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LOYAL YOUNG GRAHAM, D.D. 1837-1917.

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REV. LOYAL YOUNG GRAHAM, D.D., was born in Butler, Pa., on October 22, 1837, the son of James H. and Frances T. Graham. He was graduated from Jefferson College, Canonsburg, in 1858, and from Western Theological Seminary in 1861. He was ordained to the ministry of the Presbyterian Church in the U. S. A., in October, 1861. He served the following Presbyterian churches: Somerset, Pa., four years and a half; Rehoboth, six years; and Olivet Church, Philadelphia, from October, 1871, to January 7, 1907, when he resigned and was made Pastor Emeritus, being continued in this relation after the consolidation of Olivet and Covenant Churches in 1908. During these years, he traveled extensively in Europe and the Holy Land. He died in the Presbyterian Hospital, Philadelphia, on September 7, 1917, in the eightieth year of his age. The funeral services were conducted in Olivet-Covenant Church on the following Tuesday, and the interment was in West Laurel Hill Cemetery.

Doctor Graham had three sons, William T. Graham, M.D., Rev. Ralph L. E. Graham, and Rev. Loyal Y. Graham, Jr., the latter being pastor at Rahway, N. J. Their mother, Mrs. Sarah Graham, died in 1901. In 1903, Dr. Graham married Mrs. Mary W. Kramer who survives, as do also his sons.

SOME LEADERS OF THE GENERAL SYNOD *

BY REV. EDWARD YATES HILL, D.D.

A little band of seventeen ministers constituted the first Synod, but among them were notable men long conspicuous as leaders in this formative period of our Church. There were Jedediah Andrews, pastor in Philadelphia from 1698 to 1747, Clerk of Presbytery and Synod as long as he lived, and Moderator of the First Meeting of Synod; James Anderson, first pastor of the church in Wall Street, New York City; James Thompson, famed as the author of the overture passed in 1729 to adopt the Westminster Standards; Jonathan Dickinson, pastor at Elizabethtown and first President of Princeton (the College of New Jersey); Robert Cross, assistant and successor to Andrews in Philadelphia, the leader of the Old Side in the division of 1741, that tragic controversy which beclouded the time and retarded many good works. Here also were George McNish, who came to Maryland with Makemie and was an original member of Presbytery; George Gillespie, always at Synod and always troubled because of Synod's tenderness with offenders; and John Pierson, for thirty-six years pastor at Woodbridge.

In the Minutes of the following year, 1718, we read that William Tennent was received from the Established Church of Ireland. We write large the name of William Tennent, for he was father to many leaders and quite unconsciously a most determining personality in the history of the Church.

It is an easy guess, although not quite infallible, that members of executive commissions are to be denominated leaders. So in our search for the big men of the Synod we discover that Andrews, Dickinson, and McNish were members of a big six appointed in 1720 and called a commission "clothed with

* An address delivered before the Synod of Pennsylvania on October 24, 1917, on the occasion of the celebration by this Synod of the two hundredth anniversary of the organization of the General Synod of the Presbyterian Church.

the whole authority of Synod." Their duty was to study the needs of the Church and to use in meeting these needs the so-called, "Fund for Pious Uses"—the root fund of all our organized beneficences.

To know and to appreciate the leaders of Synod we must see the problems confronting the Church and the work to be undertaken. The former were serious, the latter stupendous. Controversy of large import did not seem to vex anybody until a certain dangerous latitudinarianism, coupled with spiritual and moral deficiency, began to be imported from Ireland causing alarm against ministers coming from beyond the sea. Formal subscription to the Westminster Standards had not hitherto been required by our Church, although it is plain that they were quite unanimously accepted and deemed especially useful for setting forth the truthful and scriptural position of the church for presentation to civil magistrates when authority was desired to establish churches or preaching stations. Division did spring up when the question emerged as to whether the Confession had been adopted *ipsissimis verbis* or only for substance of doctrine. This division grew wider when a discount was placed upon Tennent's view of experimental religion, and covert attacks were made upon the Log College. The division was still further widened when zealous and often imprudent itinerant ministers, following the convictions and methods of Whitefield and Gilbert Tennent, began to preach anywhere and everywhere, invited or uninvited by pastors of local churches, and quite heedless of whether they would be welcome or not. When to this irresponsible itinerancy is added the natural cleavage which the prevalent methods of evangelism were sure to create—on one side the fervent and demonstrative, on the other the quietly doctrinal and punctiliously decorous—it becomes clear why there was the great divide. The Old Side were the conservatives, the New Side the progressives and radicals. It was Philadelphia versus New Brunswick, with New York seeking to conciliate and reunite.

Now who were the leaders in these tumultuous times?

The first man deserving to be mentioned, because he was

the associate of Makemie and pastor for forty-nine years in Philadelphia, is Jedediah Andrews, a quiet man, averse to ecclesiastical quarrels, yet with such personal convictions that he at last probably came out on the "Old Side" because he believed it was right, or somewhere within visible distance of right, rather than because influenced by his assistant, the redoubtable Robert Cross. Andrews was devoted to his flock, a solicitous minister to the destitute, indefatigable in his journeys and labor among the population. He refused to sign Cross's protest to exclude the New Brunswick brethren from Synod. In matters of church polity there was a strain of New England liberalism in him, but doctrinally he was very orthodox. Franklin found him a dull preacher, too much given to dogmas and not enough to ethics, so the philosopher ceased to support the ministry of Andrews. Such is a most unsatisfactory silhouette of the first pastor of the mother church of the denomination.

The real leader of the Old Side was Robert Cross, who came from Ireland in 1717, and was installed at New Castle in 1719. Then he served the old church at Jamaica, where he was ardently beloved. In 1737 he became the associate of Andrews in Philadelphia. Cross was a conservative of deep color. He chafed under the revival methods, was out of sympathy with Whitefield, disliked itinerants and protested vigorously against their intrusions. Whitefield said, "He [Cross] lashed me bravely the Sunday before I came away." And yet Cross must have had a good deal of tender warmth in him, for when the snow made Whitefield's roofless "Great House" impossible for services, Cross offered him his Church. Twice the Old First has nearly split, once over Dr. Colfelt and once in 1739, over Robert Cross. A large faction in the congregation desired the great Dickinson, others were tenacious for Cross. It speaks well for him that soon after he was called the division was entirely healed. Robert Cross was determined, relentless, but fascinating, vigorous, and influential, very distinguished in manner and of cleanest character. He died in 1766, having had Francis Alison for his assistant during the last fourteen years.

On the New Side, first to be mentioned is William Tennent, grand old man of the colonial Church, second to none in permanently shaping the direction our great denomination was to take. He had learning, piety, foresight, especially in making provision for an educated ministry. His views on this subject were very decided and strong. In 1728 James Logan, a pioneer of our magnificent laity, gave Tennent fifty acres on Neshaminy Creek to encourage him to put his educational ideas into practice. Here he erected the Log College, a building twenty feet square. Log College was a small fountain giving birth to continental streams. Little that we have as a church cannot at last be traced back to Log College. Tennent sent out his own four sons—which was enough to color a hundred years—and also such men as the two Blairs, Finley and Rowland. Moreover he developed a type of men greatly needed to meet the decline in religion and morals at the time. If Tennent's dislike or hatred is to be named, it was dead orthodoxy. If his burning zeal is to be named, it was for regeneration, vivid experience of grace. He had to meet huge difficulties and much unjust criticism. Synod failed to do justice to Log College. Some of his brethren, like Pemberton, Dickinson, Cross, ignored his school and sought to establish a rival. Whitefield was his devoted friend and called him an "old gray-headed disciple and soldier of Jesus Christ, but secretly despised by most of the Synod." Tennent's was the rare gift of attracting youth and awakening genius, as his brilliant pupils made full proof.

Gilbert Tennent was the most conspicuous of the four big, brave sons of William. He was utterly fearless—a zealous, commanding, powerful speaker. But he had a few faults which gave him and others much trouble. Gilbert Tennent was very impulsive, defiant, over confident. There was tremendous dynamic in his temperament and he had all the qualifications for a great evangelist. It is not surprising that he aroused all New England and that his sermons produced unrestrained excitement in Boston. His tour of New England left a lasting impress upon the Church and the people generally. His labors added many noble ministers to the Church.

Tennent felt that Synod was trying to injure his father's school. He rebuked his opponents terribly. He called them "Pharisee preachers." Before the synod in 1740 he read a paper which would convict every member of heresy and moral shortcoming. Synod with one voice cried out, "Name your man." His dear friend Whitefield called him "a son of thunder." And yet while Gilbert Tennent was foremost in lashing his opponents, no one showed a sweeter spirit in uniting with them again. The Second Church of Philadelphia, grown out of Whitefield's revival, called Tennent as its first pastor.

The acknowledged leader of the new Synod and in many respects the greatest man among his contemporaries was Jonathan Dickinson—second only to Edwards in mastery of thought, a wonderfully wise, calm, firm man in these stormy times. His influence was all for peace, and no one did more to help start the healing of the awful wound in the Church. As an educator the world crowns him for founding Princeton College. His collected works published in Boston show the magnitude and value of his theological learning. North America will not forget him for his friendship and support to David Brainerd, apostle to the Indians. In personal appearance Dr. Rodgers, who himself comes under review, said of Dickinson, He was "the most venerable and apostolic looking man he had ever seen." He died the same year as Andrews, 1747.

Also on the New Side was Samuel Blair, warm friend of Tennent and in turn an educator of leaders. He came from Ireland, studied at Log College, settled at Faggs Manor, where in 1740 he established his famous school. Davies, Rodgers, James Finley, Cummings, names that shine like brilliant stars—these were among his products. Davies called him the "incomparable Blair."

The briefest sketch of Synod's leaders would be incomplete without liberal mention of Dr. Francis Alison, the most accomplished scholar of the Church. Born in Ireland, 1705, educated in Glasgow University, he came to America in 1735. Although pastor of the Philadelphia First Church for many

years, he was a distinguished educator all his life; first at the head of Synod's school at New London, then called to take charge of the grammar school in Philadelphia in 1750, which became the college in 1755 (years afterwards the University of Pennsylvania). In addition to his pastorate he was Vice Provost and Professor of Philosophy in the College. Nassau Hall conferred upon him the Master's degree in 1756 and in 1758 he received the degree of Doctor of Divinity from Glasgow University, probably the first Presbyterian minister in America to receive that honor. This degree must have had more significance in those days than now, for Synod actually returned thanks to the University for the favor. Dr. Alison led the Presbyterians in opposing the movement to throw off the Proprietary Government, thus greatly endearing himself to the Penns and receiving substantial rewards from Richard Penn. Alison was the principal originator of the Widows' Fund, which, through himself and Cross, appointed by Synod, was chartered by the Honorable Proprietors in 1759. This Fund is to-day the well known Presbyterian Ministers' Fund for life insurance. He was also most active in the efforts to unite the Reformed forces against the intrigues to establish prelacy in this country. An elder in the First Church at the time was Charles Thompson, Secretary of the Continental Congress. Thompson had been a pupil of Alison. Others of his pupils were Dr. Ewing, his successor in the pastorate; Dr. Latta and David Ramsey, the historian; and three signers of the Declaration of Independence, Governor McKean, George Read, and James Smith. Davies called Alison "Our learned friend." He lived to be seventy-four years old. He died in 1779.

Looking toward the reunion of 1758 the leaders stand out with unmistakable distinctness. As early as 1742 the New York Presbytery appointed a committee to begin the work of healing. In the new Synod of New York the leaders from the Presbytery of New York were Dickinson, Pierson, Pemberton, and Burr; from the Presbytery of New Brunswick, Gilbert and William Tennent, William Robinson, the pioneer missionary to Virginia and Carolina, and Charles Beatty, who

succeeded the father Tennent as head of the Log College. Beatty was a pedlar who occasionally used the Latin language in selling his wares. Tennent took his bag of trinkets and made him a pupil. In just one year the venerable Tennent was dead, and Charles Beatty, the Latin-talking pedlar, became head of the school. In the Presbytery of New Castle the leaders were the two Blairs (Samuel and John), Charles Tennent, and Samuel Finley, head of the Nottingham School until called to succeed Davies as President of Princeton.

It hurts to pass over these names without lingering. Any one of them would command glowing and spirited praise. Some of these very men were original factors in producing the division—stubborn, hard headed, straight-laced Presbyterians—but as big-hearted, forgiving, broad-minded Presbyterians when both the Old and the New Synods met in Philadelphia in 1758 to reunite.

The united Synod was confronted with many calls, every one for some form of good service for the Church. The frontier was clamorous for missionaries. "Send us ministers," was the cry from Virginia, the Carolinas, Western Pennsylvania, and Northern New York. Some of the ablest pastors like McWhorter, Alison, Duffield, Rodgers, and Treat, went on long preaching tours and as scouts for the Church.

To train ministers for this work Dr. Witherspoon, who in 1768 had succeeded Dr. Finley as president of Princeton, began, in addition to his other duties, to give lectures in divinity. This was the germ of Princeton Seminary.

In 1759 Davies, Cross, and Tennent were a committee to institute correspondence with Presbyterian churches abroad. This was the beginning of our part in the great alliance of Reformed churches.

In 1768, under a committee of the ablest leaders like Alison, Ewing, William Tennent, McWhorter, and Blair—inspired by the labors of David and John Brainerd—a plan was drawn up to evangelize the Indians. This was the germ of the Home and Foreign Boards.

In 1766 these same leaders, Alison, William Tennent, Rodgers, John Blair, and others, were a committee to institute a

convention to be held annually, whereby a plan of union might become operative between the Presbyterian Church and the Congregational Church of Connecticut. The general design was to spread the gospel and cooperate in good works, but the particular design and deeper purpose was to "preserve the religious liberties of the churches." New York and Virginia had Episcopalian establishments and the effort was being made both openly and by clandestine intrigue to put the whole country under diocesan bishops as in England. The old Puritan and Pilgrim spirit linked itself with a hundred Scotch-Irish memories, and as many resolute wills as there were Scotch-Irish Presbyterians, to protest and insist that there should be no such thing. They had had enough of union of Church and State. They knew that if civil liberty was threatened with stamp acts and taxes on tea, religious liberty was bound up in the same danger from the English establishment.

In 1772 Dr. Alison, Mr. Sproat, Mr. McWhorter, and Dr. Rodgers were appointed a committee to provide religious literature for the needy parts of the country, to arrange for the printing and distributing of books. This was the germ of the Board of Publication and Sabbath School Work.

In 1774 Dr. Ezra Stiles and Samuel Hopkins called the attention of Synod to the claims of the African race. Their request was favorably received, that two natives be sent as missionaries to Africa. This was the germ of our corporate effort to help the colored people.

But the missionary work here on the borders of the new continent discloses our most heroic leaders. A great migration—many Presbyterians—set out early to that beautiful land west of the Blue Ridge in Virginia. To the valley of the Shenandoah and the region south of the James River many of the early leaders made tours, among them John Blair, Francis Alison, Gilbert Tennent, and Samuel Finley. They met much persecution from the Established Church and endured all the hardships of the vast sparsely settled region.

William Robinson entered the region in 1742. He was so gratefully received by the people that when he refused any

compensation for his service, they hid money in his saddle bags. That money Robinson used to educate at Faggs Manor the great Samuel Davies whose name has already been mentioned several times.

Samuel Davies is a glorious name in the annals of our Church. His consecration, unlimited self-sacrifice, persuasive and lovable personality, superior gifts of every order except health, and his inimitable oratory, made him the most sought for man in the Church—called everywhere. But he gave himself to Virginia missions until Princeton College after pressing solicitation secured him for the presidency. In his vast Virginia parish he traveled and preached, founded churches, established classical schools, educated such men as Patillo of Carolina and James Waddell. Everywhere he championed freedom. He made a tour of Great Britain in behalf of Princeton College. Next to Whitefield he has been called “the most eloquent preacher of his age.” Under the spell of Davies’ eloquence, Patrick Henry discovered his own genius as an orator.

Alexander Craighead followed the immigration of the Scotch-Irish to North Carolina and was a brave leader against great opposition in the movement which produced the Mecklenburg convention.

Henry Patillo was one of the founders of the Church in North Carolina and became a member of the first Provincial Congress of that state.

James Hall, pupil of Witherspoon, was also a leader in the Carolina region for forty years.

Around Pittsburgh, Pa., was a great region long molested by Indians and burdened with wars. Until 1774 only now and then a missionary visited the people. But that year came James Power. Shortly afterwards John McMillan and Thaddeus Dodd, who planned to meet in September, 1781, at Laurel Hill, to organize a presbytery. The savages interrupted the plan but the Old Redstone Presbytery was soon organized at Pigeon Creek. The hardships endured, the self-denial and energy, the rare gifts and evangelistic power of these men place them among our choicest memories—a wonderful band

of devoted pioneers. The strength of our Church about Pittsburgh is due most largely to Power, McMillan, and Dodd.

In addition to her missionary aggressiveness, our great Church has always been at the forefront in education, insisting upon it as necessary to every interest of society and especially for a reliable and efficient ministry. Our leaders everywhere were educators. Practically every minister of those early days had his pupils in training.

When David Brainerd was unjustly expelled from Yale, "the great Mr. Dickinson," as Bellamy called him, took steps to organize a Presbyterian College at Elizabethtown, which was chartered in 1746 with Dickinson at the head. But Mr. Dickinson died the next year, so the school was moved to Newark to unite with the Rev. Aaron Burr's Latin school. A new charter was granted in 1748 with Burr as President, and in 1755, because of the grant of a likely location, the College was moved to Princeton.

Dickinson, Burr, Edwards, Davies, Finley, Witherspoon—all presidents of Princeton—were all mighty men in their influence on the growth and character of the Church. Davies is to be especially remembered because not only did he lay the foundations of the Presbyterian Church in Virginia, but by the money he raised in England for the College and the friends he secured to the institution, he made Princeton sure and strong for all the future.

Francis Alison had his school at New London, later at Philadelphia; Samuel Finley, his school at Nottingham, Mr., and Samuel Blair, a classical school at Faggs Manor.

The classical school at Pequea, Pa., under Robert Smith must be mentioned. Here he educated his three sons. He himself became Moderator of the General Assembly in 1790. His son, Samuel Stanhope Smith, succeeded Dr. Witherspoon as president of Princeton and became Moderator of the General Assembly. Another son, John Blair Smith, became President of Union College, and later Moderator of the General Assembly. The third son was pastor of the Second Church in Wilmington. A father and two sons in the Moderator's chair put the Smiths in a class by themselves.

Moreover, our Presbyterian Church has been on the side of civil and religious liberty from the beginning. Protests against intolerance had been forthcoming since Lord Cornbury imprisoned Makemie. Every Scotch-Irishman was more or less a leader against British misrule and episcopal aggression. To be a Presbyterian minister or elder was to be condemned beforehand as opposed to all the prevalent tyranny. A Presbyterian church was a moral and intellectual fort, full of explosives against loyalists. To name the leaders furnished by Synod to the Revolution would make it necessary to call Synod's roll. Even the dead would rise up to respond through the living. No one can read the history of the times and not come to the conviction that the Scotch-Irish more than any others won our National independence. In the armies of the Revolution the Presbyterians furnished ten major-generals, fifteen generals, fourteen brigadier-generals, and other officers in large numbers.

The most distinguished Presbyterian at the time was Dr. John Witherspoon, lineal descendant of John Knox, born to a masterly career as author, orator, teacher, executive, financier, scholar, theologian, statesman. His loyalty to the American cause was outspoken, especially in a sermon preached May 17, 1776, which was published and dedicated to John Hancock. When it was republished in Glasgow, he was dubbed on the other side with such sweet titles as "traitor" and "rebel." He became a member of the Provincial Congress of New Jersey, and was elected to the Continental Congress, and signed the Declaration of Independence. At Princeton he served as pastor and president until his death. His was an unclouded intellect; in personal presence he was second only to Washington. His rank in American history is with Franklin and Jefferson. To him was accorded a just recognition when he was called to preside at the opening session of the First General Assembly, 1789. Few ever did more for his Church and country than John Witherspoon. Our great Witherspoon Building in Philadelphia is one of the monuments reared to his honor.

Among our many worthies deserving of extended mention

as prominent in these Revolutionary struggles must be named Alexander McWhorter, George Duffield, James Latta, and John Rodgers.

For thirty years McWhorter was prominent as preacher and pastor at Newark. In the judicatories of the Church he was celebrated. In 1775 Congress appointed him to visit North Carolina to promote the spirit of independence. He was a brave chaplain in the army of General Knox and participated in the battle of Trenton. He helped to organize the General Assembly, and left an unblemished name among our fathers.

George Duffield was one of the bravest and most popular of them all. He knew what it was to preach to a congregation armed against Indians. A brilliant speaker, devoted to freedom, desired by many churches, he was the prize of the Third Church, Philadelphia. Death claimed him at the early age of fifty-seven, only a few months before the First General Assembly for which he was to have been the Stated Clerk.

James Latta has the distinction of having led the whole masculine contingent of his congregation into the war. He became Moderator of the General Assembly in 1793.

John Rodgers was the grand old man of New York City. He had been a student under Samuel Blair at Faggs Manor and was instructed in theology by Gilbert Tennent. As early as 1740 he had gone on evangelistic tours to the even then old churches of Eastern Maryland. He was ready to go with Davies to Virginia, but the Establishment blocked his way. In 1754 he was called to the Wall Street Church, but declined the call after that church's tedious and sentimental and melodramatic coaxing of Bellamy. In 1765—ten years later—the Wall Street Church again called him and he accepted. He brought a great blessing to the New York church. Soon it was strong enough to send out a colony known as the Brick Church. Rodgers was pastor of both churches. During the Revolution he had to leave the city, but he was not idle. He was on the "council of safety," chaplain of the State Convention, member of the first State Legislature. The Royal troops burned his manse, turned his Wall Street Church into

a barracks, and Brick Church into a hospital. But he returned to minister to his people for years. He was the first Moderator of the General Assembly. Franklin recommended him for honors to the University of Edinburgh.

John Ewing was the fourth pastor of the Old First in Philadelphia during the century, and was the leading man in Philadelphia Presbytery. For ten years he was, in addition to his pastorate, Provost of the University of Pennsylvania. He visited England and personally warned Lord North that the Revolution was coming. He is said to have been the only American who ever tamed that savage essayist, old Dr. Samuel Johnson, and made him a happy evening's companion.

Our leaders in those tense, earnest, wild, and pregnant colonial days stand as high and honorable as any leaders in any period of the Church. They are not so well known, but as one looks with discriminating eye over history since the Reformation, these fathers of our own Church are seen to stand erect, level with the best known and most praised of all the years, doing their formative work under unprecedented conditions with such courage and genius as to give form, spirit, and direction to forces asserting themselves mightily to-day for liberty and true religion. They were educators, missionaries, and pastors. As pastors restless ambition did not seem to trouble them. They traveled wide "o'er moor and fen, o'er crag and torrent" to give the gospel to the lonely in the wilderness, and to do their part for America and the world "till the night is gone."

But they dug deep, and they left abiding impressions. For even to-day the Old First in Philadelphia feels the thrill of Andrews, Cross, Alison, and Ewing, who served that church from 1698 to 1802, four pastors in one hundred and four years, but because their pastorates overlapped these four really served the mother church one hundred and forty-six years.

And of such were the leaders of Synod.