

CHRISTIAN NATION

"**RIGHTEOUSNESS EXALTETH A NATION.**"

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THE Christian Nation appeared on the Covenanter's horizon in the year 1884, commending itself to the people both by fidelity and merit, under the guidance of Mr. John W. Pritchard, Editor, **1884** until it received the endorsement of Synod (American) and it never had a palmier day than now. Its integrity was severely tried in the conflict of 1891, yet was found to be morally immovable and editorially honorable.—Glasgow Convention, 1896.

THE Christian Nation is the officially endorsed paper of the Reformed Presbyterian (Covenanter) Church in America; is endorsed by leading ministers of the Covenanter Church in Great Britain and Ireland; and is the accepted family weekly paper of the Covenanter Church throughout the world.

WE recognize with much pleasure that the **CHRISTIAN NATION**, New York, has formally accepted and is faithfully upholding the true historic position of the Covenanter Church; and **1899** Synod realizing the urgent need at this time of a live weekly church paper, heartily commends the **CHRISTIAN NATION** to the patronage and support of the members of the Church.—R. P. Synod, Pittsburgh, Pa., June 10, 1891.

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NEW YORK, OCTOBER 25, 1899.

PUBLICATION OFFICE:
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Current Events Reviewed.

Radical Utterances.

The Pittsburg annual conference of the Methodist Episcopal Church met in Johnstown last month. Bishop Fowler presided. The *Commercial Gazette* said of the first day:

"The feature of the session was the report of Rev. E. J. Knox, D.D., presiding elder of the Allegheny district. The conference informally put itself on record as against preaching in the parks. This manner of telling 'the old, old story' was severely condemned in the report, and the reading of the condemnation was received with general and repeated applause by the conference. The emphatic declaration of the elder that 'it is a matter of congratulation that no Methodist preacher has lent his name or presence to help swell the receipts of traction companies or to dishonor the Lord's day' met with such demonstrations of approval as left no doubt as to the position of the conference as to the question of Sunday services in the parks."

The Philadelphia Presbyterian Presbytery met Oct. 2, 1899.

The report of the Committee on Temperance contained, among other resolutions, the following:

"That the Session of each church be asked to learn how many saloons are within one square of the church property, and use all proper and available measures to lessen the number of liquor places in their immediate neighborhood.

"That we remand to ourselves the General Assembly's advice concerning our political affiliations, and reflect that a heresy in regard to such practical injunction may be more disastrous to our beloved Church than a heresy in regard to her doctrinal standards.

"That we deprecate the disposition in some of our churches to invite to their platform as speakers men high in official or other positions whose private or public life is an insult and defiance to Christian ideas of ordinary morality.

"That we preach and practice against the Sunday newspaper.

"That in arranging our pulpit supplies and exchanges, and in all our work, we strive to avoid

using and compelling others to use street or steam cars on the Sabbath."

Owing to the lateness of the hour and the small attendance at that time, the consideration of the report was deferred until the November meeting.

* * *

Politicians to One Side.

The International Geographical Congress has been in session in Berlin. Poultney Bigelow read a paper on "Colonial Administration in Different Parts of the World." His paper was well received, but he reflected on men at home high in office when he said:

"The average American voter, as represented by the undisciplined press and irresponsible Congressman, offers no solution in the present colonial embarrassment, save to send more troops and to shoot more natives.

"The lesson we Americans are now learning is a lesson for the whole world. Colonies succeed in proportion as they are justly administered. There is no man so low in the human scale that he can be treated unjustly with impunity. The best talent produced by the white man's civilization is none too good when it comes to governing communities of subtle orientals, with varying creeds and complex conditions. We used to think that any teacher was good enough for an elementary school; but now we realize that the best is never too good for the beginner. It is indeed, at the beginning that the best work must be done; and colonies are much like children."

* * *

Omissions.

The account of Coldenham Centennial celebration occupies so much space this week that Comments on the Lesson and Prayer Meeting and Young People's Topics are omitted. In our next issue comments for two dates of each of these will be published. We are so richly provided with copy this week that to make room for all would require a paper as large as our Anniversary Number.

LOVE AND FORCE.

Nineteen hundred years ago in Pilate's judgment hall the two forces were arrayed against each other whose struggle is not ended. The issue drawn between those two men who faced each other is the greatest which this world shall ever know. It is Cæsar that speaks through Pilate when he says, "Knowest thou not that I have power to release thee, and have power to crucify thee?"

It is not at all a question of right or of justice.

It is simply brute force. The apostle of love answers, "Thou couldst have no power over me except it were given thee." For the hour force triumphs and love goes to the cross. Will it always? Nineteen hundred years have passed and yet the nations take the method which Jesus rejected when he was asked to bow at Satan's feet. Still the appeal is to force and bullets and steel, while they say to the suppliants who tremble before them, "Knowest thou not that I have power?" For a large majority of the Christian world the "Sermon on the Mount" is a suitable theme for the pulpit, but hopelessly impracticable in the State House.

A few days ago war was forced upon the Transvaal by the massing of British forces upon her frontier. Twice has the Boer gone farther into the wilderness to give the Saxon room, now there is no more room and he can "trek" no more. Why has the decree gone out that the Dutch nationality in South Africa should be destroyed? It is needless to catalogue the charges and counter charges that have been made. Few would argue and none successfully that any or all the causes combined would have been a cause for war or even arbitration if the Boers had been one of the great powers. What the Boers know is what the world knows that the granting of one demand would have been but the occasion for a new demand. It is true that Jamieson was finally brought to trial with great reluctance for the invasion of the Dutch country in time of peace, but Cecil Rhodes, the man who inspired the act, became an English hero for his treachery, and but last summer received a degree from Oxford for what he tried to do. But the plan was only laid aside and not forgotten, and when in the last month such demands were made upon the Dutch South African Republic, as meant its extinction, the Dutch pledged their lives against English Imperialism as they did against Spanish three centuries ago.

The Dutch are weak and have the richest gold fields in the world. All other faults might be overlooked were either of these absent. The path of conquest will be marked by blood and tears, but these are not allowed to weigh against trade interests. England will win because she can say, "I have power." But England is not alone in her appeal to force. Russia has her Finland, France her Dreyfus and America her Philippines. Everywhere force is on the judgment seat, while love upon the cross agonizes for the time when all kingdoms and people shall bow to him whose right it is to rule.

LESSONS OF THE COLDENHAM CELEBRATION.

This week Coldenham congregation has the pre-eminence. At that historic congregation's very interesting Centennial celebration, Covenantism of the staunchest type was exhibited as a worthy distinction. To look backward over the history of a congregation that has been true to the Church's doctrines, and to listen to the story of its heroic contentings for the rights of man and for the honor of God, is like reading the life-story of a great man who has in his day stood for a magnificent principle, and won. It quickens the blood, it gives life to dormant conviction of duty, it sets a man's soul aflame with desire to ennoble his life by courageous deeds, it impels him with determined step to cross the threshold of the first door of opportunity for service which opens before him.

The barn seen among the views is that in which the Reformed Presbytery met one hundred years ago. That barn was builded of good material, and still stands, a monument to the character of its builders. The same is true of the Coldenham congregation. The light kindled there one hundred years ago, was not a light that failed. The teachings of the Coldenham church fathers have been tried by the test of time and they endure, incarnated in living witnesses.

More than sixty years before the Emancipation, Coldenham anticipated it and made it possible, by taking the initiatory in the great national tragedy which culminated in the liberation of a race. They had called Dr. Alex. McLeod to be their pastor, and he accepted the call conditioned on the manumission of their slaves. To this they cheerfully consented. Synod made a similar course, obligatory throughout the Church, and South Carolina quickly and gladly imitated Coldenham's example. Thus with her own hands clean, the Covenanter Church was strong to make her appeal to the nation. And when struggle had been crowned with victory, and human slavery made forever a thing of the past, Lincoln gave all credit for the great achievement to the Covenanters.

And because the Covenanter Church has a glorious past, there is the more expected of her now and in the years to come. Her enviable distinction as the depository of the truth of God for national crises, gives the world a right to look for her in the forefront of every conflict with evil and for the betterment of the world. Especially is this true with regard to the claim of Christ for sovereignty in the nation. Almost fifteen years ago Frances E. Willard sent this message to the CHRISTIAN NATION: "Your name is a prophecy of the glad day certainly coming when Christ shall reign as king!" This is our still ungranted demand, the recognition of the authority of Christ and His law in the political realm. God has made the Covenanter Church the steward of that incomparable principle, and "it is expected of a steward that he shall be found faithful."

COLDENHAM CENTENNIAL CELEBRATION.

The church at Coldenham was the center of great interest on Tuesday, Oct. 17th. The occasion was the celebration of the one hundredth anniversary of the building of their first church. It was one of the most enthusiastic Covenanter rallies that we have had the pleasure of attending for a long time. The heavy clouds held back their rain and the day passed pleasantly with a crowded house. The heart of the pastor, Rev. Thomas Patton, was full of joy in the fulfillment of his expectations of a glad occasion. It were idle to try to make a list of those present. The neighborhood was largely represented. The Newburgh brethren were out in force.

A touching incident in the Centennial was the calling to the platform, Mr. Aaron Williams, son of Jephthah Williams, now a member of Third New York, but whose early life was spent at Coldenham. Mr. Williams, a colored brother, is more than eighty years of age, and sat under the preaching of Rev. J. R. Willson. As he stood on the platform, with his white hair and saintly countenance, he seemed to be the link binding the living and the dead with his hand upon both. His wife, Mrs. Williams, is equally beautiful in her Christian life and devotion to Christ. The light of the heavenly country is already beginning to shine upon their faces. The Coldenham congregation, whose members freed their slaves in 1803, was probably the first to take this step. At the Centennial they looked upon one, a descendant, whose life, work, and conversation, whose devotion to God, to his truth, to his work, are unsurpassed, if indeed equalled, by the most spiritually favored people. It was a beautiful illustration of brotherhood in Christ as well as of the blessing which comes to succeeding generations when the whole truth of Christ is preached and practiced. And to Him who has thus glorified His name be all the praise.

Professor John Adams went up from New York and led the singing. His kindness was much appreciated, and the singing was an inspiration. Several friends were present from Philadelphia Presbytery, and Dr. McAllister and Dr. Willson from Pittsburgh. The church was beautifully decorated by the congregation.

THE PROGRAM.

The meeting was opened at 2:30 with Dr. McAllister in the chair. After devotional exercises Dr. Willson read the first paper on "The Origin and Early History of Coldenham Congregation." His paper is as follows:

COLDENHAM REFORMED PRESBYTERIAN CONGREGATION. ITS EARLY HISTORY.

By Prof. D. B. Willson, Allegheny, Pa.

Coldenham derives its name from the Colden family; the affix is a common English ending, kindred to the word home.

Coldenham has been for more than a century a familiar name in the history of the Covenanter church. The event that marks this year, 1899, as the centennial year, is the erection of the first

*A paper read at the Coldenham Centennial, Oct. 17, 1899. The writer is indebted to Rev. W. M. Glasgow for use of his copy of Synod's Records, 1809-1831, and to Rev. Thomas Patton, for use of the early records of Coldenham session.

church building. But the history goes back half a century more, to the settlement near the Walkkill, in 1748, of the family of James Rainey, who came from Philadelphia.

The first period of the history runs from 1748 to the union of 1782 with the Associate Church, to the formation of the Associate Reformed Church during the Revolutionary War, when, the bands of allegiance to the mother country having been broken, these early settlers united on a platform of principles that yielded the Covenanter position that allegiance to Christ was an essential feature of a morally constituted magistracy under the light of the gospel, and before the formation of the national government under the present Constitution, which makes no such acknowledgment.

The Walkkill Society was organized by Rev. John Cuthbertson. The Society had been formed in 1753 by Messrs. Rainey, Wilkins and McCord. In 1759, on the 20th day of September, at Walden, the session was constituted. At long intervals, Mr. Cuthbertson revisited the congregation. They with one exception were led into the Union, November 1, 1782, with the Session of the three elders. The exception was David Rainey, the son of Elder James Rainey, who had died in 1780, two years before the Union.

The second period of the history extends from this year, 1782, to the close of the first pastorate—that of Rev. Dr. Alexander McLeod, in 1803. During this period there was a repetition of events of the preceding thirty-four years. Robert Johnston joined with Mr. David Rainey, thus forming anew the Walkkill Society, and in 1795 Robert Beattie acceded from the Associate Reformed Church, the head of a family well-known in the history of this congregation. On August 10, 1795, Walkkill congregation was reorganized, with Elders Robert Beattie and Thomas Johnston. During this period, Rev. James Reid, a missionary from Scotland, Rev. James McKinney, and Rev. William Gilbson, visited the people. The Reformed Presbytery, which had dissolved in 1782, and was reorganized in Philadelphia, May 18, 1798, met in 1799 in the barn of Robert Beattie, and here, the 24th of June was made memorable in our history by the licensure of John Black, Thomas Donnelly, Alexander McLeod and Samuel B. Wylie. John Black settled in Pittsburgh, Thomas Donnelly in South Carolina, Samuel B. Wylie in Philadelphia, and Alexander McLeod in the joint charge of Walkkill and New York. In that same year, 1799, as we have said, the first church building was erected here at Coldenham, and stood till 1838, when it was removed to make way for the present building. In the year 1800 a call was made out for a pastor, and on the 6th of July, 1801, Alexander McLeod was ordained to the ministry and installed as pastor of Walkkill and New York. The Session met, the 14th of November, 1801. "Thomas Johnston and Robert Beattie took their seats as ruling elders."

The following is a list of the members at the ordination of Rev. A. McLeod: Thomas Johnston, Robt. Johnston, John Johnston, Margaret Johnston, Wm. Johnston, Robt. Beattie, Jean Beattie, Hannah Beattie, Mary Beattie, Francis Beattie, Jas. Beattie, Andrew Taylor, Miss Taylor, Catharine Taylor, Jean Taylor, David Rainey, Susannah Rainey, James Rainey, Elizabeth Rainey, Sarah Rainey, Jean Rainey, William McBurney, Catharine McBurney, Joseph Gailey, William Gailey, Jonathan McDowell, William Cunningham, Mary McClelland, Agnes Slyth, Thomas Holliday, James Slater, William Slater, Mary Slater, George Slater, Isabella Slater, John

Hadden, Miss Hadden, Miss Luck, David McBurney, William McBurney, Jr., Jean McBurney. "Joined since the ordination": Margaret Gailey, Andrew Gailey, James Arnot, Robert Beattie, Jr., William Beattie, Charles Mure, Elizabeth Haines, Martha Slater, John Curry.

Alexander McLeod was a man of great eminence. His father was a Presbyterian minister on the west coast of Scotland. The son was born the 12th of June, 1774. He came to America in 1792, graduated at Union College in 1798, and united with the Princetown church under Rev. James McKinney. When he accepted the united charge of Wallkill and New York, he made it a condition that after three years he should be at liberty to choose his field of labor. In 1803, he chose New York, and was released from Wallkill on September 8.

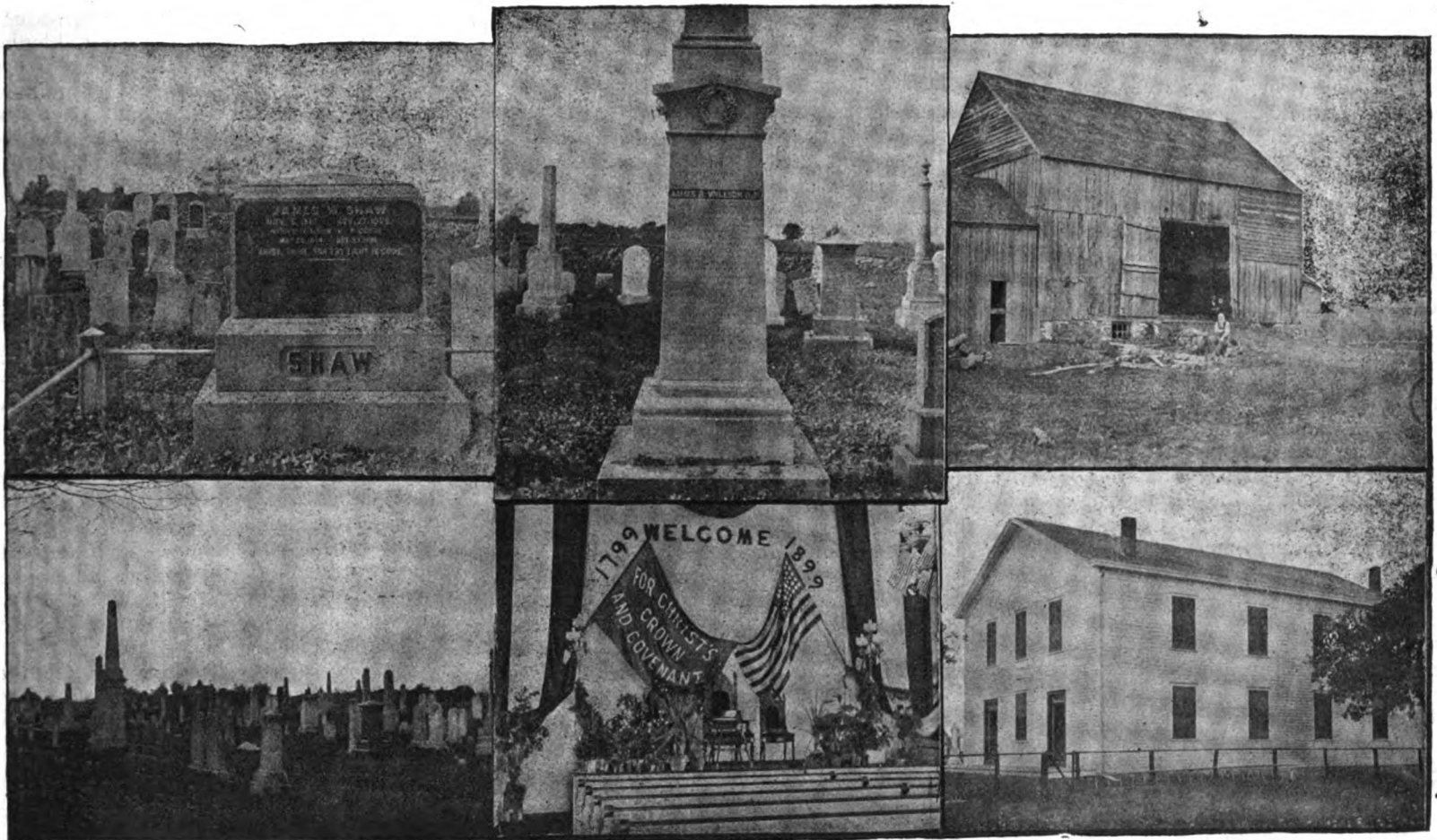
Dr. McLeod had a wide reputation as a preacher of the gospel. He wrote much, from

by the members should be freed. The Presbytery approved this, and not only in Wallkill congregation, but throughout the States, this provision was enforced, and the Covenanters in South Carolina gave the slaves their freedom; and when the institution grew strong, they withdrew from that State and migrated North in their devotion to liberty. The stand was made here in Coldenham a century ago. What would have been saved to our country, of sin and suffering, if the other members of the Presbyterian family had faithfully witnessed against the sin of slavery, that came under national protection in 1789, when the Constitution went into operation! John C. Calhoun and many other Southern pro-slavery leaders in Church and State were of the Scotch-Irish line.

To return to the congregational history. By the close of this period, the attitude of the Covenanters toward the Civil Government was fixed.

lating the attitude of the church on the issues of Religion and the State. He had been trained under Rev. James McKinney, who, though dying at the early age of forty-three, may rightly be called a father of our American church. He had discoursed of The Rights of God, while an earnest defender of The Rights of Men, and his pupil, Dr. McLeod, was privileged long to maintain both.

The third period of the history is from 1803 to 1817, from the close of Dr. McLeod's pastorate to the close of the pastorate of Rev. Dr. James Milligan. The congregation was well supplied with preaching after Dr. McLeod left, but it was without a pastor nine years. Two calls were made out, one in 1807, on James R. Willson, and another in 1808, on Gilbert McMaster. James R. Willson had impaired his strength by study. He declined the call and continued teaching, while Gilbert McMaster took the call to Duanesburgh,



Rev. J. W. Shaw Monument
Coldenham Cemetery

Dr. J. R. Willson Monument
Church Platform Decorated for Centennial

The Historic Barn
The Coldenham Church

his early publication in 1802, Negro Slavery Unjustifiable, called out by the state of affairs right here, down to his editorship of the American Christian Expositor, at the close of his life. He wrote the Testimony, not only the Act and Declaration, but also the Historical part. His works on the Revelation, the War of 1812, and on True Godliness, have always been held in high esteem. He died the 17th of February, 1833. This congregation was much favored in having such a man as its first pastor. Strength was given it that enabled it to endure. Here, in this place and by Dr. McLeod, was drawn forth the testimony of the church against human slavery. The State of New York had adopted a gradual emancipation act in 1799, but it was not until the 4th of July, 1827, that all the slaves became free, by virtue of the Act of 1817. When the call was made on Dr. McLeod in 1800, one of the conditions made by him was, that the slaves held

The Constitution, admirable as it was in inaugurating a republican form of government, had engrafted on it a provision that the slave trade should not be prohibited till 1808, that the escaping slaves should be returned, directly in face of the Divine prohibition, and that proportional representation should be given slaveholders for their slaves. The colonists had felt the grievances connected with the disabilities of Dissenters from the English Church Establishment, and the Constitution had not only forbidden the impositions created by this condition, but it avoided all acknowledgment of religion. So far was it from accepting the principle of the Headship of Christ over the State, that not even was the moral character of civil government confessed, and the name of God was not mentioned. Therefore, the Covenanters must needs continue Dissenters under the newly constituted government. Dr. Alexander McLeod was the leader in formu-

where he labored till 1840. He died in 1854, being 76 years of age. It was not till 1812 that Coldenham received its second pastor, when Rev. James Milligan took this charge. The Session met, the 22nd of June, 1812. "Ruling elders, Robert Beattie, David Rainey and James Clark."

The following is "a list of the communicants of the congregation of Coldenham at the first sacrament under the Rev. Mr. James Milligan on Oct. 25," 1812: Robert Beattie, David Rainey, James Clark, Thomas Gemmil, George Slater, David McBurney, Christian McBurney, Mary McBurney, Susanna Rainey, John Hadden, Mary Hadden, Margaret Lusk, William Beattie, Sally Beattie, William Charles, John Beattie, Sarah Beattie, James Beattie, Charlotte Beattie, Elizabeth Haines, James Arnot, Wm. Cunningham, Wm. Bartley, Sr., Isabella Bartley, Wm. Bartley, Jr., Rebecca Bartley, James Bartley, John Bart-

ley, Margaret Johnston, Wm. Slater, Mary Slater, Elizabeth Gemmil, John Lawson, Joseph Clark, Josiah Gailey, Robert Johnston, Eleanor Johnston, Thomas Brown, Ann McCoy, Wm. McCulloch, Janet Clark, John Smith, Eliza Clark, Samuel Jamison, Elizabeth Jamison, Samuel Wright, Mary Wright, Francis Qua, Grisee Qua, John Boyd, Mary Boyd, Wm. Johnston, Elizabeth Johnston, Elizabeth Slater, Hannah Beattie, Jane Beattie.

There is added "a list of candidates admitted to the privileges of the church on Oct. 25," 1812: Samuel Ramsey, Margaret Ramsey, Samuel Whiteside, Ann Whiteside, James Orr, Jennie Cunningham, John Service. ———— Service, Margaret Bartley, Agnes Donaldson, Adam Rainey, Sally Thompson, Phebe McCoy, Polly Finley, Peggy Finley.

The pastor was a native of Scotland. After coming to America in 1801, when sixteen years old, he came in contact with the Covenanters in Westmoreland County, Pa. He joined the church in 1805, after hearing the discourses of Rev. Dr. Black. He graduated at Jefferson College in 1809, and was licensed in 1811, and became pastor here the 10th of June, 1812. He resigned, April 17, 1817, and lived to serve the church for many years, going from Coldenham to Ryegate, Vermont, where he remained nearly 2½ years. He died the 2nd of January, 1862, in his seventy-seventh year. He was a sturdy reformer, warring with all his might against intemperance and slavery, and training his sons in the same antagonism to giant evils. He named the eldest of his sons after his predecessor in this charge, Alexander McLeod Milligan, who seemed to partake of the spirit of both these fathers, in his courageous and eloquent warfare for truth and righteousness, being an earnest defender of the Rights of God, in his zeal for Constitutional Reform, and of the Rights of Men in his zeal for Abolition, writing to the prisoner John Brown at Charlestown jail, and naming a son after the departed hero.

The fourth period of the history is from the close of Dr. James Milligan's pastorate to the close of the pastorate of James Renwick Willson, from 1817 to 1840. There was but little interval between the pastorates. The Synod met that year, 1817, in this place. The Reformed Presbytery had met here in 1799 and 1801. The sixth Synod met here on the 3rd of September, 1817. It has not met here since, though it sat in Newburgh in 1869 and in 1887.

The Synodical records, yet in manuscript, show that on the 6th of September, 1817, this action was taken:

"On motion, it was agreed that James R. Willson, licentiate of the Middle Presbytery, be transferred by Synod to the Northern Presbytery, and likewise that they take steps for his ordination, with all convenient speed . . . At six o'clock, no business appearing at present, the meeting is adjourned till to-morrow at 3 P. M."

The record of September 7 reads:

"A Presbyterial report was received from the Northern Presbytery and read. It reported the removal of the Rev. James Milligan from his charge at Coldenham, with an intention to fix him at Ryegate; the ordination of Mr. James R. Willson, and his installment as pastor of the church in Coldenham, etc." The ruling elders were Robert Beattie, David Rainey, James Clark, Francis Qua, William Beattie.

James R. Willson, thus settled here after a second call, was the eldest son of Zaccheus Willson, and was born on the 9th of April, 1780, on a farm near West Newton, Pa. His great-grandfather had come to America in 1713 from Rosstrevor, Ireland. His grandfather, James Willson, was a Covenanter elder. Rev. W. M. Glasgow has this record of his official life:

Conococheague, 1742-1753. Great Cove, 1753-1769, Monongahela, 1779-1782. Then the family went into the Union with the Associate Church two years after the birth of James Renwick Willson. He was baptized in the Covenanter church, and spent his youth in the Associate Reformed Church. In June, 1798, when in his nineteenth year, he made a profession of his faith, in that church. He remained in that body a short time.

In the autumn of 1801 the first Covenanter Communion west of the mountains was held, three miles northeast of Fort Hill, and the family communed, with about 170 others. That same fall he went to Canonsburgh, and graduated at Jefferson College in 1806. He went to New York and studied theology under Dr. McLeod, and in 1807 was licensed to preach. He taught at Bedford, Pa., for six years, and in this period prepared his work on *The Atonement*. In 1815 he went to Philadelphia and taught. After his installation here on the 7th of September, 1817, he returned to Philadelphia and brought his family on the 13th of November. The next day was the day of Thanksgiving appointed by Synod, and he preached from the words: "Thy paths drop down fatness." He loved to teach. On the 15th of December he became principal of the Academy at Montgomery, a fact that calls up the memory of our deceased friend, Reuben Fraser, who but lately filled this post, and who so earnestly promoted this occasion.

The *etcetera* in the call of 1817 refers to other portions of the charge. There were then about 70 members, in settlements reaching from the Hudson, at Newburgh, to the country beyond the Walkkill. Mr. Joseph Gailey had come to Newburgh in 1787, and in 1802 a Society was organized there while Dr. McLeod was pastor at Coldenham. Dr. Milligan preached there at times in the Academy. In 1817 Newburgh took one-fifth of J. R. Willson's time. In 1818 a church was built, and there he preached half of his time. On the 16th of February, 1824, Newburgh was organized as a congregation, having 86 members, and was made a separate charge, J. R. Johnston becoming pastor, September 6, 1825. The elders then were James Clark, John Lawson, John Wright, all of whom had been elders in Coldenham. Thus for this term, 1817-1824, Dr. Willson was joint pastor of Coldenham and Newburgh, and from 1824 to 1830, Coldenham was his sole charge. He went to Albany in 1830, and remained there till October, 1833, and was pastor here again from November 21, 1833, to the 26th of June, 1840, when he went to Allegheny. This period, 1817-1840, was considered by him as a continuous pastorate. I find on page 159 of his manuscript sermon book the following entry:

"Albany, 1830, June 13, Sabbath. Last Monday, Moses Roney was ordained to the pastoral charge of the Newburgh congregation. Presbytery met on Tuesday, 8th instant, heard and approved his lecture, a popular sermon from Psalm 45:6. "Thy throne, O God, is forever and ever." Both discourses were approved as pieces of trial for ordination. In the afternoon *sederunt* of the same day, I accepted the call from Albany. I consider myself to be yet pastor of the Coldenham congregation. William L. Roberts, by my request, is to preach in my place in that congregation on Sabbath, the 13th instant. I am gratified that in leaving Orange County, there is such a man as M. Roney stationed in Newburgh, and that my pulpit is to be filled by so learned and faithful a minister as William L. Roberts. God give me grace to perform faithfully and profitably the pastoral duties to which I am to be installed on next Tuesday in Albany."

He came back to Coldenham after the storm at Albany. He was recalled October 15, and remained till 1840. Here his affections centred. In 1838 he was appointed by Synod a professor of theology. In 1846 he wrote this note, as to the instruction he gave under appointment of the Presbytery, and after the revival of the Seminary, by the appointment of Synod:

"Among those now or lately laboring among us in the word, whose theological course was pursued here in whole or in part, we mention Rev. William Sloane, Rev. S. M. Willson, Rev. William L. Roberts, Rev. M. Roney, the late Rev. John Fisher, Rev. James Wallace, Rev. A. Stevenson, Rev. James W. Shaw, Rev. James M. Beattie, Mr. Nathaniel Allen, and Mr. R. Z. Willson. Rev. James M. Willson, Rev. James M. Beattie, were brought up in its bounds; Mr. Beattie was born there." See his sketch of Coldenham congregation in the *Covenanter*, April, 1846.

The Coldenham pastorate was the most active part of Dr. Willson's ministry. His preaching and its effects in Montgomery, Walden, Coldenham and Newburgh, have been described by men who knew him well. I need not recount the events of his life after leaving Coldenham to teach theology in Allegheny. His last public effort was "serving a table" at the Communion at Philadelphia, March 18, 1853. That summer he spent at St. Andrews with Mr. John Beattie, who had met with him in New York and taken him to Coldenham at his first visit in 1807. In his house he died, on the 29th of September, 1853. Here he lies buried, on the site of the pulpit of the old church building, in which he preached, having received, as the inscription says, "no small measure of earth's highest honor, the reproach of Christ."

I close my part of these exercises with a thought that has come to me in preparing this review of the pastorates here. We are told that you cannot bring men to our profession, that the church must live from father to son, and that the loss even of the youth must be large. Are these things said to discourage us, to wean us from the testimony of the Lord? There is much in the review of the working of God fitted to humble man, in the history of the church, but fitted as well to promote devotion to the cause of God. He raises up his witnesses. Not one of the three eminent Covenanter ministers settled in Coldenham from 1801 to 1840 spent his childhood in the Covenanter church. The first and second pastors were from families of the Established Church of Scotland. The family of the third abandoned the church in the Union of 1782, returning to it when he was a youth. The hand of the Lord is in these things. No one may glory. We are to be humble and watchful. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." It is a privilege, not a burden, to witness for Christ. "Let a man so account for us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful."

The cause that these men represented shall yet triumph. Christ shall be enthroned. The Lord has said to Him, Sit Thou at my right hand until I make thy foes thy footstool. To Him every knee shall bow. Every tongue shall confess, that Jesus Christ is Lord, to the glory of God, the Father.

* * *

Dr. J. C. K. Milligan was expected to follow with a paper on the pastorate of his father, Rev. Jas. Milligan, but was detained from being present.

Dr. Shaw of Cambridge, read a paper on the pastorate of his father, Rev. J. W. Shaw. It will appear in a later issue.

Dr. J. R. Thompson, the oldest pastor in the New York Presbytery, who has been pastor in the neighboring congregation of Newburgh for forty-four years gave, some reminiscences of Coldenham congregation. He said :

In the year 1818 my father passed up this road. On the east was a forest of immense trees : on the west was a small church. Turning aside, he looked in the window, and wondered what kind of people worshiped there. Since that time others have been wondering who these Covenanters are ! Perhaps this question may be answered before these Centennial services close.

The old church, erected in 1799, stood like the present one, with its front towards the east and the pulpit in the west. The frame of the new church, built in 1838, was hewed in their woods by the members, and brought to this place. The builder was Thomas Shaw, the father of the Shaw builders in Newburgh. One of the masons, somewhat of an artist, drew with his trowel a profile of Dr. Willson on the scratch coat behind the pulpit. If the hard finish was removed today that likeness would be visible ; and would be an inspiration to us as well as to Brother Patton as he preaches the gospel every Sabbath.

While the new building was being erected, services were held in the academy adjoining the old parsonage, about two miles east, where Dr. Willson had a classical school in which a number of prominent men were educated, among whom was Robert J. Walker, afterwards Secretary of the Treasury during President Polk's administration. In later years the church was improved, and is now a comfortable place of worship ; and a neat parsonage adjoining the church was procured, where Brother Patton has a pleasant home.

I remember many of the old families in the congregation, viz : The Wilkins, of whom Judge Wilkins was a member ; the Elders, the grand parents of Rev. John A. Burnett, of Wilkinsburgh ; the Arnots ; the Haddens ; the Browns ; the Wrights, who removed to Brush Creek, Ohio ; the Beatties, of whom came Judge Beattie of this county, and the late Revs. Hezekiah Beattie of the Presbyterian church, and Rev. J. M. Beattie, and Dr. Joseph Beattie, our lamented missionary ; and many others, some of whose descendants are still in the Church.

I remember, also, many ministers who went forth from this congregation, most of whom have today been mentioned by Prof. Willson in his historical essay just read. I would, however, especially refer to Rev. William Sloane, the father of Dr. J. R. W. Sloane, whose praise is in all the churches. Having heard of Dr. Willson, he left his home in Larns, Ireland, and came late on Saturday night to Coldenham. On Sabbath morning he took his seat in the gallery of the church as a stranger. Like Admiral Dewey, he had the habit of shaking his head when emphasizing anything that pleased him. Dr. Willson, while preaching, noticed that when he gave a burst of eloquence the stranger in the gallery shook his head. This was repeated several times, which somewhat irritated Dr. Willson. Finally rising still higher in his eloquence, the Dr. saw the man again shaking his head. Unable to endure it any longer, the Dr. raised his arms to their height and exclaimed with a stentorian voice : " It is God's

truth if that man in the gallery does shake his head." At intermission Mr. Sloane introduced himself to Dr. Willson and was persuaded by the latter to study for the ministry, and in a few years was called as a pastor in Vermont. Dr. Willson said one day to us students in the seminary that there was only one minister he ever envied in the pulpit, and that was Rev. William Sloane who, he believed, could almost replace the Bible if it were lost.

The communions in Coldenham were memorable. The fathers have often spoken of Drs. Willson and McLeod following each other at the Table services, the one rising higher than the other in a laudable rivalry of eloquent addresses. I well remember the communions when Dr. Willson and Moses Roney, who generally assisted each other, conducted the services in Coldenham. Their pulpit power, and the crowds that attended, made the occasions long to be remembered.

A few reminiscences of Dr. Willson. Dr. Forsythe, once a Professor in Princeton, and Chaplain at West Point, said in a public lecture in Newburgh in my hearing : " I have heard the great preachers in Great Britain, France and Germany, but I never heard the superior of Dr. Willson when at his best. Dr. Chalmers would melt down an audience, but Dr. Willson would rise up with them and soar towards heaven. He was a man that took a deep interest in public affairs ; was a true American and a loyal patriot. He was honored by delivering, in the presence of the officers and cadets at West Point, and a large assembly, the famous address at Goshen on the occasion of the burial of the bones of those that fell at the battle of Minisink during the Revolutionary war. He was the originator of the Newburgh Bible Society ; was Chaplain of the Legislature at Albany ; mingled with the great men of our country, and visited Gen. Jackson while President who invited him to lead in worship in his family. If he were alive today he would be a leader in all great reforms and co-operate with all Christian workers in the various lines of Christian work.

Our earnest prayer is that at the next centennial, when we will be at rest, like our fathers who are now sleeping in these sacred grounds, there will still be a congregation worshipping in this place, true to Prince Emmanuel, and enjoying the blessings of that time when " the kingdoms of this world shall become the kingdom of our Lord and His Christ."

* * *

Dr. R. H. McCready, who was pastor of Coldenham until he left our Church, spoke on " What the congregation owes to the community and their debt to the congregation." He said : No other agency has so forceful an influence for good in the community as the Christian Church. God has put the word of life into the Church. God has put his own fatherhood into the Church. He has put the brotherhood of the race into the Church. God has put his promises into the Church. God has put the life of Christ into the Church. God has put the Holy Spirit into the Church. God has put his own presence into the Church. God has given the keys of the future to the Church. With gifts like these under how great obligations is the Church to the community. He then spoke briefly of the duty of the community to the Church. In closing he made a plea to the friends of the neighborhood to be a help

to our people in their midst. He said there may be some things in this Church which you cannot indorse, never mind. The whole word of God is here. The ordinances of Divine Grace are here. The people of God are here. A minister of Jesus Christ is here. The presence of the Shekinah of God is here, and because of these you should give your help.

Mr. Patton on behalf of his people then invited the whole audience to remain and take supper in the parsonage. About 150 persons accepted the invitation and were served by Mrs. Patton and the ladies of the congregation at most bountiful tables.

THE EVENING SESSION.

In the evening the church was crowded, aisles, galleries, amen corners, and all. Dr. J. R. Thompson presided. He said an audience like this put him in mind of the days when Dr. Willson preached in this pulpit. After devotional exercises Rev. J. W. F. Carlisle spoke on " The special Providence of God as manifested in the continued existence of the congregation." He said in part :

What does this congregation aged a hundred years owe to the Heavenly Father for its continued existence, who can tell? What books could contain the record of divine mercies, of chastening and sanctifying providences? Who could write the pages of such a record? We have heard much today of what the congregation owes to its pastors who have labored for it so faithfully, what it owes to its honored dead—to the community. All this is good, helpful to recount. But more important than all is, What does it owe to its God? The words of Paul in that great section of Ephesians have been ringing in my ears during the afternoon service, " Unto Him be glory in the church by Christ Jesus." Yes, only unto Him be the glory in this congregation for His goodness. " It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning, great is thy faithfulness." All Christian workers have to subscribe to this, and do so gladly. Our infirmities and blunders and selfishness and short-sightedness and sinfulness are sufficient to destroy all our works, were it not that " His compassions fail not." In all these anniversary services we are apt to hear too much of the human, too little of the divine. " Unto Him be the glory in the church by Christ Jesus."

1799-1899, one hundred years of congregational existence. What changes in religious thought, in church forms and creeds and institutions? Changes in this community, family after family gone, and the sweet and simple old farm life forever gone ! And the changes in the congregation have been so many the houses of worship, the different pastors, the membership. Of all this we have been told well today, and we have been conscious of it in many ways, but we must remember that amid all these changes One has remained the same in His abiding presence—the eternal changeless One. We trust in One that is dwelling among His people in a three fold way—dwelling over them, dwelling with them and dwelling in them. His overdwelling is a special providence, His with-dwelling is a more special, and his in-dwelling the most special. And blessed is that people that enjoy Him in this three fold way.

Let men count swiftly some of the ways in which

divine love has manifested itself among you. You have had the free use of the ordinances, an open sanctuary with its Sabbath services, its sacred feasts, its marriages and births, baptisms and confessions and deaths. No privilege is greater than the sanctuary privilege. We do not begin to put value enough on free access to God in the church from Sabbath to Sabbath. And then you have enjoyed the faithful labors of those in the pastorate, five men of God different from each other in many ways but alike in their devotion to the truth and the service of their fellowmen. No reproach has been brought on the cause of Christ by any immorality in these your leaders. Is that not something that shows His dwelling among you? Think of the faithfulness, energy, perseverance, always shown by the members in attending and supporting the ordinances. The grace of keeping-at-it has been yours.

There have been many long intervals during which you have been pastorless, and you have had the grace to hold on and to hold out. The keeping of your congregation from coming on the Boards of the Church for sustenance is highly commendatory.

God peculiarly blessed you in lending you for a season a rare spirit in the person of the late Prof. Reuben Fraser. He was an overflowing Saratoga fountain-spring of moral and spiritual life to any community, and this congregation has been blessed in having him. One such man in every congregation would be a great providential gift. And what shall I say of the presence of God in those hearts that have been comforted, quickened, sanctified, glorified through the preaching of the Word from this sacred desk? Is it a little thing to put comforting and quickening grace in the hearts of needy ones? Only God can do that, but He works through human instruments. And this leads me to a second thought—the Hand of God has been working through human means. There is much human in every church life, much human in the continued existence of this congregation—some human good and some bad. The position of Rev. McLeod in refusing the call to the congregation in 1800 unless the members parted with their slaves, was a good “human” for God to work through. To my mind the one thing that the Spirit has used and will use in giving long life to you and to any other people is the religious teaching of the home life. This has been our rich heritage as Covenanters and a Scotch-blooded race. Your home-life has given you a love for the Word, and the Sanctuary, a reverence for God and respect for the Sabbath. Continue it, deepen and broaden it, if home-life go, church-life will go. And finally, you all know that existence is not always life. Mere existence may be without much intellectual or spiritual vitality. Many an organ continues to display action after all life is gone.

China has existed thousands of years, hardly lived one. Keats lived twenty-five years, McCheyne thirty, Robertson forty. The 965 years of Methuselah cannot equal the 33 years of Jesus. No, existence of years on years does not of itself mean life. It is not enough to talk of God over us, and even with us, but is He in us? The overdwelling may give existence, but it is the indwelling that gives the living.

○ The Head of the Church has been saying to

Coldenham during these one hundred years, “Children of mine, I have planted you in this community to instruct and inspire and immune your fellowmen.” Have you filled your mission? Are you desirous of filling it more? Our earthly existence will soon be over—how much of it will show life? Robertson says, “Life passes; work is permanent. Through ages, through eternity, what you have done for God, that, and only that you are.” God has been with you in His overdwelling, withdwelling, and indwelling. May you have profited so thereby as to reach collectively and individually the “Complete in Him.”

* * *

Rev. F. M. Foster, Ph. D., of New York, then spoke, taking for his subject, “Our Honored Dead.” Coldenham has one of the most historic old grave yards within the bounds of our Church. Before the exercises began many were seen gazing with interest at its monuments.

Here lie William and Mary Thompson, the father and mother of Rev. Jas. R. Thompson. David and Mary McAllister, father and mother of Dr. David McAllister. James R. and Jane Willson, the grandfather and grandmother of Dr. D. B. Willson. Rev. J. W. Shaw, the father of Dr. S. G. Shaw, and Rev. Moses Roney, the leader with the strong voice, and many others well known to God and his people. Dr. Foster’s address will appear in full.

Dr. McAllister gave the closing address of the evening, taking as his subject, “Facing the 20th Century—the truths required.” Dr. McAllister spoke of the conditions under which in Coldenham one hundred years ago, Dr. McLeod and his father’s congregation had faced the nineteenth century, and the changed condition now under which Rev. Patton and his congregation in the same place stand facing the twentieth century. He then spoke of the prevailing sins which must be met in this twentieth century. The liquor traffic, the desecration of the Sabbath, and the practice of unholy divorce, evils as great as ever existed under the light of the sun, and rooted in the customs and affections of society until nothing put the mighty power of God can root them out.

There are truths for all times, such as the inspiration and infallibility of God’s word, the sufficient atonement of Jesus Christ, the providence of God in the world and in the Church, and all these the 20th century must have, but there is one truth which in our present outlook needs to be thundered from every pulpit and platform: that is—The absolute supremacy of the Divine Law, as an authoritative moral law by a personal moral lawgiver asserting his command to his moral creatures. Near the close of his address in speaking of the type of men who had stood, and who were needed to stand for this truth, Dr. McAllister told this story:

DR. WILLSON IN THE THUNDERSTORM.

It was during these eventful days when Dr. James R. Willson was pastor of this church in Coldenham. A communion Sabbath and the congregation had gathered until there was not room even about the doors. The day was pleasant and the big windows of the church were thrown open, and a wagon was drawn up outside of each window and filled with people so that if possible every one might hear. Along about noon the day changed, the clouds began

to roll up from the west and grew darker and darker until within the little church it was almost impossible to read. Dr. Willson had finished the action sermon and was in the midst of the debarring service. He had debarred using the 1st commandment and the 2d, and was just turning to the 3d, when there came a blinding flash of lightning followed immediately by a clap of thunder which made the foundations of the house to shake, and the hearts of strong men to tremble. Dr. Willson straightened himself to his full stature and lifting his hand aloft he said, “In the name of the Great Jehovah who thunders in the heavens I debar from this table every man who takes that dreadful name in vain.” It was often remembered as one of the most thrilling incidents of his ministry.

It was now 9:15, the time set for three minute speeches by the Presbytery and members and visitors. Elder McAfee, of the 4th congregation, New York, was called and said, “We have a glorious truth and it is worth standing for.” The words had special significance from him in view of the disappointment that has just come to their congregation through the loss of their pastor.

Elder Gilchrist of Bovina also spoke of the good he had received in early life in the Coldenham church, and made a plea for the young people in our Church.

Mr. Patton, the pastor, was called and spoke in appreciation of all who had helped him to make the Centennial service a success. In closing he said, “I am more and more persuaded as the years go by that there is nothing in the world worth living for but the truth and the honor of our Lord. It has been my prayer that through this meeting He might receive some honor, and to all of you of my own congregation and of our friends who have so kindly come to my help in seeking to attain this end, I express my thanks.” The meeting was closed by singing

Pray for Jerusalem’s peace,
Thy lovers ne’er shall cease
To prosper well,
Peace be within thy walls
And in thy palace halls.
Whatever thee befalls
Let quiet dwell.

THE OLDEST MEMBERS.

Dr. Thompson during his address asked if there were any persons present who had been baptized by Rev. James Milligan in his pastorate from 1812 to 1817. Mr. John Bartley, an old man of 85 years, sitting in the front seat, rose to his feet. Then Dr. Thompson asked how many had been baptized by Dr. J. R. Willson. About a dozen people arose. While they were standing, Dr. Thompson quoted these words: “It is winter on my head, but there is sunshine in my heart.”

HAVE PAID THEIR OWN WAY.

Coldenham has from the first been a self-supporting congregation. During her long life she has seen some dark days but has never taken financial help from the Church. Three years ago the members purchased ground and built a manse for the pastor. It stands beside the church and is a very comfortable home.

DR. WILLSON’S PRAYER.

Dr. Thompson spoke of the responsibility which Dr. J. R. Willson felt for those whom he had bap-

tized. At different times when young people in his congregation had gone astray, he made this prayer, "Lord Jesus, bring them back, for I baptized them."

DR. M'LEOD AND THE SLAVES.

In the year 1800 when Dr. McLeod was called to be the first pastor of Coldenham, he consented to come on one condition, namely, that all the slaves held by members of that congregation should be set free. The congregation consented and in the opening year of this century all the slaves in Covenanter homes in Coldenham were set free. The whole Covenanter Church followed the lead and even in South Carolina she gave the slaves their freedom and washed her hands of the accursed thing.

MR. AARON WILLIAMS UNDER THE TWO FLAGS.

At the close of the afternoon session after different speakers had told of the splendid stand against human slavery made by Coldenham in the old days, Dr. McAllister as noted before called to the platform Mr. Aaron Williams, a silver haired old colored man, and a most respected member of our congregation at 23d Street, New York, and presented him to the audience as a living witness of what the stand taken by our people on that very spot one hundred years ago had meant to an oppressed people. As he stood upon the platform two flags were draped above him. One the stars and stripes and the other the blue banner inscribed "For Christ's Crown and Covenant." All honor to the men who in the very beginning of our country's sin and shame threw the blue banner of the covenant over the oppressed and down trodden slave, and at a time when he was not able to speak for himself demanded for him in the name of the Lord of Hosts his God-given rights. And everlasting infamy and reproach to the men who for more than sixty years after that demand was made kept the star and stripes floating over the men who beat him with the lash. The blue is a color which Old Glory could ill afford to spare.

* * *

Appendix.

A list of the Coldenham, N. Y., congregational organizations and roll of elders.

By Rev. W. M. Glasgow.

Wallkill: Malden, Orange Co., New York.

Organized, Sept. 30, 1759.
Seceded Nov. 2, 1782.

Ordained	Elders	Released	Cause of Disjunction.
1759	John Gilchrist	1782	To A. R. church
1759	Archibald McBride	1782	To A. R. church
1769	James Rainey	1780	Died, Oct. 17, 1780, aged 74.
1769	William Wilkin	1782	To A. R. church.

Wallkill: Malden, Orange Co., New York.

Organized, Aug. 10, 1795. [1759.]
Changed to Coldenham, Oct. 6, 1807.

Pastor.

	Alexander McLeod,	July 6, 1801—Sept. 8, 1803.
1795	Robert Beattie	1807 Changed to Coldenham congregation.
1795	Thomas Johnston	1806 Died, Nov. 14, 1806—63. Changed to Coldenham congregation.
1795	David Rainey*	1807 Changed to Coldenham congregation.
1801	James Latta	1807 Removed to Noblestown, Penn.
1801	James Slater.	1807

N. B.—Small figures at the end of names of elders indicate years attended Supreme Court as delegates.

Coldenham: East Coldenham, Orange Co., New York.

Changed from Wallkill, Oct. 6, 1807. [1759: 1795]

Pastors:

James Milligan,	May 10, 1812—April 17, 1817.
James Renwick Willson,	Sept. 7, 1817—Sept. 17, 1830.
James Renwick Willson,	Nov. 21, 1833—June 26, 1840.
James William Shaw,	May 29, 1844—Oct. 26, 1881.
Robert Houston McCready,	March 6, 1884—May 23, 1888.
Thomas Patton,	Oct. 13, 1893—

* The Session book dates his ordination as on Jan. 19, 1807. D. B. W.

Elders:

1807	Robert Beattie	18-17-37	1831	Died, Dec. 16, 1831—89
1807	Wm. C. Beattie	14-17-27	1833	To General Synod.
1807	James Clark	17	1824	To form Newburgh cong.
1807	James Latta		1811	Died, Mar. 10, 1811—53.
1807	David Rainey	17	1824	Died, April 14, 1824—68.
1812	James Arnott		1827	Died, Mar. 1, 1827—64.
1812	Thomas Gemmell		1817	To Greensburgh, Pa.
1812	John Lawson		1824	To form Newburgh cong.
1814	Robert Hadden	28	1833	To General Synod.
1814	Francis Qua		1823	Relation Dissolved.
1814	William Slater		1826	To Noblestown Pa.
1818	David McBurney	33	1838	Died Nov. 4, 1838—64.
1818	Thomas McKee		1821	Died, Oct. 23, 1821—39.
1818	William Sloane		1822	To Putnam, N. Y.
1818	Samuel Wright	25-36	1838	To Locust Grove, Ohio.
1824	Samuel G. Barnum		1829	To Nassau, N. Y.
1824	Abram Gillespie		1841	To A. R. Church.
1824	James Sloat		1830	To Birmingham, Mich.
1824	Daniel Wilkin		1840	Died, Dec. 17, 1840—62.
1830	Samuel Arnott	56-69	1873	Died, Jan. 27, 1873—87.
1830	James Beattie	53-55	1871	Died, Mar. 29, 1871—84.
1830	William Elder	43	1850	Resigned.
1839	John Beattie	40	1847	To Newburg, N. Y.
1839	Robert Campbell		1852	To Newburg, N. Y.
1850	William B. Acheson		1860	To Magnolia, Wis.
1850	William Fleming		1860	Died, Sept. 28, 1860—65.
1850	Matthew Park		1857	Died, Jan. 6, 1857—70.
1860	William Park	66-70	1874	Died, Mar. 26, 1874—43.
1860	William Shaw	61	1878	Died, Nov. 27, 1878—87.
1865	William J. Shaw	71		
1865	Francis Wallace	72-75	1879	To New York City.
1871	James Morrison	74	1876	Relation Dissolved
1875	Nathaniel Fleming	79		
1875	James Thompson	76	1878	To Ballylane, Ireland.
1881	James R. W. Beattie			
1881	Samuel May			
1884	Reuben Frazer	87-90	1899	Died, May 13, 1899—57.
1884	James Thompson		1885	To Bostwick, Neb.

MORDECAI: AN INQUIRY.

Rev. Wm. C. Paden.

It may be well now that we have had Mordecai under our attention to inquire into his conduct and character.

Because the hand of God is clearly discerned in the outcome of a transaction, using human agents at hand, we must not hastily conclude that these human agents are thereby justified in all their actions in bringing themselves into those relations.

Why did not Mordecai return to Jerusalem and help build the Temple and Jerusalem? We do not know why. But all the narratives concerning the return from the Captivity indicate that those of the deepest piety returned.

Can words of approbation alone be spoken of Mordecai's course in bringing Esther into the position of Queen? It is quite doubtful. We are in the dark as to Mordecai's motive in bringing Esther into this contest. We are likely to interpret the whole motive of Mordecai by what followed. But we are not entitled to do so, as that comes later and was wholly beyond his view. True, Mordecai piously says, "Who knoweth whether thou art come to the Kingdom for such a time as this?" But that was after dangers had arisen which Mordecai could not have anticipated. It may be that though Mordecai did not have before his mind the exact dangers that did arise to his people, yet he knew their jeopardy in bondage under a despot and hence he puts forward his cousin and foster daughter Esther, in this contest for the place of Queen that she might in an emergency, exert an influence for her people.

Was Mordecai justifiable in that? Doubtless he was not. He subjected Esther to the risk of being placed in the king's harem as a concubine. Esther 2:14 gives us the outcome of this abominable procedure of the king and his advisers. These maidens were placed among the king's concubines. All were placed there but the one who was chosen as queen. Esther was chosen queen.

But further Mordecai knew of the wicked manner in which Ahasuerus had put away Vashti from being queen. So far as we can find from records Vashti was innocent, and Ahasuerus was blame worthy. For this reason and for many other reasons he was not worthy to marry Esther. We can find no justification in Mordecai's thrusting his maiden into the infamous court. We must not be misled by the outcome. In this part of the transaction I cannot feel that Mordecai is a proper model for us. I cannot place him alongside of Daniel and the three Hebrew children.

CALL FOR NATIONAL REFORM CONVENTION IN BOSTON, NOV. 21, 1899.

The war of Great Britain in the Transvaal with the Boers and that of the United States in the Philippines, compel men to recognize that nations are moral beings, subject to God's law as individuals, that national faith, honor and virtue are their glory, and national perfidy, greed and rapacity are their shame, that they are and become more and more righteous, holy and godly or more and more wicked, perverted and ungodly, and that the holy nations are established and last like the sun, while the wicked nations are swept away by the consuming judgments of God.

The message of the prophet Amos is the present truth, "Thus saith the Lord, for three transgressions of Damascus, and for four, I will not turn away the punishment thereof, because they threshed Gilead with instruments of iron. For three transgressions of Gaza, and for four I will not turn away the punishments thereof, because they led the whole captivity captive to deliver it unto Edom. For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof, because they remembered not the brotherly covenant. For three transgressions of Ammon, and for four, I will not turn away the punishment thereof, because they ripped up the women that were with child in Gilead. For three transgressions of Judah, and for four, I will not turn away the punishment thereof, because they dispised my statutes and would not keep my commandments. For three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they sold the righteous for silver and the poor for a pair of shoes, and a man and his father went in unto the same maid, to profane my holy name."

These indictments are applicable to day, only changing the names. The liquor traffic costs annually \$2,200,000,000, maintains a standing army of 600,000 drunkards and sends 100,000 to a drunkard's grave every year. In the South negroes are burned alive, flayed with all the shocking barbarities of the most brutal cannibals, and terrorized by the debased, debauched and frenzied whites. Utah flaunts her foul skirts in the face of the nation, by sending to Washington, a Congressman who has four wives, and tauntingly asks the people, "What are you going to do about it?" The family is being atrophied by what a judge called "consecutive polygamy" made easily possible by speedy and easy divorce. The locusts of Egypt have overspread the land in the secret, oath bound lodges that include at least 6,000,000 of our population in their membership. The chasm between labor and capital is deepening and widening by the trusts and syndicates that are rapidly gathering the wealth of the country into the hands of a few and reducing the masses to greater straits. By business and pleasure seeking our American Sabbath is being converted into a continental Sunday. "Shall not I visit for these things, saith the Lord?" "Shall not my soul be avenged on such a nation as this?" "And because I will do this unto thee, prepare to meet thy God, O Israel!"

As certainly as the lessons of history are to be heeded, as certainly as the warnings of God's word are to be regarded, so certainly there is danger ahead. To warn our nation is not the unpatriotic disloyalty to country of the unbelieving pessimist, but the patriotic loyalty to Christ of the believing optimist.

Therefore, we the citizens of Boston and New England unite in calling a convention to meet in Bromfield St., M. E. church, Tuesday, 10 A. M., Nov. 21, 1899, and continue through the afternoon and evening.

J. M. FOSTER,
On behalf of the N. R. Association.