

Presbyterian ministers' association of Philadelphia

THE  
**TERCENTENARY BOOK.**

COMMEMORATIVE OF THE COMPLETION OF

THE LIFE AND WORK OF JOHN KNOX, OF THE HUGUENOT  
MARTYRS OF FRANCE, AND THE ESTABLISHMENT  
OF PRESBYTERY IN ENGLAND.

CONTAINING AN ACCOUNT OF THE "TERCENTENARY CELEBRATION"  
AS OBSERVED BY THE PRESBYTERIANS OF PHILADELPHIA, NOV.  
20, 1872; THE ORATION OF PROF. S. J. WILSON, D.D., LL.D.,  
AND HISTORICAL PAPERS OF THE REV. R. M. PAT-  
TERSON, THE REV. J. B. DALES, D.D., AND  
THE REV. JAMES McCOSH, D.D., LL.D.

WITH AN INTRODUCTION BY THE REV. HENRY C. MCCOOK.

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**PRESBYTERIANISM**

**IN**

**THE UNITED STATES.**

**BY THE**

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PHILADELPHIA.**

## PRESBYTERIANISM IN THE UNITED STATES.

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**T**WELVE years ago, next month, there convened in the oldest Presbyterian church in this city one of the largest assemblies that was ever gathered here from that branch of the Church, to commemorate the first meeting of the General Assembly of the Church of Scotland. That first Scottish assembly was held in the city of Edinburgh on the 20th of December, 1560. With its six ministers and thirty-four ruling elders, it then began, in a thoroughly organized form, that work which—in its never ceasing to originate or foster general education, free institutions, civil liberty and the enlightening, evangelizing and thus elevating of all to whom it comes—has already long made Presbyterianism to be a name and a power of mighty import throughout the world. Most appropriately also has *this day* been set apart for the commemoration of that event which occurred at the little village of Wandsworth, on the Thames, about four miles

from the city of London, when on the 20th of November, 1572, eleven elders—some teaching and some ruling—gathered together and formally constituted, in the name of the Lord Jesus Christ, the first presbytery in the history of Presbyterianism on purely English soil. That event was rapidly followed, in some of the most marked and effective senses, by the spreading abroad of the simple word and ordinances of grace, the raising up of a band of many of the ablest and noblest of ministers, the infusing among the masses of the people the great ideas of civil and religious rights that have been the crown and the glory of the British name, and finally the convening (through the Parliament of England and the largely moulding influence of the five commissioners from the Church of Scotland) of that assembly of divines which met in Jerusalem Hall, Westminster Abbey, July 1, 1643. That assembly, in the five years, six months and twenty-one days of its course, formed and gave to the world the confession of faith, those memorable catechisms and that directory for worship which, with some modifications and scarcely any serious omissions, have in their subordination to the holy Scriptures constituted the broad and unshaken platform and bond of union for Presbyterianism in every age and on every shore of earth where it has lifted its standard since, down to

this hour. All hail, then, this day, and its great work three hundred years ago!

But passing to the subject more especially assigned for this hour—viz.,

THE HISTORY OF PRESBYTERIANISM IN THESE UNITED STATES—it may be stated here that, as if God would have this then comparatively new-found continent prepared, almost from its first occupancy and by the character of its earliest settlers, for becoming, as it has since so largely been, one of the models of the world for liberty of conscience, for general education and for universal equality in civil and religious rights, he so directed in his Providence that a leading and mighty element for it all should be in thorough training and ready to act well its part when it should be called for. That element we believe was simple Presbyterianism—the Presbyterianism that glowed in its letter and spirit upon the sacred page, and that helped to make the early Christian churches the lights of the world. After the long night of the Middle Ages under the Roman Anti-Christ also, and as most, in the very nature of things, in identity with that great system of truth which Calvin drew from the Bible, it was formally set up by him in Geneva, by Farel in France, by Knox in Scotland, and it is believed would have been introduced largely by Cranmer in England if he

could have done it. It was a system that, independent alike of the State and all prelatial assumptions, and aiming at freeing the masses everywhere from the shackles of religious superstition, from general ignorance and from all spiritual despotism, sought only to educate and really elevate men to their best estate. While pointing to the horrid atrocities of France and Holland, to the fires of the Bloody Mary at Smithfield, to the little less than fiendish persecutions of the minions of Charles in Scotland, and to the unprincipled and outrageous wrongs perpetrated upon the nonconformists of England in England's shameful and dark Bartholomew's day—August 24th, 1662—it showed itself the unalterable enemy of all these, and that it possessed an unshrinking and mighty power to hold to truth, to freedom and to God—never so firm as in the conflict, never so really great as when in the fire.

This was the element called for; and accordingly, at a time when prelacy, with its kingly affinities, its aristocratic ideas and its Church exclusiveness, and when Romanism, with its often lamb-like beginnings for later deadly workings, were already in the field or preparing for it, God seemed to sift the Old World that he might gather out the most severely tested and tried to settle the New. Such were the Huguenots of France, the Reformed

of Holland, the Puritans of England, some of the Germans of Central Europe and successive generations of many of the noblest and best of Scotland, and in still larger numbers good men and true from the north of Ireland, whom he manifestly led to find homes for themselves and their long lines of descendants, and thus to plant the Presbyterianism of their Church and their love in the midst of the New World. That these representatives of different nations were Presbyterian is beyond any question.

In the case of the Protestants of France, besides owing very largely their knowledge of the gospel to Calvin and his associates, it is a well-attested fact that at the first meeting of the synod of the French Protestant Church, which was held on the 25th of May, 1559, in the city of Paris, the form of church government adopted was thoroughly Presbyterian in all its parts. The ruling as well as the teaching elder was distinctly recognized. The perfect parity of all ministers was as distinctly declared; and in the constitution of the church courts, the "consistory," which was required to be elected by the people over which it was to rule, corresponded exactly with the session, the "colloquy" with the presbytery, and the "national synod" with the General Assembly.

In Holland also not only was the whole system of theology and church polity, as given to the



world by the synod of Dort in 1618, and declared to be the doctrinal basis of the Reformed Church of Holland, thoroughly Calvinistic, but it was as decidedly Presbyterian. Its "consistory" was identical with the session and its "classis" with the presbytery. So, too, the Puritans of England were long after their rise unquestionably largely Presbyterian. Robinson distinctly affirmed that his church at Leyden—the mother church of the Plymouth colony—was of the same government as the Protestant Church of France. Fourteen years before the landing of the Pilgrim Fathers in New England, Brewster was chosen an elder by the congregation; and when, nearly two years afterward, or in 1609, he was chosen also to be an assistant of Robinson, he declined to administer the sacraments expressly on the ground that the ruling elder's office, which he held, did not entitle him to do that which he believed belonged only to the minister or teaching elder. With this office and with these views, Brewster came to this country with the Pilgrim colony, and thus he helped to form the Plymouth church. Thenceforward for a long period, acting on this principle, the early churches in Salem, Charlestown, Boston and elsewhere in New England, had ruling elders, while, in 1646 and 1680 respectively, all the ministers and an elder from each church met in synod at Cambridge, and by dis-

tinct act recognized the Presbyterian form of church government. They went so far, especially in the synod of 1680, as to adopt the confession of faith of the Westminster Assembly of divines. In high loyalty to Presbyterianism also, as no one ever doubted, was every emigrant to this country from the Church of Scotland, and that no less noble body, the Presbyterian Church of Ireland.

Such were the leading men, in their general views of doctrine and church government, at the times they successively sought the settlement of this Western world. However much these views may have since been modified and changed, and even disapproved, by some of their successors, in the lapse of these 300 years, yet such were always largely the well-known Huguenots, who, after the revocation of the Edict of Nantes by the perfidious Louis XIV., on the 22d of October, 1685, emigrated in considerable numbers to this country, and settling more especially in the city of New York and its vicinity, and in South Carolina, laid the foundations of some of the earliest Presbyterian churches and gave to the country some of the noblest names that have adorned its pulpit and honored its national halls. Such unquestionably were the early settlers from the Reformed Church of Holland, especially in New York and New Jersey; such also in good degree

were even the Pilgrim Fathers, as seen in the further fact that even down to these days, in various parts of New England, "Presbyterian," "Independent" and "Congregationalist" are terms interchangeably used ; and such were largely the Protestant emigrants from Scotland and Ireland, who settled in various parts of New England and more generally in the Middle and Southern States, showing that the Presbyterian element had much to do in the settling of the largest and most influential portions of our country.

From all this, however, we turn gratefully to-day to trace the Presbyterian system as it so earnestly and with such important results flowed to this country from the Presbyterian churches of Scotland and the synod of Ulster in Ireland. Doubtless at first the early coming of Presbyterianism hither was largely in the person of individuals, sometimes seeking an improvement of their worldly condition, sometimes longing for a freer air and a wider range of spiritual privileges, and sometimes forced, as by the savage heartlessness and cruelty of a Claverhouse and Dalzell, when, set on like hounds from the kennel of a royal Charles and a prelatric Laud, they hunted for the life's blood of many of the most eminent saints of God. But from whatever cause, they came, sometimes singly, sometimes in families, and sometimes in congregations, as when, on the 16th

of May, 1764, the Presbyterian church of Ballybay in Ireland rose up, pastor, elders and members, and sailing as they were, about 300 in number, from Newry, came to this country and settled down in Salem, Washington county, New York, and never to this day have had any other organization than that they then brought with them.

Early, however, from these emigrating bands, as they remembered the ways of Zion from which they had been so far removed and longed to be led again by the still waters and in the green pastures of the means of grace that had so gladdened their early days, and to which under God they felt they owed their all, there now often went back earnest and entreating calls for ministers to come over and help them. Nor were these calls in vain. Touched with the pressing necessities of the case, and in many instances yearning for these people as for far-off sheep of their flocks, ministers themselves sometimes rose up; and though it was felt, and probably was, in reality, of far greater hazard and hardship to undertake that mission then than it would be now to go to the heathen world, yet many good and faithful men did it, and came. Sometimes, too, church courts solemnly appointed men to this work, and so rigidly did they exact compliance with their appointments that again and again they severely disciplined those who failed to go as the destitute had called,

and as the courts of the Lord's house had commanded.

Nor was this course without its weighty fruits. Almost all the early ministers were from abroad. In the very first Presbytery that was organized, five of the only six ministers that composed it were from the Presbyterian churches of Ireland and Scotland. More than half a century afterward every one of the first members of the Associate, the Reformed Presbyterian and the Associate Reformed presbyteries, and indeed of all the earlier synods of these churches, was directly from these old churches of the fatherlands, while all their doctrinal and ecclesiastical features bore the clearest impress and type of their stern and noble originals. Nor is this all. Much as is the credit due to other religious systems and to colonists from other lands, yet never will the United States fully know how much is owed to these men and their immediate descendants in the early integrity of the people, in the stern and unyielding form of our Republican government, in the originating and fostering of the highest style of liberal, educational and reformatory institutions, and in the enunciation and maintenance of the principles of civil and religious freedom of the most ennobling character and for the largest numbers of the masses of the people.

In that long list was the Rev. Francis McKemie

from Ireland, a man whom no blandishments of favor or threats of prisons by the prelatie governor of New York could either entice or terrify; an Anderson, who, when Episcopacy would not grant (as lately as in 1720) an incorporation to Presbyterianism in the now magnificent metropolis of our country, and would not allow even the ground upon which it might build a house for the worship of God, boldly took it himself and made it over to the Church of Scotland, to be held by it for a Presbyterian church in New York; a Gillespie, whom the godly Allison of this city styled "that pious saint of God"; a William Tennent, of whom Whitefield said, "I can say of him and his brethren as David did of Goliath's sword 'none like them';" and later a Wither-  
spoon that towered among his fellows in almost unequalled splendor, whether he be viewed as a herald of the cross, a signer of the Declaration of American Independence, or as president of the College of New Jersey. Then came Marshall and Annan and Proudfit and the Masons, father and son, two men among the wisest and ablest that have ever filled an American pulpit or pastorate, or adorned a theological chair; and then a Dobbin and McKinney and Black and McLeod and a Samuel B. Wylie, who so lately still walked among us esteemed and honored of all. Still later we have the living men

of this day and of not less mighty strength—a Hall, whom the electric telegraph so recently brought from Ireland to fill one of the best of pulpits with the simplest but weightiest preaching of the cross, and that other honored name with Scottish blood that this day stands among us one of the very first in the list of able educators and great men that have presided over Princeton's Nassau Hall.

But why particularize further the men who, crossing the wide ocean that separated us from the Old World, started at the first and ever since have fondly cherished, in deepest sympathy with all the right-hearted and good of our own country, everything that was truly inviting and promising in letters and morals, in State and in Church, for all in this land and to all the world?

Nor is it of less marked interest to trace the commencement, progress and present state of Presbyterianism in its several branches in the United States. Branches, we say, for on this day of grateful comminglings of hearts and hands it is to be mentioned with regret that as scarcely sooner had Protestantism emerged from the long night of Dark Ages, and taken form as it did in the beginning of the great Reformation, than there began to be differences of views, and at length parties and separate bodies, as was seen in the churches of Germany, France, Holland and Brit-

ain,—as, too, in later times, the Presbyterian Church that had stood forth so nobly one in Scotland in 1560, became divided into several parts,—so here, even while the colonial governments were still existing, these separate branches or parts of the originally one Church were found taking type from the churches in the mother countries and starting up in this land, sometimes too with a lamentable degree of rancor and distance from one another such as should never have characterized those that had so often rallied together in the conflicts for truth, for freedom and for right under the blue banner of the Church of Scotland and Presbyterian Ulster, and to the heart-rousing cry, “For Christ’s crown and covenant.”

First in this list in date and deserved prominence and influence stands the Presbyterian, or as many love in the depths of their hearts to hail it now, THE REUNITED PRESBYTERIAN CHURCH. Its *first presbytery* was organized in this city some time between the years 1698 and 1705, and embraced six ministers, four of whom exercised their office on the Eastern Shore of Maryland, one in New Castle, Delaware, and the other in this city. It was a day of small things, but time passed on, and on the 17th of September, 1717, when that one presbytery had swelled out into three—viz., Philadelphia, New Castle



and Long Island—then nineteen ministers, and more or less of ruling elders with them, convened in this city and formed the *first purely Presbyterian synod* in these United States—the synod of Philadelphia.

Again time passed on, and on the 21st of May, 1789, when the one presbytery had grown into sixteen, and the one synod into four—viz., New York, New Jersey, Philadelphia, Virginia and the Carolinas—thirty-one duly appointed delegates, consisting of 21 ministers and 10 elders, met in the Second Presbyterian church in this city. After a sermon by the venerable Dr. John Witherspoon from 1 Cor. iii. 7, *the first General Assembly* of the Presbyterian Church in the United States was constituted, and the Rev. Dr. John Rogers, of New York, was chosen the first moderator.

Still time passed on, and now, though there have been trials that have sometimes shaken to its foundations almost every ecclesiastical organization, and agitations and strifes that at times have wellnigh overwhelmed the country and its government, yet that Church has held on her way until this day, her heralds preach the gospel in nearly every State and Territory in all this land, her influence is felt to the ends of the earth, and her organization is among the first and mightiest of the Presbyterian bodies in forming one of the

brightest and most widely-shining and nobly useful lights of the world.

Next in order of time and in present numbers is THE UNITED PRESBYTERIAN CHURCH. This church is composed of the Associate and Associate Reformed churches. In the Associate the first ministers to labor in this country were Alexander Gellatly and Andrew Arnott, who came under appointment from the Anti-Burgher synod in Scotland, and on petitions urgently sent from New London, Octorara and other places in Eastern Pennsylvania. They landed in Philadelphia in the summer of 1753, and in the following November organized, as the synod had instructed them, a presbytery entitled the "Associate presbytery of Pennsylvania, subordinate to the Associate synod of Edinburgh." Most earnestly thence did they devote themselves to their work, and others steadily joined them. On the 20th of May, 1776, their number had grown to thirteen. The presbytery was then divided into two—viz., Pennsylvania and New York. And now a crisis came. On the outbreak of the war of the Revolution, it was found that communications could not be kept up with the mother Church at home, that ministers could not be had from abroad to meet the pressing calls for them on every side, and that the feelings of patriotism which so largely glowed in the bosoms of ministers and people for the country of

their adoption could not be repressed. It was deeply felt that they should have a separate and independent existence—an existence adapted to their condition and necessities in this land. Accordingly, negotiations were entered into for a union with the presbytery of the Reformed Presbyterian Church—a presbytery that had been organized in 1774 with three ministerial members, one from Scotland and two from Ireland. These negotiations were partially successful; and at length, at Pequa, Pennsylvania, on the 13th of June, 1872, a union was consummated, and the new organization stood forth with a name from its two composing parts combined, viz., THE ASSOCIATE REFORMED CHURCH.

Unhappily, however, this union was not complete. Each body had its opposing parts, and thus both the Associate and Reformed Presbyterian bodies were perpetuated.

But that Associate Reformed, or, as it was long and widely termed, “the Union Church,” held on its way and did good service. In October, 1783, its three presbyteries and fourteen ministers were organized into a synod called “The Associate Reformed Synod of North America.” At its meeting in Green Castle, Pennsylvania, May 31, 1799, this synod issued its formal standards, consisting of the Westminster Confession of Faith, unchanged except in regard to the civil magis-

tracy; the catechisms and the directories for church government and divine worship, simplified or adapted to present circumstances; and then the whole was styled "The Constitution and Standards of the Associate Reformed Church in North America."

Three years afterward the synod was divided into four, and in May, 1804, delegates from each of the eight presbyteries—viz., Washington, New York, Philadelphia, Big Spring, Kentucky, Monongahela and First and Second Carolinas—met at Green Castle, Pennsylvania, and formed the General Synod of this Church. At this its first meeting it was resolved to establish a theological seminary.

On the first Monday of November, 1805, there was formally opened, in the city of New York, that theological institution which thence, under Dr. J. M. Mason, gave to the American Church J. M. Matthews, W. W. Phillips, George Junkin, Samuel Findley, David Macdill, John T. Pressly, D. C. McLaren, Joseph McCarrell, and many other expositors of the word of God and educators of men as able as any whom this country has produced. Thence through successive changes this Church pursued its course, at one time nearly consummating a union with the Presbyterian Church (in 1822); then at a later day gathering up all its own scattered fragments, with the single exception

of the synod of the South ; and in May, 1855, it entered into a happy General Synod again. It had theological seminaries at Newburgh, New York, Allegheny City, Pennsylvania, Oxford, Ohio, and Monmouth, Illinois, and prosecuted well its work both in the home and foreign field. At length, when three-quarters of a century had rolled away, and nearly twenty years of prayerful negotiation had been carried on, this Associate Reformed and the Associate Church (from which in fact it really came, and with which it was ever largely one in psalmody, communion and other great matters of faith and practice) now, with great cordiality and new life, most happily flowed together in the city of Pittsburg, and on the 26th of May, 1858, formed "THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA"—a Church that has now 8 synods, 55 presbyteries, 641 ministers and licentiates, 755 churches and 72,896 communicants, with boards of home and foreign missions, education, publication and church extension, 593 Sabbath-schools, with 53,288 scholars in them, property valued at \$4,096,000, and a total of contributions during last year of \$869,136, or an average of \$11.92 from each member, and an average salary of \$898.29 for every pastor within its bounds.

Next in the Presbyterian family stands THE REFORMED PRESBYTERIAN CHURCH. Its first minister was the Rev. John Cuthbertson, from

the Reformed presbytery in Scotland, who landed in this country in 1752. Its first presbytery was organized in 1774. In 1782 all its ministers united with all the Associate ministers, except Revds. Wm. Marshall and Thomas Clarkson, in forming the Associate Reformed Church. But other ministers came from both Scotland and Ireland, and in 1798 the presbytery was reorganized under the title **THE REFORMED PRESBYTERY OF NORTH AMERICA.**

Ten years passed away, when with a good increase of devoted ministers, and the one presbytery grown into three, the synod of the Reformed Presbyterian Church was organized May 24, 1809; and in 1825 the General Synod, a body to be composed of delegates from the several presbyteries.

Eight years afterward, or in 1833, an unhappy division took place in this Church, mainly on the question of civil government, one body styling itself the Synod and the other the General Synod of the Reformed Presbyterian Church. In the former, "The Synod," there are 100 congregations, 90 ministers, 403 elders, 221 deacons, 8782 communicants, 4581 Sabbath-school scholars. Its total of contributions for the past year were \$201,532.11, and it has one college, one theological seminary, together with an influential mission at Latakia and its vicinity in Syria. In the

latter, "the General Synod," there are nearly 50 congregations, 42 ministers and licentiates, one divinity school and a very useful foreign mission, in connection with the Presbyterian Church, in India.

With these branches of the Presbyterian family there should also be mentioned THE ASSOCIATE REFORMED SYNOD OF THE SOUTH—a body that was originally one of the four synods of the General Synod of the Associate Reformed Church. Since 1821 it has been an independent synod. At present it has 70 ministers, churches in nearly every State in the South, and a college and theological seminary at Due West, South Carolina.

Besides these branches of the Presbyterian stock, there is also THE CUMBERLAND PRESBYTERIAN CHURCH. This church had its origin in difficulties within the bounds of the presbytery of Transylvania, in Kentucky, near the beginning of this century. Its first meeting of presbytery was held February 4, 1810. Its first synod was formed in 1813, and its first General Assembly in May, 1829. Last year it had 1116 ministers, 1863 congregations, 96,335 communicants, 26,466 children in its Sabbath-schools, and five colleges and theological seminaries.

It only remains to say that the General Assembly of the PRESBYTERIAN CHURCH IN THE UNITED STATES, generally known as the "Southern Pres-

byterian Church," a thoroughly Presbyterian body, has had a separate existence since the year 1861. It had its origin in the state of things that accompanied and was due to the late unhappy war. It embraces a most important section of country in the Southern States of our Union, and is doing a good home and foreign work. It has at present 11 synods, 56 presbyteries, 912 ministers and licentiates, 1545 churches, 91,208 communicants, 55,943 children in its Sabbath-schools, and last year raised an annual contribution for benevolent purposes of \$1,034,390.

Such is the Presbyterianism of these United States, and, in brief, its history and present condition. Here we might close, but that injustice would be done to the Church that bears this name and to this occasion, if we did not notice for a few minutes some of the characteristic facts in its history. I refer to the "Presbyterian Church in the United States of America."

1. ITS ORIGIN was in a marked sense of God. Its early ministers were almost without exception asked for of God and of the mother Church at home. In some instances seasons of solemn fasting and prayer, with the single burdened desire of the worshipers that God would send them ministers. God heard their prayers, ministers came, churches were organized, and thus it was largely in answer to prayer that the Presbyterian



Church was thoroughly planted, on what, under the blessing of God, has richly proved to her the fruitful soil of this western world.

2. This Church has been emphatically one of PROGRESS. In their ordinary privileges the first members of this Church were exceedingly limited and tried. Even their privileges were in the most meagre forms. Says Dr. Wines: "Their first temples were the shady groves, and their first pulpits a rude tent made of rough slabs, while the audience sat either upon logs or the green turf. Not even log churches were erected until about the year 1790. Even in winter the meetings were held in the open air. Not one in ten had the luxury of an overcoat. The most were obliged to wear blankets or coverlets instead." Now there are thousands of well-built and convenient houses of worship, some of which are among the most magnificent in the country. In numbers, too, what a change has taken place! At the first meeting of the General Assembly of the Presbyterian Church, May 21, 1789, there were 4 synods, 23 presbyteries, 177 ministers and licentiates, and 419 congregations. Now in the same body there are 35 synods, 166 presbyteries, 4441 ministers, 323 licentiates, 4730 churches, and a membership of 468,164 communicants. Then there was not in all its bounds a single Sabbath-school, in the modern sense of the term; now there are

large numbers of them, with 485,762 scholars. Then the whole sum reported at the first meeting of the assembly as contributed during the previous year was £176 7s. 6d. ; now, at the meeting in May last, the sum reported was a total of \$10,086,526. Even the minutes of that first General Assembly, as published, are comprised in a printed abstract of six pages, while those of the assembly of May last swell out into a volume of 464 pages.

Nothing behind this have been the signs of progress in other branches of the Presbyterian family. At the first meeting of the Associate synod, which was organized in Philadelphia, May, 1801, there were 17 ministers in all, in 4 presbyteries—viz., Philadelphia, Chartiers, Kentucky and Cambridge. In the Associate Reformed Church, at the time of its first synod, which was held in Philadelphia in October, 1782, there were 14 ministers and 3 presbyteries. At the time of their union, however, in 1858, there were in the former body 21 presbyteries, 198 ordained ministers, 293 congregations and 23,505 communicants, and in the latter, one General Synod, 4 synods, 28 presbyteries, 253 ordained ministers, 367 congregations and 31,284 communicants. At the first meeting, in 1782 and 1801 respectively, there was not in either of these synods a single religious publication of any kind or any foreign mission,

and only one theological seminary. At the time of their late union there were in them together, 2 monthly periodicals and 4 weekly newspapers, 4 foreign missions, with 9 foreign missionaries and their families, and 4 theological seminaries.

In the Reformed Presbyterian Church also, which in 1782 was left without a single minister, and at the reorganization of its presbyteries in 1798 had only 3 ministers in all its parts, there are now 132 ministers, about 150 congregations, 15,872 communicants, and a total contribution during the past year to the cause of Christ of about \$300,000.

While, however, these contrasts may well be gratefully noticed, yet it may be questioned for a moment whether all this progress has been in every respect a real or even a desirable gain. For instance: while of the 1116 ministers of the Cumberland Presbyterian Church last year only 241 had pastoral settlements and 876 were without *pastoral* charges (though largely with charges, as stated supplies), and while this unsettled, non-pastoral state characterizes a large body of the ministers in several of the Presbyterian bodies of this day, yet in those early times nearly every minister had his congregation as a pastor, or was thoroughly engaged in the evangelist's hard work over widely-extended sections of country. While now there are often strong temptations for minis-

ters to preach in the essay and perhaps sensational style, then the aim seemed to be, under a deep sense of the awful responsibilities of the ministerial office and the necessities of the hearers, simply to expound the word of God, and with that word, as the only sword of the Spirit, to deal with the consciences and the souls of men. While now the candidate for the ministry often seems to have little more to do than listen to lectures and have the professors do much or perhaps most of the hard studying, then young men were largely taken in the charge of particular ministers and trained by the very hardest toils and trials in the practice as well as the theory both of the pulpit and the pastorate. In one word, then religion had far fewer attractions in its outward forms and far less of ease in the performance of its manifold duties. But it may well be asked whether it had not, in the hands of a McKemie, a Davies, a Finley, a Tennent, a Marshall, a McMillan, a McLeod, the Masons, and a host of others of like precious faith and zeal, more of a living, mighty reality and power within and without—in the pulpit and in the world.

3. The Presbyterian Church has ever had a deep concern for general EDUCATION, and especially for an educated ministry. In no sense could she have been true to her noble descent from the synod of Ulster and from Scotland had it been

otherwise. Almost from the very beginning of the organization of any of her bodies in this country, steps were taken in this direction. Hence Tennent was early at work in his Log College on the Neshaminy, Blair at Fogg's Manor, Pennsylvania, Finley at West Nottingham, Maryland, and the gradual foundation of the College of New Jersey was laid first at Elizabeth, New Jersey, in 1746, then in Newark in 1747, and finally at Princeton, 1757.

All these, with similar institutions in Western Pennsylvania and as far south as Kentucky and the Carolinas, were Presbyterian, and all aimed specially and first of all, besides promoting general education, to raise up a well-trained ministry. So with theological seminaries also; for while for a long period young men studied with certain ministers privately, under direction of presbytery, yet as early as 1784 the Reformed Dutch Church took steps for the founding of a theological seminary, first in New York and afterward in New Brunswick, New Jersey, appointing the Rev. Dr. John H. Livingston to be its first professor. The Associate Church in 1794 founded its first seminary at Service Creek, Beaver county, Pennsylvania, with the happiest results, and placed the Rev. Dr. John Anderson at its head. The Associate Reformed Church in 1805 founded in the city of New York, under Dr. John M. Mason, a semi-

nary that was long prolific in producing able ministers. The Presbyterian Church did the same in 1812, at Princeton, New Jersey, under the excellent Dr. Archibald Alexander, whose praise and works are in some measure in all the churches. And thus it has continued until this day in the various Presbyterian bodies. Besides almost countless academies and seminaries for the higher training of both sexes, there are now in these United States no less than 33 formally incorporated colleges and universities and 19 theological seminaries under the banner of Presbyterianism.

4. This Church has ever been signally a missionary Church. Very largely it was the missionary spirit that brought its early ministers to this country from the Old World. Almost commensurate with their work then of looking after the emigrants, or early settlers from abroad, was the idea among many of them of having the gospel preached to the Indians.

Foremost in the ranks of the first formal missionary organizations, "The New York Missionary Society," formed about the beginning of this century, were the several branches of the Presbyterian family. Scarcely had the "American Board of Commissioners for Foreign Missions" been organized in 1810, when ministers and elders of these Churches gave it their sons and daughters to become its missionaries, and its substance to

help forward its noble work of evangelizing the heathen. And how mightily has this spirit developed since that day! On one evening about the year 1831 three good and now sainted men, two of them honored ministers and one a ruling elder, were walking in deep thought together on the broad vestibule of the First Presbyterian church in this city. One of them said it was deeply impressed upon his heart that the Presbyterian Church in this country, in her own place as a Church of the Lord Jesus Christ, and if she would be true to her Lord and herself, should be engaged in the work of sending the gospel to the heathen. To his grateful surprise, each of the others responded that the same idea had been deeply impressed upon him. "Then let us rise and to the work," was the spontaneous cry of them all; and pledging themselves to Christ and to one another, from this day they went forward. What they did will never be fully known until seen in the light of the great day, but it is a marked fact that on the 24th of September, 1831, the synod of Pittsburg, to which they all belonged at the time, organized the Western Foreign Missionary Society. At the meeting of the General Assembly in 1838 that society was made the Presbyterian Board of Foreign Missions, and now that branch of the Presbyterian Church alone has 114 missionaries in the foreign field, with 33

ordained native ministers and 59 licentiates, at 61 mission stations, with 4203 communicants in native churches, 10,681 scholars in mission schools, and during last year alone had \$431,334.84 put into its foreign mission treasury.

Nor was this portion of the Presbyterian Church alone in this great service. In 1843 the Associate Church, and in 1844 the Associate Reformed, entered upon the foreign work, and now the United Presbyterian Church has its missions in Syria, India, Egypt and China. Later still the Reformed Presbyterian Church in its own independent character followed; and at this time every branch of the Presbyterian family in these United States is engaged directly or indirectly in endeavoring to comply with the ascended Redeemer's last command, by bearing the word of life throughout the world, and in doing its part in helping to gather in God's elect from the four winds of heaven.

Finally, this Church has ever been a UNION CHURCH. While, true to their national instincts, Presbyterians have, of all men, pre-eminently thought and acted for themselves, and never more so than in matters of faith, doctrine and worship, yet the aim of the Presbyterian Church as a whole in this country has ever been toward union. In less than 20 years after McKemie landed on this continent the scattered Presbyterians were



united in the first presbytery that was organized. In less than 9 years from the time when, in 1741, the old synod of Philadelphia and New York was so sadly and, as many felt it, bitterly divided, movements were made by yearning hearts for a reunion, and in 17 years, or in 1758, that reunion was most happily consummated, which became the rich germ of the General Assembly of 1789.

The Associate Reformed Church, which long stood out before the world as a most useful branch of the Presbyterian Church, was itself the fruit of that union of Associate and Reformed Presbyterians which was partially effected in 1782. The United Presbyterian Church now lifts its banner to the world and hastens to unfurl it over destitute districts of our own and foreign lands, as the result of the union of the Associate and Associate Reformed Churches in 1858. The Reunited Presbyterian Church presents this day the beautiful spectacle to God and the world of two bodies that, amid all the threatening thick gloom of a long dark night, parted from one another in 1838, and then after long and anxious years had passed, and as new light and a far better, brighter day seemed to dawn, came together again most happily in 1870, for glory, it is believed, to God in the highest, and that under his hand and far more widely than ever before there may be, through

her instrumentality, peace on earth and good-will among men.

And now, on this auspicious day, who may not hope for and anticipate still better unions in times coming? Only let there be increased confidence among all the various parts of the Presbyterian family in one another, a growing and more and more generous and faithful regard for each other's convictions, interests and work, and a more and more widely manifested and thorough co-operation with one another in all benevolent and Christian, and especially Presbyterian, movements for good to men and for glory to God in all this land and throughout the world, and then there will a time draw on—and God grant it speedily may!—when in all the long lines of their different national descents and ecclesiastical names, all Presbyterians in these United States, of German and French, Holland and Dutch, English and Puritan, Scotch and Scotch-Irish,—all, all, shall be everywhere and in everything one,—one in name and in fact, in spirit and in work, in devotion to the truth and in zeal for the cause of the living God, and stand together side by side, hand in hand and heart with heart; while under the rich baptism of the Holy Ghost, in their strong love for one another as brethren, and in their working together for the maintenance and diffusion of the common truth and for the salvation of the world,

the one name of the whole as a true and most useful and glorious part of the city of our God shall be everywhere and onward to the end, *Jehovah Shammah*—“*The Lord is there.*”

All hail the blessed day! The Lord hasten it in his time.



THE WALDENSIAN SYMBOL.