  
Awake to the Song, and dissolve in the Praise.”

The two verses quoted (correcting some misquotations on Milner's part) are as follows:

## III.

“’Twas he that gave Life to our Souls with a Breath,  
He fashion'd our Clay to the Figure of Men;  
And when we had stray'd to the Regions of Death,  
He reduc'd his own Sheep to his Pastures again.

## IV.

“We enter his Gates with *Hosannahs* and Songs,  
The Arches resound with the Notes that we raise;  
Thus while our Devotions are paid with our Tongues,  
Thy Temple adores by repeating the Praise.”

Now Mr. Milner must have had before him a copy of the first edition of the *Horae*, and yet this poor stuff is only separated by five pages from the actual original of our hymn. And surely the fact that the one man who records this earliest group of imitations should make no better use of his discovery than to hide from himself and others the original he sought, is a very characteristic last scene in a little comedy of errors.

## II. WATTS'S FINAL TEXT.

In order of publication the first edition of the *Hymns* next follows the *Horae*. To this work the four Psalms forming the group in the *Horae* were transferred, not appearing again in the second edition of the *Horae* in 1709 or its later issues. The one in question becomes Hymn XLIII of Book I. Excepting that in the third line *British-Isles* is hyphenated, and italicized throughout, and that the always eccentric capitalization slightly varies, there is no change in title or text. From the second edition of the *Hymns* this and all other psalm-versions disappear, owing to the author's purpose of covering the entire Psalter, as was explained in a former article in this JOURNAL.\*

Dr. Watts's "THE PSALMS OF DAVID IMITATED in the Language of the *New Testament*, And apply'd to the Christian State

\* Vol. I, p. 272.

and Worship" was published in London in 1719,\* in a style of elegance in marked contrast with the somewhat cheap appearance of the *Hymns*. The book is printed on fine paper, and decorated with head and tail pieces, and the writer's copy is hand-ruled on every page with red lines, and bound in full red calf with rich toolings. It reflects probably not only a more assured confidence in his public on the author's part, but also a greater ease in the circumstances of the dissenting public itself.

Of the two versions of Psalm C in the *Imitations*, the first, which is headed "*A Plain Translation. Praise to our Creator.*", is overshadowed by the second, which is a revision of that in the *Horae*. Title and text are as follows:

PSALM C. Second Metre, a *Paraphrase*.

I.

SING to the Lord with joyfull Voice;  
Let every Land his Name adore;  
The *British* Isles shall send the Noise  
A-cross the Ocean to the Shore.

II.

Nations, attend before his Throne  
With solemn Fear, with sacred Joy;  
Know that the Lord is God alone;  
He can create, and he destroy.

III.

His sovereign Power without our Aid  
Made us of Clay, and form'd us Men:  
And when like wandring Sheep we stray'd,  
He brought us to his Fold again.

IV.

We are his people, we his Care,  
Our Souls and all our mortal Frame:  
What lasting Honours shall we rear  
Almighty Maker, to thy Name?

\* As Dr. Watts's *Memorable Affairs* comes down only to 1710, we can have in this case no conflicting entry to try our faith in the accuracy of the date on the title page.

## V.

We'll croud thy Gates with thankfull Songs,  
 High as the Heavens our Voices raise;  
 And Earth with her ten thousand Tongues  
 Shall fill thy Courts with sounding Praise.

## VI.

Wide as the World is thy Command,  
 Vast as Eternity thy Love;  
 Firm as a Rock thy Truth must stand  
 When rolling Years shall cease to move.

In this revised text the first and last verses remain unchanged from the original; the fourth verse is new; and the remaining three, while not so much changed as to lose their identity, are considerably strengthened, not only in language and rhythm, but in thought. Of every alteration, perhaps, it may be said that the change is an improvement. This was the author's final text. He made no changes in successive editions of the *Imitations*.

In the preface to the *Imitations*, Dr. Watts confessed his obligations to his predecessors, especially singling out Sir John Denham, Luke Milbourne, and Tate and Brady, as authors from whom he had "not refused in some few Psalms to borrow a single line or two," but particularizing Dr. Patrick as the one with whom he had taken the greatest freedom. In this particular Psalm there seem to be no observable traces of the first three authors mentioned; but no less than three lines can be distinctly traced to their originals in Dr. Patrick's version.\*

These three lines are as follows: †

*Patrick:* Know that our Lord is God alone.

*Watts:* Know that the Lord is God alone.

*Patrick:* We are the people of his Care.

*Watts:* We are his people, we his care.

*Patrick:* Enter his Gates with thankfull hearts.

*Watts:* We'll croud thy Gates with thankfull Songs.

\* Dr. John Patrick in 1679 published "*A Century of Select Psalms, and portions of the Psalms of David, in verse, for the use of the Charter-House,*" of which he was chaplain. Enlarged subsequently into a complete version, they were frequently reprinted and won wide approval.

† The Hamburg edition of 1692 is used.

Of these lines two were in Watts's earlier text. And it would seem to follow that from the beginning of his work upon the Psalms he had put Dr. Patrick's version before him as something of a model for psalm-versions intended to be understood and sung by the people.

### III. JOHN WESLEY'S REVISION.

While a "missioner in Georgia," John Wesley published a little *Collection of Psalms and Hymns*, interesting as being the first hymn book published within the bounds of the Church of England. The question of its date exactly parallels that of Watts's *Horae*. The imprint is "Charles-Town, 1737," but in an account of his life drawn up by Wesley in 1740 he mentions publishing a *Collection of Psalms and Hymns* in 1736. The book was completely lost sight of until a single copy with the above imprint recently turned up in London, which appears to be the missing hymn book.

In making this collection Wesley drew freely from the Hymns and Imitations of Dr. Watts, and he did not hesitate, then or ever, to make such alterations in the text of the hymns as commended themselves to his editorial judgment. In this matter of hymn-tinkering, Wesley's views and practice are often referred to as inconsistent, but the charge can hardly be sustained. The protest in his famous preface, dated October 20, 1779, to *A Collection of Hymns for the use of the People called Methodists*, does not deal with hymn-tinkering as a general proposition, but only with the alteration of his own and his brother's hymns by other hands. "I desire," he says, "they would not attempt to mend them; for they really are not able. None of them is able to mend either the sense or the verse." But along with this total lack of confidence in the ability of other hands, he sincerely felt himself perfectly competent to revise the hymns of other people (including Dr. Watts and his brother Charles) to the great advantage of the hymns. There is nothing inconsistent in the two positions.

If anything is needed to justify Wesley's confident faith in himself, his treatment of Watts's 100th Psalm, it may freely be admitted, goes a good way in that direction. It stands as No.

4 in the little collection, altered by Wesley's hands into the following form:\*

Psalm C.

- 1 BEfore *Jehovah's* awful Throne,  
Ye Nations, bow with sacred joy.  
Know that the Lord is God alone;  
He can create, and he destroy.
- 2 His sovereign Power without our aid  
Made us of clay and form'd us Men;  
And when like wandring Sheep we stray'd  
He brought us to his Fold again.
- 3 We'll crowd thy Gates with thankful Songs,  
High as the Heavens our Voices raise;  
And Earth with her Ten Thousand Tongues  
Shall fill thy Courts with sounding Praise.
- 4 Wide as the World is thy Command.  
Vast as Eternity thy Love:  
Firm as a Rock thy Truth must stand  
When rolling Years shall cease to move.

We see the extent of Wesley's dealings with Watts's text. He omits altogether the first verse, and one line and a half of the second, prefixing to the remainder of the second verse, these words of his own:

"Before *Jehovah's* awful Throne,  
Ye nations, bow"

thus making an opening verse. He takes Watts's third verse unaltered as the new second, drops out Watts's fourth, and closes the hymn with what were Watts's fifth and sixth verses.

Though Watts's fourth verse is open to some criticism, its omission seems to the present writer to be no gain but rather a distinct loss to the continuity of thought, as it certainly is to the integrity of the piece as a paraphrase of the Psalm. But as for the new opening of the hymn it may be questioned if the whole history of English hymnody records an emendation so

\* This text is taken from the (so-called) facsimile reprint of the 1737 book, issued without date by T. Woolmer, London.



successful. Wesley had both the poetical and critical gifts; and his alteration here reveals sound criticism, while his poetic touch transfigures the hymn. He laid his finger on the exact border of the weaker part of the hymn; the "solemn fear" he discarded being as weak as the "sacred joy" he retained is happy. And the new opening line in place of Watts's line is hardly other than a stroke of genius. "Before Jehovah's awful Throne:"—that great object makes an unailing appeal to the imagination; makes it seem inevitable that the nations should gather *there*; becomes at once a centre of the hymn's action, securing its unity; and, as the hymn closes, is felt to be still standing, august and immovable, "when rolling years shall cease to move."

As revised by Wesley, Watts's hymn has taken its place among the great hymns of the language. And while the body of the hymn remains as Watts wrote it, it can hardly be denied that its successful career must be ascribed to Wesley's hand. It would, no doubt, have continued to be sung in its original form, along with pretty much everything else of Watts, so long as his supremacy lasted. But it can safely be affirmed that it would have dropped out, along with the great bulk of his productions, when the day of his supremacy waned, simply because of the dullness (to say nothing of the questionable taste) of the opening of the hymn. For a hymn must make a quick appeal, and against this a dull opening presents an effective barrier.

#### IV. THE LATER HISTORY.

The printing of John Wesley's recast in the American missionary hymnal gave it of course no publicity in England. But his English adherents so increased that suitable provision was demanded for their Sunday services as well as week-day meetings; and in 1741 Wesley published in London a larger book of 165 hymns. It bore the same title as the Charles-Town book, being indeed his third collection under that name. It became a very popular book, often reprinted and continued in use among Methodists for the better part of a century, generally known as "The Morning Hymn Book."

In this book Wesley reprinted "Before Jehovah's Awful

Throne" with the 1737 text, and the hymn became in this way widely known, not only among Methodists but throughout the Church of England. The editors of the earliest group of hymnals in that church knew it; and it is included in Martin Madan's collection (1760), in that of the Rev. R. Conyers (1767), as well as in the more famous collection of Augustus Toplady (1776). In all these hymnals the text is that of Wesley.

In the later years of his life Wesley was induced to prepare the large hymn book, to cover all the needs of Methodism, whose preface has already been quoted from. This he printed in 1780, living to issue a seventh edition in 1791. He revised the book more than once, and had hardly passed away before it fell into the hands of other revisers, where it may be said to have remained ever since. Oddly enough, "Before Jehovah's Awful Throne" was omitted by Wesley from this, his final hymn book. It came in afterwards, among the supplementary hymns. The repudiated edition of 1797 is the first in which the writer happens to have found it. It stands there with Wesley's text, except that the third line of the last verse reads: "Firm as a rock Thy truth shall stand," instead of "must stand," as Watts wrote it and Wesley left it. One may say with some confidence that Wesley never approved that change. He would not have impaired the roll of the last line by anticipating its "shall" so closely before. Yet the line still stands in that way in the English Wesleyan hymn book, and in the American *Hymnal of the Methodist Episcopal Church* [North], as indeed it does in *Hymns Ancient and Modern* and other Anglican hymnals. The Southern Methodists have restored the line to its proper form.

Watts's 100th Psalm had come to this country even before the date of Wesley's Charles-Town book, simply as a constituent part of the *Imitations*,\* and continued to be printed and sung here for many years in the text of 1719, literally fulfilling the prophecy of its first verse:

\* A complete reprint of the *Imitations* was issued in Philadelphia by Franklin and Meredith in 1729.

"The *British Isles* shall send the Noise  
A-cross the Ocean to the Shore."

But these words themselves will suggest that this was one of the imitations especially calling for revision when in the course of time the American colonies threw off the British yoke. The earliest example of such emendation in the writer's possession occurs in a Boston reprint of the *Imitations* dated 1761. Some one ("Wensley Hobbys" is inscribed on the title page) has drawn his pen through every allusion of Dr. Watts to Great Britain, and substituted in now faded ink a more patriotic text. In the third line of the 100th Psalm "The *British Isles*" has been cancelled, and "America" written in the margin. Both the cancelling line and the interlineation were afterwards erased, as if to restore the text. It is likely that the MS. changes in this copy were made to conform it to an American revision of Watts printed by John Mycall, Newbury-Port, 1781, described in the title as "The Fortieth Edition, corrected, and accommodated to the use of the Church of Christ, in America;" in the text of which Mycall had the assistance of some neighboring ministers.\* In this revision the substitution of "America" for "The *British Isles*" is the only change in the text of the 100th Psalm.

Of the authoritative American revisions of Watts's *Imitations*, the first was that committed to Joel Barlow, and published at Hartford in 1785. As regards the 100th Psalm, Barlow's revision was undoubtedly successful. He had the good taste to take Wesley's text, restoring to it the omitted fourth verse of Dr. Watts. The only variance in Barlow's text is "the heaven" for "the heavens" in the second line of Watts's fifth verse, and that very probably a mere slip. This restoration of the omitted verse was the only improvement that seems to have remained to be made in the hymn,† and completes, one may anticipate, what is likely to remain the accepted text.

\* See *The Literary Diary of Ezra Stiles, D. D., LL. D.*; 3 vols., 8vo, Charles Scribner's Sons, New York, 1901, vol. ii, p. 571.

† It was first made, so far as the writer has observed, as early as 1769, in a well-known English Baptist hymn-book, edited by Drs. John Ash and Caleb

But while no further improvement of the text seemed called for, that fact did not prevent another effort in that direction. For reasons not necessary to discuss here, the General Association of Connecticut commissioned President Dwight to make a second revision of the *Imitations* "accommodated" to the state of the American Churches, which was published in 1801. He could have done no better than to follow Barlow in adopting Wesley's opening to the hymn. On the contrary, he retained Watts's first verse, altering it to read:

"Ye Sons of men in God rejoice,  
From land to land his name adore;  
Let earth, with one united voice,  
Resound his praise from every shore."

It may be said in behalf of Dr. Dwight that he was engaged to make his own revision of Watts, and not to adopt that of another, and that he did his work with propriety and care. Nor did his revision of the 100th Psalm exert any permanent influence, simply because Wesley's text was well on in its career before he made it. His example in retaining Watts's first verse was, however, followed by Dr. James M. Winchell, Dr. Samuel Worcester and Dr. Jedidiah Morse, in their respective editions of the "Psalms and Hymns."

Wesley's text, on the other hand, with the fourth verse of Watts as restored by Barlow, passed into the Dutch Reformed *Psalms and Hymns* (1814), the Presbyterian *Psalms and Hymns* (1830), the German Reformed *Psalms and Hymns* (1833), the Cumberland Presbyterian *Psalms and Hymns* (1845), and *Psalms and Hymns* of the Presbyterian Church in the United States (1866). And at the present day Wesley's text, with or without the fourth verse of Watts, and with the occasional change of "must" to "shall" in the last verse, is in use wherever the hymn is sung.

Evans; but unfortunately they spoiled the close of the hymn by reversing the order of Watts's fifth and sixth verses, and substituting "shall" for "must" in the line before the last.

LETTERS OF REV. JOHN ANDERSON, D. D., AND  
MATTHEW HENDERSON.

REV. JAMES PRICE, D. D.

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THE REV. JOHN ANDERSON, D. D., the writer of letter I, was born in England in the year 1748, near the line which divides that country from Scotland; and in its Secession Church he was trained and licensed to preach. He came to the United States in 1783, and was ordained *sine titulo* by the Associate Presbytery of Pennsylvania at Philadelphia in the year 1788. He was not only an eminent father of the American Associate Presbyterian Church, but one of her most distinguished scholars. When her Theological Seminary was organized at Service, Beaver County, Pa., in 1794, he was chosen to be its first Professor, an office which he filled for a quarter of a century.

The Mr. Campbel referred to in the letter was the father of the celebrated Rev. Alexander Campbel, the founder of a new American Church which sometimes bears his name.

The REV. WILLIAM MARSHALL, to whom letter II is addressed, was the noted pastor of the First Associate Presbyterian Church of Philadelphia, and had just this year entered his new edifice, Walnut, between Third and Fourth Sts.

The writer, Rev. Matthew Henderson, was born in Scotland in the year 1735. He received his education at the University of Glasgow and the Divinity Hall of the Secession Church. In the year 1758 he was sent to America to strengthen the hands of Messrs. Gellatly and Proudfit. He was pastor first at Oxford, Pa., and then at Chartiers, Pa. On October 2d, 1795, he was killed by the falling of a tree.

*Rev<sup>d</sup> Dear Brother,* I received your favour dated Nov last. It gave me much satisfaction to hear of the welfare of your family and to understand that Mr Mushat is so acceptable as a preacher in your country. I mentioned the matter of your having been a member of the assembly of the State, because it

had been told me without any account of the reasons or circumstances of the case. I am now satisfied that I did write on this subject, as I am now persuaded that you do not approve the practice of ministers being engaged in civil offices: I was particularly glad that you never consented to leave the congregation one sabbath on account of your being in the assembly of the state.

There may in some instances have been too much reason for your complaints of our Presbytery. Yet I could never see it to be so in the case of Mr Campbell. Much time was spent in examining into his case and in hearing him at three different meetings of Presbytery. At the last of these meetings the presbytery proceeded so far with his own consent, in hearing his own declarations and in taking depositions of people who had heard him, as in the unanimous opinion of the Presbytery made it evident that he had taught various tenets subversive of our witnessing profession; tenets forming a grosser scheme of Latitudinarianism than ever I heard avowed by any bearing the Presbyterian name: Mr Campbell was far from retracting any thing that he had taught: So that the Presbytery had no other alternative but either to give him appointments to preach against their own profession or to suspend him. It was pretended, that the Presbytery refused to wait for farther testimony that he was to bring from a place about 50 miles off. But this proposal was not made till the trial was nearly over and the abovementioned evidence obtained; that is, when the Presbytery were just going to give their judgment upon that evidence. Besides the proposal respected his preaching in one place; which could do nothing to invalidate the testimony from other places: Nay, when he was asked as to the nature of the further testimony that he meant to bring; he could not say that it was any other than negative; that is, that he could find some hearer of such a discourse who would say that he had not heard all that one of the witnesses deposed he heard delivered in that discourse.

As to our Presbytery's retaining the Preachers, I hardly understand how this can be the case; as they are directed to the several Presbyteries by the appointment of Synod: which appointment is, I suppose, regulated by the accounts laid before Synod of the vacancies in each Presbytery. There are five vacancies belonging to this Presbytery; three of which have had settled ministers: the other two are ready to call a minister: But there are many more in the bounds of the Ohio Presbytery: and there are many places seeking supply which the Presbyteries are unable to give. But we have no cause of boasting: we ought to acknowledge the goodness of God in disposing so many people to favour the standard of a testimony for truth; and to seek pure ordinances: But still earthly-mindedness carelessness and ignorance manifestly prevail among the people. O how much do we need an outpouring of the Holy Spirit to bring us to suitable exercise. The ministers of this Presbytery have more calls to supply with preaching than they are able to answer; yet they are not altogether negligent of the calls from other Presbyteries: they have sent oftener than once to the Carolinas: this winter one of our members has been employed; while the other members have supplied in other congregations.

I saw Mr Mushat th other day: He tells me you have been hurt by a fall from your horse— I shall be anxious to hear of your getting well again. As I mentioned to Mr Mushat my intention of writing to you, he desired me to make his best compliments to you and Mrs Goodwillie. My wife joins in best respects to you and Mrs Goodwillie. I hope you will remember us in your addresses to the throne of grace. We are both in the evening of life: and have need to be preparing for our great change. I often think of our friend Mr Beveridge. How useful his life and how peaceful and comfortable his death!

I have little prospect of being at the ensuing meeting of Synod. The horse I have would hardly be sufficient for the journey. And much of th usual work of the congregation remains to be done. I have had only two students: but I gave the same attendance on them, as usual.

James Inglis my brother in law desires to be kindly remembered to you. Wishing you much of the Lord's gracious and comfortable presence in his work, I am, Revd and dear Brother, yours affectionately, John Anderson.

*Service April 16 1810.*

*Rev<sup>d</sup> & Dr Br<sup>:.</sup>* I received yours by Mr Allison & am still glad to hear of all news both from Scotland & also from your Quarters The people in general here are much in Confusion about the change of Psalmody, My Neighboring clergy are in general great Votaries for the new Psalmody, Several places that never applied to us for Supply of Sermon have applied to me of late, but its out of my power to go abroad: & I think they will apply to the other Synod for Supply & thereby that body will get a spread here & especially as I understand they have two overtures under their Consideration one about Psalmody the other about marriage (if you can inform me in your next epistle the nature of these overtures I would esteem it a favour) The clergy in general here belonging to the new side are of fair characters & reckoned good preachers & their people have them in high esteem. yet now when this about our Psalms is new the most solid of them are vexed, I wish the ablest of our new Brethren Could Come a tour among us. for clergy of a dull delivery will not do here. And for money for one they never saw or expects to see they will do nothing: I wish next spring some of our Brethren would Come here—I enjoy little health a Cough & shortness of breath my disorder—I desire the old favour Continued viz an account of all news. This with Compliments to Mrs Marshall in which Mrs Henderson joins. I am yours with all due affection & esteem

MATT HENDERSON.

*CHARTIERS Decbr 2d 1791.*

N B The bearer James Millar is a member of this Congregation, is going to Ireland to bring in his relations.

M. H.

## MEMORABILIA OF THE TENNENTS.

By DE BENNEVILLE K. LUDWIG, Ph. D.

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To theological students, ministers, and older Presbyterians that have studied the history of their church, the story of the relations and labors of the Tennents is clear enough, but to the younger members of the church, judging from inquiries often heard, there is a very vague idea concerning these famous preachers.

The various Tennent memorials—churches, tablets, etc.,—emphasize the fact that there was more than one Tennent. To clarify the vision and add some excerpts from material found in the Museum of the Presbyterian Historical Society is the object of this paper.

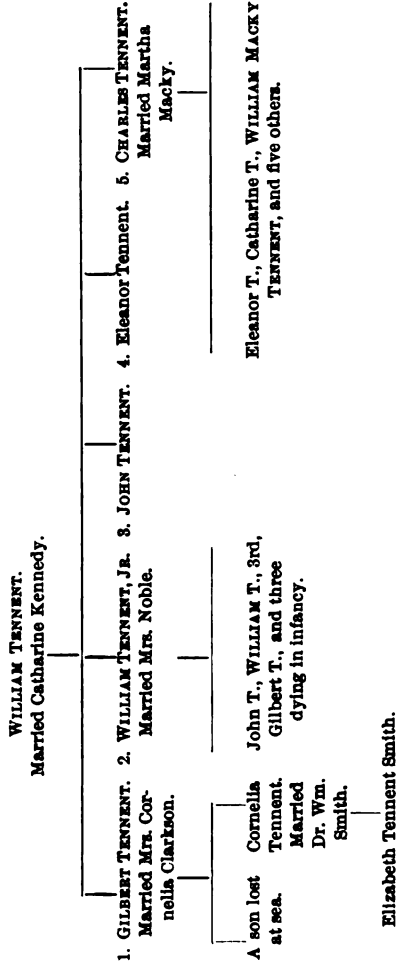
There were seven Tennents more or less noted and influential in promoting Christianity and education in their day. William Tennent and his four sons, Gilbert, William, Jr., John and Charles, and two grandsons, William Tennent, 3d, son of William Tennent, Jr., and William Macky Tennent, the son of Charles.

The chart on the next page shows the genealogy as far as known :

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GENEALOGICAL CHART.



THE REV. WILLIAM TENNENT, Senior, often called Tennent of Neshaminy, because he founded the Log College at Neshaminy, was born in 1673 in Ireland, and was probably educated at Trinity College, Dublin. He originally belonged to the Episcopal Church of Ireland. After entering the ministry he acted as chaplain to an Irish nobleman, but there is no evidence that he ever became a pastor in his native land. He remained in Ireland till past middle life. He became acquainted with Rev. Gilbert Kennedy, a distinguished Presbyterian Minister, by whom he was greatly influenced, and whose daughter he married May 15, 1702, naming his first-born after his friend. He was ordained a deacon by the Bishop of Down, July, 1704, and a priest September 22, 1706. He came to America in 1716 or 1718 (the dates given by different authors greatly vary), was settled first at East Chester, N. Y., November 22, 1718, and at Bedford, N. Y., May 3, 1720. He was received by the Synod of Philadelphia September 17 (November 22), 1718, and about 1721 was invited to Bensalem, Bucks County, Pennsylvania, where he supplied a small Presbyterian congregation until 1726, when he was called to the Neshaminy Church in the same county where he continued the balance of his life. In 1728 James Logan gave him fifty acres of land in Neshaminy, on which he founded the Log College that was the forerunner of Princeton University (see Dr. Craven's article, 308-314 of the present volume), that therein he might educate his sons together with such other young men as might desire preparation for the gospel ministry. Including his sons, there were no less than fourteen young men who came forth from his instruction as preachers of the Word.

When George Whitefield came to Philadelphia the elder Tennent with several of his followers visited him and in turn was visited by Whitefield, who was greatly impressed by what he saw and heard, comparing him and his wife to Zacharias and Elizabeth of Gospel story.

He died May 6, 1746, according to what seems the best authority, and was buried in the Presbyterian Burying Ground at Neshaminy. His tomb has been repaired, the old stone having been covered with new slabs of granite. His widow Cath-

arine came to Philadelphia and lived with their son Gilbert. She died in Philadelphia, May 7, 1753, aged 70.

In the Museum of the Presbyterian Historical Society, there are shown the gifts of the late Rev. Douglas K. Turner, a piece of tile from the old church at Neshaminy, the last piece of wood from the Log College, William Tennent's cane, and a handle probably from his coffin, found in his grave in 1891.

William Tennent's oldest son, GILBERT, was born in the county of Armagh, Ireland, April (February) 5, 1703, and was converted while crossing the Atlantic, when his father emigrated to America. He was 21 or 22 years old when the Log College was opened, and soon was found assisting his father as tutor for his younger brothers and the other lads under course of instruction in that place. He was licensed to preach May, 1725 or 1726—a tall, sober, studious young man, with commanding voice. He was called first to New Brunswick, N. J., and while settled there, he traveled much and preached often. He made a preaching tour with great success in company with Whitefield through New England as far as Boston in 1740.

With the exception of Whitefield he was the strongest preacher in the great revival that spread from Massachusetts to Georgia. His denunciations of sin were most severe and his efforts to win men for Christ most earnest; especially did he preach against the dead formality everywhere found in the church, and consequently was much persecuted as one of the "New Lights" or "New Side" ministers. Two years after the Synod was disrupted through the dissensions respecting revivals, he was called to be pastor of the Second Church in Philadelphia in May, 1743, and through his indefatigable labors he succeeded in securing the money for a new church edifice at the corner of Arch and Third streets in that city. He continued pastor of this congregation until his death, the only interruption being a successful mission with Rev. Samuel Davies, of Virginia, to Great Britain in November, 1743, to solicit funds for the College of New Jersey, now known as Princeton University. He brought back £307 4s. 6d. for the college, and £200 for the evangelization of the Indians, which sum was entrusted to John Brainerd, who

labored with great success among the tribes dwelling in New Jersey. He helped in the extraordinary revival at Princeton in 1757, and had the great joy of seeing multitudes converted through his instrumentality. He received the college degrees of Master of Arts (from Yale) and Doctor of Divinity. He married Cornelia, the widow of Matthew Clarkson, who had a daughter, Ann Clarkson. He died in 1764, aged 62, and was buried in the church yard at Abington, Pa., in the same tomb with President Finley of Princeton College, both having been born in the same town about the same time.

The only survivors of Gilbert Tennent were a daughter and a son. The latter was lost at sea. The daughter, Cornelia, married William Smith, a physician of Philadelphia, from which marriage was born a daughter on whose tombstone is the following inscription:

Here also  
Rest the Remains of  
Elizabeth Tennent Smith  
daughter of  
D<sup>r</sup> William and Cornelia Smith  
and grand-daughter of  
The Reverend Gilbert Tennent, D D.  
Died at Philadelphia  
December 3<sup>rd</sup> 1866  
Aged 82 years.  
The last of her lineage.  
This woman was full of good  
works and alms-deeds which  
she did. Acts 9. 36.

The will of Gilbert Tennent is to be seen in the Museum of the Presbyterian Historical Society and reads as follows:

In the Name of God Amen I Gilbert Tennent Minister of the Gospell being at Present in good health but Considering the uncertainty of life and Certainty of Death do make and ordain this my last will and Testament as follows: I Committ my Soul into the Hands of God my Creator and my body to ye Earth to buried in Decent Manner Hoping through the Satisfaction and Righteousness of Christ my Redeemer to be made partaker of Eternal Happiness. And as for my real and personal Estate I Dispose thereof as followeth Imprimis it is my will that all my Just Debts be paid within Some Convenient time after my Decease and particularly I ordain and will that whatsoever shall be due

from me at the time of my Death to the Children of M<sup>r</sup> Matthew Clarkson Deceased shall be well and truly paid out of my Estate

Item in case I shall die without Issue I then give Devise and bequeath the one half of all my Estate real and personal—and personal after the payments of my Debts aforesaid to my well beloved wife Cornelia her heirs Executors adm<sup>r</sup> and Assigns for ever

Item my will is that my said wife enjoy the Rents Issues and Profitts of my whole Estate During her natural life

Item in Case I shall die without issue Then as to y<sup>e</sup> other moiety or half part of my whole Estate real & personal after the payment of my Debts as aforesaid I give Devise and bequeath the same to my Brothers William Tennent and Charles Tennent and their heirs forever—to be equally Divided Between them Share and Share alike & to be possessed and Enjoyed by them after the Decease of my beloved wife Cornelia they paying when my said Estate shall come to their hands Respectively Each of them the Sum of Fifty pounds New York Currency to Ann Clarkson the Daughter of my wife by her former husband which I give to the Said Ann Clarkson in Testimony of my Affection & regard to her But in case I shall Leave Issue at my Decease then my will is That (after payment of my Debts as a<sup>fo</sup>) my said wife enjoy the Rents Issues and profitts of my whole Estate During her Natural life towards the Support of herself and the maintenance and Education of Such Child or Children I shall Leave by her

Item In Case I shall leave issue as aforesaid Then I give to my said Loving wife full power to Dispose of four Hundred pounds money aforesaid out of my said Estate in such manner as she shall think by her last will and Testament

Item all the Rest residue and remainder of my Estate real and personal—I give Devise and bequeath to Such Child or Children as I shall have by my said wife to be Equally Divided Between them Share and Share alike

Item I will and ordain that the Exec<sup>t</sup> of this my Last will and Testam<sup>t</sup> & the Survivours & Survivour of them for and towards the performance of my said Testament Shall if they and the Survivour of them shall See fit Sell and alien in fee Simple all or any part of my real Estate that I shall leave at my Decease for the Doing Executing and perfect finishing whereof I Do by these presents Give Grant will and Transfer to my said Executors and the Survivours and Survivour of them full power and authority to Grant Bargain alien Convey and Assure the premises to any person or persons and their heirs forever In fee Simple by all and Every Such Lawfull ways and means in the Law as to my said Executors & y<sup>e</sup> Survivours and Survivour of them or to his and their Council Learned in the Law shall seem fit and necessary and I do hereby Constitute and Appoint my well beloved wife Cornelia Tennent my Brother William Tennent and my Friend David Chambers Executors of this my last will and Testament And it is my will that my said Executrix & Executors do Consult and Advise with Mr. William Smith of New York att at Law in all Cases Relating to the Execution of this my will wherein Council and advise shall be wanting And Lastly I do hereby Revoke annul and make void all former wills by me at any time In Witness whereof I the said Gilbert Tennent

have to this my last will and Testament Set my hand and Seal this—Thirteenth Day of July in the Year of our Lord one thousand Seven hundred and Forty two—

GILBERT TENNENT [Seal]

Signed sealed and published in y<sup>e</sup> presence of us who subscribed our names as Witnesses in the presence and at the request of the Testator.

WILLIAM TENNENT, JR., the second son of William of Neshaminy, was born June 3, 1705, in the county of Antrim, Ireland. He studied with his brother Gilbert at New Brunswick, and applied himself so intensely to his work that his health was greatly affected. It was during this period that he fainted and apparently died, so that preparations were made for the funeral when his friend and physician found evidences of vitality. During his unconsciousness he had the trance of which so much has been said and of which a full and interesting account is given in Dr. Alexander's History of the Log College. Upon the death of his brother John he succeeded him and was ordained pastor of the church at Freehold, N. J., October 25, 1733, with a salary of £100, and continued there the rest of his life.

Feeling the need of a wife, he went to New York with a friend, was introduced to Mrs. Noble, a sister-in-law of his friend, and within a week was married to her. They had several children that died in infancy and three sons that grew to manhood,—John, who became a physician and died in the West Indies about 33 years of age; William (3rd), who was an eloquent preacher and zealous patriot, born in Freehold in 1740, educated at Princeton, settled first at Norwalk, Conn., and in 1772 became pastor of the Independent Church in Charleston, S. C., where he died in 1777; and Gilbert, who was a physician at Freehold and died there at the age of 28.

During the life of William Tennent, Jr., at Freehold, he had some curious experiences which in connection with his trance seem to mark his career in a peculiar manner. Once while meditating upon God's wonderful plan of salvation he was so overcome with a sense of the glory and majesty of God that he fell almost lifeless to the ground, and when he recovered and was able to return to his church, his prayer and sermon made a

most extraordinary impression upon the congregation; at another time, when through very deceptive circumstantial evidence, to the joy of his enemies he seemed guilty of perjury, and hence exposed to ignominious punishment, his innocence was proven by friends that were impelled by a dream to visit him; and later on in 1776 he was greatly oppressed through fear of death from the British, who were in the neighboring town of Trenton, when again he was delivered by what seemed divine interposition. These and other incidents are related at length by Dr. Alexander in his History of the Log College, already referred to.

He died of a violent fever the next year, March 8, 1777, and was buried in his own church at Freehold.

JOHN TENNENT, third son of William of Neshaminy, was born in the county of Antrim, Ireland, November 12, 1707. He was educated under the paternal roof and at the Log College, and was licensed to preach at Freehold before his brother William. He was exceedingly zealous in his work as a preacher, and labored so incessantly that his health gave way, and yielding to a pulmonary disease he passed from earth in a most triumphant and rapturous manner on April 23, 1732, at the early age of twenty-five. The epitaph on his tombstone in the Freehold churchyard shows how greatly he was esteemed:

"Who quick grew old in learning, virtue, grace,  
Quick finished, well-yielded to Death's embrace:  
Whose mouldered dust, this cabinet contains,  
Whose soul triumphant, with bright seraphs reigns;  
Waiting the time 'till Heaven's concave flame,  
And the last trump repairs his ruined frame."

The fourth child of William Tennent was a daughter named Eleanor, of whom nothing more is known than that she was born in the county of Down, Ireland, December 28, 1708.

CHARLES TENNENT, the youngest son of William of Neshaminy, was also born in the county of Down in 1711, seven years before his father emigrated. Educated also at the Log College he became pastor at White Clay Creek, Delaware, where in a great revival that soon followed he was assisted by Whitefield.

On fly leaves of an old Bible, now in the Museum of the Presbyterian Historical Society, printed at Edinburgh in 1797, and supposed to have been the property of Miss Elizabeth Tennent Smith, Gilbert Tennent's granddaughter, there is written the following record of Charles Tennent's family and of his son, William Macky Tennent, the fourth William Tennent that was a power for good in his day and generation.

"Rev<sup>d</sup> Charles Tennent & Miss Martha Macky were married by the Rev<sup>d</sup> Samuel Blair, July 20, A. D. 1740.

Names births & deaths of their child<sup>n</sup>.

Eleanor was born May 20<sup>th</sup> 1741. & died Dec<sup>r</sup> 15<sup>th</sup> 1781.

Catharine was born June 20<sup>th</sup> 1742. & died Nov<sup>r</sup> 17<sup>th</sup>—1776.

William Macky was born Jan<sup>y</sup> 1<sup>st</sup> 1744. & died Dec<sup>r</sup> 2<sup>d</sup> 1810.

James was born Nov<sup>r</sup> 8<sup>th</sup> 1745. & died May 27<sup>th</sup>—1765.

Ann was born 20<sup>th</sup> Feby—1749. & died May 22. 1777.

Martha was born 26<sup>th</sup> Aug<sup>t</sup> 1751.

Gilbert was born 1<sup>st</sup> March 1754. & died Jany—12<sup>th</sup> 1771.

Sarah was born Oc<sup>r</sup> 4<sup>th</sup> 1757. & died March—1759.

The Parents of the above named children died viz; Rev<sup>d</sup> Charles Tennent Feby—25<sup>th</sup> 1771—The disease of which he died was a *PNumonia*—He was in his 68<sup>th</sup> (?) year—died sweetly composed & in the full possession of his faculties bidding an affectionate farewell to his weeping friends—He was a man of gentle manners & easy address, an affect<sup>ed</sup> parent—a pleasing companion—& an approved & successful Minister of Christ for many years.

"He rests from his labours, & his works do follow him."

His wife M<sup>rs</sup>. Martha Tennent exchanged a temporal for an eternal Sabbath on Jany—12<sup>th</sup> 1766. She was eminent for piety, good sense & prudence—excelled in family discipline & oeconomy—was beloved in life & lamented in death. She opened her mouth with wisdom, & in her tongue was the law of kindness—She looked well to the ways of her household, & eat not the bread of idleness—Her children rose up and called her blessed—Her husband also, & he praised her. She died in the 46<sup>th</sup> year of her age. They were both buried with their two Sons, James & Gilbert in Buckingham, Sussex County, Maryland.

Eleanor was twice married; first to Jno. Porter & afterwards to Jno. Stewart & had several child<sup>n</sup> by each of them—She lies buried at S<sup>t</sup> Georges—New Castle County.

Catharine—lies buried in Lewis-town & Ann at the head of Indian River Sussex County—and Sarah at White Clay Creek—State of Delaware.

The Rev<sup>d</sup> W<sup>m</sup> M. Tennent lies buried at Abington Pennsylvania.

"Blessed are the dead which die in the Lord."



In the blank space and leaf following the Apocrypha, the record given below is found:

“W<sup>m</sup> M. TENNENT was born Jan<sup>y</sup>-1<sup>st</sup> 1744 & baptized by the rev<sup>d</sup> D<sup>r</sup> Sam<sup>l</sup> Finley, under whose pious care he began, & completed his school-education in the year 1763—He was licensed to preach the Gospel by the Presb<sup>y</sup> of Lewis in May 1770. On the 17<sup>th</sup> of June 1772 he was ordained to the work of the Ministry; at which time, he took the pastoral charge of the congregation of Greenfield, in Fairfield County, Connecticut. He was married to Miss Susanna Rodgers, daughter of the rev<sup>d</sup> D<sup>r</sup> Rodgers of New York on the 21<sup>st</sup> of Sep<sup>r</sup> 1773, by his Kinsman the rev<sup>d</sup> W<sup>m</sup> Tennent of Charles Town S<sup>c</sup> Carolina.

“In Dec<sup>r</sup> 1781, he was dismissed from the congregation of Greenfield, & at the same time accepted a Call from the united congregations of Abington, Norriton, & New Providence, in Pennsylvania, and was received by them as their Minister the 1st of Jan<sup>y</sup> 1782 & installed in Nov<sup>r</sup> of the same year, by a Committee of the Pres<sup>b</sup>y of Philad<sup>a</sup>.

“On Tuesday 22<sup>nd</sup> of Jan<sup>y</sup> 1793, between y<sup>e</sup> hours of 6 & 7 o'clock in the evening, was born, to the aforementioned W<sup>m</sup> M. & Susanna Tennent, a daughter, who was baptized on the 7<sup>th</sup> of Ap<sup>l</sup> following, by the name of *Elizabeth Bayard*, by the rev<sup>d</sup> D<sup>r</sup> Ashbel Green of Philad<sup>a</sup>.

May the child receive the unction of the holy ghost! and if it shall please the Donor to spare this gift, may it be to render to her Maker that praise which is his due—to add to the happiness of society in general, & the circle of her relations & friends in particular; & thus by a course of virtuous, benevolent & holy actions, may she be matured for the full enjoym<sup>t</sup> of God! or, if it shall please the Giver to recall his gift, & to nip the tender bud, before it shall have felt the rude blasts of a world rendered unfriendly by sin, may the child, by its hasty departure, possess the purchased glory of his kingdom!

On the Lord's day of the 12<sup>th</sup> of May 1793, at half past 10 o'clock, in the forenoon, died the aforementioned *Elizabeth Bayard* of the smallpox by inoculation—she departed on the 25<sup>th</sup> day from the time of the infusion of the deadly poison, & on the 17<sup>th</sup> from its irruption, after her parents & other interested friends had indulged the pleasing hope that the danger was over—She was three months & twenty days old when she died. Her dust lies intombed in Abington Graveyard—

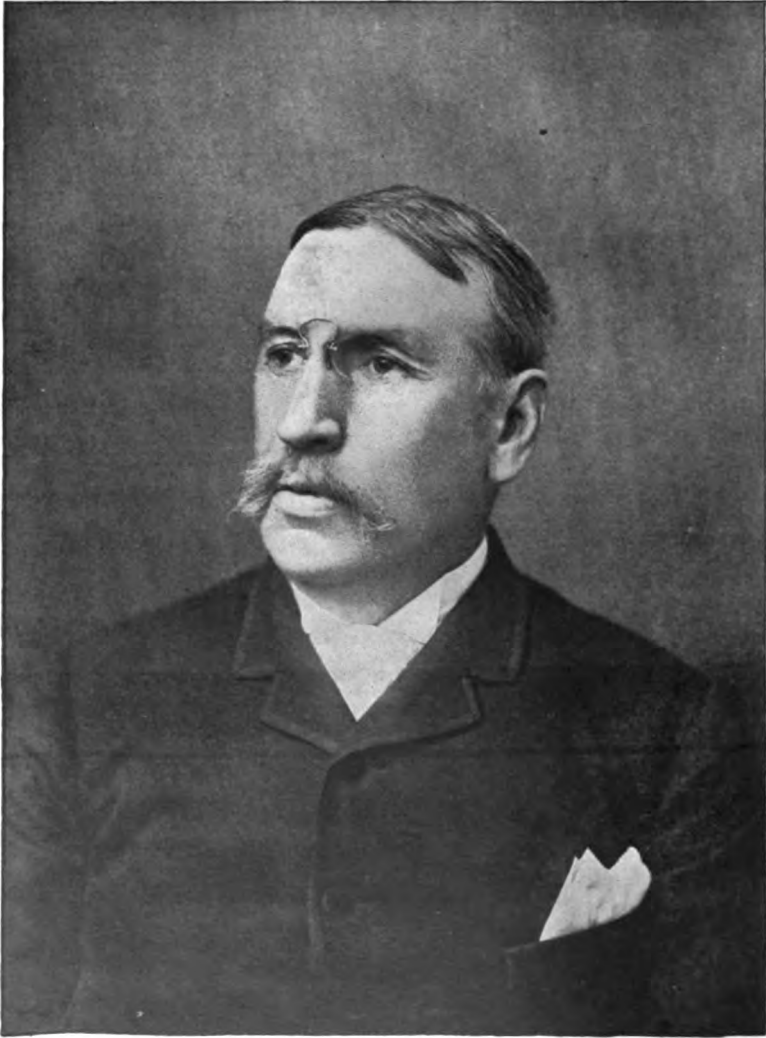
Blessed babe! ‘Of such is the kingdom of heaven’—It is thy Parents prayer, that they may at the appointed time follow thee to thy heavenly abode, & with thee & all who shall be made perfect, behold the face of Jesus, & that they may dwell forever in that city where there is no night.”

In another part of the Bible there is this further record of William Macky Tennent, with the quotation of which these memorabilia of this wonderful family will have a fitting close:

"In memory of the  
 Rev<sup>d</sup> W<sup>m</sup> M. Tennent. D D  
 who was born Jan 1<sup>st</sup> A D 1744  
 Licensed to preach the Gospel in May 1770  
 Ordained to the work of the Gospel ministry  
 at Greenfield in Connecticut  
 in June 1772  
 Removed to this church in connection  
 with the Presbyterian Churches of  
 Norrington & Providence in Decm<sup>r</sup> 1781  
 and having with zeal and fidelity  
 Discharged every pastoral duty  
 and shewn an instructive example  
 of Christian temper and private worth  
 He closed his Life  
 with a most edifying exhibition  
 of Christian humility, fortitude, & faith  
 Through the whole of a tedious illness  
 of which he died Dec<sup>r</sup> 2<sup>nd</sup> 1810  
 In the 67<sup>th</sup> year of his age."

Blessed are the dead that die in the Lord, yea saith the Spirit—for they  
 rest from their labours & their works do follow them—The Lord Jesus Christ  
 was the Rock upon which he built. And in his righteousness alone did he hope  
 and expect salvation. May this also be our choice who yet remain—So that we  
 may join the happy number in celebrating the praises of our dear Redeemer  
 throughout the endless ages of eternity. For rich unmerited grace displayed  
 in our redemption—Oh the unsearchable riches of *Christ*."





JOHN H. CONVERSE.



LOVING CUP PRESENTED TO JOHN H. CONVERSE.



It seems proper that some record should be made in the JOURNAL of the very unusual honor which has lately come to one of the honorary directors of this Society, MR. JOHN HEMAN CONVERSE. The Presbyterian Social Union of Philadelphia determined to express not only its own feelings towards its fellow-member and ex-president, but as well the universal esteem in which Mr. Converse is held, by tendering him a public reception. At their invitation a great company of representative citizens and fellow-churchmen gathered at the Pennsylvania Academy of the Fine Arts, Philadelphia, on the evening of May 6, 1902.

On that evening, just before the more public gathering, a loving cup was presented to Mr. Converse. Mr. Charles H. Mathews, President of the Social Union, and the Rev. Wm. H. Roberts, D. D., made the presentation addresses. A reproduction of the loving cup is herewith presented. It is a vase of silver, 18 inches high, mounted on an ebony base, in the form of a loving cup, having three handles, between which three panels are enclosed. Above each panel, on the neck of the vase, is a seal. One seal is that of the Presbyterian Social Union of Philadelphia. Another is that of the General Assembly of the Presbyterian Church in the United States of America. The other is the seal of the Presbyterian Hospital in Philadelphia. The general ornamentation of the vase is floral. The presentation panel is directly below the seal of the Social Union, and is as follows:

Presented to  
John Heman Converse  
by the  
Presbyterian Social Union  
of  
Philadelphia  
and the  
Presbyterian Church  
in Philadelphia  
and vicinity,  
May Sixth, A. D., 1902.  
( 355 )

On the panel below the seal of the General Assembly is a list of the more important religious organizations of which Mr. Converse is a member; while on that below the seal of the Presbyterian Hospital is a similar list of civic organizations with which he is identified.

The vase in its richness and beauty of workmanship was happily expressive of the occasion; and the occasion itself, in the number and character of those who took part in it, and in the heartiness of its good will, made an extraordinary tribute of respect and affection to one who had well earned them by his personality, his good works and his unfailing liberality.

MR. CONVERSE was born December 2, 1841, at Burlington, Vt., where his father, the Rev. John Kendrick Converse, was pastor of the Congregational Church. Through his father he is in the direct line of descent from Deacon Edward Convers, who came to Massachusetts with Winthrop in the ship *Lion*, in 1630, and settled in Charlestown. Through his mother, Sarah Allen, he is in the direct line of descent from Corporal Edward Allen, of Dedham, Ipswich and Suffield, Mass., and who, according to tradition, came from Scotland and had been a soldier under Cromwell.

MR. CONVERSE was prepared for college at the Burlington Union High School, and was graduated at the University of Vermont in 1861. During vacations he worked as telegraph operator, taught public school, and was stenographic reporter in the Vermont Legislature for three sessions. After graduation he was for three years connected with the Burlington *Daily and Weekly Times*, principally as business manager, but turning his hand to any work necessary, reporting, editorial work, typesetting, running press, etc. In 1864 he removed to Chicago, and entered the service of the Chicago and Northwestern Railway, in the office of Dr. Edward H. Williams, Supt. of the Galena Division. Early in 1865, Dr. Williams became General Superintendent of the Pennsylvania Railroad at Altoona, Pa. From January, 1866, Mr. Converse was chief clerk in Dr. Williams's office, until 1870, when the latter became one of the proprietors of the Baldwin Locomotive Works. Mr. Converse was given a desirable position in the office of this famous firm, founded by an honored Presbyterian Elder, Mr. Matthias W. Baldwin, and so became a citizen of Philadelphia. In April, 1873, Mr. Converse was admitted to the firm, now Burnham, Williams & Co., and has so continued.

MR. CONVERSE is a director of at least six of the more important financial corporations of Philadelphia, and of many more of its business associations. He is a trustee or director of the University of Vermont, the Princeton Theological Seminary, and at least five other important educational institutions. He is also a director of many associations for benevolent, social, civil and religious purposes, and the promotion of art, music, civics and the public wel-



fare. He is also a member of the Board of City Trusts of Philadelphia. As such, he is a manager of Girard College. But his consecrated heart throws itself chiefly into the work of his Divine Master, and makes him a leader in its organizing and evangelizing enterprises.

MR. CONVERSE is now an elder and trustee of the Bryn Mawr Presbyterian Church, and President of the Board of Trustees of Calvary Presbyterian Church of Philadelphia. He is a Vice-President of the American Sunday-School Union; a Trustee of the Y. M. C. A., Philadelphia; a member and Trustee of the Presbyterian Board of Publication; a trustee of the General Assembly of the Presbyterian Church, U. S. A.; treasurer of the Christian League of Philadelphia; a life member and honorary director of the Presbyterian Historical Society, and a member and the Secretary of the Board of Trustees of the Presbyterian Hospital in Philadelphia. In 1900 he was Vice-Moderator of the General Assembly of the Presbyterian Church in the United States of America, being the fifth elder to occupy that position. In 1897 he received the degree of LL. D. from the University of Vermont.

## NOTES, QUERIES AND REVIEWS.

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### THE DATE OF PUBLICATION OF WATTS'S *HORÆ LYRICÆ*.

This subject is discussed on page 328 of this number of the JOURNAL. Since printing the earlier sheets of the number, there has come to hand a copy of the catalogue of books and manuscripts sold by auction at London by Messrs. Sotheby, Wilkinson and Hodge, on July 28-30, 1902. Lot 638 is a copy of the first edition of the *Horæ*, bearing date 1706, but containing on the fly-leaf a letter written by Dr. Watts, which is reprinted in the catalogue as follows:

"To Mr. Sam<sup>l</sup> Say. Dear Sir, Accept of this first labor of the press, this ventrous Essay of Poesie in so Nice and censorious an Age: forgive as you read, peruse as a friend, design to be pleased and not to Judge. And if you can (without too much abuse of your Judgement) [recommend it to the world] *this has been erased.*\* You will help to free me from some obligations under w<sup>ch</sup> ye Bookseller has put ye

"Timorous Author, Your friend,

Dec<sup>r</sup> 28<sup>th</sup>, 1705.

"I. WATTS."

This letter would appear to settle the question of the date of publication of the first edition of the *Horæ*.  
LOUIS F. BENSON.

\* The clause in italics is apparently an annotation by the cataloguer.

\* \* \*

### THE REFORMED CHURCH IN THE UNITED STATES.\*

The progress of a Church is generally along four or five lines, historical, dogmatical, liturgical, constitutional, and practical, of which the latter is apt to be by far the larger. Yet the others furnish bases for her practical growth, and are not to be ignored. The present position of a Church can be pretty well judged by her progress in these different departments.

At present, in the cultus or worship of the Reformed Church in the United States there is little to note except a growing diversity. Most of the graduates of the Lancaster Theological School use the Order of Worship, while the

\* The JOURNAL is indebted for the above review of the progress and growth of the "Reformed Church in the United States" to the Rev. J. I. Good, D. D., President of the Ursinus School of Theology.

Directory of Worship, which was adopted by the General Synod, is generally used by the rest of the Church, east and west, German and English. The subject of a new constitution has been before the Church for twenty years, but no progress has been made. A new committee has been raised by the recent General Synod, in May, 1902, to draft a constitution and submit it to the classes for suggestions.

In the line of history there has been an increasing interest. Historical anniversaries are far more frequently observed. The splendid historical exhibition at the Eastern Synod last fall, whose inception came from the Presbyterian Historical Society, and whose success was caused by the ardent efforts of the Rev. James Crawford, D. D., revealed the historic possibilities of the Church. As a result of the interest created thereby, the Eastern Synod inaugurated a movement to publish the minutes of the Coetus, or early Synod of the Church in America, from 1747 to 1792, and appointed a committee consisting of the Revs. Dr. Crawford, Prof. W. J. Hinke, and Prof. J. H. Dubbs, D. D., to arrange the matter. The only English translation of these minutes at present is in the hands of Dr. Good, and it is proposed to edit and publish them. This movement was endorsed by the General Synod at its last meeting. The recent books by the Rev. J. H. Dubbs, D. D., on "The Reformed Church in Pennsylvania," and by the Rev. J. I. Good, D. D., on "Famous Women of the Reformed Church," are signs of a growing interest in things historical.

The growing liberality of thought shown in the "Reformed Church Review" reveals an increasing inclination, in a part of the Church, toward critical and ethical statement of doctrine and the new theology. Two attempts in this direction were made at the recent General Synod—one to revise the Heidelberg Catechism; the other to expurgate the clause "accursed idolatry" in the 80th question. Both attempts were voted down and the Church remained true to her time-honored creed.

The largest part of the activity of the Church lies along practical lines, especially Missions. The reports of the Boards of Missions—Missions, both Home and Foreign, to the General Synod show Benevolence. a large advance. The receipts for Home Missions were last year about \$60,000, \$19,000 more than the previous year. The number of missions has considerably increased. The Foreign Board reports receipts last year of about \$40,000, \$6,000 more than the previous year. It has opened a new mission in China, and reports growing interest and opportunities in Japan.

Reports of the educational and benevolent operations of the Church indicate continued increase and prosperity. The last Statistics. statistical reports show that the Church has 1,107 ministers, 1,688 congregations, 248,929 communicants, and 200 students for the ministry. There were 11,898 confirmations, corresponding to admissions on profession of faith in Presbyterian statistics. \$270,000 were contributed for benevolent objects, and \$1,353,211 for congregational purposes. J. I. GOOD.

The Jacks were descended from Scotch-Irish Presbyterian stock. At the time of the persecution in Scotland, in the seventeenth century, Patrick and their ancestors were obliged to flee to the north of Ireland, leaving their estate and all their valuables in the care of a Roman Catholic servant. When liberty was established and peace restored, they returned to their home. The servant returned the estate on the pledge that his name (Patrick) should be perpetuated in their family. Colonel Patrick Jack was famous as "the wild hunter" or "Indian killer." In 1755 he was at the head of a company of rangers, expert in Indian warfare, and clad in Indian attire. They were proposed to Gen. Braddock and Col. Washington as proper persons to act as scouts, provided they were allowed to dress, march and fight as they pleased. Col. Jack was a man of large size, almost as dark as an Indian, stern and relentless to his foes. Gen. Armstrong, in his account of the Kittanning expedition, calls him the half Indian. He was at the massacre of the garrison in Ft. London, Tenn., in 1760, and was one of three who survived, his life having been saved through the influence of the Indian chief, "Little Carpenter." When the Revolution was begun, he was the first to enlist and received a commission from General Washington, and commanded a regiment. He enlisted several times. He was born in 1730, and died in 1821.

"His cousin, Capt. James Jack, also served with distinction in the Revolutionary War. It was he who carried the Mecklenberg Declaration of Independence of May 20, 1775, to Philadelphia, Pa. My grandmother, on my mother's side, was a Jack. In looking over some old records, I find that the above Col. Patrick Jack and his family were members of Middle Spring Church at an early date.

JAS. H. MACLAY."

This officer was born 1750. He enlisted a company of volunteers in 1778, and marched to Philadelphia with a battalion from the Cumberland Valley. Tradition says the men were the flower of the Maclay Valley, brave, hearty, resolute Presbyterians, nearly all members of Middle Spring Church. Capt. Maclay's company numbered one hundred men from Turgan Township, each man over six feet in height. At the Battle of Crooked Billet, May 4, 1778, Capt. Maclay was killed, with most of his company, who refused to surrender. Gen. Tracey, in his report of the battle, says, "The wounded were butchered in a manner the most brutal savage could not equal. Even while living, some were thrown into buckwheat straw, and the straw set on fire and burnt up." This report is borne out by the testimony of persons residing in the vicinity.

Lieut. Samuel Maclay, a brother of Capt. Charles Maclay, was born 1751. He was an officer in the regular Continental Army, and was killed on the 17th of June, 1775, at the Battle of Bunker Hill, Mass. Hon. John Maclay, a cousin of Capt. Charles and Lieut. Sam'l Maclay, was born 1734. He built the first mill on the Conedog-

The Maclay Family.

winit Creek, 1755. He was appointed a Provincial Magistrate in 1760, and was a member of the Provincial Conference held in Carpenter's Hall, Philadelphia, in June, 1776. He served as a private in Capt. Brady's Co., 7th class Associators, in 1778. He served three terms in the Pennsylvania Legislature, 1790 to 1794. He was deeply religious, and showed great interest in the Church, officiating for a long time as ruling elder in Dr. Cooper's church. He was one of the trustees at the time the old log structure was replaced by a stone edifice in 1783. He died in 1804.

John Maclay, born 1776, died 1852. He was married to Hannah Reynolds, a sister of Dr. John Reynolds, a surgeon who served in the 44-gun Frigate Constitution. In 1812, John Maclay went to Baltimore with the militia to assist in the defence of Fort McHenry, when bombarded by the British. In 1822 he was elected to the Legislature of Pennsylvania, in which he served two terms.

Capt. Sam'l Maclay, born 1772. He entered the regular army, and distinguished himself at the Battles of Chippewa and Lundy's Lane. He died in 1816. His brother, John M. Maclay, was born 1789. He entered the army, and at the Battle of Chippewa, July 5, 1814, was severely wounded, shot twice through the leg, and a musket shot in the head, just grazing the scalp. He was again wounded at Lundy's Lane, July 20, 1814. His duties as Quartermaster did not require his active service as a soldier in the front, but his war-like spirit would not suffer him to remain idle. He procured a musket and rushed into the thickest of the battle. It is said of him and his brother, that they stood undismayed amid the hottest fire, and refused to be carried off the field when severely wounded, but continued to load their guns and cheer their comrades until the conflict was over.

He was, we are told, a fine-looking man, over six feet in height, familiarly known as "Long John," being a man of unusual physical and intellectual powers. In 1820 he was elected sheriff of Franklin Co., Pa. It is said of him, that when canvassing the county he wore the same hat which he wore in the Battles of Chippewa and Lundy's Lane, perforated by three bullet-holes.

Lieut.-Col. Samuel Maclay, a brother of Hon. John Maclay, served as Lieut.-Col. of the Northumberland Co. Associators in the Revolution. He was afterwards a United States Senator from Pennsylvania, as was his brother Wm. Maclay.

H. C. McCook.

\* \* \*

#### ITEMS OF HISTORIC INTEREST IN THE REFORMED CHURCH IN AMERICA DURING THE YEAR 1902.

The Calendar of the Forty-eighth Street and Fifth Avenue Collegiate Church, New York City, records the following facts:

"The Collegiate Church of New York is the oldest Protestant church organization in America. Its succession of ministers has been unbroken since 1628.

"Its charter was given under the seal of William and Mary, King and Queen of England, in 1696. Its history and origin are associated with the Dutch settlers in America. Its government and creed are Presbyterian. Its liturgy is founded on John Calvin's Order of Worship, 1541.

"The portraits in oil of its ministers since 1699 are hanging in the lecture room of the church. The bell which hangs in the steeple was cast in Amsterdam in 1728 and has been in use ever since."

Jan. 28. The Reformed Church Union was organized in New York City.

April 9. The Centennial of the Classis of Bergen was celebrated in the First Reformed Church of Hackensack, N. J.

April 9. Grace Church (colored) of Orangeburg, South Carolina, was received into the membership of the Classis of Philadelphia, which action marks the beginning of work by the Reformed Church among the colored people in this country.

June 5. The Ninety-fifth Annual Session of the General Synod convened at New Brunswick, N. J. The Rev. Dennis Wortman, D. D., was elected President. The yearly statistical report gives 651 churches, 723 ministers, 62,111 families, 110,898 members, contributions to benevolent objects, \$370,811.00, and contributions for congregational purposes, \$1,196,131.00.

June 12. The Rev. Samuel M. Woodbridge, D. D., LL.D., Professor of Ecclesiastical History and Church Government in the New Brunswick Theological Seminary since 1857, resigned his office, and the Rev. William H. S. Demarest, D. D., was elected his successor.

August 21. Union of the Reformed and Presbyterian churches of Bergen Point, N. J.

Sept. 19. The Rev. W. H. S. Demarest, D. D., was installed Professor of Ecclesiastical History and Church Government in the Theological Seminary at New Brunswick, N. J.

Oct. 27. The Centennial Anniversary of the Reformed Church at Preakness, N. J., was observed.

Nov. 17. The Centennial Anniversary of the Brookdale Reformed Church was celebrated at Brookdale, N. J.

Dec. 8. The Centennial services of the North Reformed Church of Schraalenburg, N. J., were held.

P. H. MILLIKEN.

TO THE REV. HENRY C. MCCOOK, D. D.

DEANERY, WESTMINSTER ABBEY, }  
 May 5, 1898. }

*My Dear Sir:* At the request of Mr. Carruthers, F. R. S., late keeper of the Botanical Department of the British Museum, I have placed at your disposal, for the use of the Moderator of the General Assembly of the Presbyterian Church of the United States of America, a piece of oak, & a fragment of Purbeck marble.\*

Each of these formed part of the fabric of the Church of the Abbey of Westminster which was built by King Henry III in the 13th century, and which took the place of that built by King Edward the Confessor who was buried there within less than a year of the Norman Conquest.

It was within this Church that, during the temporary suppression of the Episcopal Church of England, there was held on July 1, 1643, a solemn service attended by the Assembly appointed by Parliament "to establish a new platform of worship and discipline for this nation for all time to come." The Prolocutor was Dr. Twiss of Newbury, the Prolocutor of that Assembly.

The Assembly met for some time in the chapel called that of Henry VII, the king who erected it in the place of the older "Lady Chapel," and where lie side by side his own remains, & those of his Yorkish Queen, & of James I, the first of our Stuart sovereigns.

As the autumn came on they adjourned to the Jerusalem Chamber, built by Abbot Lithington in the reign of King Richard II, as an adjunct or withdrawing room to the Abbots Refectory, or dining-hall built shortly before by the same Abbot; and warmed by what was then a rare luxury a "sea-coal fire place."

Here the Assembly continued their meetings for between five & six years, and here, as I need hardly remind you, were framed the important documents the Westminster Confession & the Larger & Shorter Catechism.

I need hardly say that I have gladly placed at your disposal these two small fragments of English oak and English marble, which once formed part of this historic church in which all who share our race and speak our language, not least of all, as I have reason to know, our kinsmen, and fellow Christians of the United States feel so keen an interest. Believe me to be

Very truly yours,

G. G. BRADLEY,  
 Dean of Westminster.

\* \* \*

#### CHAIRMAN'S NOTES.

In the necessary absence of the editor, Dr. McCook, the Committee on Publication appointed its chairman to prepare a brief account of the presentation of a loving cup or vase to Mr. Converse. The chairman requested that

\* Now in the Society's Museum, with the original of this letter.

Dr. Benson should be associated with him, whose coöperation is cordially acknowledged.

\* \* \*

The portrait of Dr. Van Rensselaer, found opposite the title page of this number of the Journal, was intended to accompany the biographical sketch and bibliography by Dr. Hodge in the March number, but it arrived too late for use at that time. It has been suggested that in the binding of this volume the portrait can be appropriately inserted in connection with that article. These reminders of the chief founder of our Society are fittingly preparative to its proposed Jubilee celebration in the coming November.

JOHN PEACOCK.

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**PLATE XVI.**

**Journal Presbyterian Historical Society, Vol. 1.**



**James Hoge, D. D.**  
**First President of the Presbyterian Historical Society.**

# JOURNAL

OF THE

## PRESBYTERIAN HISTORICAL SOCIETY.

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VOL. I., No. 6.      PHILADELPHIA, PA.      DEC., A. D. 1902.

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### THE SEMI-CENTENNIAL OF THE PRESBYTERIAN HISTORICAL SOCIETY.

By the REV. JOHN PEACOCK, D. D.

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THE Fiftieth Anniversary of the Presbyterian Historical Society was celebrated in Witherspoon Building, Philadelphia, on December 2, 1902. At 2:30 P. M., a meeting was held in the small auditorium. The Rev. Henry C. McCook, D. D., Sc. D., LL.D., the President of the Society, was in the Chair. At the request of the President the audience arose, and the Rev. David Steele, Jr., D. D., LL.D., of the Reformed Presbyterian Church of North America (General Synod), offered prayer.

The President called upon the Rev. Samuel T. Lowrie, D. D., the Corresponding Secretary of the Society, to express the welcome of the Society to those who came to join in this celebration.

Dr. Lowrie said:

“Our Society was founded fifty years ago at a meeting of the General Assembly in Charleston, S. C. Its proper anniversary, therefore, coincides with the meeting of that body in May; and this has had some sort of celebration now and then by meetings held in the interest of the Society where the General Assembly

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was sitting. But the fiftieth anniversary must be observed in Philadelphia. And this later date was set for it because the proper anniversary occurred when very many whose presence is desired would be at the Assembly.

“The Society had a small beginning in numbers, and long continued so. But it was not small in the quality of its founders. Dr. Van Rensselaer was the chief in founding it; and his memory as such is to be honored this evening by the gift of his portrait to the Society. Associated with him in the founding were some of the most eminent ministers and laymen of the Presbyterian Church.

“In welcoming you to this semi-centennial celebration, we welcome you among antiquities of the Presbyterian and Reformed Churches of America. Some of them are great antiquities for a new world; more of them will become so, if this Society is perpetuated. Your presence to-day is one of the things that contribute to that result. We hope that you will take away impressions that will cause you to do still more. For like magazines, when offering themselves to new subscribers almost for nothing, and prizes beside, we will be frank, and say that, in welcoming you to share our anniversary, we hope for advantage to the Society as well as your enjoyment.

“In the first place we hope that you will join the Society, and if that may not be, that you will any way become auxiliaries. The Society needs Argus eyes to see the treasures that might be got to enrich its historical collections. If your eyes become watchful in its service, much that is valuable and likely to be lost may be saved to illustrate Presbyterian and Reformed Church history.

“Look then at our exhibit and let it remind you of many a thing you know of that would serve history as well, but is useless where it is. Note also how some of the valued things were found and got here. They have come from garrets, from “old books” stores, from auctions; one of the most precious finds was rescued from an ash-barrel. Valuables that ought to be in such keeping as ours are where they will be seen only by eyes that are always looking. Train your eyes to be on such look-out. Become detectives that find what is in hiding.

Think of things that are possibly in your region; get the clue to them and find them for history. Do not miss the history nearest to you while busy about what seems more like history because it is less your own. It is easy to make such mistake. Our Society has done it; and some things of its own history are forgotten that ought to be known.

“In our exhibit, the Museum will most readily suggest the ways in which you may be auxiliaries of the Society. But the Library has more value, as you would see if you searched it. The welcome to a day of exhibition will not suffice for that. So we extend our welcome to you to use the Library under the same regulations that apply to members of the Society.”

The President said that “we all voice the cordial welcome given by Dr. Lowrie.”

The President then welcomed the delegation appointed by the Presbytery of New York, consisting of the Revs. D. J. McMillan, D. D., Frederick E. Shearer, D. D., and Charles A. Stoddard, D. D., and elder James Yereance, the former two being present. Dr. McMillan responded that they brought the most cordial greetings of the Presbytery of New York. “We are learning there the value of history, and to appreciate more and more the value of the labors of this Society. We appreciate the value of the history that links us with the fathers of the past. Believing in this great service which you are rendering to the cause of Christ, we believe that you are going to be more and more a value to the church in promoting its union and integrity.”

Dr. Shearer also responded: “With my colleague I want to extend my hearty congratulations. I wish not so much to tell what we have in New York as to see what you have here. We in New York are trying to be a good second to your Society. The Presbytery of New York is the legal successor of six Presbyteries. During their existence at least fifty churches were dissolved, whose records are not now known. A little care on the part of some custodian would have preserved them. We come to see to-day not only how to help you but to become more effective ourselves. New York Presbytery may have one not to rival you, but to do its own work.”

The Rev. Willard M. Rice, D. D., the stated clerk of the

Presbytery of Philadelphia, presented the following resolutions from the mother Presbytery:

FROM THE MINUTES OF THE PRESBYTERY OF PHILADELPHIA.

The following action was taken by the Presbytery of Philadelphia, at its meeting on Monday afternoon, December 1, 1902:

**WHEREAS**, The Presbyterian Historical Society, organized during the meeting of the Assembly at Charleston, South Carolina, in 1852, will celebrate its Semi-Centennial Anniversary on Tuesday, December 2d, 1902, in the Witherspoon Building, at 2.30 p. m. and 8 o'clock p. m.; and,

*Whereas*, The Moderator of the Assembly, Doctor Henry van Dyke, and Doctor Theodore Cuyler, and others will deliver addresses on the occasion; therefore,

*Resolved*, That this Presbytery, in whose bounds the Presbyterian Historical Society is located, extends to the Society its hearty congratulations on the completion of a half century of its organization.

*Resolved*, 2nd. That the members of the Presbytery will endeavor, so far as possible, to attend the Anniversary Exercises on Tuesday, December 2nd, at 2.30 p. m., and 8 o'clock p. m.

*Resolved*, 3rd. That we recommend to all our churches that they deposit valuable historical documents and relics in the rooms of the Society.

Attest,

W. M. RICE, *Stated Clerk*.

*December 2nd, 1902.*

The President called upon the Rev. James D. Moffatt, D. D., LL. D., the President of Washington and Jefferson College, as a representative of the historic west and southwest. Dr. Moffatt responded: "I am utterly without credentials. I come not as a representative, but as a member of this Society. I was so flattered by the invitation of the Treasurer, Dr. Ludwig, at the General Assembly, to become a member that I at once accepted and forthwith sent my check for the dues, and I am here to ask you to do likewise. I represent a part that has contributed somewhat to the history of the United States. A year ago we celebrated the centennial of our college. I have been interested in the past, but also in the present and future. We are more likely to live long if we strike our roots deep in the past, gathering in its principles and inspirations. We shall more and more look to Philadelphia to know what our Church has done."

The Rev. William L. Ledwith, D. D., the Librarian of the Society, was then called upon to read the historic sketch which he had been requested by the Executive Council to prepare. Before doing so, however, he exhibited two papers which had just come into his hands. The one was the deed of the Manse at Freehold, N. J., dated 1780; the other was a bond given the Rev. John Woodhull in 1772 by "the Corporation for the relief of poor and distressed Presbyterian ministers, and of the poor and distressed widows and children of Presbyterian ministers." Dr. Ledwith then read his paper as follows :

THE RECORD OF FIFTY YEARS,  
1852-1902.  
HISTORICAL SKETCH OF THE PRESBYTERIAN HISTORICAL  
SOCIETY.

By the REV. WILLIAM L. LEDWITH, D. D.

---

THE recognition of the importance of Church history and the duty of collecting the materials for the history of the Presbyterian Church in North America, antedate the foundation of the Historical Society by more than fifty years. We shall, therefore, commence at the very fountain-head, and trace the course of the stream from its beginning until it poured its flood of treasure into what is now known as the Presbyterian Historical Society.

At the meeting of the General Assembly of the Presbyterian Church in the United States of America, in the Second Presbyterian Church in the city of Philadelphia, 1791, Monday, May 23d, Dr. John Witherspoon, of the Presbytery of New Brunswick, Dr. Alexander McWhorter, of the Presbytery of New York, Rev. William Graham, of the Presbytery of Lexington, Rev. Ashbel Green, Stated Clerk of the Assembly, Rev. James Hall, of the Presbytery of Orange, and the Rev. James Templeton, of the Presbytery of South Carolina, were appointed a committee "to devise measures for the collecting of materials necessary for a history of the Presbyterian Church in North America, and that they report the same to this house as soon as possible." The next day they presented a favorable report, which they summed up in the following overture, viz. :

"The object is to procure materials for a complete history of the Presbyterian Church in the United States from the beginning. For this purpose the following information will be necessary, viz: Who were the first ministers in

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“ America? from whence they came; the internal and relative state of the  
“ churches, where they fixed themselves, and when; the situation of things, so  
“ far as it affected the formation and establishment of a Presbyterian church;  
“ extracts from royal instructions to governors in the colonies, relating to  
“ ecclesiastical matters; laws of the colonies affecting religious liberty; accounts  
“ of persecutions in consequence of those laws; when each Presbyterian con-  
“ gregation in the United States was first formed, and its particular history  
“ from that period to the present time; what congregations have existed which  
“ are now extinct, the causes of their extinction; when Presbyteries were first  
“ formed in the United States, when Synods, when the General Assembly. If  
“ the General Assembly should enjoin upon each of their members to furnish,  
“ as particularly as may be, the history of his own church, it is probable that  
“ materials may be collected without much difficulty. The sooner it is done  
“ the better, as time, accident, and the death of ancient people, will daily de-  
“ stroy some sources of information. The materials might be brought to the  
“ next meeting of the General Assembly, and deposited with their Clerk.”

The committee advised that the old records of Presbyteries and Synods should be carefully examined and that Mr. Hazard should be applied to for leave to inspect his collection of state papers. The overture met with the hearty approval of the Assembly and by resolution each Presbytery was enjoined strictly to order their members to do all in their power to procure all the materials for forming a history of the Presbyterian Church in this country, and that the Presbyteries should forward such collections of material to the next Assembly. In the Assembly of 1792, the Presbyteries were called upon for their reports in regard to this matter, and it was evident that some progress had been made, and they were ordered to continue their efforts and be prepared to report the next year. In the Assembly of 1793, it was reported that none of the Presbyteries were able to make a final report, but that the most of them had made considerable progress. Then by a special resolution Dr. John Rodgers and the Rev. John Woodhull were directed to inform the Presbyteries of South Carolina, Abingdon, Transylvania and Orange of the order of the Assembly and urge their attention to it.

When the reports were called for at the Assembly of 1794 it was found that only the Presbyteries of Philadelphia and New York had completed the expected narratives. The Assembly expressed its disappointment and did strictly enjoin upon every Presbytery still deficient, to collect and complete the materials

required and to transmit the same to the Stated Clerk at or before the next General Assembly. But the year 1795 showed no special improvement. There was still a failure to comply only in the general way. "Whereupon the General Assembly did, and do hereby, for the last time, renew the orders to all the Presbyteries who may not have fully complied with former orders, to complete the collection of materials for Church History, in all their congregations settled or vacant, and to take the most decisive measures that they be transmitted to the Stated Clerk." No further action is recorded until 1801, when the Presbyteries of New Brunswick and Ohio presented their histories and other Presbyteries reported that they had made considerable progress. These recorded facts show that there was a real and a growing interest in the preservation of historical material, and that these records and papers were slowly accumulating. In view of these things the Assembly of 1804 took the following action:

"WHEREAS, The Assembly, for several years past, have been taking measures to obtain materials for a complete history of the Presbyterian Church in the United States of America, which materials, as far as they have been obtained, are in the hands of the Stated Clerk, and it seems expedient that the history contemplated should be entered upon as soon as possible; therefore,

*Resolved*, That the Rev. Dr. Ashbel Green and Mr. Ebenezer Hazard be, and they are hereby appointed to write the history of the Presbyterian Church in the United States of America, under the care of the General Assembly, and lay a copy thereof, when completed, before the General Assembly; that they have the free use of the materials collected, and that the copyright of the history, when finished, shall belong to the said Dr. Green and Mr. Hazard."

The Assembly once more enjoined the Presbyteries to do all in their power to secure the completion of their histories, and instructed the committee to report to them the names of those Presbyteries and congregations, if such there shall be, who shall not ultimately furnish the information necessary. Again the Assembly of 1805 had to admonish and urge those Presbyteries which had been slow or indifferent as to their duty. So matters continued until 1813 when Dr. Green reported that for a variety of reasons those appointed could not write the history as di-

rected by the General Assembly, "in the writing of which they have made considerable progress, and for its continuance have in their hands many materials." In view of these statements the Assembly ordered that all the papers relating to the history be placed in the hands of Dr. Samuel Miller, who had just been elected Professor of Ecclesiastical History in the new theological seminary at Princeton; and he was appointed and directed to continue and complete the history. And so the matter stood until the year 1819, when by a resolution of the Assembly Dr. Green was associated with Dr. Miller in writing the history. We have no further notice until the year 1825, when Drs. Green and Miller asked the Assembly to release them from the duty of preparing the history. The whole subject was referred by the Assembly to Mr. Jennings, Dr. McDowell and Dr. Ely, to report on what would be the best course to pursue. The committee reported later, accepting with great reluctance and regret the resignation of the Assembly's historians, and recommended that a committee be appointed to receive and take charge of the documents then in the care of Dr. Green. The following were appointed, Ashbel Green, D. D., Jacob J. Janeway, D. D., and Ezra Styles Ely, D. D. The Presbyteries were once more charged to do their duty, and the following agents were appointed in each Synod to collect and forward to the committee all documents of historical value:

Synod of Genesee,	Rev. Samuel T. Mills.
Geneva,	Henry Axtell, D. D.
Albany,	Gardiner B. Perry.
New York,	Stephen N. Rowan, D. D.
New Jersey,	John McDowell, D. D.
Philadelphia,	George Duffield.
Pittsburg,	Francis Herron, D. D.
Virginia,	John H. Price, D. D.
Kentucky,	James Blythe, D. D.
Ohio,	Robert G. Wilson, D. D.
Tennessee,	Charles Coffin, D. D.
North Carolina,	John Wilson.
South Carolina,	
and Georgia,	Francis Cumming.

At the conclusion of this whole matter so far as it relates to the direct action and control of the General Assembly, we have but two chapters of the history by Dr. Green, which he published in the "Christian Advocate," of which he was the editor, in the years 1825 and 1830. The first was on "The Origin of the Presbyterian Church in the United States of America," and the second on "The History of the Presbyterian Church from its Origin to A. D. 1716." These records and documents were placed at the disposal of Dr. Charles Hodge, who made a careful examination and free use of the same in the writing of the Constitutional History of the Presbyterian Church, which was published in the years 1839-1840. It is interesting to note that this most valuable work primarily owes its origin to a letter written by the Rev. James Hoge, of Columbus, Ohio, afterwards the first president of our Historical Society, to one of his friends in Philadelphia in the summer of 1838. This letter, which emphasized the importance and the need of just such a work, was submitted to a meeting of clergymen and laymen, who were fully impressed and persuaded by it, and united in requesting Dr. Hodge to undertake the task, which he did, and thus was the means of preserving many facts which might otherwise have been lacking in the history of the Church as to its doctrine and order. Another action of the Assembly needs to be noted to complete this first period of the historical sketch, showing that the old order changes giving place to the new, and how the hopes and plans of the fathers are to find their fulfilment in the labors of the later generations. In the General Assembly of 1853 a petition was presented from the Presbyterian Historical Society asking that all the historical documents which had been collected in the past years might be committed to the custody of the said Society. And after consideration it was:

*Resolved*, That the General Assembly commit all the manuscript material "which has been collected in past years under their authority, to the custody of the Presbyterian Historical Society."

The importance of such a Society for the whole Church was very much in these passing years on the minds and hearts of a

few earnest, loyal Presbyterians, and from time to time attempts were made to meet the need, as the General Assembly had seemingly failed in the undertaking. One of the first suggestions was that the Presbyterian Board of Publication should collect a library embracing all the literary works of the Presbyterians of the country. But this was not fully carried out, and in the year 1898 their collections were given to the Historical Society. There was need for the interest, the influence, the zeal and the devoted service of an individual, or a select number, to arouse the Church to the necessity and the importance of collecting and preserving so much that was valuable, fast becoming rare and rapidly disappearing. Individuals here and there were making rich contributions to the history of the Church, as the fruit of careful research and study, like Hodge's "Constitutional History," Alexander's "Log College," Spence's "Letters on the Early History," Foote's "Sketches of Virginia," Howe's "Early History of Presbyterianism in South Carolina," Davidson's "History of the Presbyterian Church in Kentucky," Hill's "History of the Rise, Progress, and Character of American Presbyterianism," Samuel Miller's "Life of John Rodgers," and many others.

But there was a great work yet to be done in the wider field. How was it to be accomplished? What was to be the recognized agency to seek after, collect, preserve, classify, and make available to any and to all students the many and the precious records, from which there was yet to be written the biographies of the fathers, the history of particular churches, and of Presbyterian progress in doctrine and order, education and other organized agencies for the growth of the kingdom?

The Rev. Dr. Cortlandt Van Rensselaer, a man of noble descent and finest culture, and possessed of the historic sense and ever ready to follow its leadings, made a special plea in the August number of the Presbyterian Magazine for 1851, of which he was the editor, for the organization of a Presbyterian Historical Society. He was one of the few who seemed to have an intelligent and earnest zeal in this matter. His plea was that such a society would concentrate the efforts of all who take an interest in the subject, keep it prominently before the public,

stimulate individual inquiry, rally a church feeling, secure the co-operation of our church judicatories in all practical modes within the sphere of their influence; and as an organ for historical purposes such an association would be a "lyceum, a school of learning, a knowledge-receiving and knowledge-imparting institution."

This published plea excited interest, was fostered, and doubtless led to a meeting of those specially interested and earnest in the desire that something should be done. Finally, formal action was taken during the meeting of the General Assembly of 1852, at Charleston, South Carolina. The following call for a meeting was given, as follows:

"The undersigned, believing that the formation of a Presbyterian Historical Society would be attended with many advantages, do invite a meeting to be held in Charleston, on the evening of May 20th, to take the subject into consideration."

C. VAN RENSSELAER,  
JOHN C. BACKUS,  
CHARLES HODGE,  
NATHAN L. RICE,  
THOMAS SMYTH,  
RICHARD WEBSTER.

A meeting in accordance with this call was held in the Second Presbyterian Church, on May 20th, 1852. The Rev. John Maclean, at that time professor and afterwards as "the beloved John," president of Princeton College for fifteen years, presided, the Rev. E. P. Rogers of Augusta acted as secretary. Dr. Van Rensselaer addressed the meeting, as to the object proposed, its desirableness and the means of attaining it, and then offered the following resolutions:

"Resolved, That in the judgment of this meeting it is expedient to form a Presbyterian Historical Society.

"Resolved, That a Committee of five be appointed to draft a Constitution to be submitted to the consideration of this meeting."

These resolutions were seconded by the Rev. Thomas Smyth, the learned and eloquent pastor of the Second Church, who made an address on the general subject. Then after remarks from the Rev. G. Howe, D. D., and the Rev. Messrs. Wilson

and Buist, the resolutions were unanimously adopted and the following committee appointed, the Rev. Dr. Van Rensselaer, Rev. Dr. Howe, Rev. John S. Wilson, Rev. E. T. Buist and Rev. Prof. Wm. McKendree Scott.

The committee after consideration reported a constitution, which was accepted and adopted, and is as follows:

#### CONSTITUTION OF THE PRESBYTERIAN HISTORICAL SOCIETY.

ARTICLE I. This Society shall be known by the name of the "PRESBYTERIAN HISTORICAL SOCIETY."

ART. II. The objects of this Society shall be to collect and preserve the materials of the history of the Presbyterian Church in the United States of America, and to promote the knowledge of said history as far as possible.

ART. III. Any person may become a member of the Society by the payment of two dollars as an initiation fee; and shall thereby be entitled to receive annually a copy of the Annual Report.

ART. IV. The officers of the Society shall be a President, six Vice-Presidents, a Corresponding and Recording Secretary, a Treasurer, and an Executive Committee, to be elected annually at the time and place of the meetings of the General Assembly.

ART. V. The Executive Committee shall be composed of nine members, of whom the Corresponding Secretary shall be one *ex officio*, to whom shall be entrusted the work of devising and executing measures to accomplish the purposes of the Society. They shall cause an address to be delivered during the meeting of the General Assembly, shall make an annual report of their proceedings at the anniversary meeting, and shall have power to issue from time to time all necessary publications, subject to the direction of the Society, and to provide means for defraying the necessary expenses of their operations.

ART. VI. The formation of a Library, containing manuscripts and publications, old and new, being essential to the prosecution of the objects of the Society, the Executive Committee shall have the oversight of this subject among their other duties.

ART. VII. This Constitution may be altered by a vote of two-thirds of the members present at any annual meeting.

The following persons were nominated and elected as the first officers of the Society:

*President*—James Hoge, D. D.

*Vice-Presidents*—Charles Hodge, D. D., George Howe, D. D., Hon. Walter Lowrie, R. J. Breckinridge, D. D., William B. Sprague, D. D., Wm. H. Foote, D. D.

*Secretary*—Richard Webster.

*Treasurer*—James N. Dickson, Esq.

*Executive Committee*—C. Van Rensselaer, D. D., J. C. Backus, D. D., Thomas Smyth, D. D., David Elliott, D. D., Wm. C. Alexander, Esq., John Forsyth, D. D., R. Davidson, D. D., Wm. Shippen, M. D., Samuel Agnew, Esq., R. Webster, *ex-officio*.

The meeting then adjourned.

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Now came the practical question as to how to organize the Executive Committee and begin work. Several attempts were made to organize, but owing to the inability of Dr. Forsyth, Dr. Elliott, Dr. Davidson and Wm. C. Alexander to attend at the times appointed, it was not until January 12, 1853, that they succeeded in effecting an organization, when Dr. Van Rensselaer was elected Chairman, the Rev. Richard Webster, Secretary, and Mr. Samuel Agnew, Librarian. At this meeting it was

*Resolved*, 1. That immediate measures be taken to establish a library which shall contain a general collection of the publications of the Presbyterian fathers, and of all other works, manuscript or printed, having a bearing upon the history of the Presbyterian Church in the United States of America, and of its branches.

*Resolved*, 2. That the library be located in Philadelphia, in the building of the Board of Publication.

One of the first acts of the Executive Committee was a resolution to publish Webster's History of the Presbyterian Church, which they succeeded in doing in the year 1856.

A committee was appointed on the collection and the preservation of the materials of the current history of the Church, and their labors were divided as follows: The Rev. Dr. John C. Backus was to preserve a record of the deaths of ministers and prominent laymen, and to prepare appropriate biographical memorials; the Rev. Dr. Van Rensselaer was to keep a register of the literature of the Presbyterian Church during the year, and to give a brief summary of the books published; the Rev. Richard Webster to record and systematize the historical incidents and ecclesiastical changes, and Mr. Samuel Agnew to procure all the Presbyterian publications for the library. A circular letter was prepared by Dr. Van Rensselaer explaining the



objects and plans of the Society, which was approved by the committee and directed to be transmitted to the Presbyteries.

The first meeting of the Executive Committee revealed the scope and the liberal spirit of the prime movers, in their invitation to all Presbyterians as thus set forth:

*“Resolved, That all the other branches of the Presbyterian family in the United States are cordially invited to co-operate in advancing the important objects of the Presbyterian Historical Society, and that they shall have free access to the library, under the general regulations.”*

It will be here interesting to note that thus early in the history of the enterprise, broad views were entertained by some who were zealous and active, that, while there should be a careful collection of all the material bearing upon American Presbyterianism, the Society should seek to possess all that it could bearing upon the history of Presbyterianism generically considered. Dr. John Forsyth cherished such views, and also urged that the materials connected with all the branches of American Presbyterianism should be collected. As to the location for such a collection when gathered he writes to his friend Dr. Van Rensselaer, Feb. 1, 1853:

*“I take it for granted that having once put the hand to the plough, there will be no looking back. Rome was not built in a day. Such libraries are the growth of time, and though a great deal may not be accomplished in the first year, yet something may be done and that something is so much gained. If then we succeed, you will pardon me for saying that I shall vote to make Princeton the place of deposit. My reasons are that for all except Philadelphians that place would be as convenient in point of access as any other, the collection would perhaps be safer there from fire than in your good city, there would be less expense in keeping it there after it became considerable; there is already a good foundation there for such a scheme as ours in the Sprague pamphlets. My own historical gatherings, if life is spared, I hope to increase: and I confess to you that unless the Princeton of the future should become wholly unlike the Princeton of the past and the present, I would prefer that my collections should repose there than elsewhere. I wish that Princeton may, as far as possible, be made the Oxford of American Presbyterianism. Let us with this view *there* lay the foundation of our ‘Bodleian’ or ‘Cottonian’ or ‘Pepysian’ (or by whatever name it may be known) Library.”*

Philadelphia was chosen, however, as the home of the Society

—the mother city of the Presbyterian Church, and here it has continued to flourish and to grow. From the very start there was active work done by the elect few. The noble triumvirate who bore the burden were the Rev. Cortlandt Van Rensselaer, D. D., the Rev. Richard Webster, and Samuel Agnew, and the greatest of these was Agnew. All praise is due Dr. Van Rensselaer, who deserves to be honored as the founder of the Society, and who doubtless would have done much more than he did so wisely and so well, as its chief executive officer, had his life been spared. We shall not here take the space to give a sketch of him, which has been so well done by Dr. Edward B. Hodge in the admirable study of Dr. Van Rensselaer, which was published in the third number of the Society's "Journal," March, 1902.

Samuel Agnew was the librarian from the organization until 1880, the time of his death, covering a period of twenty-eight years. The Society owes to him more than to any one else; his time, his labors, his money being given without stint to the cause he so dearly loved. In his earlier days he was a member of the firm of Sorin and Ball, publishers, and he owned the copyright of the Peter Parley histories. He was a man of ample means, and devoted himself to the interests of the Historical Society, and it is no extravagant statement to say that the Society itself, its library with its large and rare collection, the building which the Society purchased in 1879, are his monuments. He was ever on the watch for anything and everything in print that had value for the Society. He frequented book auctions, and often, rather than miss the volume or pamphlet he desired, would purchase the whole package in which they were tied. It is said that when he saw the advertisement of a library sale in New York, Boston, Cleveland or Cincinnati, he would start at once for the place, and secure, often at large cost, the books he desired. Even in London, Edinburgh, and Glasgow, he had his agents under instructions to secure such books as he wished to purchase. In this work, to which he gave himself so heartily, he spent \$25,000, as he once confessed to a friend, when worried lest these historic treasures of the Society which he had stored away might be

destroyed by fire. He also collected 4,000 volumes and pamphlets on the Baptist Controversy, which he left in his will to Princeton Theological Seminary. After his death it was some little time before they could be found, but they were discovered stored away in a building used as a stable. He died just as the Society was entering upon the use of the first building it owned, and which he had labored so faithfully to secure.

One of the first acts of the Executive Committee in 1853 was the approval, and the sending forth to the Presbyteries, of a carefully prepared circular by Dr. Van Rensselaer, embodying in the main the plan of the Assembly of 1791, and in which he pleads for the co-operation of the ministers and the churches. At first the Society was confined to the Old School branch of the Presbyterian Church; but at the second annual meeting, held in Buffalo, during the sessions of the General Assembly, amendments were made to the Constitution so as to secure the co-operation of all branches of the Presbyterian Church. This, with the charter, which was drawn up by Henry J. Williams and Theodore Cuyler, and carried through the Legislature of Pennsylvania in 1857 by Charles Penrose, of the State Senate, gave permanence to the Society and secured the rights of all the parties interested, namely, the Assemblies of the two branches of the Presbyterian Church, the General Synod of the Reformed Presbyterian Church, the Associate Presbyterian Church, the Associate Reformed Presbyterian Church, and the Reformed Presbyterian Synod. In course of time others were added, until now it includes all the Reformed Churches in the United States holding the Presbyterian system.

The limitations of the present occasion are such that we must trace the history along the main stream, though glad to recognize the force of all the tributaries, and to honor the devoted men in the other branches who have been devoted to the interests of the Society, like Dr. Edward T. Hatfield, Albert Barnes, Henry B. Smith, Benjamin J. Wallace, J. M. Wilson, J. R. W. Sloane, T. W. J. Wylie, Thomas H. Beveridge, Alexander Young, James Harper, Joseph D. Cooper, John F. Pressly, John B. Dales, who was the first and only Recording Secretary for nearly forty years, together with a host of noble laymen,

like Col. Peter Force, Wm. E. Tenbrook, John A. Brown, George H. Stuart, and Matthias W. Baldwin.

The annual meeting for 1857 was held in the Penn Square Church. At this time it was decided to publish a volume annually of the Society's transactions, which plan was never carried out until 1901, when the Society issued the first number of the "Journal." It was also decided then to raise an endowment of \$10,000, and a circular was sent to all Presbyterian ministers. The annual meeting for 1858 was held in the Arch Street Church, when it was decided to send a circular letter to all Sessions. The meeting for 1859 was held in the Second Church and at this time the Society elected its president in rotation from each of the Churches represented. This year the Rev. J. W. R. Sloane, of the Reformed Presbyterian Church, New York, was chosen as President and the annual address was delivered by the Rev. James Harper, of the U. P. Church, New York, on "The Ecclesiastical Polity of the Waldensian Church." At the meeting for 1862 held in the First U. P. Church, when addresses were delivered by Drs. T. W. J. Wylie, Samuel J. Baird and Samuel O. Wylie, a collection was taken which was the first attempt in any quarter to aid the Society. As to the way in which the Society was valued at this early date we have this testimony of the American Presbyterian for May 15, 1862: "The Society is doing an admirable work in many respects. Its collections are very valuable. The annual addresses before the highest judicatories of the Churches are becoming increasingly important and the promotion of general acquaintanceship and good feeling among the different branches of the Church is of itself worth more than the Society costs. It is a visible cord of unity among all Presbyterians and as such it is difficult to overrate its value."

Another of the notable meetings was the one in the Tenth Presbyterian Church (Rev. Dr. Boardman's), when the President, the Rev. Albert Barnes, delivered the annual address on "Presbyterianism: its Affinities." In 1864 the Executive Committee was changed from twelve to not more than thirty members, and this membership based upon the ratio of membership of the Churches, which gave on the Committee nine to

the Old School, seven to the New School, six to the United Presbyterian, four to the Reformed Presbyterians and three to the Reformed General Synod. In course of time there were other changes, until now we have an Executive Council, of which two-thirds must be members of the Presbyterian Church in the United States of America. Owing to certain changes that the Executive Committee had made from time to time and a failure to always have their meetings regularly, the question was raised as to whether the charter might not be imperilled, and if so Samuel Agnew and Dr. Shepherd were appointed a committee to take the necessary steps to have the Legislature remedy the matter. The following supplement was made to the charter by the Legislature of Pennsylvania and approved by the Governor, John W. Geary, April 15, 1867:

“Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same:

“Item 1. That no omissions of the Presbyterian Historical Society or the Executive Committee of said Society, to meet according to the terms of the act of incorporation approved April eighth, Anno Domini one thousand eight hundred and fifty-seven, shall invalidate said act of incorporation or any legal rights of said Society.”

The Society sent an overture to the Judicatories of the Churches in 1859, asking that a collection might be recommended to the churches. The Old School Assembly took a negative attitude in the matter on the ground that the church was a spiritual body and only commissioned to execute the revealed will of God, and could therefore sustain no direct relation to any voluntary association. The New School Assembly took favorable action and commended the Society to the help of the churches. So also did the Synods of the Reformed Churches and the Assembly of the United Presbyterian. The Synod of Ohio, and perhaps other synods also, took strong ground against the action of the Old School Assembly, and expressed a decided and solemn dissent from the principle enunciated in their deliverance about the Historical Society and another organization, and regarded their act as both unscriptural and calculated to strip the church of her moral powers. The next Assembly

in Rochester took a broader view and approved the cause represented, and while it would not order a collection, approved of any contributions that the churches might wish to make. From that time to the present the attitude of the Assembly has been most sympathetic and helpful. Since the Reunion in 1869 there have been more than a dozen deliverances emphasizing "the high duty," as the Reunion Assembly expressed it, "to the Church and the world to preserve and transmit to posterity the record of God's dealing with our great branch of the Christian family in this country."

The money question has always been a serious one with the Society, and for years its expenses were met by a very few generous and devoted friends. As early as 1864 the need of a building was recognized by the General Assembly. As the collection of books and pamphlets grew they were stored away in the rooms first of the Board of Education, and were not easily accessible. The Assemblies and the Synods of the Churches took action in the matter and commended the Society to the generosity of the churches, so that it might soon have a fire-proof building for its use. The Society carried on the agitation by circulars, special agents and public meetings. Our leading and active Presbyterians took an active part. On the evening of March 13th, 1866, a meeting was held at the home of Mr. Matthias W. Baldwin, at which the Hon. Wm. Strong presided. This meeting, at which such men as Matthew Newkirk, John A. Brown, Charles Macalester were present, was for the purpose of taking such measures as would secure a fund of at least fifty thousand dollars. Several gentlemen present made liberal subscriptions, and a method was agreed upon to secure the success of the enterprise. Another meeting was held by invitation at the house of Mr. Matthew Newkirk, when General Robert Patterson presided. After an earnest discussion in which much interest was manifested on the subject, a committee consisting of William Strong, Matthias W. Baldwin, Charles Macalester, Stephen Colwell and George H. Stuart was appointed, to seek to interest the public and secure the funds sufficient for the erection of a building.

Immediate success did not attend their efforts, though on the

part of the elect few there was no lack of interest, nor a cessation of their endeavors to secure a local habitation for the Society where all its valuable collections would be in less danger of destruction, and where they could be so arranged as to be available for immediate use by all readers and students. The approach of the Centennial year revived the interest; the work was carried on with renewed vigor, and in 1876 the sum of \$20,924.52 was secured.

The large proportion of this was raised by the untiring efforts of faithful friends in Philadelphia—such men as the Rev. Drs. Geo. W. Musgrave and H. S. Dickson, Messrs. Samuel Agnew, Alexander Whillden, Wm. Adamson, Matthew Newkirk, James Moore, S. C. Baldwin, and Matthew Baird, giving one thousand dollars each, some few five or three hundred each, and quite a number one hundred dollars each, with gifts of fifty and twenty-five dollars each from ministers, laymen and churches. The first contribution for a new building was received from a venerable and honored lawyer, ninety-four years of age, residing in Carlisle, Pa. It was agreed by the brethren of New York that if the Philadelphia brethren housed the Society in a suitable building, they would contribute at least an equal sum for an endowment. This promise is not yet fulfilled and the Society patiently waits for their first contribution towards that object, the Philadelphia Presbyterians having fully kept their part of the agreement.

The first home of the Society was on the third floor of the Presbyterian Board of Publication (Old School), No. 265 (later No. 821), Chestnut street, in the rooms of the Board of Education. Then at the Reunion the Society had rooms in the building at 1334 Chestnut street, which had been the Publication House of the New School branch of the Church, and was replaced by a new building which was opened in 1872. The books, pamphlets and other historical matter had to be stored away in another building, where they were kept as a great mass of unarranged material until the year 1880.

May 6, 1880, was a joyful day for those who had labored so long and so patiently, when the Society had the formal opening of the building which had been purchased for its use at 1229

Race street. The first formal meeting of the Executive Committee was held in their new rooms on the 19th of April, and among their first acts were resolutions on the death of Samuel Agnew, who had died a few weeks before, and so been denied the privilege of entering into the possession of that for which he had hoped and worked for twenty-eight years. So also at the first meeting in their present quarters in Witherspoon Building the Society was called to take action upon the death of their President, Dr. Cattell, whose death denied him the joy of seeing the full consummation of that for which he had dreamed and planned.

The removal to the Race street house of all the books, papers, manuscripts, pictures, portraits and banners was no easy task. They had been stored for years in the basement and upper loft of the building at the corner of Eleventh and Chestnut streets, and under the direction of an efficient committee, consisting of Drs. Henry C. McCook, Wm. P. Breed and Wm. O. Johnstone, these were removed and placed in the new building. A fire-proof addition for the library was at once constructed, under the direction of Wm. E. Tenbrook, Wm. O. Johnstone and Benjamin L. Agnew, and by May, 1882, it was completed, fitted up with shelving, and the books put in their places under a general classification. It was a time of congratulation for all good Presbyterians that at last the Society had a local habitation and was making for itself a name.

The Society continued at 1229 Race street until 1898, when, on the completion of Witherspoon Building, ample accommodations for the use of the Society were generously offered by the Board of Publication. The Society sold their property on Race street, and after reserving a sum of money sufficient to meet all the expenses of removal and to properly furnish the rooms for all the uses intended, the surplus, sufficient to meet the additional outlay of the Board on the basis of the estimated average cost per cubic foot, was given\* to the Board of Publication as an expression of appreciation for the liberal things which the Board had devised for the Historical Society. The formal opening of the new rooms took place on January 23, 1899. In the afternoon there was a reception in the new rooms, occupy-

\* For terms of gift, see *sub* notes.



ing one-half the fifth floor of Witherspoon Building. The Presbyterian Social Union, which had heartily co-operated in the movement, gave the members of the Society a dinner in the banquet hall of the building. At 8 o'clock there was a public meeting in Witherspoon Hall, at which addresses were delivered by Dr. Wallace Radcliffe, the Moderator of the General Assembly, on "The Place and Value of the Presbyterian Historical Society," and by Dr. Howard Duffield, on "Characteristics of Presbyterianism."

The Society has never had the liberal support of the Churches for which it stands, and which it must have in order to carry on the work in the way it should be done. At the formal opening in Witherspoon Hall some generous gifts to the Society for the Endowment Fund were announced, which our good President had hoped soon to largely increase, but continued ill-health has greatly hindered his activity in this direction, though it has in no degree lessened his interest in the good work. The Society has had but two legacies in all its history: one of \$500 from the Rev. Dr. John C. Backus, of Baltimore, who was an original member of the Executive Committee and was active until his death, in 1884, and one of \$3,500 to come into the possession of the Society after the death of a sister, from Miss Martha O. Abbey, who was led to make the bequest from the interest of her pastor, the Rev. Dr. Henry C. McCook, who at one time in her presence happened to emphasize the great importance and the need of such a work. The present endowment amounts to \$7,316.28, which is distributed as follows: General Endowment, \$3,016.28; the Wm. C. Cattell Library Fund, \$3,300; the James Latta Gallery and Museum Fund, \$1,000. Great assistance has been rendered by a number of gentlemen in later years, which has enabled the Executive Council to assume responsibilities in the interests of the Society which otherwise they could not have done. The following named gentlemen have contributed one hundred dollars each, some of them repeatedly, which constitutes them Honorary Directors. The entire list includes the following: Messrs. Charles B. Adamson, John H. Converse, Wm. J. Latta, W. J. McCahan, Robert C. Ogden, Wm. H. Scott, James Spear, Thomas W. Synnott.

The Society has had a royal line of men as Presidents—noble Presbyterians, who held “an hereditary brief” for the Church they represented and the cause they served.

The first of these, of whom we must speak at length, was the Rev. James Hoge, D. D., of Columbus, Ohio, the descendant of a man who lived and died in Scotland in the reign of the Stuarts. He was the son of Moses Hoge, the President of Hampden and Sidney College, Va., who died while attending the General Assembly in Philadelphia, in 1821, and was buried in the graveyard of the old Pine Street Church. He was an able and influential man, and was considered by John Randolph the most eloquent man he ever heard.

James, one of four sons, three of whom became ministers, was born in Virginia in 1784, graduated at Jefferson College, Pa., and was licensed to preach by the Presbytery of Lexington April 17, 1805. Shortly after this he asked the General Assembly for a commission to Ohio as a missionary, which the Assembly granted in these words:

*“Resolved, That Mr. James Hoge be appointed missionary to the State of Ohio and the parts adjacent thereto.”*

He became the pastor of the First Church of Columbus, which was the sphere of his labors for over fifty years. He was a man of great dignity, modest and retiring, of scholarly tastes, and well versed in law and diplomacy. Dr. Spencer said he was the most useful man that attended the General Assembly, and had more business tact and practical wisdom than almost any man that he ever knew. Such was his character for goodness that once when called into court as a witness, as the oath was about to be administered, the counsel of the opposite party in the case said: “Mr. Clerk, you need not swear that witness.” Then, without oath, he was permitted to give his testimony, which decided the case.

He was called the father of the Presbytery of Columbus and of the Synod of Ohio. Such were his power and influence, that on an important occasion in the Synod of Ohio we are told that “a large number of its members tried to have the roll so called that Dr. Hoge’s vote might be cast last, lest it should influence

all that followed him. His keen sense of duty is shown in the fact that he declined to be a member of a Committee of Assembly for want of time, and when some urged that he should serve, he said: 'No, sir, I have made it a principle never to be an irresponsible member of a responsible committee.' "

As a preacher he never attracted the crowd, but was always admired by the learned and the thoughtful. The Supreme Court of Ohio at one time adjourned to go and hear him preach. He was specially good on great occasions. He was Moderator of the General Assembly of 1832, and his sermon at the opening of the Assembly in 1833 (Eph. v. 25-27) was considered a masterly production, though he had to work up the argument on his journey, as he had forgotten to bring his manuscript. So was also his sermon in the Ohio Senate Chamber, over the mortal remains of Dr. Kane, March 8, 1857.

"Dr. Hoge was one of the remarkable men of the age. He was not only an old-school Presbyterian, but an old-school Christian gentleman." In our first President the Society had set the type and standard, which can be traced all through the line of his worthy and honored successors.

The next President may have been Dr. Van Rensselaer, though we cannot speak with positive certainty. There is every reason, by virtue of his character, his interest in the cause, and the influence he exerted, why he should have been. The sense of eminent fitness and historic justice gives him the honor of the office whose name so greatly honored the Society, for which he planned and worked as long as he lived.

The next in the line was Dr. Charles Hodge, of Princeton, who was one of the prime movers in the organization of the Society and its first Vice-President. He then gave promise of what he afterwards became to the Presbyterian Church and the theological world. The son of Hugh Hodge who was among the first office-bearers of the Second Presbyterian Church, Philadelphia, of which the Rev. Gilbert Tennent was the pastor, as a child he recited the Shorter Catechism to Dr. Ashbel Green. Taking his stand for Christ while a Senior in Princeton, he deepened the religious interest there, and was doubtless the human instrumentality of leading others to confess their Saviour, as his

friends John Johns, afterwards the bishop of Virginia, and Charles P. McIlvaine, afterwards the bishop of Ohio. He was the founder of the *Princeton Review* in 1825, and was its editor for over forty years, and by his articles on theology and ecclesiology made the *Review* famous in America and Europe, and exerted a powerful influence on the opinion and history of the Church. Ever a Christian gentleman, a warm and zealous controversialist, he had before this time written and published "A Constitutional History of the Presbyterian Church from 1705-1788;" and afterwards, with an exegetical tact and grasp of mind that has been compared to Calvin's, he published Commentaries and a Systematic Theology, in part the ripened fruit of his teaching to over 3,000 students. His annual address in 1855 before the Historical Society, on "What is Presbyterianism?" is a classic authority.

Then in order as Presidents come such men as the Rev. Thomas H. Skinner, D. D., at the time Professor of Sacred Rhetoric in the Union Theological Seminary, New York, a fine sermonizer, eloquent preacher and a prominent leader of the New School party; the Rev. John Forsyth, D. D., graduate of Rutgers College and the University of Edinburgh in theology, Professor in Princeton College, then of Church History in the Newburgh Theological Seminary of the Associate Reformed Church; the Rev. Thomas Beveridge, of the Associate Presbyterian Church, Philadelphia, an acceptable preacher and prominent leader in his denomination; the Rev. J. W. R. Sloane, of Reformed Presbyterian Church, New York.

These were succeeded by the Rev. William B. Sprague, D. D., who deserves the highest honor as one who loved the name and the fame of his brethren in the ministry. His passion for autographs and records of men began when a boy, with the gift of a manuscript sermon. He was a genial, accomplished man, an elegant writer, and noted for his sermons and addresses on special occasions. For his untiring labors in his great work, the "Annals of the American Pulpit," which he began at the age of 52, the Church owed him a greater debt than she could ever pay.

Then comes the Rev. Albert Barnes, the honored pastor of

the old First Church, the storm-centre of theological controversy; the teacher of teachers, who for nearly forty years furnished his "Notes Explanatory and Practical" on the New Testament and part of the Old Testament; a man who was "conscience incarnate," shrinking from public debate, yet courageous and true to his convictions, endowed with a clear and correct judgment, patient and gentle, and in all the strife and trial of his early ministry never bitter nor unforgiving, and to the end beloved and trusted by his brethren.

After him we have the Rev. Joseph T. Cooper, D. D., the able preacher and theological professor of the United Presbyterian Church, and the Rev. S. O. Wylie, for thirty-nine years pastor of the Second Reformed Presbyterian Church, Philadelphia.

Then begins an unbroken line of Presidents from the Presbyterian Church U. S. A. with the Rev. George W. Musgrave, D. D., who served the Society for years, a man who was a recognized leader of orthodoxy, powerful in debate, well versed in ecclesiastical law and practice, and an active, aggressive agent in all kinds of church work. He was succeeded by the Rev. Thomas J. Shepherd, D. D., a man active in denominational work, an able preacher, a finished scholar, and the author of the "Westminster Bible Dictionary," which had quite an extensive sale and was very popular with Sabbath-school teachers. Then came the Rev. John Hall, D. D., of New York, who was President for five years. But just here justice demands the introduction of the name of the Rev. Wm. P. Breed, D. D., who bore the burden of the responsibility in carrying on the work of the Society. As chairman of the Executive Committee he was untiring in his efforts in securing contributions for the Library, in making arrangements for public meetings, in obtaining money for necessary improvements and other expenses. He was a thorough Presbyterian of the true type, and it was his joy and pride to do anything that would add to the history of the Church he so dearly loved and faithfully served. His last days, after being released from a long and beloved pastorate, he proposed to give to the work of the Historical Society. But a few days before his death he said to his son: "The doctor must get me out of this. I want to go through the pulpits of the country, if the

brethren will open them to me, for I have got the endorsement of Dr. John Hall, and I think I can raise the \$250,000 endowment fund for the Presbyterian Historical Society." If any one of the Society deserved the name and the honor of President, it was Dr. Wm. P. Breed, and he would have had both if his life had been spared.

In part as the outcome of his interest and zeal there was a marked change for the better in the Society under the presidency of the Rev. William C. Cattell, D. D., who was the chief executive from 1890-1898. Men had to become interested in spite of themselves when associated with him in the work. They loved to work because they loved him. So handsome was he, so winning, gentle, lovable, none could oppose him, all delighted to follow him. His life-work was threefold and successful in every sphere: as President of Lafayette College, as Secretary of the Board of Ministerial Relief, as President of the Historical Society; "devoting his youth and maturity to young men, his advanced years to aged and dependent ministers and their families, he combined with the latter (Historical Society) a devotion to the memory of the men who have lived and died for the Church." Released from the cares of the Board of Ministerial Relief, which drew largely upon his sympathetic and sensitive nature, he hoped like his friend and associate, Dr. Breed, to devote his days to the raising of an endowment and other interests of the Society, but the great Head of the Church ordered it otherwise, and he was taken from us.

His mantle, however, fell upon worthy shoulders, the present honored and beloved President, the Rev. Henry C. McCook, D. D., a man known and accepted as an authority in the scientific world; a man with a keen historic sense, a High Church Presbyterian, with the courage of his convictions, valuing and loving everything in the history of the Church, and ever eager to find and possess anything and everything that will throw light upon or increase our knowledge of the men and the measures, the doctrine and the polity which have made the record of the Reformed Churches in all the generations glorious. Constrained on account of continued ill health to ask for a release\*

\* The release from the pastorate occurred on Dec. 1, 1902.

from a pastorate of thirty-three years, it is the earnest hope and prayer of all that he may be spared with health and strength to carry out the plans for the Society which he has devised on a liberal scale.

While the chief function of the Society has been to collect and preserve the materials of history, it has also by public meetings and addresses sought to awaken in the public an interest in historical matters, and so lead to greater activity and zeal on the part of all Presbyterians. At first there were annual addresses before the General Assembly, the first in 1853 by Robert Davidson, D. D., on "Presbyterianism: Its true place and value in history." And in successive years addresses by the Rev. Prof. Henry B. Smith on "The Reformed Churches of Europe and America in relation to general Church History;" "The Scotch-Irish Element of Presbyterianism," by Dr. D. H. Riddle; "The Socinian Apostasy of the English Presbyterian Churches," by Rev. Samuel J. Baird; "Revived Memories," by Dr. John Neil McLeod; "Antiquity of Non-Episcopal Churches," by Rev. Peter Bullions, and "The Republicanism of Presbyterianism," by Dr. Joseph Smith. And before the Society at annual or other meetings in Philadelphia such addresses as "What is Presbyterianism?" by the Rev. Dr. Charles Hodge; "Presbyterianism since the Reformation," by Dr. John Forsyth; "Presbyterianism and the Waldenses," by the Rev. James Harper; "The Controversy Concerning Rites and Ceremonies," by Dr. Joseph T. Cooper; "Presbyterianism: Its Affinities," by the Rev. Albert Barnes; "Presbyterianism in the New World," by Dr. John Leyburn; "The Necessity for Historical Research," by Dr. John Hall; "The State and Religion," by Dr. A. A. Hodge; "Papalism in Scotland," by Dr. James C. Moffatt, and "The Divine Claims of the Presbyterian Church," by Dr. Howard Crosby.

The Society early recognized the importance of commemorating important events in the history of the Church as a means of historical knowledge, and to awaken a greater interest in what was past and foster a greater zeal concerning the present history and the things yet to be. In 1857 the Society memorialized the General Assemblies about to meet in Lexington, Ky.,

and Cleveland, Ohio, concerning the "Commemoration of the Reunion of the Synod in 1758." Order was taken by the Assembly and Dr. Van Rensselaer, the Moderator, was appointed to deliver the historical address. This he did on the 12th day of May, 1858, in the city of New Orleans, the Moderator, the Rev. Wm. A. Scott, D. D., of California, Drs. James Hoge and Robert J. Breckinridge taking part in the service. The discourse was delivered, as Dr. Charles Hodge tells us, "not only to the satisfaction but to the admiration of the audience," and was ordered by the Assembly to be published.

On August 3, 1858, the Rev. George Duffield presented a manuscript sermon preached in Carlisle, Pa., on December 18, 1758, on hearing of the downfall of Fort Duquesne, now Pittsburg. This led to the Committee taking action, appointing Mr. Duffield a committee to communicate with persons in Pittsburg with a view of celebrating the one hundredth anniversary of that great event, and also to publish the sermons. Such a celebration took place in Pittsburg on November 25, 1858. Under the auspices of the Historical Society, the Ter-Centenary of the Scottish Reformation was celebrated in a great meeting in the First Presbyterian Church, Philadelphia, on the evening of December 20, 1860. The church was filled to overflowing, and the Rev. Albert Barnes spoke on "The Distinctive Principles of Presbyterianism," Prof. James W. Wilson on "The First Scottish Reformers: their Position and Purpose," Dr. George W. Musgrave, "On the Reformation, the Restoration of the Pure Gospel," and the Rev. T. W. J. Wylie on "The Influences of the Reformation in Succeeding Ages." And in the Assembly of 1861, at Syracuse, the annual address of the Society was delivered by the Rev. Benj. W. Wallace on "The Ter-Centenary of the First General Assembly."

It was an overture from the Presbyterian Historical Society and one from the Synod of Toledo to the General Assembly of 1871, which led to the celebration in 1872, at Detroit, of the three hundredth anniversary of the completion of the work and life of John Knox and the organization of the first Presbytery in England and the martyrdoms of St. Bartholomew's Day in France. Dr. E. P. Humphrey, of Louisville,



Ky., delivered an address before the Assembly on "John Knox," and Dr. Samuel M. Hopkins, of Auburn, N. Y., on the "Huguenots." A meeting was also arranged for in the Seventh Presbyterian Church of which Rev. Dr. McCook was the pastor. At this service the Rev. Prof. Samuel J. Wilson delivered his celebrated lecture on John Knox. He was followed by the Rev. R. M. Patterson on "Presbyterianism in Philadelphia," Dr. John B. Dales on "Presbyterianism in the United States," and the Rev. Dr. McCosh on "Presbyterianism in Foreign Lands."

In view of the proposed celebration of American Independence in 1876, the General Assembly in session at Baltimore in 1873 took action and recommended that sermons giving the history of the particular church be delivered by the pastors to their congregations on the first Sabbath of July, 1876; also that a collection for the erection of a fire-proof building and the endowment of the Historical Society be taken at the same time, it being understood that the General Assembly and all the Presbyteries and Synods and theological seminaries shall be allowed to deposit there for safe keeping such records, books and papers as they may designate. It was further recommended, "That the historical discourses contemplated by this action be transmitted to the Presbyterian Historical Society for arrangement and preservation." Such action heartily commended itself to the Church, and in October, 1875, the Historical Society began to take an active part in accordance with the plan and the recommendation of the General Assembly. The Rev. James G. Craighead, D. D., was chosen on a salary as Financial Agent, and afterwards elected as the Corresponding Secretary. He was a man highly qualified for the work and a man well-known to many in the churches as the editor of the *New York Evangelist*. Among the very first things he was influential in doing was the securing of about 1000 volumes for the Historical Society from the library of the late Ezra Gillett, D. D.

The Society regarded the centennial year as a favorable time for the awakening of renewed interest and zeal in the cause. Dr. Craighead was most active by the use of his pen and in visiting many of the leading centres of the Church. Such men

as Drs. Stuart Robinson, Henry B. Smith, C. P. Wing, E. D. Morris, S. J. Wilson and others rallied to his support, as did the religious journals, and he had the hearty co-operation of many Presbyteries, both north and south. By correspondence and appeals through the Judicatories, the ministers were urged to prepare historical discourses. The Society had a heavy superior paper, properly ruled, manufactured and on sale in five of the chief cities of the country. The first of these manuscript histories to be received was that of the Presbyterian church in Blissfield, Michigan, a church which at the time was without a pastor. A newspaper in making note of this fact expressed the hope that the response should be so rapid and continuous, "until the devoted Secretary is buried to the chin in imperishable manuscripts." While this did not happen, he had the pleasure of receiving in the course of two years over seven hundred manuscript histories of particular churches.

During the presidency of Dr. Cattell, much was done with the hearty co-operation of the Committee on Literary Sessions, which he had constituted, to add to the interest of the cause by frequent meetings and the reading of papers. A most enjoyable series of social reunions was arranged for, when addresses were made by some one specially chosen, and the members were afterwards the guests of the President or of some generous member at supper. The first of these social functions was on February 4, 1890, in the rooms of the Society, when Dr. W. D. Poor and Dr. Henry A. Nelson spoke on the "Causes which led to the Reunion of the two branches of the Presbyterian Church." The members that evening were the guests at supper of Mr. Robert C. Ogden. The second was on March 2, 1891, when Mr. Samuel C. Perkins spoke on "Early Presbyterianism in Philadelphia, with some historic notes on the First Church." The members were the guests of Mr. Alexander Ralph. The third was on February 26, 1892, when the Rev. Prof. L. J. Bertrand, of Paris, read a paper on "The Influence of the Huguenots upon the Reformed Churches holding the Presbyterian System with special reference to them in the United States." The members were the guests of the President, Dr. Cattell. Then followed one on April 25, 1893, when the Rev. Dr. Talbot

W. Chambers, President of the Alliance of the Reformed Churches, read a paper on "The Uses of Presbyterian History," on December 19, 1893, John Hall, D. D., on the "Scotch-Irish Element in the Presbyterian Churches in America," and on April 29, 1897, the last in the old building, when Dr. Francis L. Patton, the President of Princeton University, spoke on "The Characteristics of Presbyterianism." At this time the members and invited friends were the guests of Dr. Cattell, who took special delight in these social gatherings and at such times was at his best.

Among the other functions deserving special mention was the reception tendered the Rev. A. Kuyper, D. D., LL. D., the able theologian and distinguished statesman of Holland, in the rooms of the Society on December 6, 1898. After words of cordial welcome from the President, Dr. McCook, the Rev. Wm. H. Roberts, D. D., as its Secretary, tendered to Dr. Kuyper the fraternal greetings of the American branch of the Alliance of the Reformed Churches. The guest of the afternoon then read a paper on "The Antithesis of Symbolism and Revelation." Then in September, 1899, just preceding the meeting of the Presbyterian Alliance in Washington City, the Society entertained the foreign delegates, about eighty in number, including some of the leading men of Canada, England, Ireland, Scotland and Wales. They were the guests of the Society for three days, preaching in the churches on the Sabbath. On Monday morning they were received by the Mayor at Independence Hall and entertained at a luncheon by the ladies of the Tabernacle Presbyterian church. In the afternoon there was a literary session and reception at which Dr. J. Marshall Lang, of Glasgow, gave an able address on "The Dawn of the Nineteenth Century," and in the evening a dinner was given them by the Presbyterian Social Union, which co-operated most heartily in making the visit of the brethren from other lands a delightful one.

In order that a greater interest might be awakened and fostered concerning the specific object and work of the Society, "Literary Sessions" are held from time to time at which papers on subjects germane are read and discussed. An interesting series on the Churches represented in the Society, their

history and characteristics, was given by representative men and has been published in the Society's Journal, as follows :

The Reformed (Dutch) Church in America, by Rev. P. H. Milliken, D. D.

The Reformed (German) Church in the United States, Rev. James Crawford, D. D.

The Presbyterian Church in the United States of America, Rev. John DeWitt, D. D., LL. D.

The Reformed Presbyterian Church of North America (General Synod), Rev. David Steele, D. D., LL. D.

The Presbyterian Church in the United States (South), Rev. Thomas Cary Johnson, D. D.

The United Presbyterian Church of North America, Rev. James Price, D. D.

The Cumberland Presbyterian Church, Rev. W. H. Black, D. D.

Among other papers read, mention should be made of those by Rev. Geo. D. Matthews, D. D., Secretary of the Presbyterian Alliance, on "Present Condition of Different Presbyterian Organizations in the World;" on "Recent Ecclesiastical Researches in Holland," by the Rev. E. T. Corwin, D. D.; on the "Beginnings and Memorabilia of the Presbytery of Philadelphia," by the Rev. Wm. M. Rice, D. D., the venerable Stated Clerk of said Presbytery, and one on "The Printing and Editing of the Westminster Standards of the Presbyterian Church in the United States of America," by the Rev. E. R. Craven, D. D., LL. D. Similar meetings are held from time to time, to the interest and profit of those who attend.

With the year 1890, a marked change for the better is noted in the affairs of the Society. The purpose and influence of the new President, Dr. Cattell, were felt in all directions. The Moderators of the Churches represented were chosen as Vice-Presidents for their year of service. Honorary Directors were elected who rendered valuable aid by their gifts and by their influences. The work of the Society, through its Executive Council (changed from Executive Committee), was divided between four standing committees, that on the Library, charged with the special care and preservation of all the Society's books,

pamphlets and manuscripts; of the House, for the special care of the Society's building; on Historical Collections, for the special care and collection of portraits and other objects of historical interest; on Finance, for the gathering and investment of funds. The interest in the cause continued to grow from year to year, the number of members increased, and greater use was made of the library by visitation and correspondence. Repeated deliverances of the General Assembly after the reunion, and in the year 1894 of Presbyteries and the Synods of New Jersey, Wisconsin, Michigan, New York, Ohio, Baltimore, California, Oregon, Washington and Pennsylvania, recognized in an intelligent and cordial way the claims of the Society as they urged upon their ministers and churches the duty of giving all possible support.

Among the many other things of interest might be mentioned the tomb-stone of the Rev. John Boyd, the first minister ordained in the Presbyterian Church, who died in 1708; the cane used by the Rev. Wm. Tennent; the conch shell used by the Rev. John Brainerd in calling the Indians together to worship; the pistols used by Col. Gardiner at the battle of Preston Pans; a gavel made from the wood of the first Church erected in 1806 in Indiana territory, through the suggestion of one of the devout and honorable women of the Church. There is also the beginning of a collection of the gavels of the Moderators of the General Assembly. One of the most interesting is that of Dr. Sheldon Jackson, made from the wood of seven historic buildings in Indiana and presented to him by ex-President Benjamin Harrison. Another of rare interest is the one used at the celebration of the 250th anniversary of the Adoption of the Standards in 1898 at Winona. It was made of wood and stone, from Westminster Abbey, given by Dean Bradley to Dr. McCook and by him carefully put into final form and given to the Assembly for use that day. A fine collection of tokens, about 1200 in number, the largest and most valuable to be found anywhere, will soon come into possession of the Society, as the gift of the collector Mr. Robert Shiells, of Wisconsin. In the President's collection, part of which is on exhibition and will in time doubtless be given to the Society, are many books and pamphlets of

very great interest and value. It includes a large number of the pictures and the works of the Westminster Divines, with photographic copies of the MSS. Minutes of the Westminster Assembly. One article of rare interest and deserving special mention is a photograph of two pages of the Communion Roll Book of the Parish Church, Crathie, Scotland, on which is recorded the name of Queen Victoria as a communicant member of the Presbyterian Church. Here is also registered the times the Queen was present at the Communion Service from the year 1887 to 1900.

In order to bring the work of the Society strictly and exclusively into harmony with the objects set forth in the Constitution, the collecting and the preservation of the materials of Presbyterian history, there was a re-arrangement of the Library. This required a good deal of time and work and it is not yet completed. A new classification was made, according to historical distinctions, into the following divisions: General History, which includes State and local histories, Denominational History, Church Records, Biography, Church Polity, Liturgics, Periodical Literature, Education, Benevolence, Collective and Miscellaneous Works of Ministers. This work led to the careful examination of thousands of volumes and tens of thousands of pamphlets, casting aside very much that had no historic value, and selling a goodly number of books and pamphlets that had a value for other Societies and individual collectors. Out of the gleanings of that which was worth preservation for other purposes, the Society gave to the Baptist Historical Society 400 pamphlets, to the Presbyterian Hospital and the University of Pennsylvania hundreds of books and pamphlets and to the College of Physicians 660 pamphlets, with smaller gifts to the Divinity School of the Episcopal Church, Philadelphia, and to other institutions.

More attention was also given to the work of collecting portraits, prints, relics and other objects of historical interest by the Committee on Historical Collections. This special department is now called the Gallery and Museum. The energetic and generous chairman, and the committee who have it in charge, have rendered invaluable service and have added much to the

treasures of the Society of that which is illustrative of the history of the Church. Liberal things are planned for in this line of work, so as to greatly increase and enrich the collection of portraits, prints, curious and rare relics, for the interest and profit of all visitors. In these collections of the Society are now to be found 3000 photographs, engravings and portraits of the men of the Church, and of many there are scores of duplicates; twenty-nine oil portraits including those of such men as Ashbel Green, Archibald Alexander, Albert Barnes, Cortlandt Van Rensselaer, Joseph Eastburn, Willis Lord.

From the very organization of the Society, the formation of a library was regarded as the most prominent object for which to work. At the first meeting of the Executive Committee, January 12, 1853, a list of books already given was prepared. It was like to the beginning of Yale College, when the eleven men who had been constituted the trustees made a contribution of books, and each one as he laid them upon the table said, "I give these books for the founding of a college in Connecticut." The very first action taken by the Executive Committee was "that immediate measures be taken to establish a library, which shall contain a general collection of the Presbyterian fathers and of all other works, manuscript or printed, having a bearing upon the history of the Presbyterian Church and of its branches." Then by the act of the General Assembly of 1853, the Society became the successor and heir of all the historical material collected from the time of the Assembly of 1791. From that time the work of collecting has been carried on with greater or less diligence and success. In the early days there were many large gifts of books and valuable historical and theological pamphlets. Of those from zealous and devoted friends of the cause, 200 pamphlets came from Dr. John Leyburn, 275 from Dr. Wm. M. Engles, 350 from Dr. Lyman Coleman, 454 from the Rev. Albert Barnes and 724 from the Rev. Dr. Neill. And in later years hundreds of volumes came from the libraries of Drs. Thomas Creigh, Wm. O. Johnstone and T. W. J. Wylie.

By the year 1856, there was a library of a thousand volumes and hundreds of pamphlets; in 1857, 1321 volumes and 2000

pamphlets; in 1858, 2000 volumes and 4000 pamphlets. So the collection continued to grow. In 1871, there were received 175 pamphlets and 1187 volumes, sixty-five of them a gift from the Free Church of Scotland, which with the Presbyterian Church of England has continued to send their minutes year by year, and more promptly than some of the Judicatories in our own country. In the year 1876, there were 2000 volumes received and nearly as many pamphlets. Thus the additions have varied from year to year, until to-day the Society has a library of at least 15,000 volumes and perhaps 50,000 pamphlets. To quite a considerable extent this material has been classified and catalogued. There are also hundreds of volumes of religious newspapers, with the current issues of our Church journals, which are generously donated by the editors, carefully examined and filed away.

In the manuscripts, it will be of interest to know that the Society has the original records of the Presbytery of Philadelphia from 1706, the minutes of the Abingdon Presbytery, S. C., 1805-1834, of the Presbytery of Minnesota, 1850-1869, of the Synod of Kentucky, 1802-1810, of the New York Synod, 1745-1758, of the Synod of Pittsburg, 1802-1816, and of the Session of Londonderry Congregation, Fagg's Manor, 1740-1790. Also the manuscript sermons of John Witherspoon, Jonathan Edwards, Gilbert Tennent, John Rodgers, Francis Alison, Ashbel Green, John MacMillan, Albert Barnes, Thomas Brainard, Henry A. Boardman and many others; the letters of Archibald Alexander, James Alexander, Aaron Burr, Samuel Davies, Robert J. Breckinridge, with the manuscript copies of some of the works of our distinguished divines, including that of Boston's "Fourfold State."

The Presbyterian Historical Society is not a sort of corporate bibliomaniac, constituted for the purpose of receiving anything in print in the shape of a pamphlet or a book simply because it is a book. It has a scheme that is clearly defined, and while it is quite extensive in its application to history in general, it is quite specific and exclusive, as it has to do with all the sources of Church history, original and secondary. In his work of preserving the sources of history, each period



must be considered in its external relations with the state, the world and the missionary, as well as in its internal relations, as these are evident in the character of the men constituting the Church, its doctrines, practice, heresies and schisms. In order to a full understanding of the lives of men, the institutions and acts of the Church, the Society should be able to bring the student into intelligent and sympathetic touch with all that is in the civil, social and ecclesiastical life of the period he is studying. The development and growth of the doctrines of the Church must be traced through successive generations; its intellectual achievements as literature reveal the truth as a leavening influence; its moral force as this is clearly traced in its ethical bearing upon the thought and practice of the centuries. It is such things as these which constitute the interpreting environment.

The Society is not the maker of history, but its special function is to collect and preserve all the materials from which history is to be written. Then of necessity it must bring men into touch with those of other lands, and to some degree with those of other denominations who have had more or less influence in the making of the history of the Reformed Church. It cannot be without the works of Augustine, Anselm, Wiclif, Huss, Luther, Zwingli, Calvin, Knox; the histories of the Huguenots of France, the Covenanters in Scotland, the Dutch in Holland, the Puritans in England and the Ulster Presbyterians in Ireland. It should have all that it is possible to acquire in relation to the Westminster Confession, the history of its formation, the lives and the works of all the men who were active in the Westminster Assembly, as well as of those in Church and State of opposite schools of thought who disputed the teaching of the Confession, and its acceptance as a doctrinal standard throughout the kingdom.

In order to the complete conspectus of any man or period there should be preserved all that can be found in Church records, all that has been written concerning them, and everything that each individual has written on ecclesiastical and religious subjects. Sometimes the man can only be fully understood through the environment of his epoch, and a particular period in history has its clearest and fullest interpretation in

the lives of its great men. Thus we learn of mediæval times through Dante, the age of Elizabeth through Shakespeare, and the earlier type of American thought and sentiment through the personality and the writings of Jonathan Edwards, Alexander Hamilton, Thomas Jefferson, Emerson and Hawthorne. The biographies and diaries of public men often give us much that illumines the past and changes that which had been called history. What a light would be thrown upon the dim past if we had to-day the diaries of Francis Makemie, Jedediah Andrews, Francis Doughty, Richard Denton or Matthew Hill. Had we the catechism which Makemie published, but which has absolutely disappeared, we should understand fully his attitude toward the Quakers and why he came into conflict with George Keith. Had we all the discussions and the letters which must have been written about the famous Adopting Act of 1729, how many precious hours of time in later years would have been saved, misunderstanding avoided and the Church spared much restlessness and bad feeling. Could we but have the lost minutes of the Presbytery of Philadelphia from 1717 to 1733, the action of that body and the opinion of its members on the Adopting Act and other similar matters, might have proved mouth and wisdom to some of the men of later generations. Would it be more than the mere gratifying of an idle curiosity if we knew the reasons why the Presbyterians did not have a conference with the Baptists after having requested it and with whom they had worshipped in the Barbadoes Store, Philadelphia, from 1695 to 1698? If we could but see the lost page or pages of the first minutes of the Presbytery of Philadelphia, it would settle for the Church the question of time and perhaps the question as to the declaration of doctrine and the attitude of the early fathers to the Confession of Faith. If we could but read "the loving letters from Domine Frelinghuysen," it might reveal to us the secret as to the change in the ministry of Gilbert Tennent to a more evangelistic style of preaching.

How much there is lacking in the materials of history for a full understanding of what may be styled the four great periods of bitter controversy and division, of that of 1741, the period of the Tennents and the time of the great schism, and ending in

the reunion of 1758; of that of 1810, chiefly confined to the states of Kentucky and Tennessee, and leading to the formation of another branch of the Church known as the Cumberland Presbyterian; of the great controversy of 1837, culminating in the disruption of the Church into the Old and New School branches, and ending in the reunion of 1870; of that of 1861, leading to the separation of the Church by the Civil War, to end shall it be said with the reunion of these and all other branches of the Reformed Church? Had there been a more careful collecting and preserving of revival literature, we would to-day have a better knowledge of the great revival in the days of Edwards, Whitefield and the Tennents, and extending from New England to Georgia in 1741 and after; of the great awakening in 1800; of the wide-spread series of religious awakenings in 1820 to 1830, chiefly in our colleges, under such men as the Rev. Drs. Nettleton and Daniel Baker and later the Rev. Charles Finney, and the general revival throughout the country in 1857.

The interpretation of certain aspects of theological controversy and Church discipline might be very different had the correspondence of the active men in the earlier days been preserved, as these in the different branches of the Church contended for the truth. An illustration or two will emphasize the point. The New England theology had striking points of contact with the theology of Calvin and with the development and growth of the Presbyterian Church in different sections of the country. In order to a proper study and understanding of that influence, so as to give a true tone to the history, there should be available all the writings of such men as Edwards, Bellamy, Hopkins and Emmons. It is the antecedents and the causes of history that the Society must seek after, and hence, while its object is specific, the range of its observation must of necessity be a very wide one, so as to afford a true interpretation of a life or the history of any particular period. Thus in order to know why there was the disruption of the Presbyterian Church in 1837, there must be at the disposal of the student, so far as is possible, all the historical data which will enable him to trace, in cause and effect, the contact between the old Scotch Presbyterianism of the old-school type and the freer type of the New England

new-school Congregationalism. So also in studying the different periods of the Church's activity and progress, in which we have the heresy trials of Samuel Hemphill, Albert Barnes, Lyman Beecher and Charles Briggs, the Historical Society should have all that they have written or published of a theological or ecclesiastical character, as well as all the records of judicatories, the comments and reviews of the actions of the Church from secular journals and other publications. Anything and everything that is of any value should be preserved; and often despised and neglected tracts or pamphlets come to have a priceless value in the light they afford, in the proof they give, in the witness they bear on some doubtful case or controverted point, and settle it clearly and settle it forever.

Church History is a process of organic development and not a mere sequence of chronological events. There is often much back of the hymn, the creed, the tract, the sermon, the biography, the church's record, that needs to be noted and truly interpreted. The Historical Society prepares the way and aids in this great work, and is as a mirror that through its collections reflects all that has happened in speech and deed. But the historian is the crucible through which all is tested, purified and moulded into form. With a true historic instinct, from the data which should be placed at his disposal, he can picture the real man in his epoch and environment, catch the spirit of the age in which great things were done, and so tell a true story for men of a later generation. The student with clear, clean, conscientious historic insight can get beneath the learned theological treatise and find a real tender heart; can read between the lines of a formal, dry sermon and detect the presence of a loving sympathetic spirit; can find hidden in the musty records of an early church, made up of dates, names and a regular series of events, the life of a community, with its joys and sorrows, its trials, temptations and sins, its struggles, encouragement and progress. In a bundle of old letters, faded and torn, or a diary—fragmentary and sometimes indefinite—there may be revealed the life of a man actuated by the highest motives, and whose time was consecrated to the noblest service. It was thus that Carlyle, from a hundred letters or so and a few speeches, dis-

covers a true soul and gives to the world the true Cromwell; and thus Peter Lorimer sets the Reformer before the world in a new light in his "John Knox and the Church of England," on the basis chiefly of a single pastoral letter of Knox to his congregation at Berwick and a memorial to the Privy Council of Edward VI.

All these things, and others which might be mentioned, are necessary and invaluable to the student of history as he seeks to make a psychological study of an individual, come to a sound sociological opinion on civil and social conditions, and subject to a true theological test the prevailing types of religious thought, and out of it all give a faithful and full picture of the life and work of the church.

"There remaineth yet much land to be possessed." The files of the minutes of judicatories, the catalogues of educational institutions, the successive series of magazines and reviews should be complete. There should be the collecting together of old church and presbytery records, "time-stained journals and moth-eaten volumes," or current copies of the same, with all the town and county histories that can be obtained. The memoirs of all ministers, whether in newspaper article, funeral sermon or formal biography, should be found on the shelves. There ought to be complete collections of occasional sermons, like those on the tragic death of the Presidents, Lincoln, Garfield and McKinley, discourses about the time of the Revolution, and the Thanksgiving sermons of 1861, showing the spirit of the people in a restless and anxious time, together with all the published volumes of sermons and other works of ministers, with everything on church subjects written or printed by the active laymen of the church. There should be a full collection of the pictures of ministers, elders and churches, and especially of the exteriors and interiors of all old edifices about to be torn down. There is need of an exhaustive index of the minutes of General Assemblies and other judicatories of the churches, a complete card catalogue, by subjects and authors, of the Society's collections, which it now has to the number of over 25,000 titles. There ought also to be a general catalogue of historical material in the possession of Synodical or other historical societies and

in collegiate and theological libraries, so that the student may be able in a few minutes to know where in the land he may find what he needs. Then as a partial result from these preparatory conditions, we should have in due time a continuation of Hodge's "Constitutional History," showing, in the same masterly way, the growth and progress of the church, its conflicts and discussions in doctrine and polity down to the present day. Also a biographical dictionary as a miniature supplement to Sprague's Annals, historical monographs of the church by states or synods, and a general history of the denominations in the Reformed Church, which should be a standard, like Bancroft, Motley and Parkman in civil history.

Now we must conclude the record. There is much left unsaid that might have been written, but there has been sufficient given to let the church see what has been accomplished, and to realize something of the greatness of the work yet to be done. But a few of the names of the faithful men in the past years have been mentioned, who watched and waited and worked for the preservation of the church's history, and from them we have a goodly heritage. The names of those who to-day are bearing the burden and doing the work are not here given; but their interest is real, their time freely given, their labor one of love and their works will live after them.

May we not hope that there is far more in the prospect than has been revealed in the retrospect; that the faithful few of the former times shall become a host in the future; that the hundreds of dollars given by the small number in the narrower circle of the Society's local habitation, shall become thousands and tens of thousands as the gifts of men throughout the whole church; that the limited instrumentalities for the important work done by those who have ceased from their labors may become the larger and complete equipment for the greater work which is before the Society in the coming years. Then shall come to pass the full realization of that about which the founders dreamed and planned, for the successful carrying out of the object of the Society, which is to collect and preserve the materials and to promote the knowledge of the history of all branches of the Reformed Church in the United States of America.

The President, Dr. McCook, expressed the thanks of the audience to Dr. Ledwith for this valuable and elaborate paper.

The President also said that we have another greeting in the form of this beautiful mallet, made out of the mahogany pulpit of the old Second Church, of Charleston, S. C., which looked down upon the formation of this Society more than fifty years ago. It has been secured through the energy of the chairman of the Historical Collections Committee, Alfred Percival Smith, Esq.

All present were invited to the reception in the rooms of the Society, and to an inspection of the exhibits belonging to the Society or loaned for the occasion.

After the singing of the Long Metre Doxology, the meeting was closed with the benediction by the Rev. Allen H. Brown.

#### RECEPTION.

At the close of the meeting the audience retired to the rooms of the Society for an inspection of the exhibits belonging to it or loaned for the occasion. This remarkably fine exhibition was due chiefly to the indefatigable efforts of the chairman of the Historical Collections Committee, Alfred Percival Smith, Esq. To his generosity also were due the decoration of the rooms, the arrangement of the exhibits, the refreshments served to all, and the music in the meeting preceding. A large committee of lady members and wives of officers attended in the Library and Museum Hall and rooms to receive and welcome visitors and guests. They also gracefully dispensed the good cheer provided in the Council Room by Mr. Smith. They brightened up the rooms by their presence and added much to the success of the occasion. Besides the many precious relics already in the possession of the Society, many were loaned for this celebration or presented to the Society.

The Synod of Kentucky, through the courtesy of the Rev. Edward L. Warren, D. D., of Louisville, Ky., sent sixty-one pictures. These included portraits of ten ex-Moderators, and of others prominent in church and state, and pictures of the Theological Seminary, colleges, and an old camp-meeting scene.

The Rev. John V. Stephens, D. D., gave to the Society copies of the Confession of Faith of the Cumberland Presbyterian Church, and loaned the Bible of the Rev. James McGready.

The contribution of Rev. G. R. Brackett, D. D., of Charleston, S. C., included the gift of a piece of wood (mahogany) from the pulpit of the old Second Church of Charleston, S. C., in which the Society was formed in May, 1852, and the loan of a picture of the church itself.

The Union Theological Seminary of New York contributed the loan of a fine portrait of the Rev. Henry Boynton Smith, D. D.

Through the courtesy of the Rev. C. C. Hersman, Richmond, Va., were loaned the (bound) MS. life of the Rev. Moses D. Hoge, D. D., by his son the Rev. John Baird Hoge; the diary of the Rev. Samuel Davies, D. D., from July 2, 1753, to April 24, 1754, and the copy of Doddridge's Family Expositor used by Dr. Davies; and also the writing desk of Francis Makemie.

The Rev. Ephraim Whitaker, D. D., loaned a number of MS. sermons of honored ministers of the early days of the Church in this country.

Hon. H. W. Bookstaver, N. Y., included in his contribution the loan of shields and flags of Guelderland, Zutphen, Groningen, Holland, Utrecht, Union of Utrecht, Overijssel, Friesland, New Amsterdam and the United States.

The Rev. Denis Wortman loaned the text book which Dr. John H. Livingston used when at Yale College in 1759, and an autograph sermon (1766) of the Rev. Archibald Laidlie, of the Collegiate Dutch Church, N. Y.

The Rev. J. R. Evans, Philadelphia, presented to the Society a group of ministers of the Welsh Calvinistic Methodist Church, and another of the ministers of the Welsh Calvinistic Churches of America.

An autograph letter of Makemie was loaned by Mr. D. McN. Stauffer, of New York, as was also a portrait of the Rev. Samuel H. Cox, D. D., LL. D., by Mrs. Perit L. Bartow, of New York.

The Rev. David Steele, Jr., D. D., included in his contributions the Minutes of the General Synod, the Minute Book of the



Ohio Reformed Presbytery, 1830-1839, and the old Session Book of the First Reformed Presbyterian Church of New York City.

Through the Rev. R. C. Reed, D. D., of Columbia, S. C., the Columbia Theological Seminary of that State sent a large contribution, including the loan of the fine portraits of its professors, the Rev. Drs. Geo. Howe, Wm. S. Plumer, Thomas C. Goulding, J. H. Thornwell and B. M. Palmer.

Mr. Charles H. Scott, of Germantown, Pa., presented a fine oil portrait of his father, the Rev. Wm. M. Scott, D. D.

Mr. Wm. L. Brower, of New York, included among his contributions to the exhibition the loan of a framed photograph of the Charter of the Reformed Protestant Dutch Church of New York City, granted by William III., and signed by Governor Benjamin Fletcher, 11th May, 1696. This was the first Charter granted to any Church in America. This is one of six known photograph copies, the negative having been destroyed. Mr. Brower's collection also included a Burnt Wood copy of the Accepted Emblem of the Dutch Church in America; Domine Selyn's visiting list (1686), and a copy of the first Psalm Book printed in English (1767) by the Consistory of the Reformed Protestant Dutch Church, New York. Besides these were also a View of New Amsterdam, A. D. 1656; and of the Middle Dutch Collegiate Church in N. Y. City, both being made of framed tiles.

The Governor-elect of Pennsylvania, Hon. Samuel W. Pennypacker, kindly loaned for this exhibition his copy of a Dutch Reformed Catechism, 1700, N. Y., the only copy known to be in existence.

Mr. Robert Shiells added to his many favors to the Society 24 medals, 50 tokens of Scotland, and a number of duplicates of the McLachlan (Canadian) collection. Mr. McLachlan sent portrait, autographs and catalogue of his collection.

The President of the Society, Dr. McCook, loaned generously from his large and valuable collection of Presbyterianiana. This brief reference to the collections shows the value and variety of the exhibition, and the deep interest taken by those who co-operated with the Executive Council and its committees in making this celebration a decided and gratifying success.

To the special committees appointed by the Council to arrange the details and program of the jubilee, and to the Chairman of the Council, the Rev. James Crawford, D. D., with the other members of the Council that co-operated, much of the resultant success is due. The widespread satisfaction manifested in the various exercises of the day, shows a deepening interest in the work of the Society, and encourages all who love the Churches represented to share with the Society in reaching its possible achievements.

A catalogue of the various gifts and loans to the exhibition will be issued by the Chairman of the Committee on Gallery and Museum, and may then be procured on application at the rooms of the Society.

The library was in excellent condition, and showed as never before its nature, extent, and possibilities.

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#### EVENING MEETING.

The large Auditorium of Witherspoon Building was filled as the celebration continued in the evening meeting at 8 o'clock, though a severe storm of wind and rain prevailed.

The President of the Society, Dr. McCook, was in the chair, and in welcoming John H. Converse, LL. D., to preside over the meeting, said:

*Ladies and Gentlemen, Fathers and Brethren and Associates :*

I count it a most fortunate circumstance that I am able to join with you in the congratulations of this joyful occasion. To the members of this Society, and to the little band of faithful associates in work and gifts, whose intelligent devotion has made possible the Society's existence, this is an especially happy event. We thank God as we look over the past fifty years and take courage for the larger service and, we hope, the larger successes that open before us on every hand.

To-night we take you all into our hearts as sharers of our gladness, with the earnest hope that you may catch so much of the historic spirit which animates us as shall lead you to join our ranks and help us in our purpose to preserve the memories and the deeds of the great and good men and women who have

founded the Reformed and Presbyterian Churches in the United States.

If it be true, as has been estimated, that nearly one-half of the three millions of people in the American Colonies at the outbreak of the Revolutionary war were connected with various Reformed and Presbyterian Communion, there has been no influence so great in forming the character and destiny of our nation as that represented here in this Catholic Presbyterian institution. To preserve the history of such a social, civil and spiritual force is both a privilege and a duty, and is worthy of our utmost sympathy and service.

The unwritten history of The Presbyterian Historical Society for its half century of life would uncover as heroic a spirit of endurance, self-sacrifice and courage as marks the most gallant soldier or sailor in battle. But to-day we are met together with the satisfaction and elation of victors. It is our Jubilee—and we are jubilant! We are grateful to God for His goodness in continuing our usefulness. We are grateful to the sister Societies that have sent us their congratulations; to the Metropolitan Presbytery of New York and the Mother Presbytery of Philadelphia for their commissioners and their resolutions of sympathetic interest; to the distinguished speakers who have honored us with their valuable talents; to all our invited guests who have come to us in such numbers through this inclement night, and to those who have sent us messages of greeting. We would be glad to present all these did time permit, but must be content with one, which it is most fitting should be read, for it is a "President's Message."

WHITE HOUSE, WASHINGTON, NOVEMBER 21, 1902.

MY DEAR DR. MCCOOK: I should greatly like to be present at the celebration of the Fiftieth Anniversary of the Presbyterian Historical Society; but now all I can do is to wish you Godspeed in the work of your Society, and to say how heartily I believe in it.

With best wishes for a most successful occasion, I am, with great regard,

Faithfully yours,

THEODORE ROOSEVELT.

President Roosevelt writes this hearty Godspeed not only as a communicant of the Reformed Church, one of the constituents

of our Society, but as a historian whose pen has made large and able contributions to our country's history, and who knows the high value of such an institution as our own.

Only one shadow falls here upon the rejoicing of your President. He had hoped to announce at this Jubilee large additions to that endowment fund of \$50,000, which at the beginning of the year it was proposed to try to raise. But the hand of God has been laid upon him, and broken health quenched his hope of presenting the Society's urgent claims to those who are well able, and could they understand our aims, might be well disposed to help. Yet, there has never been a year in which the prosperity of the Society has been greater and its activities larger. Our annual life membership has been greatly increased. Many valuable additions have been made to our treasures. Interest in the Society's work has grown in all of the Communion embraced within our constituency. There is a revival of the historic spirit, and it will not decline, but will surely increase. I know of some wills already made in which this Society is named as a beneficiary; and this day's proceedings will doubtless lead others to remember us in their testamentary bequests. Perhaps the year may not close without substantial gains to our endowments, and many additions to our already distinguished roll of members.

It only remains for me to give over this meeting to him who has been chosen to preside over it, Mr. John H. Converse. He has been one of our most liberal benefactors, one of our staunchest and most intelligent friends and helpers. This gavel and gavel-block, sir (turning to Mr. Converse), are of special historic interest. They were made from wood out of the mahogany pulpit that stood in the Second Presbyterian Church of Charleston, South Carolina, when this Historical Society was organized a half century ago. The material, contributed by the officers of that congregation, has been put into its present and beautiful form and presented to the Society for this occasion by the zealous and indefatigable Chairman of our Committee on Museum and Historical Collections, Alfred Percival Smith, Esq. This bit of wood looked down on that day which we commemorate upon many worthy men; but upon none more worthy than he into whose hands I now commit it.

On taking the chair, Mr. Converse gracefully referred to Dr. McCook as an acknowledged leader or general who had turned over to himself as corporal, the pleasant duties of the evening. He said: "It is my pleasure and desire to attend any of the commands given by him. It is certainly a satisfaction that I am able to do anything to promote the usefulness and efficiency of The Presbyterian Historical Society."

The Rev. Edward B. Coe, D. D., Senior Pastor of the Collegiate Church, New York, Reformed Church in America, then offered prayer.

At the close of the prayer, selections from Psalm lxxii, Rous's Version, were sung, Elder Samuel G. Scott, of the Tabernacle Presbyterian Church, Philadelphia, leading.

The Rev. Theodore L. Cuyler, D. D., of Brooklyn, then delivered the following address:

*Brethren and Associates*: "There is no place like home." I thank you for this kind greeting. It is sweet as the kiss from my dear old mother, the Presbyterian Church. Some weeks ago, when I was invited to come here and be with you this evening, I thought it would be next to impossible: I thought I could not risk such a trip. The thought of the journey shocked me—but I felt the shock in the knees and not in my theology. It is worth the journey from Brooklyn to come and be with you—to be with such friends to-night. And when I learned that a portrait of Dr. Van Rensselaer was to be unveiled and presented here this evening, I felt that I must be here. I knew him well, and loved him with all my heart. He was a nobleman. He was of aristocratic lineage. He was the crown prince of Presbyterianism. He was a Presbyterian to the very roots of his being.

I wish that now, at a time when so much of the talent and culture of the Universities and colleges are predominant, the example of that man might be studied and emulated.

When Dr. Van Rensselaer graduated from Yale he came into great wealth. He was set apart for the profession of the law. But there was money in that. He said: "This don't suit me. I don't want it. I am only satisfied with the service of the Lord Jesus Christ." He entered the ministry and continued in it with a career that an arch-angel might have envied.

Brethren, this is most delightful thus meeting. The old Presbyterian heart beats warm and strong to-night. During the fifty years of the existence of the Historical Society many notable events have occurred. For instance, in that part of it in which I have my own birth-right, here in Philadelphia, one of the most notable events was that re-union of the old and new school of 1870. Brethren, it was my privilege to be one of that memorable assemblage in the old church in Washington Square.

Another thing in the closing year of this half century has warmed my old heart. I allude to the happy issue of the long agitation for a revision of the beloved and venerated Westminster Confession of Faith. You will, I know, allow the freedom of speech for one moment more. There has been a great deal of work going on among the Presbyterians and a great deal of struggling; and the outcome of all this long threshing is a good round bushel of orthodox grain. During all this progression and change we retain truths worth having and get rid of a little infelicitous phraseology not worth keeping. Our Presbyterianism is in no more danger of lurching into radicalism than our staid ancestor William Penn on City Hall is in danger of dancing a hornpipe.

I feel, my dear brethren, that I must stand to my assurance that if I came here to-night I must utter a few words to my beloved relatives in this household. The first half century in the history of the Historical Society comes to its termination. The curtain that hides the next half century is just rising; and when it rises let our triumphant church band march shoulder to shoulder to the grand old music of Westminster and Heidelberg. Let us understand that Presbyterianism means conservatism—and conservatism does not mean stagnation but healthy and aggressive progress.

Next to God let us think of the nation. Let us remember that the claims of our country connect with the claims of our beloved Lord and Master; and what this country wants most to-night is Bible conscience among all people, and good old Presbyterianism to put more iron in the nation's blood.

With the highest and holiest mission that might stir the envy of the angels—the conversion of souls to Jesus Christ—let that

curtain rise. Let it rise! Methinks I see it swinging up and catch glimpses of the faces of Livingston, the Alexanders, Chas. Hodge, Albert Barnes, John Chambers, Cortlandt Van Rensselaer, and around them gathered the foreign missionaries who have dared and died for Jesus; and above them the countless crowd of witnesses. Listen! Listen! from above all breaks that majestic voice in tones of thunder to the children of Israel that they go forward! forward! forward!

Dr. Cuyler was followed by the Rev. Henry van Dyke, D. D., Moderator of the General Assembly of the Presbyterian Church in the United States of America, who delivered the following address upon

#### THE VALUE OF HISTORY.

That most suggestive critic, Thomas De Quincey, divided literature into two great departments: the literature of knowledge and the literature of power. History, if it be true and wise, belongs to both departments. It aims, first, to widen our field of knowledge by bringing before us the vanished past; rebuilding, as if by magic, cities and civilizations that have long since crumbled into ruins; tracing again the pathways of human races and tribes across the unrecording deserts; calling back to visionary life the faces and the forms of great men lost in the common dust of earth; and making silent voices speak to us again. In this great service history addresses itself to the intellect alone. It feeds that deep hunger of the mind which we call curiosity. It adds immensely to the range of things that men may know.

But the Muse of History has never been content to rest in this service to knowledge, any more than the Muse of Poetry has been content to rest in a mere service to beauty. Beyond the presentation of the facts of the past, history has been impelled by the vital spirit which animates it, to aim at the exercise of power in the present. Not merely to add to the things that men may know, but to make this addition count for something in lessons of warning, of encouragement, of reverence, of fear, of admiration, and of hope: this is the ethical impulse, deeper far than mere curiosity, which inspires and sustains the patient

study of musty documents, the collection and comparison of forgotten books, the excavation of buried ruins, the weary sifting of old dust-heaps, the cunning hunt for the meaning of ancient pictures and inscriptions graven upon dumb coins and silent stones. It is not merely that men may know more, but that they may receive something from the increase of knowledge,—wisdom, guidance, inspiration for the future.

“I do not in the least want to know what happened in the past,” said Mr. John Morley, a few years ago, “except as it enables me to see my way more clearly through what is happening to-day.” “History,” wrote Lord Bolingbroke, two centuries earlier, “is philosophy teaching by examples.” Mr. Morley’s lack of purely scientific curiosity is perhaps expressed with some excess. Lord Bolingbroke’s epigram goes too far in making history merely a branch of philosophy. The historian who writes to prove a doctrine is too apt to run his record into the mould of his theory. Facts are often interesting even when they cannot be clearly translated into lessons. I like to know how George Washington traveled, how Benjamin Franklin wrote to his wife when he was in France, what kind of a wig John Witherspoon wore, though this knowledge has no direct application to the problems of my present life.

But after all allowances for excessive or inaccurate statement have been made, it still remains clear that history, in its right development, in its ultimate and noblest exercise, belongs to the literature of power. The value of history resides not only in the light which it rekindles

“In the dark backward and abysm of Time,”

but also in the fire which it brings

“From the fountains of the past  
To glorify the present.”

Therefore it is that thoughtful and high-spirited races, self-respecting and progressive nations, and generous institutions, dedicated to the advancement of human welfare, have always been faithful cherishers and studious disciples of history.

Oliver Wendell Holmes advised that the education of a boy



should begin with his great-grandfather. In one way or another, it always does. Self-knowledge is the basis of wisdom; but there is no such knowledge of self without a knowledge of the generations that have gone before. Every city that hath foundations hath also founders, whose names it knows and whose deeds it honors. Every church that endures, has church-fathers whose records and relics it is devout and loyal to cherish. The Bible itself owes its preservation, under God's Providence, in large part to the pious resolution, first of the Hebrew, and then of the Christian Church, not to suffer the story of a wondrous past to fall into forgetfulness. It is mainly a collection of historical books permeated with a heavenly revelation; a precious vessel of human memories sanctified by the treasure of a divine hope; a narrative of the *yesterday* of men, translated by the Spirit of Inspiration into a rule of faith and conduct for every *to-day*, and so made the Word of God *forever*.

Where, then, should respect for history, and a profound sense of its double value, prevail more deeply or more constantly than in the Christian Church? Where should men be more careful to preserve historical material and to promote true historical study than in a Church like ours? We believe that the sovereign purpose of God runs through the web of human events unbroken and untarnished. We believe that His dealings with men, His most holy, wise and powerful works of Providence, are a constant revelation of His will from generation to generation. We believe that the most significant, the most important of all histories, is the history of religion.

Is it not inevitable, then, that Christians holding such a faith as that which belongs in common to the Reformed Churches of the Presbyterian Order in the United States of America, coming to self-consciousness and to self-respect, under a realizing sense of their duties and privileges, should unite their efforts to preserve and use the precious historical material which God has entrusted to their keeping?

Yes, it is inevitable, and, therefore, it has come to pass in the foundation of this Presbyterian Historical Society, now fifty years old. But the strange thing is that so few of the men and women of the church, even now, seem to understand the need, the dignity, the value of this work.

Such weight as belongs to the office which I hold in one of the great branches of our Presbyterian communion, such personal influence as I may have won with a few friends and readers by trying to speak the truth and to do honest work, I would fain use to the full to-night to endorse and promote the purposes of this Historical Society.

Can it be that any one fails to see the necessity of such a society? Modern History has greatly enlarged our conception of the materials which are necessary for thorough historical research. Biographies and memoirs and chronicles no longer fill the field, nor even hold the first place. The autobiography, in which the portrait of the lion is painted by himself, and the "ought-not-to-biography," in which the too-friendly photographer makes his subject assume a pleasant expression and then touches out all the wrinkles in the negative, fail to supply those most interesting features of reality which are essential to a convincing picture of the past. We turn nowadays to more candid and less conscious sources. A coin, an inscription, a charter, a receipted bill, a will, the record of a baptism, a marriage or a funeral, a bundle of old letters, a map, the minute-book of some meeting long since adjourned *sine die*, the roll of some congregation all of whose members have been dismissed from the church militant to the church triumphant,—these and other like things belong to the most precious materials of history.

But they are frail and perishable stuff. Fire devours them; the church mouse nibbles them; thieves are not likely to steal them, but moth and rust are sure to consume them. The sexton puts them away safely in a place where they never can be found again. Churches dry up and blow away and all their heirlooms are scattered to the four winds of earth. How much costly and invaluable material has already vanished beyond recall.

Our motto should be "Gather up the fragments that remain that nothing be lost." A central depository for the safe keeping of these treasures, surrounded by the books and pamphlets which will throw light upon them and make their meaning clear, is an absolute necessity. In such a place, guarded against the fire that consumes and the folly that forgets, easily accessible to all who have an interest in them, the sacred, silent witnesses to the

struggles and the sacrifices, the heroism and the fidelity of our fathers in the faith, may be assembled in security and kept in honor. From this Hall of Noble Memories, filled with "the quiet and still air of delightful studies," as from a shrine of knowledge sainted by service, the voice of history may speak to us in clear and tranquil tones, recounting the true glories of our race, our country, our church, and putting us in mind of the chastisements and rebukes, the deliverances and rewards of Almighty God,—

"Lest we forget, lest we forget."

It should be regarded then as a matter of necessity, practical and imperative, that the Churches holding the Reformed Faith and the Presbyterian Order in this country should have such a Hall of Records and Relics. Already this Hall is in advance of anything of the kind that has yet been provided in Scotland or England, and, so far as I know, in Germany or Holland or Switzerland. A distinguished Scotch advocate, Mr. Charles J. Guthrie, Q. C., who visited this Hall in 1899, bore testimony, with surprise and delight, to its pre-eminent worth and success. Its maintenance and support, its enrichment and enlargement, its ultimate establishment, I hope, in a permanent home of ample size and adequate dignity, is an object for which Presbyterians should count it an honor and a duty to bestow gifts with the living hand, and to make bequests with the thoughtful prescience of those who desire to leave behind a token of good to the world from which they are departing. For my part, I wonder that so few of us have realized the strong claims or listened to the modest requests of this institution. It has asked for little; we have given it less. My own negligence I would fain repair at this moment by begging the treasurer to enroll my subscription as a life member of the Association.

It is not a mere matter of sentiment. There is a positive and definite value in the contributions which this society aims to make to the study of history—a value for the present age—a value which can be estimated and expressed in clear and practical terms. Bear with me for a few moments more while I make an attempt at such an expression.

1. The history of our Presbyterian Church has a great value of inspiration and encouragement. There are glorious pages in that history. Going back to Geneva and Holland and Scotland, we find the foundations of our civil and religious liberty laid by the men who held the Reformed faith and the Presbyterian order. Crossing the ocean, we find the disciples of these men foremost among all religious bodies in the hard struggle for the vindication of human rights, which resulted in the birth of our great Republic. "There was but one minister in the Synod of New England," says Dr. Robert Ellis Thompson in his History, "who embraced the British side of the controversy." And the Synod promptly deposed him. Councils of Presbyterians in Virginia and North Carolina passed the earliest declarations of independence. Presbyterian chaplains served in the Continental Congress and in the army. Presbyterian elders led the hosts of freedom on the field; five of them in one battle—at King's Mountain—were colonels. And when the strife was ended, with their churches burnt and wasted, their dwellings plundered, their fortunes diminished and in many cases destroyed, the Presbyterian Synod of New York and Philadelphia in 1783 called upon their congregations "to render thanks to Almighty God for all his mercies, spiritual and temporal, and in a particular manner for establishing the independence of the United States of America."

Four years later we find the same Synod striking the same keynote of "universal liberty" and calling on "all the people under their care to use the most prudent measures consistent with the interest and the state of civil society \* \* to procure eventually the final abolition of slavery in America." And today, wherever there is a movement which looks to the betterment of human society, the enlightenment of the ignorant, the care of the sick and wounded, the protection of the helpless and the oppressed; there we find Presbyterians playing a leading part as givers and workers in Christ's name.

Surely the history which preserves the record of these things must be of value to us for inspiration. Too long have we forgotten them. Too often have the men of our church failed in that sober, steadfast pride of descent which is a bond of loyalty

and an incentive to noble service. Let us refresh our spirits and renew our confidence in our ancient faith and order by drinking at the fountains of the past. Let us have no more half-hearted, shame-faced Presbyterians, but whole-hearted Presbyterians, proud and glad to be members of that Old Guard of the great Church Militant.

2. The study of the history which this Society is intended to preserve and promote ought to have a great value for instruction and guidance. The problems which lie before our churches to-day were before our fathers in a different form. We may learn much from their experience.

Take the question of the revision of the doctrinal standards of the Presbyterian Church in the U. S. A., which we have long considered and lately answered, much to the relief and comfort of the church. A knowledge of the history of the Westminster Assembly and of the other creeds of the Reformation, and of the Adopting Act in this country, and of the many debates and conferences which have followed, was of inestimable worth in finding a fair and just solution of this question.

Or take the problem of the order of worship, to which, in my judgment, we ought soon to address ourselves seriously. The history of our Reformed Churches will help us here. We can learn something of value from the liturgies of Knox, of Calvin, of John a Lasco. Even so simple a thing as a knowledge of the acts of our own Assembly approving the use of the Lord's Prayer, the Apostles' Creed, and the Psalter read responsively, as elements of common worship, ought to be a guide to us in our movement toward unity, simplicity, beauty and the participation of all the people in the services of confession, praise and prayer.

Or take, again, the great problem of evangelistic work. Surely it must enlighten us in our present duty to read, in the records of the past, of the earnest labors and of the splendid success of the Presbyterian churches in preaching the Gospel to the Gentiles. They were ardent Christian evangelists—those old Presbyterians. They believed in the power and willingness of the Holy Spirit to revive His work. They prayed and preached for revivals. They went out into the highways and hedges to compel men to come in. They would rather preach to sinners than

to saints, because they knew that the fruits of that kind of preaching fill heaven with joy and strengthen the church on earth. Read the narratives of the Great Awakening in the beginning of the 18th century, of which Princeton College was the monument; of the Great Revival in the beginning of the 19th century, which checked the flood of atheism and indifferentism sweeping in from France; of the earnest evangelistic campaigns in the years from 1820 to 1840. You will find there the candid record of errors and excesses which will serve us for warning. But you will find also clear proof that the vital strength of the Presbyterian churches has come from the evangelistic spirit; that they have prospered most when they have gone out with Christ's Gospel to seek and to save the lost; and that, as the 18th century began with the Great Awakening, the 19th century with the Great Revival, so our hope and efforts should be to begin the 20th century with the Great Advance.

3. There is one more point in which the study of our history must be of value to us, and that is in deepening the sense of fellowship, of unity, of co-operation among the brotherhood of the Reformed Churches represented in this Society. True, we shall read in the pages of that history the veracious account of many dissensions and subsequent divisions. Presbyterians have always taken the life of faith as a "strenuous life," and people who live strenuously, frequently find it difficult to live together. But I am convinced that to look back upon those ancient stories of strife with a clearer, steadier vision—

With an eye made quiet by the power  
Of harmony, and the deep power of joy,—

will not put us further apart, but draw us nearer together. We shall see the mountains of division sink, in their true perspective, to mole-hills of difference. We shall see that the causes of separation were not conflicts between good men and bad men, but misunderstanding and mistrust among good men. Was there a man on either side in the great schism of 1741 whom we would not welcome with joy into our fellowship to-day? Has not the noble prophecy made by Dr. Robert Davidson in an oration before this Society in 1853, that the Sorrowful

Breach which separated the Old School from the New School in 1838 would soon be healed in a Blessed Reunion—has not that prophecy already been fulfilled? And are there not other reconciliations to be made, other friendships to be renewed, other reunions to be cemented, under the influence of the sober, friendly, clear-eyed study of history?

The day is already past when a distinction between Rous's Version and Watts's Paraphrases, between the Catechism of Heidelberg and the Catechism of Westminster, between the doctrine of Predestination and the doctrine of Sovereignty, between the *Gloria Patri* and the Long Metre Doxology, can keep us from grasping our brother's hand, joining in our brother's prayer, sharing in our brother's work. The things that unite us are clearly seen, in the light of history, to be more and greater than the things that divide us. And the day is coming when rivalry shall be swallowed up and lost in alliance. The day is coming when we shall have fewer sects and more congregations. The day is coming when the paths that split in the darkness on the rough and stony ground, will reunite in the daylight on the King's High Way. There the tribes of the Lord shall go up, holding the Reformed Faith and the Presbyterian Order, not in discord, but in concord. They shall come together in the Spirit, they shall work together for Christ, they shall march together in joy, they shall flow together in union, conquering and rejoicing, towards that great day when all the rivers of Christian work and worship shall join their waters in the crystal sea,

" And in the Ocean of God's love  
We lose ourselves in heaven above."

The most deeply interesting event of the celebration was the presentation and unveiling of a fine portrait of the founder of the Society, the Rev. Cortlandt Van Rensselaer, D. D. It was the gift of his son, Mr. Alexander Van Rensselaer, of Philadelphia. The pleasing privilege of presenting and unveiling it was fittingly conferred upon his son-in-law, the Rev. Edward B. Hodge, D. D., the Secretary of the Board of Education of the Presbyterian Church in the United States of America, who then made the following address:

*Mr. President, Mr. Chairman, Brethren of the Presbyterian Historical Society, Ladies and Gentlemen:*

We were told this afternoon by our Librarian, Dr. Ledwith, in his admirable historical discourse, of an article which appeared in the *Presbyterian Magazine* in August, 1851, written by the editor of the magazine, the Rev. Dr. Cortlandt Van Rensselaer, which had an important relation to the history of the Society.

The opening words of that article are as follows: "Many treasures of our Church History are irrecoverably lost, and many more, now accessible, will soon be covered over by the diluvium of time unless gathered up without delay."

The author goes on to show that there could be little hope that effective measures would be taken by the General Assembly for the preventing of such a disaster, inasmuch as sixty years had passed since that body had undertaken to gather historical materials, and at the end of three-score years there was little to show as the result of the effort. He admitted that something had been accomplished by the labors of individuals. Dr. Archibald Alexander had written the "Log College," Dr. Charles Hodge had written "The Constitutional History of the Presbyterian Church," Dr. Davidson the "History of the Presbyterian Church in the State of Kentucky," and Dr. Foote, "Sketches" of North Carolina and Virginia. But the field was too extensive, and the work too vast and varied, to be left to the random efforts of individuals. The only effective means for the accomplishment of the end in view was, in his judgment, an association; and the question was, therefore, thus publicly raised whether there ought not to be a Presbyterian Historical Society.

Mr. Chairman, the interest of to-day's proceedings is centred in the fact that, as a result of this suggestion, and in answer to a call for a meeting, signed by Dr. Van Rensselaer and other prominent ministers, such a Society was organized fifty years ago, at the time of the meeting of the General Assembly, in the city of Charleston, S. C.

The prominent part taken by Dr. Van Rensselaer in the proceedings which resulted in the organization of our Society,



viewed in connection with his own original suggestion on the subject, leads us very naturally to consider him, more properly than any other person, *the founder of the Society*.

It seems eminently fitting, therefore, that a portrait, worthily representing his features, should have a prominent place among the pictures of distinguished men by which we wish our walls to be adorned.

It is a special satisfaction thus to honor one who, in the most whole-hearted manner, consecrated his social position, his scholarly attainments, and his days and nights of toil, as well as his wealth, to the very end of life, to the service of Christ and the Church; first as a missionary to the plantation negroes of Virginia; then as the founder, first pastor, and constant friend of the church in Burlington, New Jersey, where he had his residence; then, in an exigency, as agent for the collection of the funds necessary for the firm establishment of the Church's Theological Seminary in Princeton, New Jersey; and finally, by voice and pen and personal effort, and I may add, even to the sacrifice of his life, for the promotion of a very extensive, well-considered scheme of Christian education, designed to embrace the whole Church.

It is probably known to some at least of those present this evening that the General Assembly of 1860, which met in the city of Rochester, N. Y., bestowed upon Dr. Van Rensselaer an altogether unique mark of esteem and affection. When they learned that he would not be able to attend the sessions of the Assembly on account of an illness which would probably have a fatal termination, they directed that a letter should be addressed to him expressive of their devout thankfulness to God for the eminent wisdom, fidelity and efficiency, and the noble, disinterested liberality which had marked his arduous labors in the service of the Church, and thanking him, in the name of the Church, for all his toil and sacrifice.

The letter was signed by the Moderator of the Assembly, as well as by the other officers, by the individual members, and by many others who happened to be present in attendance upon the sessions of the Assembly. When prepared it was read, according to the testimony of an eye-witness, in the midst of

tears and sighs, and adopted by the whole Assembly rising to their feet, the unprecedented scene being closed by a prayer in which the oldest minister present gave utterance to the feelings which swelled every heart.

Mr. Chairman, one great object of our Society is to preserve in the minds of succeeding generations the services of men like this minister of Christ, whose character and work were so much appreciated by his contemporaries, and thus to stimulate others to like zeal and to inspire them for similar services.

We are confident that the proceeding in which we are now engaged will exert no inconsiderable influence in the promotion of this object.

We are all placed under great obligations to Mr. Alexander Van Rensselaer, of this city, by the gift which he has made to the Society, of a most excellent portrait of his father which he has given me the privilege of unveiling. (The portrait was here unveiled.)

He was good enough to select as the artist Mr. David Neal; a man who has won distinguished honors in his profession during his long residence in Munich, and who has, in this country, lately added to his already great reputation by producing most admirable portraits of the late Prof. William Henry Green, of Princeton Theological Seminary, the late Prof. John T. Duffield, of Princeton University, the late Dr. George T. Purves, of the Fifth Avenue Church in New York City, and the Hon. White-law Reid.

It affords me the greatest pleasure, in behalf of Mr. Alexander Van Rensselaer, to present this portrait of his father to The Presbyterian Historical Society.

In accepting the gift on behalf of the Society, the Rev. Louis F. Benson, D. D., thus responded:

*Mr. Chairman and Doctor Hodge; Ladies and Gentlemen:*

It is more blessed (we all know it) to give than to receive. It happens, however, that in the make-up of our nature Providence has left ample room for very comfortable satisfactions on the part also of the recipient of a gift. To give is the gracious thing. But gratitude, none the less, is a grace. It is the

acceptance of this gift, and the expression of such satisfactions, that is the part assigned me by the Society.

Surely it was a gracious purpose that conceived a gift so appropriate and so welcome. Surely it was the happiest of inspirations that thus associates with this anniversary the face (I had almost said the living presence) of him who founded the Society fifty years ago. What other face could have been so welcome here and now?

We have not waited until now to learn what Doctor Van Rensselaer was and what he did. We have counted it our office, a special function of our Society, to keep green the memory of the just; and certainly we would not overlook him who stands so close to our own history. We have cherished his memory and felt, even, that we might claim some share in possessing it. We have been accustomed to look up to him as our Founder, our Progenitor—and we have thought ourselves well-born.

This Society, Dr. Hodge, accepts very gratefully the portrait of Doctor Van Rensselaer which you have presented to us in the name of Doctor Van Rensselaer's son. We shall give to the portrait that central place of honor upon our walls, which corresponds to the place Doctor Van Rensselaer himself holds in our history and in our reverent regard. And will you suffer me, sir, to add, in my own behalf, that I do not think the time will ever come when the place of supremacy given to this portrait will be contested by the effigy of a better gentleman, a more loyal Churchman, or a more devoted Christian.

At this point, the Chairman read the following letter to Mr. Harold Peirce, chairman of the Committee of Arrangements, from the Governor-elect of Pennsylvania, the Hon. Samuel W. Pennypacker, President of the Historical Society of Pennsylvania:

1540 N. 15TH ST., PHILA., DEC. 1, 1902.

*My Dear Sir:* I much regret that an earlier and important engagement to which duty calls me, will prevent me from being present at your meeting to-morrow evening. I congratulate you upon the past achievement and promise of future usefulness of your Society. The records of that force which overthrew the monarchy in England and did so much during our Revolution to establish a republic in America, cannot be too carefully preserved.

Wishing for your celebration all success, I am,

Sincerely yours,

SAM'L W. PENNYPACKER.

The Rev. John H. Prugh, D. D., of Pittsburg, Pa., President of the General Synod of the Reformed Church in the United States, delivered the following address, his subject being,

#### THE REFORMED CHURCH.

A British soldier, at Cairo, Egypt, when asked as to what regiment he belonged, replied: "The Northumberland Fusiliers"—saying it with so much pride. He had fought with Kitchener, in the Soudan. Up among the highlands of Scotland, the next summer, to the same question, as to their regiment, put to a company of stalwart men in Highland Scotch costume, the leader, drawing himself up still more erect, said, enthusiastically, "The Black Watch, sir; The Black Watch!" And he proudly touched a medal on his coat, won for bravery at Tel-el-Kebar. The soldiers of Europe keep a record of their regiment's marches and engagements, and with the movements of the years they grow fondly proud of their regiment's history. Every man of them is taught to love and maintain what is called, "the *esprit-de-corps*"—"the spirit of the regiment."

The Christian soldier, too, should love his denomination. And our heartiest thanks are due The Presbyterian Historical Society for arranging this Semi-Centennial Anniversary, for thereby we are taught to cultivate and show it—"the spirit of the regiment."

Occasionally, to the oft-repeated question—"What is the Reformed Church?" we give, now, as answer, "The Church to which the President of the United States belongs." And that sends the questioner away to study a valuable chapter in church history.

At the dinner given a month ago by the Presbyterian Social Union of Philadelphia, the glowing tribute paid the Brotherhood of Andrew and Philip for the splendid service rendered in the tent-evangelistic work here last summer made our heart beat with joy, for the Brotherhood of Andrew and Philip was organized in the Reformed Church, by one of our own beloved clergymen. But these are modern things.

I wish to refer now to that which is older. Why are men of the Reformed Church taking part with Presbyterians in this

anniversary? Because there was a time when they were known by the same historic name—Reformed. Dr. Ledwith said this afternoon that what was generic to Presbyterian history came within the scope of the study of this Society. And that is why to-night I ask you to go back with me to the time when the Reformed Church took her rise in the great Reformation.

Next to the introduction of Christianity, that Reformation of the 16th century was the greatest event in history. Its wonderful environment was sometimes mistaken for the thing itself. They misread the Reformation who called it merely a political movement, or only an intellectual movement, or simply a social movement. Yet it was a political movement.

In the great conflict that went on for centuries, between the Popes and the Emperors, the aim was to fix the bounds of authority between the two powers—the Papacy and the Empire. And when the great Hildebrand succeeded in humiliating Henry IV., keeping him waiting for three winter days in the garb of a penitent, in the yard of the castle of Canossa, it seemed as though the triumph of the Pope was decisive. But the Pope was enabled to triumph over the Emperor because the people had come to revolt at the idea of a Spaniard ruling, at one and the same time, Spanish, French, Dutch, Italian and German subjects. From the enfranchisement of the towns in the 11th century, from those days of the rise of commerce and the Crusades, there had begun to spring up strong, independent national feelings, which resulted in the birth of modern European nations. And this same strong nationalism, which demanded independent States, eventually cried out for independent Churches. There were elements at work, for long time, which led every European nation to defy the Pope. The Reformation intensified this revolt, gave it new springs of action and force. But this political movement was not the Reformation. It was only part of its environment.

Guizot claims that the Reformation was merely an intellectual movement. In his "History of Civilization in Europe," he says, "The Reformation was an insurrection of the human mind against the absolute power of the clergy."

An *intellectual* movement?

Undoubtedly there was at that time a great revival of learning. The siege and pillage of Constantinople by the Turk in 1453, had dispersed the scholars of that rich and learned city over Western Europe. Manuscripts and objects of art, carried away by the fugitives, sufficed to stock the rest of Christendom. Western nations began to study the authors of a forgotten classical antiquity. A whole world of new thoughts in poetry, philosophy and statesmanship opened upon the vision of the period in which the Reformation began. Men were brought to see that there was more in religion than the mediæval Church had taught, more in social life than the Empire had imagined. But this Renaissance was only a part of the environment of the Reformation. Historians have held that the Reformation was but a stage in the general progress of society—marking the transition from the Middle Ages to modern civilization.

It was, indeed, an age when Society changed mightily. It was the period of inventions and discoveries; when the magnetic compass coming into use enabled the adventurous mariners to steer their barks into remote seas; when gunpowder revolutionized the art of war, by lifting the peasant to the level of the knight; when printing by movable type furnished a new and marvelous means of diffusing knowledge; an era of great nautical discoveries; then it was that another hemisphere was added to the known world of the Europeans. It was likewise an era when the heavens were explored. It was the period of new life in art, the age of Raphael, Michael Angelo and Leonardo da Vinci. It was a time of wide-spread individual assertion.

But this exercise of the right of private judgment, this social movement, was not the key-note of the Reformation. To say that the Reformation was a political, an intellectual, or a social movement, only describes its environment.

The Reformation was a *religious* movement.

Whatever else it was, we describe its true character when we say, "It was a revival of religion."

It was as a religious movement that it fired the masses and lit up individual souls; it was as a religious movement that it laid hold on the political revolution, sanctified the intellectual movement, and consecrated the intense individuality of the time.

The Reformation was, chiefly, an event in the domain of religion.

The call for a revival had been loud and deep. A vast ecclesiastical machine had been raised between the individual and the objects of faith and hope. True repentance and salvation were lost sight of by the masses in their eager chase after indulgence. Superstition had become interwoven with the pure doctrine of the Gospel. The morals of the clergy, from the Pope down to the humblest monk, had become corrupt. The highest ecclesiastical offices were reached by vicious means; consequently, we find some Popes, like Alexander VI, monsters of iniquity; others, like Julian II, warriors and politicians; the famous Leo X expressed the theology of the Papal Court of the 16th century, when he exclaimed, "What little use the fable of Christ is to us and our people, has been known for centuries." It appeared to be the sole ambition of a series of Popes to aggrandize their families.

They openly lavished the vast revenues of the Church to build up wealthy dukedoms for their illegitimate children. Priests were permitted to live in unlawful wedlock upon the payment of four guilders for every child born to them. And the Bishop of Constance reported that from his diocese alone, in one year, there was derived from this source twenty-five hundred guilders. Zwingli declared that out of a thousand priests you could scarcely find one who led a chaste life.

Against these evils, ruinous alike to intellect and soul, the Reformers made their bold protest, and called upon the people to rally to their standard. The result is—that vast and aggressive sisterhood of Protestant Churches which exists to-night in all the advanced countries of the world.

The more one analyzes the history, the more certain one is that the *craving after personal fellowship with God* was the overmastering influence of the Reformation.

The Reformers divided themselves at the very start into two parties or families—the Lutheran and Reformed. The Lutheran family embraces the Churches which bear the name of Luther and accept the Augsburg Confession. The Reformed family comprehends the Churches which trace their origin directly or

indirectly to the labors of Zwingli and Calvin in Switzerland, and includes the Presbyterians, Episcopalians, Congregationalists, and other non-Lutheran Protestants. In modern American usage, the term "Reformed" has assumed a restricted, sectional sense, as "The Reformed Presbyterian," "The Reformed Church in the United States," and "The Reformed Church in America."

But originally in the Reformation, the Protestant Church was divided into but these two parts—Reformed and Lutheran. And while the Lutheran movement affected chiefly the centre and north of Europe, the Reformed churches were planted in the west of Europe, all round the ocean, and, leaping the walls of the old world, they colonized our shores.

The Reformed Church does not bear the name of any one man. Claiming to be the Apostolic Church *reformed*, it is not controlled by any one towering personality. But it assumes different types under the moulding influence of such grand men as Zwingli and Bullinger of Zurich, of Oecolampadius of Basel, of Calvin and Beza of Geneva, of Ursinus and Oliveanus of Heidelberg, of Cranmer, Latimer and Ridley of England, and of John Knox of Scotland.

The leaders of the Reformed Church distinctly declared the sufficiency and supremacy of the Scriptures; they taught unceasingly the reality of personal fellowship with God, in and through Christ; they proclaimed the spiritual priesthood of all believers; they asserted that nothing can come between God and the faithful seeker; that God will not refuse to hear the prayer of any true penitent; that God is still speaking, directly, by His written Word to every believer, in the same way that He spake to the prophets and holy men of old. They all appealed to the Scriptures as the only rule of Christian faith and practice. They put the Bible above the Church, whereas their Roman Catholic disputants put the Church above the Bible.

And here, in the city where stands old Independence Hall, let it not be forgotten that the Reformed Church not only wrought a work in the sphere of religion—'twas through her influence that there came to be, at last, a free church in a free state.

Luther was a monarchist, and refused to interfere in the



existing civil affairs. Zwingli, Calvin and the other Reformed leaders, by their teachings led men, everywhere, to be more self-asserting; led them to thirst for liberty and a higher, purer citizenship. And as a result of the teachings of the Reformed Church nations were taught a higher regard for each other's rights, and kings learned that their subjects were no longer mere playthings or serfs. The Reformation, under Zwingli and Calvin, became the mother of republics, and ours owes much of its genius to the Reformed Church.

The German and Swiss Reformed, who settled in Pennsylvania, the Dutch Reformed, who settled in New York, the Swedish Reformed, who took possession of New Jersey and Maryland, the French Reformed—the Huguenots, who settled in many places along our coast, from Massachusetts down to Georgia; the English and Scottish Reformed, who came over in the *Mayflower*, and became the strongest nucleus in the development of our northern colonies, all these elements—the finest wheat from the trampled harvest fields of Europe—combined on our shores for the western planting of evangelical Christianity. Through the influence started by the Reformed Church this most powerful Republic of the earth has been built up, and republican principles introduced among all nations.

The Reformed Church was not organized in any partisan spirit. Our fathers sadly deplored the spirit of sectarianism which early in the Reformation thrust itself to the front. And oh! how much of the ecclesiastical misunderstanding and bitterness of four centuries might have been avoided, if all the Reformers had shown the temper of Calvin, who, when invited by Archbishop Cranmer to Lambeth Palace to form a consensus creed, said he was willing to cross ten seas for the sake of Christian union.

But Christian people everywhere are seeing now that the differences which divide the various Protestant denominations are not fundamental, and that the articles of faith in which the denominations agree are more numerous than those in which they disagree. All accept the Scriptures as the rule of faith and practice, and salvation by grace. And in their view of practical Christianity, the denominations unanimously teach

that our duties are comprehended in the royal law of love to God and to our fellowmen; and that true piety consists in the imitation of the example of Christ, the Lord and Savior of all.

Thank God! the sixteenth century tendency to separation and discussion is being counteracted by the twentieth century tendency to union and denominational intercommunion.

The Reformed Church does not hold that the great problem of Christian union is to be solved by returning to a uniformity of belief and outward organization. Diversity in union and union in diversity—that seems to be the law of God in history as well as in nature. Every aspect of truth may have room for free development; every possibility of Christian life must be realized; every part of the Church of Christ must furnish some stones for the building of the temple of God. And out of the greatest human discord God will bring the richest concord.

The Reformation of the sixteenth century was not a finale, but only a movement in progress. There is coming some day a higher, deeper, broader Reformation, when God, in His overruling wisdom, by an outpouring of His Spirit upon all peoples and all churches, will reunite what the ignorance and folly of men have divided. For there must be, in the fullest sense of Christ's prophecy, one Flock, one Shepherd.

The great Swiss reformer from Zurich pleaded with the equally great Saxon from Wittenburg for brotherly recognition, that together they might accomplish what individually was impossible—and the appeal of the man of the Alps was refused four hundred years ago. But, now, the spirit of Zwingli is in the air, and all Christendom seems to be coming under its spell. And the more firmly we hold to the doctrine of "the Brotherhood of Man and the Fatherhood of God," the more there is borne in upon us the conviction that,

"The whole round world is every way  
Bound by gold chains about the feet of God."

After singing selections from Psalm c, Rous's Version, the celebration of the Jubilee Anniversary of The Presbyterian Historical Society was closed with the benediction by the Rev. James Price, D. D., of the United Presbyterian Church of North America.

## NOTES.

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THE efficient and successful celebration of the Jubilee of the Society on December 2nd, 1902, was due to the following committees, with the co-operation of other members of the Council and friends of the Society:

*Committee of Arrangements*—Mr. Harold Peirce, the Rev. Drs. Samuel T. Lowrie, L. Y. Graham and James Crawford.

*Committee on Invitations*—Mr. Wm. H. Scott, Mr. E. Smith Kelly, Rev. L. F. Benson, D. D., and De Benneville K. Ludwig, Ph. D.

*Committee on the Press*—De B. K. Ludwig, Ph. D., Mr. H. P. Ford and Mr. Henry S. Dotterer.

The following Resolutions of The Presbyterian Historical Society, followed by those of The Presbyterian Board of Publication and Sabbath-school work, show the terms and conditions of transfer of mortgage from the Society to The Presbyterian Board of Publication and Sabbath-school Work, as referred to by Dr. Ledwith, on page 386:

Resolutions presented and adopted at an adjourned annual meeting of The Presbyterian Historical Society, held on January 21, 1901:

WHEREAS, The Presbyterian Historical Society, at a called meeting of the Society, held April 18, 1898 (see Society's Minutes), ordered and appointed a Committee to define and conclude the terms and conditions upon which the premises occupied in the Witherspoon Building by the said Society shall be held, and its relation with the Trustees of The Presbyterian Board of Publication and Sab. school Work, and the disposition of the balance of the consideration received from the sale of the premises lately occupied by said Society, Nos. 1227 and 1229 Race St.

AND WHEREAS, Said Committee was to have authority to act, subject to the approval of the Executive Council;

AND WHEREAS, Said Committee has conducted satisfactorily said negotiations, and its course has been approved by the Executive Council;

AND WHEREAS, as the result of such course, the Society has received from the Trustees of The Presbyterian Board of Publication and Sab. school Work, a certified copy of a Minute or Resolutions, presented and adopted unanimously at a meeting of said Trustees, held January 16, 1901; in accordance with which this Society is to be provided with quarters (namely, those at present occupied) in the Witherspoon Building, in consideration of the Assignment, subject to certain conditions, of a mortgage of \$15,000, now held by the Society, and it being the understanding of said Society that the true intent and meaning and correct interpretation of these Resolutions of the said Trustees, &c., are that the mortgage or its proceeds, without interest, shall be returned, re-assigned, or paid over to this Society, if at any time hereafter the Society shall elect to vacate its quarters in said Witherspoon Building, or if The Presbyterian Board of Publication, &c., shall give up the control of said

building. Assuming that the foregoing preamble correctly expresses the meaning and effect of these Resolutions of the said Trustees, &c.,

*Now, therefore, be it Resolved,* That The Presbyterian Historical Society, upon the aforesaid understanding, accepts the terms of The Trustees of The Presbyterian Board of Publication and Sabbath School Work, and the proper officers of the Society are hereby directed and empowered to execute an assignment of said mortgage, and to transfer the accompanying collateral to The Trustees of The Presbyterian Board of Publication and Sabbath School Work, and the Treasurer of the Society is hereby directed to pay over the interest received and accrued since the date of said mortgage to the Treasurer of the said Trustees of the Board of Publication, &c., and the Recording Clerk is hereby directed to communicate the Society's action to A. A. Shumway, Secretary of the Trustees of the Presbyterian Board of Publication and Sab. School Work, acknowledging receipt of the said Resolutions and enclosing a duly-certified copy of this Minute for delivery to the said Trustees of the Board of Publication, under the seal of the Society.

*Further, be it resolved,* That said Committee on Relations with the Board are hereby requested and directed to prepare a paper which shall contain a copy of the letter sent by the Recording Clerk, and a certified copy of the Resolutions of the Society duly certified under its seal, to which shall be appended the certified copy of the Resolutions passed at a meeting of the Trustees of The Presbyterian Board of Pub. and Sab. School Work, held Jan. 16th, 1901, under said Trustees' seal, and present same to the Executive Council of the Society, as a final Minute of all of these said proceedings, whereupon they shall be filed, along with the Charter of The Presbyterian Historical Society and other documents of like importance, in the fire-proof safe of the Society, and this Committee shall then be discharged.

A true extract from the Minutes, certified by

[SEAL]

DE BENNEVILLE K. LUDWIG,  
*Treasurer.*

HENRY C. MCCOOK,  
*President.*  
JAMES PRICE,  
*Secretary.*

At a regular meeting of the Trustees of the Presbyterian Board of Publication and Sabbath School Work, held in the Witherspoon Building, Wednesday, January 16, 1901, the following resolutions were unanimously adopted:

**WHEREAS,** The Presbyterian Historical Society has been provided with quarters on the fifth floor of the Witherspoon Building, and in consideration of the use of such quarters it has been heretofore agreed that the said Historical Society shall turn over to The Presbyterian Board of Publication and Sabbath-school Work, fifteen thousand (\$15,000) dollars in cash, or in a mortgage for the same amount, therefore,

*Resolved,* That the Treasurer of The Presbyterian Board of Publication and Sabbath-school Work is hereby authorized and directed to receive from the said Presbyterian Historical Society, the said amount of \$15,000 in cash, or in an approved mortgage, with interest which may have accrued on said mortgage since the date thereof; and also,

*Resolved,* That the said sum of \$15,000, or the mortgage covering the same, or whatever amount may be realized on the payment of the mortgage at maturity, shall be restored to the Society in the event of the Board of Publication giving up the control of the Witherspoon Building, and the Historical Society wishing for this, or other good cause, to remove to other quarters.

*Resolved,* That a certified copy of this resolution be given to The Presby-

terian Historical Society when settlement is made by it, agreeably to the foregoing resolutions;

*Resolved.* That the President and Secretary be authorized to send a certified copy of the above action under the seal of the corporation to the Presbyterian Historical Society.

A true extract from the Minutes, certified by

[SEAL]

SAML. C. PERKINS,  
*President.*  
A. A. SHUMWAY,  
*Secretary.*

After due notice, the following amendment to Art. VII of the By-Laws of the Society was adopted by the Executive Council, at its meeting December 15, 1902:

To amend by striking out "III. Historical Collections.—For the collecting and care of," etc., as far as IV, and inserting in its place "III. Gallery and Museum.—For the collecting, caring for, indexing and displaying of the various articles specified in Art. IX of the Constitution, and such other objects of historical interest as may be germane to the objects for which the Society was founded, as stated in Art. II of the Constitution."

JOHN PEACOCK,  
*Chairman Publication Committee.*

Notes on the "Memorabilia of the Tennents," page 348:

The statement that Gilbert Tennent was buried in the graveyard at Abington should be modified by noting that his original place of burial was beneath the middle aisle of the Second Church, Third and Arch Streets, Philadelphia. It was from here that his remains were removed to Abington by his granddaughter, Elizabeth Tennent Smith.

The reference to Gilbert Tennent's will, on the same page, should have been to an autograph draft of a will in the possession of the Society.

DE BENNEVILLE K. LUDWIG.

## CORRIGENDA.

- Page 25. P. H. Millikin *should be* Milliken.  
Page 27, line 27. Livingstone *should be* Livingston.  
Page 220, line 4 of note. 228 *should be* 217.  
Page 306, line 33. Jacob T. Janeway *should be* Jacob J. Janeway.  
Page 310, next to last line. Clapp *should be* Clap.  
Page 312, line 13. 1848 *should be* 1748.  
Page 312, line 33. 1851 *should be* 1751.  
Page 344, line 8. Was *should be* were.

# INDEX

## ABBREVIATIONS USED IN THIS INDEX.

A., Assembly; Am., American; Assoc., Associate; Ch., Church; Conf., Confession; D., Dutch; G., German; G. A., General Assembly; H., Historical; Min. Minutes; P., Presbyterian; P. Ch. U. S. A., Presbn. Ch. in the U. S. of Am.; P. H. Soc., Presbyterian Historical Society; Prot., Protestant; R., Reformed; R. P., Ref'd Presbn.; S., States; Sem., Seminary; Syn., Synod; Theol., Theological; U., United; U. P., United Presbyterian; V., See; Westm., Westminster.

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