

THE PRESBYTERY  
OF  
THE LOG COLLEGE;

OR,  
The Cradle of the Presbyterian Church  
IN AMERICA.

BY  
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## EXPLANATORY STATEMENT.

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IN order to prevent misunderstanding, it is proper to state that this valuable history is published by the Board for the Presbytery through the author, the members of that body and Dr. Murphy defraying the entire expense. For obvious reasons the Board has acted on the rule that it is inexpedient for it to publish local histories, however interesting and valuable they might be. But for the action of the Presbytery and Dr. Murphy, this volume, notwithstanding that more than two-thirds of it relates to the origin and general history of our Church and contains much new and valuable information pertaining thereto, could not have been published by this Board.

E. R. CRAVEN, *Secretary.*

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THE ORIGINAL LOG COLLEGE BUILDING.

## PREFACE.

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WHEN the preparation of this history was first contemplated there was not a thought of such a volume as this has turned out to be. The intention was simply to produce such a sketch of the Presbytery as could be contained in a large pamphlet. My researches, however, had not advanced very far before it was clearly seen impossible to do this. The merest outline of a history covering almost two centuries and embracing about three-score churches would necessarily require a more extended work. The original plan was on the supposition that only the ordinary surface events of history would be presented, but prolonged investigations soon revealed that this Presbytery had a more profound mission than that which lay on the surface, and that a volume at least would be needed to do it justice. It was found that it had a leading part in founding our Presbyterian Church in this country; that God had a sublime scheme in our history during the early days; and that there was contained in it a peculiar treasury of practical experience which there was now an opportunity of exploring, and which if neglected would probably be lost for ever. No one of these points was foreseen when the work was first contemplated, but each one of them was the revealing of the events as they were scrutinized and studied in their various relations.

As the subject revolved in my mind I discovered—or, at least, believed I had discovered—a providential plan running through the whole history which appeared so manifest and so

very remarkable, and which bound all the parts together in such logical succession and so fully interpreted them, that I could not but adopt it as real and as the central point around which I have arranged all my work. That central point or idea is that *God was here, in his providence, preparing an American Presbyterian Church for this country, and that this Presbytery was the cradle of its earliest movements.* The successive steps or stages of this divine scheme could not be mistaken. The leading events of the history arranged themselves so naturally around one or other of them that the process seemed both logically and chronologically perfect, and I could not escape from the conviction that there was of a truth this divine plan underlying all. The adoption of this theory of course makes it the central point of our whole history. The preparatory movements looked forward to its consummation; the great culminating point was the organization of the General Assembly and of the National Government side by side, and all subsequent developments took their character from this. The exact stages of the process were: (1) The gathering together of a people who had been prepared by the fires of persecution; (2) the assuring to them of a sound Calvinistic faith; (3) the providing for them a supply of educated ministers; (4) the enduing them with an earnest piety by a special baptism of the Holy Spirit; (5) the sending forth of a band of apostolic men to disseminate the precious truths over the entire land; (6) the annealing process of the Great Schism; (7) the generation of thirty years for the cause to settle down firmly and take root; (8) *the crowning event of the organization of the National Government and the General Assembly of the Church at the same time, in the same place, by men trained in the same schools and on the same principles.*

When I became assured of the reality of this providential plan, the work assumed a vastly higher aspect of importance, for I could see it in no other light than that of an effort to trace

the progress of the divine plan in an ascertainable portion of it which might be taken as a specimen of its whole scope in our entire Church. While, therefore, I have followed the history in its chronological order, I have also carried with me throughout its entire development the leading idea of this providential scheme, and shall point it out as its various stages present themselves.

As to the fact of this locality being the cradle of our Church, the scene of its formative movements, we have only to enumerate some of the events to show that this is but the simple testimony of history. Of the *seven* providential steps leading to the culmination in the General Assembly, *five* had their focus here. These were—(1) The aggregation of the people, consisting of the Scotch-Irish, the Germans, the Welsh, the Hollanders and the Swiss: more of some of them may have been found in other parts of the land, but nowhere else was there such an aggregation of them all; (2) the first institution for the providing of an educated ministry was the Log College here; (3) here was the very centre of the field on which there was such an outpouring of the reviving Spirit in the visits of Whitefield; (4) here was the place where all the apostolic ten were trained for the work of disseminating our cause over the land; (5) here, where was located the leading portion of the original Presbytery of New Brunswick, were the most exciting influences of the Old and New Light schism—the annealing stage of the history. In several of the other Presbyteries the same general work went nobly forward toward its blessed results, but it was providentially ordered that the fundamental impulses should have their birthplace here.

In tracing the chronicles of the churches it has been my effort to make this work a *thesaurus* of the Presbytery. So far as the data could be obtained, I have given the names and dates of every organization, every church-edifice and manse, every pastor

and stated supply, every elder, every seminary, and every notable event connected with the Presbytery from the first. Some of the data I could not obtain, for in every one of our older churches some parts of the records had been lost. In order to present all the names, dates and events I have had to classify, almost tabulate, and compress to the utmost. I have dwelt at length on some of the older churches, because the real history of the Presbytery was bound up with them; but little space has been given to the more recent ones, because they have not yet had time to make much history.

In such a multitude of names and dates it has been doubtless inevitable that there should be some omissions and mistakes; but very great care has been taken, relying on nothing but direct information.

In the beginning of my researches it was discovered that here was a rare opportunity for tracing the various aspects of church-life, both good and bad, in the present day, for testing our Presbyterianism by its effects and for gathering up the teachings of experience. Never, probably, in the whole history of the Church, was there a better opportunity than was furnished here, in the length of the time, in the extent of the territory—wide enough for the experiment, and yet not too wide to be easily comprehended—and in the character and surroundings of the people. I have made no practical inferences during the progress of the work, in order that there might be a riper testimony at the close of all. Of course, I could not, within any reasonable limits, adduce all such teachings as might be very easily gathered, but I have all the most important of them. The lessons I have presented have not been derived from the teachings of Scripture, nor from the testimony of eminent believers, nor from my own previous convictions, but purely from the facts of this history. Not one of them but is based on many such characteristic facts which I could very easily adduce. I have made this

the last, but, I am sure, not the least valuable, feature of my work. I ask special attention to this closing chapter as one of those which may be studied with the greatest profit. If we could trace the experience of the whole Church, as we can to such an unusual degree in this history, we would find that God's guiding providence and covenant mercy, his truth and his care, are just as surely and as directly with his people this present day as they were in the days of Moses.

This work could not have been accomplished without the very abundant information which was kindly collected for me from their records by the pastors of all the churches, nor without the great aid I have received from the Rev. D. K. Turner, secretary of the Presbyterian Historical Society and author of the history of the Neshaminy Church; from the Rev. Willard M. Rice, D. D., Stated Clerk of the Presbytery of Philadelphia, who, in consequence of his long and intimate acquaintance with the records, the churches and the men, is no doubt the best living authority concerning the history of Presbyterianism in Philadelphia and vicinity; and from the Rev. Joseph Beggs, D. D., Stated Clerk of the Presbytery of Philadelphia North, the Rev. Charles Collins, D. D., and many others.

May the Church's exalted Head take this humble effort to delineate his footsteps through this portion of his kingdom and bless it, so that it shall be effectual in awakening a greater love to the cause and a more adoring wonder at his infinite greatness and goodness to his redeemed people!

PHILADELPHIA, December, 1888.

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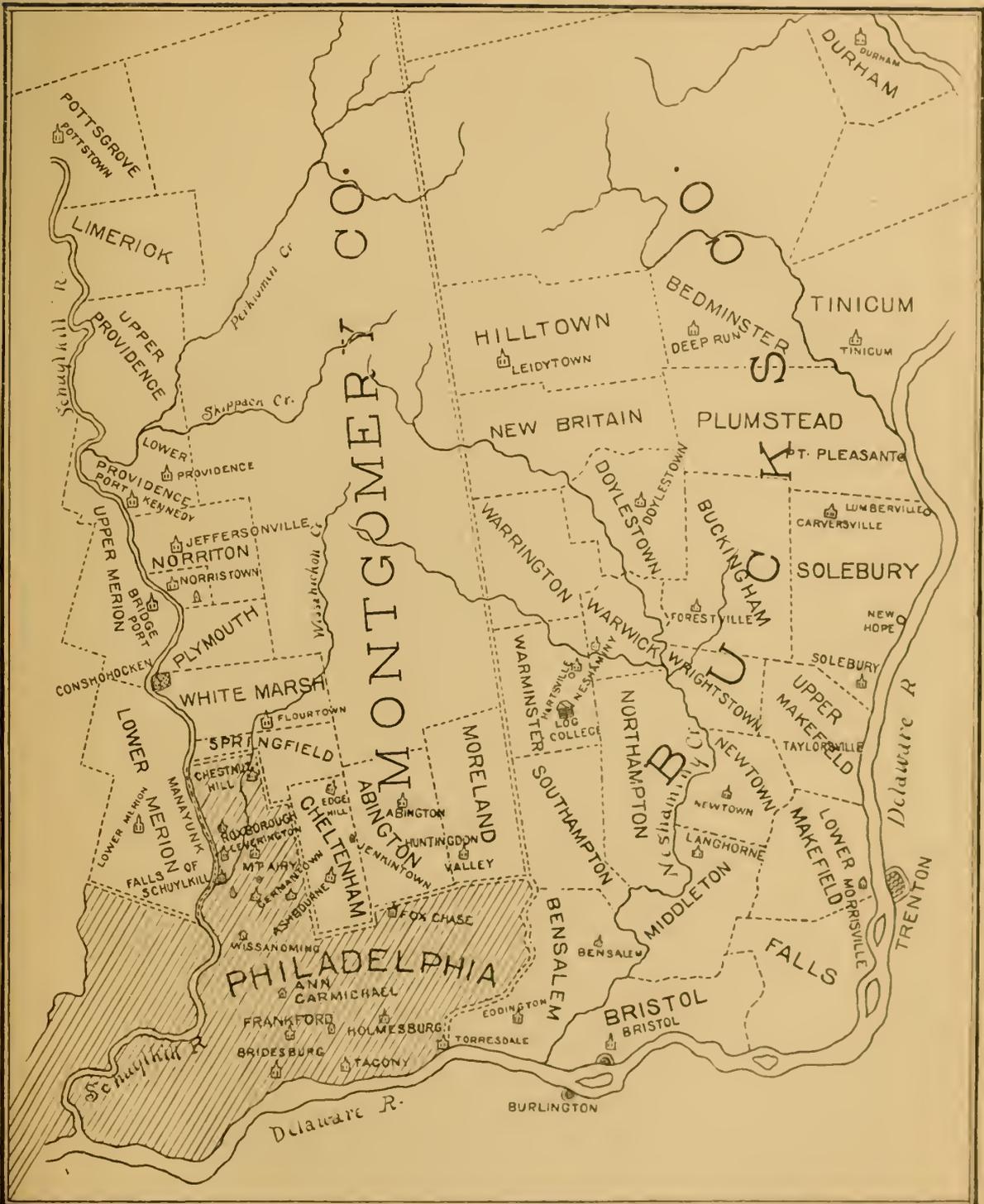
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MAP OF THE TERRITORY OF THE PRESBYTERY OF PHILADELPHIA NORTH.

THE  
PRESBYTERY OF THE LOG COLLEGE.

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CHAPTER I.

*STUDY OF THE HISTORY.*

WHY WE WRITE IT.

WHY do we commemorate the ages of our Presbytery and write the history of the way in which God has led us? Because great is the gratitude we owe him for having continued so long this branch of his Zion and for having favored it with such a measure of prosperity; because the completion of nearly two centuries of the history of a body of churches is a great event in itself; because there is a wholesome curiosity that would carry us back into the past and ask such questions as, "Whence these institutions we enjoy which have grown so venerable from age?" "Who established these churches?" "Who and what were those godly fathers of whom we hear so much?" "Who awakened those sanctifying influences which are such blessings to us at the present day?" because we owe too much to these men who have sent down to us the heritage we now possess to forget them. We would save their honored names from sinking into oblivion. They prayed and toiled and suffered for us, and we must not let their memory perish from earth.

We would learn to prize more highly the blessings

which have been secured for us in our churches, with their ordinances unimpaired, their doctrines uncorrupted and their testimony for the truth unbroken for one hundred and eighty-three years. We would rise to the appreciation of what has been done for us and given to us. We would awake to the responsibility which rests upon us to transmit to future ages this heritage, now so goodly and flourishing. We would receive a deeper impression of the solemn fact that no man, that no association of men, does, or can, live to self alone. We are component elements of the great chain of influences which stretches unbroken from eternity to eternity. And we would trace the orderings of God's providence in the history of this Presbytery during the almost two centuries which have passed. We would follow God's footsteps in his providence, in the ways of his government and in the character of the ordinances which he has appointed. We would mark the great epochs which measure the past journey of the Presbytery. We would dwell upon its progress from very small beginnings to what it is to-day.

#### WHAT WE WOULD COMMEMORATE.

In undertaking this work it is not our intention to dwell upon the general history of the Presbyterian Church, except at the single points where it touches that of our Presbytery: to do so would open a field far too wide for our present purpose. Neither can we dwell very fully upon the history of each individual church. The merest outline is all that we can attempt.

Not this do we undertake, but we would endeavor to trace the chief elements which, commingling in its history, have made our Presbytery what it is to-day. We would study the influences and impulses which have

shaped its career and led to its present standing. We would look upon its first great movements, and then follow them to their ultimate results. We would recall the names and blessed deeds of some of the many great and good men, ministers, elders and families, which are to be found on the roll of our churches. We would enumerate the institutions of learning that have been nurseries of our system of religion as well as of learning—institutions which have been pervaded by such Christian influences as have made them inestimable blessings to the children of our Presbytery. We would dwell upon those momentous events which have measured and shaped its progress, and thus would we trace that progress of our churches from the very small beginnings of one hundred and eighty-three years ago until we are permitted to rejoice in their present number and influence. Above all, would we gather up into one comprehensive view the deeply important lessons of experience so abundantly taught by our history, so fresh and so real. These lessons come to us as true and as earnest as if they had been positively demonstrated. To trace all these points, and to define their relations and influences, will be a work that necessarily must be profitable. They are all involved in our Presbytery's history. They must be touched if its study shall be of any value. Though they are so many and so diverse, none of them can be omitted.

#### HOW WE WOULD WRITE.

Such is the substance of what we would embrace in the study upon which we have entered. The manner in which we pursue that study is also a matter of great importance in our work. Our treatment of the various subjects which shall come under review

must necessarily be very brief. To enter fully into the biographies of its many eminent men and into the annals of all its churches would require many volumes instead of the one to which we must necessarily be confined. We can do little more than enumerate, connect and explain the various points which must be included.

At the same time, our work would be of but little value did we not make it so comprehensive as to embrace all the leading points of our history, all the churches of which our Presbytery has been composed, the eminent men associated with it and the great lessons it teaches. Our aim is to make it a thesaurus to which in the future there may be reference. In order to do so we must verify every fact by reference to undoubted authorities, and not indulge in mere conjectures or speculations. This will require that we often quote authorities, and that sometimes at considerable length.

But not facts alone must come under our review. These facts must be considered in their relation to each other, their connection and influence, so that they shall work themselves into a sort of sacred philosophy of our history. Otherwise they would be of but little interest and their study of but little importance.

Then all must be looked upon as the gracious and sublime movements of God's providence with reference to this portion of his divine kingdom. The ultimate purposes to be wrought out by the whole history were of his ordaining; he touched the secret springs which produced each passing event; his glory was the great consummation which was to be reached by all.

#### SOURCES OF OUR INFORMATION.

It will not be mere ostentation in the author to name some of the authorities from which he has gathered the

facts upon which this outline of our history is founded. More confidence will be felt and its importance will be more clearly seen when these are known and appreciated. Besides, an important end will be gained if others may be prompted to engage in the same study, and then the list will be of great value as indicating the sources from which such information may be gathered. It would have relieved the writer from much trouble could he have had such guidance in gathering the material for this work.

(1) The first and fullest treasury is, of course, the *Minutes of the Presbytery*. These have been very carefully kept since the year 1833, when the "Second Presbytery" was formed, and are furnished with an admirable index in the margin. In the four large volumes all the most material facts are to be found. (2) The second and an exceedingly valuable source of information has been that furnished by all the pastors now in the Presbytery, who, in response to the request of the writer, collected from their various Sessional records the leading facts and dates of their churches' histories. Every one of them cheerfully—and in some cases with much labor—prepared and sent him such outline. The result is a mass of invaluable information which will be carefully preserved, even though only the leading points of it can be used in our very brief sketch. (3) The Minutes of the First Presbytery, Synods and General Assembly, both Old School and New, come next in fullness and authority. The volumes containing these minutes, collected first by Dr. Engles, and afterward by Rev. Dr. Wm. E. Moore, are an enduring treasure for all who love our Church. (4) The Minutes of the Presbytery of Philadelphia have furnished much valuable information which could

be found nowhere else. (5) In many of the older churches there have been monographs prepared which give almost all that is material in individual congregations. Every one of our churches should by all means prepare and preserve such history, whether printed or not. (6) *The History of the Log College*, by Dr. Archibald Alexander, contains a most admirable account of that institution, which had the most potent influence in giving character to our Presbytery. (7) In the first volume of the exceedingly full and accurate *History of the College of New Jersey*, by Rev. Dr. John Maclean, who was so long its honored president, we have a most satisfactory account of our early Presbyteries and Synods, and of the influence of the Log College in the establishment of Princeton College. (8) In the *Histories of the Presbyterian Church*, by Dr. Chas. Hodge, Dr. Webster and Dr. Gillett, we have valuable information concerning the Calvinistic Welsh element in our early formation, and other points. (9) The excellent book of Rev. Douglas K. Turner on the *History of Neshaminy Church* is by far the most valuable work we have seen on that element of our history which is called the Scotch-Irish, and which held the first place in our origin. (10) The Rev. Dr. Willard M. Rice a few years ago prepared a paper for the press on the *Beginnings of Presbyterianism in Philadelphia*, which finely covers all that branch of our original history. (11) In *The Tercentenary Book* there are three papers which have rendered us very great assistance—one by Rev. Dr. McCosh, one by Rev. Dr. J. B. Dales, and especially the one by Rev. Dr. R. M. Patterson on “Presbyterianism in Philadelphia;” also its Introduction by Dr. McCosh. (12) Rev. Dr. Corwan, pastor of the Reformed (Dutch) church of Somer-

ville, New Jersey, has published a volume which contains the best account with which we are acquainted of the German Calvinistic preachers who planted some of the churches which are now ours. (13) In the Market Square church's old German registers of marriages and baptisms are found names of ministers and members and families that have given hints and opened the way to trains of research which have been deeply important. (14) We may also refer to a sketch of the planting of the German Calvinistic Church in a portion of our territory which the writer prepared recently for the centennial celebration of his own Church, in connection with which there are also suggestive papers by Dr. Hodge, Dr. McCosh and Judge Joseph Allison. (15) In a very extensive correspondence with living representatives of many of our old families and with others we have gained much information concerning the eminent and godly men who have adorned our history. (16) From traditions of the past and from the memories of aged persons we have gathered much which has either corroborated other statements or led to special investigations which have proved fruitful of results. (17) In the *Schaff-Herzog Encyclopædia* we have found articles by Dr. Hatfield and by Dr. Gillett which have given us much valuable information. From these and many other unexpected sources the material has come which we have wrought up into these pages.

In addition to the reasons already given, we enumerate these authorities so fully because in themselves they constitute a part of our history. The very history of these is itself instructive to those who would know all that God has done for us.

## CHAPTER II.

### *CHARACTERISTICS OF THE PRESBYTERY.*

THE Presbytery of Philadelphia North is one whose mission and history are very much more important than even its own members have been wont to consider. Certainly its historical importance has never been sufficiently esteemed or written of. We are not sure that there is another Presbytery in connection with our General Assembly that surpasses it in the influence it has exerted. It ranks with New Castle and Carlisle in the great work they accomplished in the early days of our country and Church, and it awakened some influences peculiarly its own. There may be those which have a more commanding influence at the present time, but we must consider its past history and the influences it has awakened during its course in making this estimate.

We have not used the motive furnished by that great history of the past as an incitement to more earnest zeal so much as we should. God has blessed us by enabling us to accomplish a vast work amid the sisterhood of our churches. We have a heritage the value of which we have never suitably realized.

The age of our Presbytery is such as to clothe it with great influence. That age is a power. It formed the chief portion of the original Presbytery, and is thus a principal branch of *the first Presbytery that was ever organized on this continent*. If we fix upon the year 1705, the year when it was organized, as our starting-point, we have *one hundred and eighty-three*

*years* over which to rejoice. What a splendid retrospect in this new country! In this we stand absolutely pre-eminent. The date of the formation of the Presbytery was only about fifty years subsequent to the Westminster Assembly. From its early formation it was inspired by the spirit of the persecuted from other lands who flocked hither, and it had wrought into it the animating influences of the traditions of the purest and best of the early days.

#### ITS LOCATION.

Its location is another peculiarity of the Presbytery for which we should be most grateful. Of a truth, the lines have fallen to us in pleasant places and we have a goodly heritage. Being in the vicinity of what for more than a century was the largest city of the land, where our National Government and Constitution had their birth—in the place where we may claim the distinction of being the mother-Presbytery—almost in the geographic, and altogether in the civil, centre of the country,—our influence could and did spread out West, South and North. From this position the Presbytery has always had the advantage of being able to exert a very great influence. In close proximity to the city which was the centre of the population of the land, as well as the centre of the vast immigration of Scotch-Irish, Germans, Welsh and others, it was forced by its very location into early and active evangelistic movements. By the place it occupied it had unequalled advantages for the fulfillment of its holy mission. From these things it came to pass that it had an influential part in the formation of our Presbyterianism, which in turn rendered much aid in shaping the Constitution of the United States.

## ITS EMINENT MEN AND EDUCATIONAL INSTITUTIONS.

Our history is also an important one from the fact that many of the prominent men of the early day, godly ministers, elders and private members of our Church, had their home and training for intelligent piety and usefulness in this Presbytery. What pious, earnest, learned and wise men were amongst those who laid our foundations! Blessed servants of God from the North of Ireland, from the land of Calvin, of Knox, of Edwards, were many of them, and the cause of Christ was uppermost in their hearts. The spirit of devoted self-sacrifice which brought them here was such as to carry them forward to the most blessed results. The example and the toils of such men did much to make our Church what it is.

There is also a great interest attaching to this Presbytery from the institutions of Christian learning within its borders, wherein thousands received that religious training which made them honored and useful in their day. Among such institutions were the Log College, whose unostentatious work has never been fully written; Lafayette College, Oakland Female Institute, and the German schools of Pauli and Dubbendorf, the graduates of which, with their descendants, have overspread the whole country.

## MOTHER OF CHURCHES.

For still another and very important thing did our Presbytery for many a year stand pre-eminent. In the early spring-time of the year we have seen gardeners sowing in hot-beds seeds of flowers and vegetables, and then, when the tender sprouts had grown sufficiently strong and the weather had become sufficiently warm,

they would transfer the young plants to other localities, where they would have room for full growth. So has the great Husbandman dealt with this Presbytery. As in a warm, rich bed he sowed the seeds of truth in this section, peopled with the learned and godly from other countries, and then in due time he transferred the spiritual plants to broader fields throughout the land. An important mission of this Presbytery has been to prepare the people who would establish churches in other regions of the country. Its sons and daughters have gone out in every direction, and have planted new congregations wherever they went. They have gone into every region of Pennsylvania, into the valleys of the Ohio and the Mississippi, into Virginia and the Carolinas, and into many other regions West and South, and have borne with them everywhere the spirit of our Presbytery, its experiences and its institutions, and there they have planted them, and they have flourished ever since.

#### THE DISCIPLINE IT HAS RECEIVED.

In all the way through which God has led this Presbytery he was evidently preparing it for an important work. In all its varied course, whether through the sunshine and the showers of its many summers or through the cold and tempests of its sad winters, he was no doubt preparing it for a great mission of usefulness. Not only by the ordinary vicissitudes of its more than ninescore years, not only by the splendid array of great and good men whom he raised up in its service, not only by the influence of its many schools of sanctified learning, and not only by the rich, ripe experiences it accumulated through the generations of its course, but also by a special training, he was preparing it for a

great work of his gracious ordaining. In blessed seasons of great revivals which he granted, the Presbytery grew rapidly in the strength of its ministers and in the ardor and zeal of its members. Such times of rapid growth and power were granted in the days of Edwards and Whitefield, at the close of the sad Old and New Light schism, after the dreadful financial crisis in 1857, and at many other periods. God was thereby providing the numbers and the graces which were needed for his appointed work.

But there was also a harsher discipline required : a more stern and unyielding power was necessary for the work of the kingdom. Hence sad strifes in several of the churches and schisms and divisions in the Presbytery were permitted to rage. At first we see in these but the unyielding firmness of men who were deeply in earnest about the interests of their souls and the honor of their God. But the Master had a higher purpose in permitting them. He was disciplining his Church for a mightier work. Like the robust oak, her roots were sinking deeper and her arms becoming stronger and stronger by wrestling with the tempests. This explains the mystery of the first great schism, the subsequent disruption and the many melancholy contentions in individual churches.

Add to all this the fresh rich lessons of experience which our annals furnish, and it will be seen that there is little danger of over-estimating the lot which has been providentially assigned us and the work which has been put into our hands

### CHAPTER III.

#### *GERMS FROM WHICH IT GREW.*

THE first stage in God's providential plan of preparing an American Presbyterian Church for America was the gathering together of the people who would form it. The character of these had a very great influence on what this Church afterward became. There are specialties of Christian life and character in every religious association. No two of them are precisely alike in their tone of piety, modes of worship and manner of work, even when their principles and doctrines are the same. Then, all these are more or less influenced by the bias they at first receive. The original characteristics which marked them are never utterly lost. Hence the great importance of ascertaining the first impulses which entered into their formation.

In our Presbytery there were three distinct elements which can be historically traced as having given it its character :

(1) The first and most influential was the Scotch-Irish, which sprung from the Log College and the great and good men connected therewith, and from immigration. (2) The second was the German Calvinistic, introduced by missionaries of the Classis of Amsterdam and by devout immigrants from Switzerland. (3) The third consisted of orthodox ministers and families who at a later day removed into this region from New England. There were still other elements, but of

minor influence, which it will devolve upon us to notice and distinguish, such as the earnest Christians who came to us from Wales, from Old England and from the Quakers. All these can be distinctly traced. Each of them contributed some element to the character of our Christian life. Each of them must therefore receive a separate consideration.

#### THE SCOTCH-IRISH.

The first and most important is the Scotch-Irish element. This element entered into the original composition of our Presbytery from two sources—from the Forks of the Delaware and the Log College, and from immigration into Philadelphia and its neighborhood from the North of Ireland.

The influence of the Log College in planting our Church throughout the neighborhood in which it was located has never been even proximately appreciated. On its general influence the testimony of Dr. Archibald Alexander was: "This humble institution was not only the germ of Princeton College, but of several other colleges which have risen to high estimation in this country—among them, Jefferson College, Hampden-Sidney College and Washington College in Virginia. And we need not stop here, for these in turn have given rise to many other schools and colleges." Then, how shall we duly estimate the institution which educated such men as the Tennents, the Blairs, the Smiths, the Rogers and the Beatties? Chief among them were the learned, pious and earnest sons of the Rev. William Tennent, the founder—Gilbert, William, John and Charles—great men and great preachers all. Through the labors of these and others like them all our churches of that region, such as Bensalem, Neshaminy, Deep Run,

Newtown, Abington and others, constituting at first more than half the Presbytery, were founded. We give now this general fact, without entering into the question of priority among the churches themselves, for which we have not space. All these were as sound in faith and as solid in life and practice as Calvin himself. Moreover, next to religion they placed a pure education, and beside the church they always erected the school and academy wherever they were providentially led to take up their habitation.

The other Scotch-Irish element in the origin of our Presbytery was furnished by the immigration of Presbyterians from the North of Ireland into Philadelphia and its neighborhood. These immigrants brought with them their religion, their Church and their creed. They had suffered too much for their faith to allow it to be lost. Who they were is well described by Dr. McCosh in his Tercentenary speech: "The Irish Presbyterian Church is the oldest and fairest of the daughters of the Church of Scotland. The American Presbyterian Church will not forget that it is through the Irish Church she claims descent from that Church which is the mother of us all."

The immigration of these Irish Presbyterians was very great at the time when our Presbytery was crystalizing into its permanent form. In the year 1736 one thousand families sailed from Belfast, and on Sept. 9th in that year one hundred of these families, all Presbyterians, arrived in Philadelphia. Said the Rev. Samuel Blair, in a letter of 1744, "All our congregations in Pennsylvania except two or three chiefly are made up of people from Ireland." Such large numbers, settling in and around Philadelphia, with which then as now our Presbytery was intermingled, would greatly

strengthen existing churches as well as lay the foundations of new ones.

This gave an important impulse to the cause at that early day. These two branches of the Scotch-Irish—that is, those who came at an earlier time, settling at the Forks of the Delaware, and the multitudes who came later and settled at New Castle, Philadelphia and vicinity—necessarily formed the chief ingredient in the infant Presbytery. Mingling in the whole community and at both extremities of our territory, they gave tone and character to the entire body. Then the chief characteristics which they imparted were *soundness of doctrine, intelligence of faith and steadfastness to their convictions*. These features they impressed so deeply that they have never been effaced. We claim them still, and rejoice with thankfulness that serious error has never been permitted to intrude to deface the glorious heritage with which we have been entrusted. Only once in the forty years of the writer's connection with the body can he recall one word of heresy as coming from a preacher in all our bounds.

#### GERMAN CALVINISTIC ELEMENT.

The next ingredient which entered into the composition of our Presbytery came from the Palatinate of Germany, from Switzerland and from Holland. The name which they claimed for themselves was that of German Calvinists. This ingredient has never received that distinct and emphatic recognition which it deserves. An important portion of our territory—namely, Germantown, Frankford and the surrounding country—was settled by this people. The names of some of the families which have descended from them will sufficiently indicate their origin. Among such

names we find those of Zollinger, Bockius, Godfried, Leist, Myer, Mowrer, Zebley, Neswinger, Sheetz, Schmid, Mag, Bleek, Scheibly, Foulkrod, Ulric Neff, Castor, Geisse, Froelich, Bender and many others. Such were familiar and cherished names in the old congregations wherein these truly devout people were found.

Their ministers were learned, great and good men. Most of them were missionaries who had been sent out by the Dutch Reformed Classis of Amsterdam to preach the gospel which they dearly loved. Having learned and loved and suffered for the truth as it is in Christ Jesus, at home in the land of Luther, of Calvin and of William of Orange, they came to publish it in this New World of the far West. From the fertile fields of Holland, from the beautiful banks of the Rhine and from old Basel in Switzerland they came bearing with them the precious doctrines which had been so clearly defined in Geneva, and they planted them in some of the very churches which have been committed to our care.

These devout missionaries have not been honored as their invaluable services deserved. Because perhaps of the name *German* attached to them, and because others of more eminence using our own language have in modern days taken their place, they have been permitted almost to fall into oblivion. From that oblivion we would rescue at least a few of their precious memories. Among their names—names of preachers who ministered in the old Market Square church—we find those of Wilhelm Stoy, George Abrentz, J. C. Faber, Frederick Vandersloat, Casper Nach and John H. Smaltz. Of others who preached in the churches of both Market Square and Frankford we know still

more, and with feelings of veneration preserve a few facts concerning them.

Taking them in the order of their ministry, from 1770 to 1824, the first name we find was that of Rev. Christian Frederick Fœhring, who preached in Germantown and Frankford, having laid the corner-stone of the old Frankford church. His history was a very eventful one. He was born in Hanover about the year 1736. His father died in the military service of that country, and his mother knew that if he remained in his native country he, her only child, would in due time be compelled to enter the army. To avoid that, when the lad was seven years old she bound him on her back, and, skating across the Rhine, made her escape with him to this country. Mother and son finally reached the settlement of the Frankford Company in Germantown and vicinity. Afterward Mr. Fœhring entered the ministry and became eminent for his piety, talents and success. He was accustomed to preach in the German, Dutch or English language. It was a singular fact that, after all, he lost his life through the army. In 1779 he died from the effects of a cold contracted in escaping from a party of British soldiers sent to capture him because of his zeal in behalf of liberty.

The next of these greatly honored men was the Rev. J. C. Albertus Helffenstein, who labored in these churches fifteen years, with an interruption of four years from 1775 to 1779, which he spent in Lancaster. Mr. Helffenstein belonged to a family in which there has been a succession of ministers since the Reformation. He was born in the Palatinate. While on his way to this country he was overtaken at sea by a dreadful storm, and amidst its terrors he was led to consecrate

himself more entirely to the service of God. His sermons were very pointed and stirring and his ministry was greatly blessed. Often, it is said, was his congregation overwhelmed by the mighty power of truth as it flowed with majesty and tenderness from his heart. He died of consumption in the year 1789.

The next of these blessed men whose name we would embalm in memory was the Rev. Samuel Dubendorf. He came to this country as a chaplain with the Hessian soldiers in the Revolutionary War. Afterward, however, "through the plunderings of the English soldiers, he lost nearly all he had, and amid terror, want and famine saw all his satisfaction and comfort in temporal things carried away as by a storm." On this account he left his field in this region after a stay of two or three years. Mr. Dubendorf was a man tender and refined in his feelings, of strong affections and greatly devoted to the work of the ministry. He was never married. Neither the date of his birth nor his age is on record.

The Rev. Lebrecht Frederick Herman was the next of this goodly array of German preachers who aided in laying the foundations of our Presbytery. His ministry here commenced in 1789, and continued for about twelve years. He was long remembered in the whole region. He was a native of Germany, and the last of the German missionaries sent out to this country by the Classis of Amsterdam. After leaving his first charge here he preached in various other places in Chester, Montgomery and Berks counties. No less than five of his sons entered the ministry, for which he had himself prepared them all. During many of the latest years of his life he was totally blind. He outlived all his fellow-laborers and friends, and died in 1848, at

the advanced age of about eighty-four years. Among his last words were, "It is well with me ; I am nearing heaven. My body is very weak and will soon be dissolved, but Jesus my Redeemer will construct for me a glorified body from this mass of corruption."

The only other one we would name of these good men was Rev. John William Runkle. He was pastor of the Market Square church in Germantown, and at the same time preached in Frankford for many years. He also was a native of Germany. He came to this country when he was about fifteen, and died in 1832 at the age of eighty-four. He must have been a man of very decided character. As he has been described, "he was a man of strong physical constitution, tall and rawboned in person. His powers of endurance were very remarkable. He was venerable and patriarchal in appearance, excitable in temper, warm in preaching ; in short, 'a son of thunder.'" He is said to have been in advance of his time, and hence was regarded as somewhat a fanatic. His preaching, however, was evangelical, apt in illustration and affectionate in appeal. He ever manifested much sympathy toward the suffering, visiting also prisoners and those under sentence of death.

Such was the goodly array of men of God, most of them missionaries, sent from a distant land under the care of the orthodox and pious Christians of Holland, who for a long time ministered in this region. Their influence in laying our foundations the records of earth cannot fully describe, but it calls for gratitude from us greater far than we have any language to express.

The leading characteristics of these German preachers, as of the churches from which they came, were their ardor, their stability, their adherence from age to

age to the established customs of their church-life. They were not liable to be carried about by every wind of doctrine or to be influenced by every novelty of practice. From them this feature of church-life has come down to us. With us there are no continual innovations, no aping of forms and ritualisms, no thirst for novelties. Our customs of church-life and the elements of our worship are stable. The good old ways we have learned from the Bible and the fathers, which have been established and which God has blessed, are to be found in all our churches.

#### THE NEW ENGLAND ELEMENT.

The third element which was after a time incorporated in the life of the Presbytery was that which came from New England. Many of our most faithful members, especially in later days, came from that part of the country. As we glance over our early and later years we find a Jedediah Andrews, the first Presbyterian minister of Philadelphia, who preached part of his time in the loft of "the Barbadoes warehouse," corner of Second and Chestnut streets, and part of his time in the old Pennypack Baptist church, a few miles north of the city; a Green; a Treat; the Rev. Thomas Bradford, for years a leading member of Presbytery; the Rev. J. B. Davis, for a long time its Stated Clerk; and several others. Then of private members from the same region there rise up before our thoughts Alfred Jenks, the great manufacturer; a Godfrey, and many others, elders, trustees, Sabbath-school superintendents, and devoted women in Israel. These had imbibed the spirit of the Pilgrim Fathers, had been trained in the Shorter Catechism, and were amongst the most godly of men and women. They brought with them their active

energy, their practical tact, their force and their enterprise, and they imparted these qualities to our whole body, as has been seen in the continued formation of new churches in our bounds in numbers far greater than most of us are accustomed to consider.

#### ENGLISH, WELSH AND QUAKERS.

Besides these three leading ingredients in the original formation of our church-life, there were still others which were not so influential, but still were sufficiently important to require a distinct notice. They were all to be found amid our churches, and their influence may be traced even to the present time.

(a) Of these perhaps the most noticeable was that which had its *origin in England*. From England there came to us numbers of the most excellent of men and women. Of these, among ministers we may name Rev. Dr. Thomas Biggs, friend of Dr. Charles Hodge, for a long time pastor in Frankford, and subsequently professor in Lane Theological Seminary, and Rev. Benjamin Stead, D. D., pastor of Bridesburg; and of private members not a few who have been among our elders, trustees and most earnest workers for Christ. These have been found chiefly in our manufacturing centres, such as Norristown, Manayunk and Frankford.

In the land from which they came they had generally been connected with the Congregational or Independent Church, and, finding our doctrinal system the same as that which they had at home, they had no difficulty in identifying themselves with us. Among this element of our original church-life it is proper that we should place Whitefield, one of the most eloquent preachers of modern times, who visited some of our churches, preached in the region of the Log College,

and through his burning words aided in promoting the great revival that gave such tone and impulse to our cause in its earliest days. Deep piety and love of established order were the leading peculiarities of the system which these men represented and which they insensibly infused into the Presbytery, so that the spirit of change and agitation has seldom disturbed our counsels or diverted our energies from the momentous work of the gospel.

(b) The *Welsh Calvinistic* influence upon our religious life is the next which we are led to notice. It might be said in all soberness that a more mighty work of the gospel there has not been in all modern times than that in Wales, commencing in 1735 under the preaching of Howell Harris, Daniel Rowlands, Howell Davies and David Jones. It stirred the entire principality to its very foundations. By it the whole condition of the populace was changed from one of deepest depravity, until it now stands amongst the foremost of all peoples for true scriptural piety. More effective preachers we believe the world has never seen than the three great Welshmen, John Elias, Williams of Wales and Christmas Evans. Under a single sermon of Elias, the greatest of them all, preached at Carnarven, it is affirmed that no less than two thousand five hundred souls were converted.

The work was deep and abiding. Religion became the life, the hearing of preaching the great enjoyment, and the Bible the one Book of the whole people. A more scriptural, sound and earnest body of Christians there is not on earth than are the Calvinistic Methodists of Wales.

These faithful people were driven by thousands from their homes by the most abominable and persistent

persecution. Coming out from the midst of glorious revival scenes, with their hearts inflamed by love to Christ and his cause, they settled in large numbers in the territory of our Presbytery. Several townships on the east of the Schuylkill River were given to them and occupied by them. Welsh names are still found in our towns, such as North Wales, Gwynedd and Penllyn. Also, among the faithful men of our history who sprung from them were the Rev. David Evans, the Rev. Malachi Jones and the Rev. Dr. Samuel Davies. These men and others like them contributed to our religious character earnest Christian life, love of religious ordinances and strong attachment to the Bible and Bible doctrines.

(c) The remaining element which mingled in our early history was that which came from *the Quakers*. In much of our territory our churches were surrounded by the families of influential Friends, and, as was natural, numbers of them from time to time became interested in our system, and finally embraced it, and were found among our most faithful members. There has been a movement of this kind much more extensive than is imagined. The spirit of that people, so quiet and undemonstrative, has prevented much display. We could name eloquent preachers who have entered our ranks from that source. In a quiet manner have private members recruited our numbers by uniting with our churches. In most of our congregations are to be found those descended from old families of Friends who have become earnest and intelligent workers with us—who have given all their old family influence to the upbuilding of our cause. The characteristic of this element of our communion is unostentatious but deep and true piety. On this very

account their coming to us has been little displayed or even noticed. It has not been paraded, though going on steadily, constantly and influentially.

This element also has imparted its own feature to the life of our churches. That life has been eminently unostentatious and quiet, though very deep. There has been little display, and yet there has been progress. We have not crowded the daily papers with our affairs. Perhaps we have not aroused as much attention and sympathy as we should have done in order to accomplish the utmost that we might.

#### THE OFFSPRING OF THE PERSECUTED.

With all truthfulness may it be said that the Presbytery was originally made up of the descendants of those who had suffered—suffered sorely, thousands of them even dying for the truth as it is in Christ Jesus—in other lands. We have not been mindful of this and nerved by it, as undoubtedly we should have been. Only when the facts are gathered together into one group and contemplated in the mass can it be even proximately appreciated. It has been seen that the leading germs from which our strength has grown were all derived from immigration. But who and what were these immigrants? In every case they were either themselves fugitives from persecution or the descendants of those who had suffered in the fires. When we look at any special immigration which entered into our upbuilding, we find that, without exception, it was occasioned by the persecutions that were raging in the land from which it came.

We may see this first in that chief ingredient which originally constituted our Church—namely, the Scotch-Irish. Who were those steadfast and noble men who

laid our foundations? They were the descendants of the men who under the persecutions of Charles II. were driven by Claverhouse and his remorseless dragoons out of Scotland into Ireland. The time of the coming of this first immigration was significant. The murderous persecution in Scotland ceased only in 1688, but *seventeen* years, be it observed, before the Presbytery was organized. What, again it may be asked, was the character of that persecution by which those faithful men were driven from their fatherland into Ireland? According to the testimony of Dr. Blaikie, "During the reigns of Charles II. and James II. the cases of persecution were very numerous, and in innumerable cases most harrowing. *It was reckoned that in twenty-eight years eighteen thousand persons were either banished or put to death.*" Moreover, these victims of persecution, first driven from Scotland, thus becoming the Scotch-Irish, and then so many of them driven again to Pennsylvania, were the very flower of the land from which they came. The same excellent authority asserts: "It is very certain that between 1580 and 1688 the friends and upholders of the Covenants embraced nearly all of the most learned, devout and earnest ministers of the Church of Scotland and many laymen in high places. The real lovers of the gospel were the Presbyterians, and the revivals of earnest religion were associated with them." Dr. Blaikie adds: "The stand for freedom, civil and religious, made by these people was of the noblest character, and conferred incalculable benefit upon both Church and State. *Had they been crushed, ecclesiastical liberty would have perished within the Reformed churches.*"

As is well known, thousands of these Scotch Presbyterians fled from their remorseless persecutors to the

North of Ireland. They settled there and changed the religious character of the country. But what soon befell them in Ireland? Persecution—persecution again under the Stuart, James II. That persecution arose to gigantic proportions at the siege of Derry in 1689, only sixteen years before the formation of the Presbytery. In that siege the extremes of famine and pestilence and death itself were endured. Another terrible scene of that persecution was at the battle of the Boyne in 1690, only fifteen years before the Presbytery. Then six or seven hundred of the noble defenders of our faith—among them the Rev. George Walker, who so gallantly led at Londonderry—were slaughtered by the forces of James, though that cruel monarch was at last utterly routed by his own son-in-law, William III.

Could it be otherwise than that the descendants of those whose fathers had fallen at Bothwell Bridge, had endured the horrors of famine at the siege of Derry, or been slaughtered at the Boyne, or been plundered by Thurot at the sack of Carrickfergus, or been hanged by the minions of James, would cling, as for their very souls, to the tenets for which their ancestors had suffered so much? Concerning the children of these suffering people the impressive words of Dr. John Hall are worthy of deep consideration: "These Scotch-Irish were staunch to the truth they had learned from their parents and their ministers, and especially from their Bible; and well was it burnt into them by the persecution they experienced; it was wrought into their very nature; their minds were stored with it." The children and grandchildren of these sufferers were the leading men in the Presbytery when first formed. From them came the Makemies and the Tennents and the Finleys and the

Blairs of our earliest history. It was also the persecuted and their descendants who formed the great immigration into Pennsylvania after the sack of Carrikerfergus in 1760.

A similar story of flight from bloody persecution must be told of the Dutch or German element so prominent in the founding of our Presbytery. Whence came our German fathers to this country and to this part of our State? The "Frankfort Company," which settled Germantown and all this region, was organized in Frankfort near the Rhine in the year 1682, only twenty-three years before this Presbytery was organized. The refugees whom it aided in reaching a safer land continued to come over even to the years of our formation.

What brought them here? We must go over to the other side of the ocean and enter the Palatinate, along the beautiful Rhine, to see. That Palatinate was horribly ravaged by the French in a crusade against the gospel in 1688, only seventeen years before the Presbytery. At that time the sufferings of the people whose children came here, were fearful. In an official document in the British archives we have this record: "About seven thousand of poor Protestants from the banks of the Rhine, driven from their habitations by the French, arrived in England, and were encamped at Blackheath and Camberwell; a brief was granted to collect alms for them. Five hundred families went under the protection of the Government to Ireland, and settled chiefly about Limerick, where Parliament granted them twenty-four thousand pounds for their support. Three thousand were sent to New York and Hudson's Bay, *but not having been received kindly, they went to Pennsylvania, and, being there greatly en-*

*couraged by the Quakers, they invited over some thousands of German and Swiss Protestants, who soon made this colony flourishing.*" It should be remembered that this is from an official document of the British Government, and it tells beyond mistake of the persecutions which sent our German fathers here. These very men were the fathers and the grandfathers of those who formed some of our churches.

But the whole story is not yet told. In the suffering days of those German Protestants of the Palatinate they were aided by their brethren in Holland, who had themselves passed through even more ferocious persecutions a century before. When those heroic Hollanders saw their companions burnt at the stake or buried alive by the bloodthirsty Spaniard, the duke of Alva, multitudes of them fled and found protection in the Palatinate under the humane shelter of "the houses under the cross." Then, when in turn the same sort of persecution was flaring in the Palatinate, the Dutch came forward to aid their friends in their distress. Among other things they sent their ministers to preach to them and comfort them in their flight. These ministers or missionaries followed with their ministrations of kindness even to foreign lands. This explains, what we otherwise could not understand, why so many of the early ministers of our German ancestors were sent hither by the Classis of Amsterdam.

A similar history of suffering for the cause of Christ is connected with the New England ingredient which entered into the original formation of the Presbytery. It is well known that the ancestors of these devoted men were the Puritans who had fled from place to place that they might find some spot where they could be free from wrong, oppression and suffering in their

worship of God, and found it only when they reached the then barbarous shores of this New World. They too had been suffering fugitives from the persecution of the Stuarts. And when at length they settled here in Pennsylvania they brought with them the spirit of stern endurance for the cause of Christ. They too had been purified in the fires. They were clinging with a death-grasp to their bloodbought faith.

Still was it the same old story of escape from the wrongs, the fury and the remorseless persecutions of the enemies of Christ and his gospel that brought into our territory the faithful Calvinists of Wales. The glorious revival of that land under Howell Harris and his friends, which changed the whole moral aspect of Wales, prevailed from 1736 onward until a most ardent piety filled the country. Very soon the usual result followed, and those blessed men were persecuted without shame, without remorse, and apparently without one feeling of humanity. They were mobbed; they were driven into dog-kennels; they were shut up in dark, loathsome prisons; they were sent in chains upon vessels of war; they were driven for refuge into fearful caves of the earth; they were virtually sold into slavery; they were built up in the walls of houses; hellish plots were matured against them; the very ingenuity of Satan was exerted to contrive afflictions and tortures for them. From the midst of the rage of this tempest of the powers of darkness thousands of them fled, not in fear, but in faith, and at last found safety and a home among the Quakers of Montgomery county.

It is thus sadly yet gloriously true that all the leading elements originally entering into the formation of the Presbytery were either themselves fugitives from per-

secution or the descendants of fugitives. This seems mysterious, but no doubt there were sublime providential purposes in view. There is not a question but that it was one modern fulfillment of the great prophecy of the Revelation, wherein the woman, the established emblem of the Church, had wings given to her, "that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent." Do we not find in the history every element of this prophecy?—the Church as the woman—the flight from persecution as the wings—this then uncultivated region as the wilderness—and the protection and friends found here as the earth helping the woman. We do not assert nor do we believe that this is the sole fulfillment of the revelation, but we do indicate it as one of its many fulfillments, as it, with very many other prophecies, was intended to point out a series of future events.

All these persecutions seem to us dark and mysterious; but while we would not attempt to scrutinize God's higher ulterior purposes in them, we cannot but see many immediate blessed results springing therefrom. They scattered these godly people through other lands bearing the precious gospel with them. Would they have come here had they not been persecuted at home? Then these suffering fugitives were by their persecutions hardened for the great self-denying work which lay before them. They had learned the value of that gospel for which they and their fathers bled. They knew the value of the truth for which they had suffered so much, and clung to it with all their souls, and sent it down uncorrupted to the generations that have come after them. How much of our pure Presbyterianism do we owe to them! It is no vain boast that ours has

been the martyr Church. It was terrible for those who suffered, but it is glorious for us that *all the elements from which we sprung were planted in the blood of the faithful.*

Such were the elements which originally composed the Presbytery, and which, all commingling in one stream, while each imparted its own characteristics, made it what it is in its Christian life and worship and work. From the Scotch-Irish has come that orthodoxy of faith which has never admitted even the thought of error in the word of God; from the German, that fixed manner of life and worship which has been the same from age to age; from the land of Edwards, that earnest enterprise and progress which have multiplied our churches to a degree that is scarce surpassed; from England, that adherence to established order and worship which saves from all confusion and error; from the Welsh Calvinists, that love of Scripture and scriptural truth which preserves our foundations and secures an intelligent devotion; and from the Quaker, that quiet but real readiness to work for Christ in which we must ever rejoice. These elements may not be very easily traced to their origin, for they have been so long commingled and blended into one that their distinction may seem to be lost. Nevertheless, they still exist, and lend to each other a harmony and power for which we should render the most sincere gratitude to the Giver of all good.

## CHAPTER IV.

### *THE HISTORY IN DETAIL.*

WE are now prepared to enter upon the history of the Presbytery in the full details of its churches, its important events and its progress. This is a work of great difficulty, because of the length of time, the many churches embraced, the complicated nature of the facts and the subtile influences connecting them. Only by a very exact system and classification may we escape a tedious repetition of facts that are found in many different connections, notice every item that should be mentioned and present all in their proper relations and influences.

The general plan is to present (1) the *seed* from which the Presbytery germinated and grew to such goodly proportions; (2) the *planting* of that seed in the field which God has given us; (3) the *growth* of the plant from the most feeble life to its present dimensions; and (4) the *fruit* which it has borne in the past and is still bearing in the present.

The first of these leading divisions has already been considered, and need not be further dwelt upon. Under the second we make a division into two periods: (*a*) the Antepresbyterial Period, up to 1705, and (*b*) the Period of Formation, 1705-88. Under the third division we make four periods: (*a*) Period of the General Assembly, 1788-1833; (*b*) Period of the Second Presbytery, 1833-38; (*c*) Period of Separation, 1838-71; (*d*) Period of Reunion, from 1871 to the present time.

It will be seen, as we trace the history of the Presbytery, that the events fall of themselves into this natural classification.

According, therefore, to the arrangement which has been announced, the *first* period of our history, which we call the *Antepresbyterial*, is that which lies before 1705, the year of the organization of the original Presbytery. That was the period of gathering up the fragments and getting ready for united life and action.

The *second* we call the *Period of Formation*. It extended from 1705 to the organization of the General Assembly in 1788. This space of eighty-three years was a time of laying foundations, consolidating and defining positions, during which a few churches were organized.

The *third* period covered forty-five years. We call it the *Period of the General Assembly*, for it began with the formation of the General Assembly in 1788, and extended to the formation of the old Second Presbytery, which up to that time was a component part of the general Presbytery of Philadelphia, and, although known at different times by different names, still substantially exists as the Presbytery of Philadelphia North. During these forty-five years the whole Church was one, and its great work was to establish itself and build up on the foundations which had been laid during the eighty preceding years.

The *fourth* period was a very brief one of only five years. We call it the *Period of the Second Presbytery*, because it commenced with the organization of that Presbytery in 1833, and extended to the great separation of Old and New School in 1838. This was the most unhappy time of our whole history—a time of misunderstandings, of alienated feelings, of storms. It witnessed

that ordeal of fermentation which seems to be a necessary formative process in all the institutions and histories of men.

The *fifth* period was thirty-three years in length. Its beginning was with the sad division into the Old and New Schools in 1838, and its close with the healing of that breach in the Reunion of 1871. The distinctive name we give it is the *Period of Separation*. The alienations resulting from the division were inevitable, but each branch pursued its own work and prospered. They had separated, but worked on; the great principles adopted were the same; the sores were gradually healed; and at the end of a generation the two parties came together again.

The *sixth* period consisted of seventeen years. It began in the Reunion of 1871, and has continued until the present time, and may hence be called the *Period of Reunion*. So far as the term is allowable to anything that is earthly, this is the time of our Presbytery's glory. Every breach healed, every alienation gone, vast enterprises for the advancement of the kingdom in progress, churches rapidly growing in number and strength and influence,—everything calls upon us for the most sincere gratitude to the King.

Such is a brief analysis of *the one hundred and eighty-three years* of our history. The limits of the periods are well defined by the events. A definite tabulation of them will aid the memory in retaining them, and show the great providential chains by which they are connected. We may therefore take a bird's-eye view of them which will render the plan of God's gracious working still more impressive:

- (1) Antepresbyterial Period, up to 1705 (Chap. iv.).

- (2) Period of Formation, 83 yrs., 1705–1788 (Chap. v.).
- (3) Period of General Assembly, 45 years, 1788–1833  
(Chap. vi.).
- (4) Period of Second Presbytery, 5 years, 1833–1838  
(Chap. vii.).
- (5) Period of Separation, 33 years, 1838–1871 (Chap.  
viii.).
- (6) Period of Reunion, 17 years, 1871–1888 (Chap. ix.).
- (7) Progress in the Life of the Presbytery (Chap. x.).
- (8) Lessons of Ninescore Years . . . . . (Chap. xi.).

By this scheme the whole plan of our work is laid before us.

#### ANTEPRESBYTERIAL PERIOD.

The treatment of this period will be brief, but it is necessary as introductory to the annals which are to be reviewed. The entire history of the Presbytery is to be rehearsed, and whatever had a bearing upon that body must receive our consideration. Whatever had an influence on its character or on its first movements in starting upon its eventful career is needed to explain the story. We want all the preliminary facts, for they all had an influence in shaping the life and character of the body with which such interests have been connected. We desire to place them all, so far as they are known, on record, for the memory of them is fast passing away. If not recorded now, they will soon be gone from the memory of man. Many have gone already. We would save what remain.

#### THE PLACE AND TIME OF THE ORIGIN OF THE PRESBYTERY.

It is important to have an understanding of the nature of the country and of the state of the times in which the Presbytery was first established. The ques-

tions will ever and anon come up, When, and where, and what were the times and places with which it was associated in the eventful days of its youth? What were its first surroundings, either in its immediate vicinity or in the more distant parts of the land? Who were the ministers and people who first composed it? What were the events that interested them and contributed to make them what they were? What were their modes of life, the subjects which engaged their conversation in leisure hours and the occupations which took up their time? What were they doing and thinking and living for? What was the state of the country and government and society with which they had to do? We cannot answer all these questions fully, but the little information that is still within our reach we would carefully preserve and almost sacredly contemplate.

The locality which the Presbytery at first covered embraced not only the territory which it now occupies, but also the whole of Philadelphia and the surrounding country. What are now three Presbyteries was then but one. At that time the country was covered over by forests, with here and there a clearing where the few inhabitants had erected their dwellings. Those dwellings were generally what we would now regard as huts, constructed of logs rudely shaped with the hatchet, the interstices filled with mud or mortar. The chief road, forming the leading thoroughfare between Philadelphia and New York, ran through the heart of the country, and attracted to its borders the churches and other institutions springing up in the region through which it ran. That road as well as others was doubtless in a wretched condition—sometimes almost impassable; in some places, when running through swamps, constructed

of tree-trunks in corduroy fashion. Yet these miserable roads passed by log houses in which resided families the names of which have been wrought into our history, and ministers among the most learned, eloquent and devout of any that have graced our annals.

We are also interested in knowing the point in the history of the country when the organization was effected. It was but eighty-five years after the landing of the Pilgrim Fathers on Plymouth Rock. It was only twenty-four years after William Penn obtained the grant of the whole land of Pennsylvania from the Crown of England. The people were exposed to constant attacks from swarms of savage Indians. It was seventy-one years before our country, by its Declaration of Independence, took its place as one of the nations of the earth. At that time the great tides of emigration had scarcely commenced to flow across the sea from all the lands of Europe. To make an ocean voyage in those days was a serious matter, as the ordinary time of crossing the Atlantic was from seven or eight weeks to three months. The whole country was then under the government of Great Britain; all leading officers were appointed by the king, and every important law had to be sanctioned by the Crown.

Such was the period in the history of this country when the Presbytery had its birth, and we naturally look abroad to see what were the events occurring in the other nations, especially in Europe. What was then the state of the world? At the time when the five or six ministers, with elders whose names we do not know, met in the one humble Presbyterian meeting-house of Philadelphia to form this body as a branch of Christ's kingdom, Peter the Great was reigning over the half-savage hordes of Russia; Joseph I. was on the

throne of Germany, a country just beginning its career of greatness; Innocent XII. was the pope of Rome, wielding both temporal and spiritual power; Queen Anne was reigning in England, even then one of the greatest powers on the earth; Louis XIV., the Grand Monarch of France, was in the zenith of his glory.

This was the general state of the world; but more specially it may be noted that in France the splendors of the great Louis, the magnificent operations of his government and the wonders of his architecture were ringing throughout the civilized world. It was, perhaps, the most flourishing period of French literature. Fénelon, Bossuet, Masillon and Boileau were penning their great works which have lived through all the centuries since.

In Great Britain it was also a memorable period. Queen Anne was in the midst of her prosperous reign; John Locke and Isaac Newton had issued their immortal works just before; Prior, Steele, De Foe and Addison issued theirs just after; Swift, Isaac Watts, Pope and Allen Ramsay were all living at the time. The world-renowned Bank of England had been opened twelve years before; the British East India Company was chartered five years after this momentous event in our history.

In this country there were several memorable events which may serve to fix the time with more distinctness. In New England the superstition concerning witchcraft still existed in force: two so-called witches were executed in Northampton in the very year the Presbytery was organized. In 1704, the year before the organization, the first newspaper ever issued on this continent, *The Boston News-Letter*, was published. The first paper money of the country was issued in New Jersey in 1709,

the first post-office was opened in 1710—the former four, the latter five, years after the Presbytery was formed.

How different the state of society then from what it is to-day! How many advantages and comforts we now have that were then unknown! At that time there were no post-offices, no paper money, no railroads, no telegraphs, no temperance societies, no Sabbath-schools for the instruction of the young, no missionary societies to spread abroad the gospel.

#### RELIGIOUS MOVEMENTS OF THE WORLD.

It is significant that the Westminster Assembly, which had such a vast influence in formulating our doctrinal system, had closed its sessions in 1652, and that the last surviving member of that august body, Rev. Dr. Anthony Tuckney, had died in 1703, only two years before the organization. The siege of Derry was sixteen years, and the battle of the Boyne fifteen years, before; both of which events had great influence in sending hither the men who constituted the first Presbytery. In this country also there were other momentous ecclesiastical events. The Episcopal Church was set up in New York City in 1698, seven years before the Presbytery, and the Saybrook Platform, with its half Presbyterianism, was adopted in Connecticut in 1708, but three years after.

At that time there was no institution in the whole land for the special training of young men for the ministry of our Church. It is true that for above a hundred years after the country was settled every institution of learning above the common school, male and female, was under the direction of Calvinists, but for the special training of Presbyterian ministers there was none. A

change, however, was coming. Almost simultaneously with the founding of the Presbytery there arose a school where its candidates for the ministry could be educated.

#### PRESBYTERIANISM AT THIS TIME.

Before 1705 there were many traces of our system to be found in New England and New York, with probably a few churches. The church of Jamaica, Long Island, claims to have been organized as early as 1662. According to Dr. Hatfield, "A considerable number of Presbyterians, ministers and people, emigrated from Great Britain and Ireland to New England during the troubles of the seventeenth century, and were absorbed in the Congregational churches, at that time differing but very little from Presbyterian churches." The Hartford North Association in 1799 affirmed "that the constitution of the churches in the State of Connecticut is not Congregational, but contains the essentials of the government of the Church of Scotland." These were often spoken of as Presbyterian churches. Dr. Hatfield adds: "Colonies from these Connecticut churches planted themselves at an early day on Long Island and in East Jersey, and the churches which they organized—Southampton (1640), Southold (1641), Elizabethtown (1666) and Newark (1667)—eventually became Presbyterian almost as soon as they had the opportunity."

In Philadelphia and south of it there had been still more direct efforts for setting up our churches. It was a lamentable thing that the establishing of our cause in Philadelphia encountered an opposition that amounted almost to persecution. The officials of the British Government, being connected with the English Church, did what they could to prevent Presbyterian-

ism from taking root. At one time they decried it; at another they maligned it; at all times they put every obstacle in its way. But in the face even of Government opposition it continued to spread and prosper.

The chief agent, under God, in its first movements was the Rev. Jedediah Andrews, from New England. This man held such a conspicuous place in our first history that he is worthy of special notice. He was born at Hingham, Mass., July 7, 1674. Having been licensed in New England, he came to Philadelphia and began his life-work. His first preaching in this city was to a congregation chiefly of New Englanders, and in a loft of what was called "the Barbadoes warehouse," at the north-west corner of Second and Chestnut streets. It is remarkable, as showing the weakness of the denominations at that time, that he preached alternately to the Presbyterians in the Barbadoes warehouse and to the Baptists in the Pennypack Baptist church, about nine miles north of the city. In the year 1701 he was installed as pastor of the First Presbyterian church, Philadelphia, then just organized. Of this pioneer of our Presbytery, so greatly favored of Providence, the Rev. Dr. Patterson writes in his valuable article in the *Tercentenary Book*: "Born in Massachusetts in 1674 and graduated at Harvard in 1694, he came to Philadelphia when he was twenty-four years of age. If Dr. Franklin's opinion is to be depended upon, he was not an attractive preacher. . . . But whatever may have been the pulpit powers of the first Philadelphia pastor, he was abundant in labors. In addition to the performance of the ministerial work in his own congregation, he traveled freely as an evangelist through the surrounding country. He was, moreover, until very near his death, recording clerk both of the Presbytery and

of the Synod, of which latter body he was also the first Moderator.”

Before the organization of the Presbytery the church of Freehold, New Jersey, was organized, in 1692, and the First church of Philadelphia in 1698.

We must here introduce the man who had more to do than any other with laying the foundations of Presbyterianism in this country—the Rev. Francis Makemie. He was born near Rathmelton, Donegal county, Ireland, but the date of his birth is not known. He was a student at one of the Scottish universities. He was introduced to the Presbytery by his pastor, the Rev. Thomas Drummond, in January, 1681, and was licensed by the same Presbytery some time before the close of that year. In 1683 he was ordained, and on the application of a settlement of Irish Presbyterians in this country he was sent as a missionary to these scattered sheep in the great American wilderness. He settled at Rehoboth in Maryland, and gathered the people there, and in other settlements round about, into Presbyterian churches. In the first year of his residence there he organized the church of Snow Hill. As an itinerant missionary he went from place to place on the Eastern Shore of Maryland, extending his journeys into Virginia and even as far as South Carolina. At his solicitation, the Rev. John Hampton and Rev. George MacNish were sent out by certain earnest Christians of London to itinerate in this new missionary field. At the same time there were laboring in Delaware the Rev. Samuel Davis, from Ireland, and the Rev. John Wilson, from Scotland.

The state of the cause of Presbyterianism in the whole country may be seen from a letter which was sent by the Presbytery five years after its organization

to the Presbytery of Dublin, Ireland. It is dated September, 1710, and contains these words: "As to the state of the Church in these parts, our interest truly is very weak, and we cannot relate this matter without sorrow of heart, since it is too much owing to the neglect of ministers at home. In all Virginia there is but one small Presbyterian congregation, at Elizabeth River, with some few families favoring our way in Rappahannock and York; in Maryland there are only four, in Pennsylvania five, and in the Jerseys two; which bounds, with some places of New York, make up all the places we have any members, and at present some of these are vacant."

Add to the foregoing the church of Jamaica, Long Island, and we have *thirteen* as the sum-total of all the Presbyterian churches in the country five years after the Presbytery was established. As no doubt four or five of these had been organized after 1705, there could not have been more than six or seven at the start of the Presbytery. Of these, the chief were Snow Hill, Freehold, Philadelphia, Bensalem, perhaps Norriton and Jamaica.

#### ORGANIZATION NEEDED.

The cause was very weak, yet the good men of the day began to feel that it was time the scattered churches and ministers should be united into one body. Hitherto they had been completely isolated, each minister and congregation pursuing a separate course, without the advantages of co-operation. The necessity for organization was felt, because such was the example of the apostolic believers; because of the sympathy with each other it would concentrate and foster; because it would aid in the great missionary work to which they were called in cultivating the wilderness

country; and because it would give the strength of union in their peculiarly trying circumstances. Such considerations as these must have pressed upon their minds and caused them to yearn greatly for that association in Presbytery to which most of them had been accustomed in other lands. They doubtless stood ready for the earliest day when the organization could be formed.

#### ORGANIZATION EFFECTED.

The time to form a Presbytery seemed to have come. Upon consultation and inquiry it was found that there were enough ministers and churches for the purpose within reach. It is true that the numbers were few and widely scattered. But they were slowly increasing, and were destined to increase in an unlimited measure. As there were already seven ministers and a few churches ready to unite in the much-desired body, there was no need for any further delay. The time for the Presbytery manifestly had come.

Then the Presbytery was constituted. It was the first, and for eleven years the only, Presbytery on this continent. Its formation was an ever-memorable epoch in our Presbyterian Church. The names of the ministers who composed it should be kept in lasting remembrance. They were—Francis Makemie, George MacNish, Samuel Davis and John Hampton from Ireland, and Nathaniel Taylor and John Wilson from Scotland, and Jedediah Andrews from New England—seven in all.

It is important that we make a record of the respective localities whence these seven brethren came to form the Presbytery. Francis Makemie, John Hampton, George MacNish and Samuel Davis were all

from the Eastern Shore of Maryland; Nathaniel Taylor, from Upper Marlborough; John Wilson, from New Castle; and Jedediah Andrews, of Philadelphia. It does not appear that they were all at the time settled pastors, and some of the churches were scarcely organized.

The year 1705, in which this great event occurred, should ever be remembered as the date of the birth of our Church as an organized body. At that time our history begins. That little band of seven ministers—the names or number of elders we do not know—with four or five congregations, formed the germ from which God has raised our Church, now the largest Presbyterian body in the world. A new era dawned upon the cause of Presbyterianism when the scattered churches were united in one organization; a power had been established to which each member was responsible, an authority, recognized as such, instituted to direct the reception, to superintend the work of each minister, and to systematize and carry on the evangelization of the whole territory with which the new Church had been providentially entrusted. The Presbyterian Church of America had now taken form and entered upon a career of widely-extended power and usefulness. It was destitute of patronage and feeble in resources. It was strong only in faith and godliness.

## CHAPTER V.

*FORMATIVE PERIOD, 1705-1788.*

THIS period of eighty-three years, extending from the organization of the Presbytery in 1705 to the organization of the General Assembly in 1788, is the most momentous period of our history in the tendencies it awakened and the influences it produced. It may well claim our earnest attention as we study the orderings of God's providence in the years through which he has since led us. We must give much space to it, entering minutely into the examination of events which had an all-potent influence in moulding the history which came after them. Not only is there an interest almost romantic in those events themselves, but their bearing upon the whole character and work of our Church can scarcely be too highly estimated. Presbytery had been started upon its career: What was that career to be? How long should it last? How widely would it extend? What would be its influence upon our country and the world? What would be its character in loyalty to the King, in zeal for the redemption of humanity, in the manifestation and dissemination of truth and righteousness? The Presbytery was then started upon its career, and, guided and blessed by the good hand of its Lord, that career has been magnificent.

We have already said that the subsequent character of the Presbytery would be in accordance with the moulding it should receive during this formative period. The

customs of work and worship which then should be established in the churches would necessarily continue. The first movements would materially influence all that would come after. The spirit and the plans of those early days would impress themselves so deeply that future years could neither annul nor change them. Every church then formed, entered upon a career that, prolonged, widening, deepening, would exert an ever-increasing influence. An omniscient eye alone could have seen in those first events what the Presbytery has been, is now and will be until its earthly career is ended.

A synopsis of these formative events will define the important eras of the period. The principal events during the eighty-three years were—The founding of the Log College in 1725; “the Adopting Act” in 1729; the visit of Whitefield in 1739; the Old and New Light schism in 1741; the healing of the schism in 1758. Other events of great moment were, three great tides of immigration—one of Scotch-Irish, about 1719; another of Scotch-Irish, about 1736; and one of Germans, who prepared churches for us, about 1765. It will be seen that each of these immigration movements was associated with some special development of the Church—as that of 1719 with the formation of the first Synod; that of 1736 with the great revival following the labors of Whitefield and the sons of the Log College; and that of 1765 with the establishment of the German churches of Germantown, Frankford and vicinity. To investigate these leading epochs of the history, with the intervening periods, will now be our effort.

#### SYNOD CONSTITUTED.

The Presbytery started on its career as an organized body in 1705, and pursued a quiet and but little-

known course for twenty-four years. Its records during that period were but very meagre. Two or three churches were organized, which will be noticed in another place. In the year following the organization, or in 1706, John Boyd was carefully examined and then ordained—the first Presbyterian minister ordained on this continent. The first eleven years rolled on without any event which calls for special notice.

At the end of that time, however, in 1716, there occurred an event of very great moment—the constitution of the *first Synod*. In this we see the progress of the cause, find a marked event in the history and one of the footprints of God's providence. The act establishing the Synod was passed at a meeting of the Presbytery, held in Philadelphia, September 19, 1716, at three o'clock in the afternoon. The Moderator was the Rev. John Hampton, and there were present eight ministers and four elders—twelve members in all. Nine ministers of the Presbytery were absent. From this it will be seen that the seven ministers originally constituting the Presbytery had, in eleven years, increased to seventeen. The act establishing the Synod is so full and explicit that we shall give it in the original words:

“It having pleased Divine Providence so to increase our number, as that, after much deliberation, we judge it may be more serviceable to the interest of religion, to divide ourselves into subordinate meetings or Presbyteries, constituting one annually as a Synod, to meet at Philadelphia or elsewhere, to consist of all the members of each subordinate Presbytery or meeting for this year at least: Therefore it is agreed by the Presbytery, after serious deliberation, that the first subordinate meeting or Presbytery, to meet at Philadelphia or elsewhere, as

they shall see fit, do consist of these following members, —viz.: Masters Andrews, Jones, Powell, Orr, Bradner, and Morgan. And the second to meet at New Castle or elsewhere, as they shall see fit, to consist of these, viz.: Masters Anderson, McGill, Gillespie, Wotherspoon, Evans, and Conn. The third to meet at Snow Hill or elsewhere, to consist of these—viz.: Masters Davis, Hampton, and Henry. And in consideration that only our brethren Mr. McNish and Mr. Pumry, are of our number upon Long Island at present, we earnestly recommend it to them to use their best endeavors with the neighboring brethren that are settled there, which as yet join not with us, to join with them in erecting a fourth Presbytery. And as to the time of the meeting of the respective Presbyteries, it is ordered that that be left to their own discretion.”\*

Such was the action which established the first Synod, and, accordingly, that Synod held its first meeting in Philadelphia, commencing its sittings September 17, 1717, with Rev. Jedediah Andrews as its Moderator, and thirteen ministers and six elders as members.

After this, thirteen years pass away, leaving records chiefly of ordinary work and progress. One noticeable event is found among such records—namely, the reception of the Rev. William Tennent. Mr. Tennent came from Ireland, where he had been connected with the Episcopal Church. He appeared before Synod, and, applying to be received as one of its members, and giving satisfactory evidence of his qualifications for the ministry of the Presbyterian Church, with his reasons for leaving the Episcopal Church, he was received into the full discharge of the sacred office in the Presbyterian Church. The subsequent invaluable services

\* *Records of the Presbyterian Church*, pp. 45 and 46.

of this great and good man make his reception into the Presbyterian Church an epoch in its history.

#### THE ADOPTING ACT.

Twenty-four years' life of the organized body had now elapsed, and slow but steady progress had been made. The seven ministers of the original organization had increased to twenty-seven. A new step in the perfecting of the organization became a necessity. The Church had no authorized Creed. It is probable that—most of them having come from Ireland and a few from Scotland—the ministers had followed the Westminster Confession and Catechisms, with which they were familiar. At any rate, there had been no action defining the Church's standards. Thoughtful men began to reflect and to feel that something must be done in this matter for the Church's influence and safety. Error at the time was beginning to prevail, both at home and abroad. "The alarming prevalence of Arminianism, Pelagianism, Arianism and Socinianism among some of the Reformed churches of Europe, and even in Scotland and Ireland, as also the boldness with which deistical opinions were avowed and disseminated among educated circles at home and abroad, called for the erection of a barrier against the spread of those errors among their ministers and people."

The churches, moreover, were beginning to become so numerous and to be composed of such diverse elements that it was necessary something should be done to give them homogeneity, so that they might not become discordant in faith, as they already were in locality and nationality. Perhaps tendencies to error and discord were already appearing. All these things being considered, it was manifest that the formal

adoption of some standard of faith and practice could be delayed no longer.

Accordingly, the important action was taken by the Synod of passing "the Adopting Act," September 18, 1729. In that memorable meeting of Synod there were present twenty ministers, among them Jedediah Andrews, Thomas Craighead, Gilbert Tennent, Adam Boyd, Jonathan Dickinson, William Tennent and John Willson. There were also thirteen elders, among them William Blair, John Allen, James Galbreath, Jonathan Fithian and John Cross. The Moderator was the Rev. James Anderson.

The body met at nine o'clock in the morning of that 18th of September, 1729. The following is a copy of their important action :

"The committee" (appointed the previous year) "brought in an overture upon the affair of the Confession, which, after long debating upon it, was agreed upon *in hæc verba*.

"Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with and abhorrence of such impositions, and do utterly disclaim all legislative power and authority in the Church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances, all such as we have grounds to believe Christ will at last admit to the kingdom of heaven, yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity ; and do therefore agree that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in, and approbation of, the Confession of

Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith. And we do also agree, that all the Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred function but what declares his agreement in opinion with all the essential and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent thereto, as such minister or candidate shall think best. And in case any minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said Confession or Catechisms, he shall at the time of his making said declaration declare his sentiments to the Presbytery or Synod, who shall, notwithstanding, admit him to the exercise of the ministry within our bounds, and to ministerial communion, if the Presbytery or Synod shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship, or government. But if the Synod or Presbytery shall judge such ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them incapable of communion with them. And the Synod do solemnly agree, that none of us shall traduce or use any opprobrious terms of those that differ from us in these extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness, and brotherly love as if they had not differed from us in such sentiments."—*Records*, p. 94.

Such was the "Adopting Act" as passed on the forenoon of that memorable 18th of September. On the afternoon of the same day there was other action of the Synod which shows the spirit in which it was passed, and which its history demands that we recite:

"All the ministers of this Synod now present, except one that declared himself not prepared—viz. Masters Jedediah Andrews, Thomas Craighead, John Thomson, James Anderson, John Pierson, Samuel Gelston, Joseph Houston, Gilbert Tennent, Adam Boyd, Jonathan Dickinson, John Bradner, Alexander Hutchinson, Thomas Evans, Hugh Stevenson, William Tennent, Hugh Conn, George Gillespie, and John Willson, after proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, have unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the confession of their faith, excepting only some clauses in the twentieth and twenty-third chapters, concerning which clauses the Synod do unanimously declare, that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority; or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.

"The Synod observing that unanimity, peace, and unity, which appeared in all their consultations and determinations relating to the affair of the Confession, did unanimously agree in giving thanks to God in solemn prayer and praises."—*Records*, pp. 94, 95.

Such is the history of the adoption of those doctrinal

standards of our Church to which we still adhere. They have now remained as our standards for one hundred and fifty-nine years. They have continued unchanged as to essential articles, and almost unassailed, as some rock against which all winds and waves break in vain rage.

## CHAPTER VI.

### *FORMATIVE PERIOD (Continued): THE LOG COLLEGE.*

#### NOT DULY APPRECIATED.

THE agency of the Log College in the establishing of our Presbytery, and indeed of the Church, has never been properly appreciated. It had a much greater influence than anything we have seen written on the subject would indicate. A fuller history than any with which we are acquainted not only would be interesting, but would also, no doubt, bring to light many important facts of those early days. Yet no monument of it has ever been erected, nothing exists to indicate the place where it stood—even the spot it occupied is known to but few. Why is this?

Assuredly the great work which, in its time, the Log College did for the whole Church ought never to be forgotten. There is nothing that stands out more clearly in our early annals than does the conspicuous part that was taken by it in every leading movement. In it were collected the great and good men whose influence was felt in exalting the piety of the whole body. By it were educated those excellent ministers who founded and built up so many of our churches. It was the centre from which radiated the learning, the piety and the zeal which gave to the Presbytery the best elements that have always marked its character. The early history of the Presbytery must ever stand associated with the Log College. It was the first institution in the whole

land intended for the education of Presbyterian ministers. Nearly all the ministers who were first ordained in our Church, and many of the greatest preachers we have ever had, were educated there.

If it was the first educational institution of the kind in the land, the training-school of so many of our most eminent preachers, the mother of many other similar institutions, and intimately associated with some of the most important movements of our Church in its first years, why is it not held in higher esteem by all who love our cause? Its value has been recognized by a few who have studied it, as by Dr. Archibald Alexander, who wrote of it: "If I were fond of projects I would propose that a monument be erected to the founder of the Log College on the very site where the building stood, if the land could be purchased; but, at any rate, a stone with an inscription might be permanently fixed on or near the ground." But why is it so little known? Why has there been so little written concerning it?

The Log College was located within the bounds of the Presbytery, and consequently, if its history is to be preserved by any part of the Church, it should be by us. Its founder was one of our members during his ministerial life, his family was connected with one of our churches, and his four sons were among the first preachers of our Synod. We therefore should tell the story of its almost romantic history. Moreover, the influence of this institution is so inwrought with all the early movements of our Presbytery that its history becomes necessary in order to understand these movements. Questions of vital import to the cause, which were earnestly discussed in the early days, either originated among the adherents of the college or were warmly advocated by them. The college was the centre

of certain principles which have conspired to make our Church what it is. It was a power, a name, a rallying-point which had great influence there.

We would therefore strive to rescue it from that neglect or oblivion which undeservedly has befallen it, and attempt to bring it forth into that prominence in history which of right belongs to it. It was not the Church, but it was so closely connected with it, and had such an influence on its destiny, that the College and the Church must both go together.

#### THE FOUNDER.

William Tennent is the man who is all in all in the history of this institution. By him it was founded, by him it was conducted and by him it was made to rise to all its importance. His name must ever stand with the names of those most worthy of honor in the Church—with the names of Makemie and Andrews and Alexander and Hodge and Barnes and Hatfield—as a founder of an institution the first of them all.

Briefly does Mr. Turner give his first record: "William Tennent was born in or about 1673. He was in middle life, or about forty-four years of age, when he first reached our shores. It is probable that he received his education in Trinity College, Dublin, as he was originally a clergyman of the Episcopal Church of Ireland, in which he was ordained a deacon July 1, 1704, and a priest September 22, 1706. He was married to Catharine Kennedy, a daughter of the Rev. Mr. Kennedy, May, 1702, in the county Down, in the North of Ireland. This Mr. Kennedy was an able and eloquent Presbyterian minister, who, having suffered persecution in his own country, fled to Holland. . . . His daughter, who became Mrs. Tennent, was

doubtless a woman of unusual talent, as she was the mother of four sons, born in Ireland, who were subsequently distinguished preachers of the gospel in America. Perhaps it was through her influence in part, as well as through the influence of his father-in-law, that Mr. Tennent withdrew from the Episcopal Church and entered the Presbyterian. He acted in Ireland as chaplain to a nobleman, but there is no evidence that he ever had charge of a parish in that country." This brief paragraph gives all that is known of the early life of Mr. Tennent.

In 1716 he came to this country, and his reception by our Church, which had then grown to be a Synod, we will give in the words of Mr. Turner: "On the 16th of September, 1718, he applied to the Synod of Philadelphia for admission as a member, having previous to that time been an Episcopalian. The Synod were well satisfied with the credentials he presented, and with the testimony of members present to his character, standing and history, and, approving the reasons which he submitted in writing for leaving the Established Church of Ireland, they ordered that they should be put on record '*ad futuram rei memoriam.*' By direction of Synod, the Moderator," the Rev. Daniel McGill, "gave him a serious exhortation to continue steadfast in his now holy profession."

During the three years which followed his reception we know very little of Mr. Tennent. He spent them in the neighborhood of New York, but how employed we are not informed—probably in no permanent work. However, there was on the highway to Philadelphia, in Bucks county, Pennsylvania, a small settlement of Presbyterians, most of them Mr. Tennent's countrymen, possibly some of them his old friends. They had a little

church at Bensalem, and at least a preaching-place at Norrington (now Norriton). Attracted thither, he was invited to supply the Bensalem church, and, small and feeble though it was and surrounded on every side by vast forests, he removed there with his wife and four sons in the year 1721. His great life-work really began at this time.

In that new field he continued for five years, or until he was fifty-three years old. We say that his great work then commenced, for there is scarce a question but that he then engaged in the teaching of his four sons, and so in fact set up a school. These sons were, respectively, Gilbert, eighteen; William, sixteen; John, fourteen; and Charles, twelve years of age. At these ages five years could not with propriety be taken out of their course of schooling, and there was no school to which they could go. The chief part of their education must therefore have been received while they lived at Bensalem, and their father must have been their teacher—aided, possibly, by their mother. But one other removal awaited the family. A few miles from Bensalem there was the better organized church of Neshaminy. To the pastorate of that Mr. Tennent was called in 1726, when he was fifty-nine years old. That call he accepted, and removed there with his family, and thenceforth Neshaminy became the field of his labors, so continuing during the rest of his life.

We must glance for a moment at the man. Mr. Tennent must have been a man of very deep and earnest piety, as well as of great soundness in the faith of his adopted Church. Much of this, there can hardly be a question, was owing to his intercourse with his father-in-law, Mr. Kennedy, who was evidently a very godly man. His wife also probably had a great influ-

ence in establishing him in his belief and aiding him in his work. He was a superior scholar and an enthusiast in teaching. He could write Latin with ease and speak it with fluency. An address made by him to the Synod in that language shows that he was at home in its use.

Mr. Tennent was a child of Providence, raised up by the great Head of the Church, disciplined by him and led to the performance of a work in the formation of our Church the importance of which we cannot overestimate. He should be considered as one of the chief of the founders of our Presbyterian Church in this land.

#### DESIGN OF THE COLLEGE.

The first aim of Mr. Tennent in the establishment of the school undoubtedly was the education of his own four sons. With them it is likely that other boys of the neighborhood were soon associated under his instruction. There can hardly be a question that this was the state of affairs during the five years at Bensalem. When, however, he settled permanently at Neshaminy, a wider field of influence opened before him. God was leading him along in the great work of his life.

The spiritual wants of the country must have pressed heavily upon his heart. All that boundless territory around him was beginning to fill up with inhabitants, and scarcely any ministers of the gospel were there to preach to them the words of life. And from whence were properly qualified ministers to come? The only ministers of whom he would think were such as were properly trained for the interpretation of the Sacred Scriptures. Only such as were well educated for the work would he desire. Dr. Alexander well presented

the case: "The first Presbyterian ministers in this country were nearly all men of liberal education. Some had received their education in the universities of Scotland, some in Ireland, and others at one of the New England colleges. And though there existed such a destitution of ministers in this new country, they never thought of introducing any man into the ministry who had not received a college or university education, except in very extraordinary cases; of which, I believe, we have but one instance in the early history of the Presbyterian Church. This was the case of a Welshman by the name of Evans, who, while living in a place called the Welsh Tract, where the people had no public means of grace, began to speak to them of the things of God on the Sabbath and at other times; and his labors were so acceptable and useful that the Presbytery, after a full trial of his abilities, licensed him to preach, and afterward ordained him to the whole work of the ministry. They required him, however, to go through a course of study under the direction of certain members of the Presbytery."

As himself an educated, zealous and wise minister, Mr. Tennent felt deeply the want of such ministers. Why might not the want be met by his enlarging his own school, increasing its facilities and making it an institution for the general training of young men for the ministry? To meet this want was, without a doubt, the object of the school. Hence the beginning of the college.

How much our Church owes to this wise, good and far-sighted man! Concerning such as he it was wisely said by Judge Joseph Allison: "The North of Ireland sent us large stores of treasures—more valuable far than gold or silver or precious stones; she sent her men, eminent for their piety and learning, to minister in our

pulpits; and with them came a tide of immigration that bore upon its waves the people who have always stood firm in their faith in God, adhering with unflinching tenacity to their stern and rigid Calvinism, by which sign they conquered. One name among the leaders of those hosts is worthy of special mention. If he were alive to-day our country could not repay to William Tennent the debt it would owe to him who single-handed established in the county of Bucks his humble Log College. His object was to provide an educated ministry for the Presbyterian Church of this country; and how fully his purpose has been attained you will understand when I mention the fact, known to many of you, that the Log College, founded in what was then almost a wilderness, bloomed into Princeton College. Four of the sons of the founder of the Log College followed in the footsteps of their father; trained in his school, they preached the gospel to the people, generally to the Presbyterians of this region, round about where we are now assembled. One of those brothers, Gilbert, was pre-eminent in his day as a man of power, whose ministry was greatly blessed in the conversion of many souls."

For this purpose, of educating ministers, William Tennent diligently preached, taught the young men, and planned and wrought to put up the needed building. This was the great mission of that blessed man as he contrived and prayed and struggled all the rest of his life; his effort was to raise up an educated ministry for the natural and moral wilderness into which God had led him.

#### THE FOUNDING OF THE COLLEGE.

We have already said that while Mr. Tennent was

still in Bensalem he had established probably a school for his own boys, and possibly for a few of the neighbors' children. When, in 1726, he settled permanently in Neshaminy it would soon become manifest that something more extensive must be undertaken. New students would certainly seek admission to his institution. Where else were those who were desirous of entering the ministry to obtain a suitable education? Short of New England, to which it was then a long journey, or of Ireland or Scotland, there was no college to furnish such training.

Why should not he, now that he was permanently settled, erect such an educational institution? His residence lay between the two leading cities of Philadelphia and New York, and on the great highway connecting them. He was eminently qualified by his superior learning and love of teaching; his heart was in the work; he felt the want most deeply; he was willing to undertake the hard, self-denying labor. And how much would he be encouraged and strengthened and probably aided in his noble work by his devoted and brave wife Catharine!

The first and indispensable requisite was a building in which the school could be held. To work, then, he went in that enterprise which, in that time and place and with Mr. Tennent's scanty means, must have been a very serious undertaking. The dwellings in the neighborhood were constructed of logs, the usual mode of building in those days. Let this house for the school be of the same material. Great trees in abundance were growing all round the spot selected as its site. Down let them be cut and hewed by the axe for posts and walls and roof.

No doubt Mr. Tennent took part in the work with his

own hands, guided by a skilled workman, and the boys too lent their frolicsome aid. The woods rang with the sound of the blows and with gleesome shouts; the oxen hauled the timbers, which were quickly elevated to their proper place in the rising building. It was soon erected, for it was not an elaborate structure or of large dimensions, being only *twenty feet by eighteen*—not larger than many a modern parlor.

It was ready—the neighbors nicknamed it the Log College—and it was opened for the school in 1727. Probably Mr. Tennent himself never thought of its aspiring to the dignity of a college. But, whether he did or not, a college it became, and one whose influence for good was wider and more permanent than that of multitudes of others which have borne the name.

#### THE COLLEGE DESCRIBED.

It is a very remarkable fact that the description, and the only one, of this celebrated seminary which has come down to us is not from the pen of any one connected with it or of any other writer this side of the Atlantic, but comes from England. It appears in the writings of the eloquent evangelist, the Rev. George Whitefield, who visited it when it was in the prime of its usefulness and who was in full sympathy with its spirit. Its location was a matter of much significance. It was situated in the centre of the Presbyterian settlements then in the land. North of it lay the infant churches of East Jersey, New York, Long Island and a few in New England; south of it were those of Philadelphia, West Jersey, Delaware, Maryland and Virginia; and west of it those of Chester county and the Cumberland Valley. Whether this was the result of the wise planning of the founder or whether it was simply the ordering of

God's providence, it was certainly the fact. The site and immediate surroundings are thus described by Dr. Alexander: "The site of the Log College is about a mile from that part of Neshaminy Creek where the Presbyterian church has long stood. The ground near and around it lies handsomely to the eye, and the more distant prospect is very beautiful; for while there is a considerable extent of fertile, well-cultivated land, nearly level, the view is bounded on the north and west by a range of hills which have a very pleasing appearance." The location is described more minutely by the Rev. D. K. Turner, who, living on the spot, can well describe it all: "It was about a mile south of the present village of Hartsville, on the main road to Philadelphia, eighteen miles north of that city. This road was called the 'York Road,' because at that time and for half a century or more afterward it was the principal route of travel between Philadelphia and New York. Over that road and past the college Benjamin Franklin and many others whose names are found in the early records of the country passed to and fro between these cities."

In his journal, to which we have already referred, Mr. Whitefield gives the dimensions of the building which we know from no other source: "It is a log house about twenty feet long and nearly as many broad; and to me it seemed to resemble the school of the old prophets, for their habitations were mean; and that they sought not great things for themselves is plain from those passages of Scripture wherein we are told that each of them took them a beam to build them a house, and that at the feast of the sons of the prophets one of them put on the pot whilst the others went to fetch some herbs out of the field. All that we can say of

most of our universities is that they are glorious without. From this despised place seven or eight worthy ministers of Jesus have lately been sent forth; more are ready to be sent, and the foundations are now laying for the instruction of many others." Certainly it was a very insignificant structure to have done such a great work and to have sent out such immeasurable influences.

Soon after the institution was started and the building erected there became connected with it a number of Irish boys and others who were destined to become great in fame as well as in piety and usefulness. These should be named here in order, that we may obtain a more vivid view of its daily life. Among them were the four sons of Mr. Tennent, already mentioned—namely, Gilbert, William, John and Charles; the two brothers, Samuel and John Blair; Samuel Finley, William Robinson, John Rowland and Charles Beatty. It is doubtful whether ever before or since ten lads were collected in the same school who were afterward to accomplish so much good in their own day, and to send down such streams of blessings to unborn generations, as were they. What a gratification it had been had one of them kept a diary of the daily life in that strange seminary! Would we not then have seen the four Tennent youths coming in from their father's house across the road, and probably others with them; others, again, from the farm-homes in the neighborhood, where they were boarded; the patriarch taking his chair, opening the Bible and reverently leading in the devotions of the morning; the classes in succession coming up, reciting the studied lessons, and listening with brightened attention to the stores of instruction enthusiastically imparted by their beloved teacher; the eldest son, Gilbert,

just licensed as a preacher, aiding his father in the increasing work; the keen competition in the classes where there were so many acute intellects; the sweet spirit of piety that pervaded every exercise; the intimacies forming among these youths who were one day to be amongst the greatest preachers and the holiest men our Church has ever seen; and the kindly piety, learning and eloquence which left abiding impressions upon all our early history?

#### EMINENT MINISTERS FROM THE COLLEGE.

It is absolutely startling to glance at the list of the eminent ministers—great preachers, the greatest in the early annals of our Church—who obtained their training for the ministry either in this humble institution or in other schools which sprung from it. There rises before us a galaxy of those who were without doubt among the most famous in our history. Look at some of their names: Gilbert Tennent, D. D., William Tennent, Jr., John Tennent, Charles Tennent, Samuel Blair, John Blair, Samuel Finley, D. D., William Robinson, John Rowland, Charles Beatty and Samuel Davis, D. D. To these we might add many other great names, such as John Rodgers, D. D., Alexander McWhorter, D. D., Alexander Cumming and James Waddel, D. D. God seems to have raised up these wonderful men that they might be his instruments in laying deep and broad the foundations of our Church. No one can help being surprised at this honored list of men of far more than ordinary eminence, who in the formative ages of our Church filled the first places of usefulness, led in precious revival seasons, became theologians of the highest rank, thrilled the multitude wherever they went with their eloquence, swept like

flaming torches bearing the gospel over the land, as missionaries planted the gospel in every quarter, and left names which were themselves a power and which shall live while the Church herself is alive.

Probably there is no view of the Log College which will show its inestimable value to the Church and the country so well as this. If anything can impress us with a sense of its value, surely this must. Was not the raising up of these men through its instrumentality a special work of God's providence?

What thorough training there must have been in it! What a spirit of devoted piety! What inspiration of holy zeal to have produced such men as these! The surpassing excellence of the men who were educated in it justifies the high eulogium pronounced upon it by Dr. Alexander: "One advantage which they possessed who were educated in the Log College was, that the spirit of piety seems to have been nourished in that institution with assiduous care. All those, as far as we can learn, who proceeded from this school were men of sound orthodoxy, evangelical spirit, glowing zeal and in labors very abundant. They had the teaching of the Holy Spirit, and, without the advantages which many others enjoyed, they became burning and shining lights. . . . I cannot express how much the Presbyterian Church in these United States is indebted to the labors of this very corps, who studied successfully the sacred oracles in the Log College, or, more probably, under the beautiful groves which shaded the banks of the Neshaminy. There they studied, and there they prayed, and there they were taught of God."

The writer must confess that he has been aroused to great wonder at the thought of so many men such as these coming from that one unpretending school. One

or two there might have been, as exceptions, towering up far above the rest, but there were so many of them! How can we account for it otherwise than on the supposition that the instruction must have been of an extraordinary character? He is constrained to linger reverently over the honored names. He cannot pass them by with merely naming them. Would that he might be able to awaken in the reader's heart but a tithe of the veneration he feels, even in these far distant years. In attempting to portray a few of these blessed men he will have little more to do than compile the testimonies concerning them of those who lived in their day or who have deeply studied their honored lives.

REV. GILBERT TENNENT, D. D.

We begin a brief account of these godly men, as a matter of course, with Gilbert Tennent, eldest son of the founder of the college, and, as we truly believe, the greatest preacher of this land in any age. He was like the apostle John, both in the sweetness of his private life and in his fervid eloquence.

He was born in county Armagh, Ireland, in the year 1703, and was therefore a lad of fourteen when brought by his father to this country in 1717. His whole preparation for the ministry must have been under the instruction of his father. He was licensed to preach by the Presbytery of Philadelphia in the very year when the Log College was established—that is, in 1726—and was unquestionably the second Presbyterian minister licensed in this country. At the time of his licensure he was most likely aiding his father by teaching in the college. In the course of the next year he became the first pastor of the church of New Brunswick, N. J., and continued in it for seventeen years.



REV. SILAS FENNEL.



At the end of that time, or in 1743, he became the first pastor of the Second church of Philadelphia, and remained there for twenty-one years, when he died, July 23, 1764.

Such is an outline of the life of this probably the greatest preacher who ever adorned the American pulpit. No name stood so high as his in the exciting ecclesiastical events of that day, when our Church was crystallizing into its permanent form. Our high esteem of his preaching is justified by the testimony of Dr. Alexander, who quotes from Whitefield: "Here" (at New Brunswick) "we were much refreshed with the company of Mr. Gilbert Tennent, an eminent dissenting minister, about forty years of age, son to that good old man who came to see me at Philadelphia. God, I find, has been pleased greatly to bless his labors. He and his associates are now the burning and shining lights of this part of America. He recounted to me many remarkable effusions of the Spirit which have been sent down among them. And any one may judge of their being true and faithful soldiers of Jesus Christ because they are everywhere spoken evil of by natural men. The devil and carnal men rage horribly against them. Several pious souls came to see me at his house, with whom I took sweet counsel. . . . We set out early from Brunswick with my dear fellow-travelers and my worthy brother and fellow-laborer, Mr. Tennent. As we passed along we spent our time most agreeably in telling what God had done for our souls."

Upon their arrival at New York, Mr. Whitefield goes on to say, "I went to the meeting-house to hear Mr. Gilbert Tennent preach, and never before heard I such a searching sermon. He went to the bottom indeed, and did not daub with untempered mortar. He

convinced me more and more *that we can preach the gospel of Christ no farther than we have experienced the power of it in our own hearts.* Being deeply convicted of sin, and being from time to time driven from his false bottom and dependencies by God's Holy Spirit at his first conversion, he had learned experimentally to dissect the heart of the natural man. Hypocrites must either soon be converted or enraged at his preaching. He is a son of thunder, and does not regard the face of man. He is deeply sensible of the deadness and formality of the Christian Church in these parts, and has given noble testimonies against it."

Concerning this, Dr. Alexander remarks: "A higher testimony and from higher authority could not be given upon earth. It is doubtful whether Mr. Whitefield has ever expressed so high an opinion of any other preacher of any denomination. Indeed, it is probable that he never met with a man of a more perfectly congenial spirit with his own. As Mr. Whitefield was doubtless honored to be the instrument of the conversion of more souls than any other preacher of his age, or of any age perhaps since that of the apostle Paul, so Mr. Tennent among orthodox preachers undoubtedly *deserves to be placed next to him*, both in the abundance of his labors and the wonderful success which attended his ministry."

It is impossible to over-estimate the weight of this testimony as coming from two such men as Mr. Whitefield and Dr. Alexander. In fact, it is manifest that as a preacher Gilbert Tennent was second only to Mr. Whitefield himself. This strong assertion we make not simply upon our own conviction, but also as the opinion of men more competent to judge. Dr. Gillett affirms: "Like his father, he was an ardent admirer of White-

field, and, like that great evangelist, he made a preaching-tour through West Jersey, Pennsylvania and Maryland, and in 1740, at Whitefield's solicitation, through New England as far as Boston. By his fiery zeal, deep moral earnestness, spirituality, no less than by his logic and argumentative ability"—in which he surpassed Whitefield himself—"he produced everywhere a profound impression. His popularity was second only to Whitefield's." In private life he was as sweet and gentle as in public he was brilliant and instructive and impetuous. From the pen of one who lived at the same time with him, and knew him well, we have this record of his private life: "What he preached in the pulpit his life preached out of it. His disposition, naturally calm, was still more sweetened by that holy temper which the gospel of Christ inspires. A genuine serenity and cheerfulness dwelt upon his countenance, which he never failed to diffuse on all around him. He was charitable to the poor, kind to all men, a lover of all that loved the Lord Jesus, whatever mode of worship they professed, and much beloved in all the tender endearments of domestic life as a husband, a father, a master and a friend."

REV. WILLIAM TENNENT, JR.

The second of these four remarkable brothers was William. He also was born in Ireland, in county Armagh, and in the year 1705, and was therefore about twelve years of age when brought over with the rest of the family to this country. All the studies of his literary course he pursued under his father, first at Bensalem, and then at the Log College. He studied theology under his brother Gilbert, who was then pastor of the church of New Brunswick. When he was twenty-

eight years old the church of Freehold, New Jersey, became vacant by the death of his younger brother, John, who had been its pastor for only seventeen months. To that vacant pulpit he was called; he accepted the call, and was there ordained and installed October 25, 1733. He continued to be pastor of that church for forty-four years, when on March 5, 1777, he died among his people, and was buried in the old graveyard of the church.

Several very singular incidents are recorded on undoubted authority as having occurred to this man of God during his very remarkable life. Some of them were so strange that we feel constrained to give them a brief notice. Two of them at least must not be omitted: "While preparing for his examination for licensure he fell sick, and had a trance which lasted three days, during which time he was, as he believed and declared, in heaven, and heard 'unutterable things.' His friends thought he was dead, and were on the point of burying him, notwithstanding the protestations of his physician, when he revived. He regained his health in a year, but had lost all his knowledge of reading and writing—much more, all his previous learning. After a time, however, he experienced 'a severe shock in the head,' and his knowledge from that moment began rapidly to return, until all was regained. 'For three years,' he said, 'the sense of divine things continued so great, and everything else appeared so completely vain when compared to heaven, that could I have had the world for stooping down for it I believe I should not have thought of doing it.' No autobiographic record of his experiences during his trance is believed to be extant, although his intention to prepare one is known."

The other incident is this: "One night, while Mr. Tennent was asleep in his own bed, he was waked by a sharp pain in the region of the toes of one of his feet, and upon getting a light and examining the foot it was discovered that several of his toes had been cut entirely off, as if by some sharp instrument. But, though the wounded part was bleeding, nothing could be found of the excised members, nor any means by which such a dismemberment could have been effected."

Mr. Tennent was a remarkable character, full of resources, indefatigable in Christian labors, wise to win souls and to guide them to heaven. By his earnestness, eloquence, simplicity and, above all, ardent piety, he made such impressions upon his neighborhood that he is vividly remembered until this day.

#### REV. JOHN TENNENT.

The least eventful life of the four eminent brothers was that of John, the third of them. He too was born in Ireland, in Armagh county, in the year 1707, and was therefore a child of about ten years when brought to this country. He was educated at the Log College, licensed to preach by the Presbytery of Philadelphia September 18, 1729, and ordained and installed pastor of the church of Freehold, New Jersey, November 19, 1730, when he was but twenty-two years old. In that charge he was spared only seventeen months, for he died April 23, 1732, being then only twenty-four years of age. He left a sweet and most blessed memory. He was a young man of great modesty, deep experience and most tender and devoted piety. It was said of him that "his labors were attended by these three noticeable qualities—prudence, diligence and success."

Perhaps the most remarkable thing about this one of

the four brothers was his wonderfully blessed death. A few moments before he expired, holding his brother William by the hand, he broke out into the following rapturous expressions: "Farewell, my brethren; farewell, father and mother; farewell, world, with all thy vain delights. Welcome, God and Father; welcome, sweet Lord Jesus; welcome, death; welcome, eternity. Amen!" Then with a low voice he said, "Lord Jesus, come, Lord Jesus." And so he fell asleep in Jesus, and thus early went from his conflict to his crown.

REV. CHARLES TENNENT.

Charles was the youngest of the four brothers. The brief record of his life, as given in the *Log College* by Dr. Alexander, is this: "From an original document, a small memorandum-book, kept by the Rev. William Tennent, Sr., we learn that his fourth son, Charles, was born at Colerain, in the county of Antrim, on the 3d day of May, in the year 1711, and was baptized by the Rev. Richard Donnell. At the time of his father's emigration from Ireland he was therefore a boy of seven years of age. He, as well as his older brothers, received his education under the paternal roof, or rather in the Log College. He appears, however, to have been less distinguished than either of his brothers, but seems to have been a respectable minister of the gospel, and was early settled in the Presbyterian congregation of Whiteclay Creek in the State of Delaware. Soon after his settlement in this place the great revival under the preaching of Whitefield commenced, and was very powerful in this congregation. During this remarkable season of divine influence Mr. Whitefield spent some days with Mr. Charles Tennent, and assisted him in the administering of the Lord's Supper, preaching to

large multitudes of people every day of the solemnity, which continued four days, according to custom."

Mr. Tennent commenced his ministry in Whiteclay Creek in 1738, when he was twenty-seven years old, and remained there for twenty-four years. In 1762 he removed to Buckingham, in Maryland, taking charge of the church there; he continued its pastor for nine years, when he died at the age of sixty years. Less distinguished than his brothers, yet he is said to have been a good man and most excellent pastor.

REV. SAMUEL BLAIR.

After the Tennents the most distinguished family originally connected with the Log College was that of the Blairs, consisting of the two brothers, Samuel and John, and of sisters also, concerning whom we do not hear so much, but who must have exerted great influence in the early days of our Church. Of the brothers, Samuel was the elder. Like the four Tennent boys, all the children of this family also were born in Ireland. They must have had very godly and faithful parents, inasmuch as they all proved such devoted Christians.

Samuel, the eldest, was born in 1712. He seems to have been a child of God from his infancy. At an early age he came to this country—probably with the whole family—and at eighteen entered the Log College four years after it was opened. He remained in the college five years, taking there, as was customary, both his literary and theological courses. He was licensed by the Presbytery of Philadelphia November 9, 1733, and in 1735, when he was twenty-three, was installed as pastor of the church of Shrewsbury, New Jersey. In 1739 he was called from Shrewsbury to the church of Fagg's Manor in Pennsylvania. He

became the first pastor of that church, though it had been organized a few years before, and continued there until 1751, when he died, at the age of thirty-nine.

In Fagg's Manor was the great life-work of Mr. Blair. Almost immediately after his settlement there began one of the most wonderful revivals of that age of extraordinary religious interest. In a letter which Mr. Blair wrote to a friend in Boston he thus described that remarkable awakening: "Our Sabbath assemblies soon became very large, many people from all parts around inclining very much to come where there were such appearances of the divine presence and power. I think there was scarcely a sermon or lecture preached here through that whole summer but there were manifest evidences of impressions on the hearers and many times the impressions were very great and general: several would be overcome and fainting; others deeply sobbing, hardly able to contain themselves; others crying in a most dolorous manner; many others were silently weeping; and a solemn concern appeared in the countenances of many others. And sometimes the soul-exercises of some (though comparatively but very few) would so far affect their bodies as to occasion some strange, unusual bodily motions."

Mr. Blair was not long in Fagg's Manor before he was led to take charge of a classical and theological seminary similar to that of the Log College. In it were taught not only the classics and other scientific branches, but theology also. It grew rapidly under him, and became a source of indescribable blessings at that time, and also sent forward influences that extended very widely, and have not ceased even yet. That the school at Fagg's Manor—or New Londonderry, as it was then called—was greatly famed at that time

we see on the pages of our early history. "Some of the ablest men of the Presbyterian Church received either the whole or the more substantial parts of their education there. Among them were the Rev. Samuel Davies, the Rev. Alexander Cumming, the Rev. John Rodgers, D. D., the Rev. James Finley and the Rev. Hugh Henry." The institution which had the honor of educating such a man as the eloquent Dr. Davies, President of Princeton College, was well worthy of being famed.

Still another very important institution that sprung from the labors of Dr. Samuel Blair was the Pequa Academy, for the facts concerning which the author is indebted to the kindness of the Rev. Calvin W. Stewart, D. D., of the Presbytery of Westminster.

One of the most eminent of the graduates of the Fagg's Manor Seminary was the Rev. Robert Smith, D. D., born in Ireland, who married the sister of Dr. Blair. He was led to establish another school similar to that of Fagg's Manor—and both on the model of the Log College—at Pequa, which became a source of great influence and usefulness in that day. Among those trained at this latter institution were the celebrated Rev. John Caldwell, who settled in North Carolina, became so prominent in the Mecklenburgh convention and took such an active part in the Revolutionary War; and the Rev. John McMillan, D. D., the great Western missionary and founder of a school which was the nucleus of Jefferson College; also the Rev. Samuel Martin, D. D., who prepared so many young men for the ministry in York county, Pennsylvania. All these and many others were graduates of Pequa Academy, which was the child of Fagg's Manor Seminary, which was the child of the Log College.

A more interesting record of a Christian household than that which we find in the family of the Blairs we cannot imagine. Not only were there the two celebrated brothers, Samuel and John, but there was also a sister whose record was just as remarkable. As we have just said, she became the wife of the Rev. Dr. Smith, founder of the Pequa Academy. She was the mother of the Rev. Samuel Stanhope Smith, D. D., LL.D., who was first president of Hampden-Sidney College, Virginia, and afterward president of Princeton College. She was also the mother of the Rev. John Blair Smith, D. D., who succeeded his brother Stanhope as president of Hampden-Sidney College, and afterward became president of Union College, Schenectady, New York. Where shall we find a similar record? Still further, not only had Dr. Samuel Blair such an illustrious record through his sister, but one almost equally illustrious through his daughters. Four of them married, respectively, the Rev. George Duffield, D. D., of Philadelphia, the Rev. David Rice, D. D., of Kentucky, the Rev. John Carmichael of the Forks of Brandywine, and the Rev. William Foster of Octorara—all very eminent divines of the Presbyterian Church.

A tribute was paid to Dr. Blair by his pupil, Dr. Davies, which is so full of the men of the Log College and of this school which was the offspring of the college, that we ought not to withhold it:

“Surviving remnant of the sacred tribe,  
 Who knew the worth these plaintive lays describe:  
*Tennents*, those worthies of immortal fame,  
 Brethren by office, birth, in heart and name;  
*Finley*, who full enjoyed the unbosomed friend;  
*Rodgers*, whose soul he like his own refined,  
 When, all attention, eager to admit  
 The flowing knowledge, at his reverend feet

Raptured we sat; and thou above the rest,  
 Brother and image of the dear deceased,  
 Surviving *Blair!* oh, let spontaneous flow  
 The floods of tributary grief we owe.  
 And in your number—if so mean a name  
 May the sad honor of chief mourner claim—  
 Oh! may my filial tears more copious flow  
 And swell the tide of universal woe!  
 Oh, *Blair!* whom all the tenderest names commend—  
 My father, tutor, pastor, brother, friend!—  
 While distance and sad privilege denies  
 O'er thy dear tomb to vent my bursting eyes,  
 The Muse ereets—the sole return allowed—  
 This humble monument of gratitude."

As a preacher Dr. Samuel Blair was exceedingly eloquent. There was a solemnity in his very appearance which struck his hearers with awe before he opened his mouth. And his manner of preaching, while it was truly evangelical and instructive, was exceedingly impressive. He spoke as in the view of eternity, as in the immediate presence of God. The opinion which Dr. Davies, who knew him better than any other man, entertained of Dr. Blair as a preacher may be learned from an anecdote received from Dr. Rodgers by the Rev. Dr. Samuel Miller of Princeton Theological Seminary: "When the Rev. Samuel Davies returned from Europe his friends were curious to learn his opinion of the celebrated preachers whom he had heard in England and Scotland. After dealing out liberal commendations on such as he had most admired, he concluded by saying that he had heard no one who, in his judgment, was superior to his former teacher, the Rev. Samuel Blair."

His death occurred at Fagg's Manor July 5, 1751, while he was yet a young man, at the age of thirty-nine years. As might have been anticipated, it was without a doubt or a cloud, and in that perfect

peace of God which passeth all understanding. His remains lie in the burying-ground of Fagg's Manor, where his tomb may yet be seen. On his tombstone are engraved the appropriate lines:

"In yonder sacred house I spent my breath:  
Now silent, mouldering, here I lie in death:  
These lips shall wake again, and yet declare  
A dread amen to truths they published there."

REV. JOHN BLAIR.

John, the younger of the Blair brothers, was also born in Ireland, in the year 1720, and came to this country while quite young. He soon after entered the Log College, where he obtained all his preparatory training for the ministry, both classical and theological. We have no record of the date at which he was licensed to preach. In the year 1742, when he was twenty-two years of age, he was ordained and installed as the pastor of the Big Spring church and one or two other small churches in the Cumberland Valley of Pennsylvania. This was the church—now called Newville—of which Rev. Dr. Ebenezer Erskine has long been the pastor. Mr. Blair continued in this his first charge for about thirteen years, but the neighborhood being then in constant danger from savage Indians, many of his people removed to where they could find safer residences, and it became necessary for him to seek another field of labor.

His brother Samuel having recently died amid the scenes of his great usefulness at Fagg's Manor, John was at once invited to become his successor in both church and school. He accepted, and in 1757, at the age of thirty-seven, entered upon the great work which his brother had left. With a scholarship and knowledge of theology greater than almost any other man of his

age, and with a burning zeal for the cause, his work both in church and school was greatly blessed. The church became yet stronger, and the school grew more thorough and more attractive.

After nine years of much prosperity in Fagg's Manor, another field of greater influence and usefulness opened—a field for which he was peculiarly fitted by his splendid scholarly attainments and theological skill. A professorship had just been endowed in Princeton College for the special teaching of theology. Mr. Blair was the man for such a position; he was elected, and, accepting, entered upon his duties there in 1766, when he was forty-six years old. The presidency of the college having become vacant, he, having been previously elected as its vice-president, performed the duties of president until the inauguration of Dr. John Witherspoon, who had been called from Scotland. Soon after that, Dr. Witherspoon being himself an excellent theologian and the finances of the college being in a straitened condition, Mr. Blair retired after a service of between two and three years.

Leaving Princeton in 1768, he removed to Walkill, Orange county, New York, having received a call from a church in that place. He remained there, however, only a few months, for his earthly work was almost over. Soon after his settlement, while on a trip to Boston by sea, he was shipwrecked, and, being very much exposed, his health received so severe a shock that he never afterward entirely recovered. And worse than the shock to his body was that to his mind, which was greatly affected by the loss of all his carefully elaborated manuscripts.

In consequence of this disaster he immediately returned from Boston to Pennsylvania, and took up his

residence at the house of his father-in-law, Dr. Shippen, in Germantown. Dr. Alexander relates that he often visited him during the sad months that followed, and thus describes him: "The writer, having spent several summers in Germantown before Dr. Blair's decease, had the opportunity of becoming well acquainted with him, and found him to be a man of great refinement of mind, mild and amiable in disposition, and friendly to evangelical doctrine and practical piety."

Mr. Blair must have been a highly cultivated and most lovely man. "He was a sound and learned theologian, and, though less eloquent in the pulpit than his brother Samuel, yet he was an able and convincing preacher and the instrument of the conversion of many souls. He made high attainments in scholarship, and at the same time labored much in the pulpit, for the most part using, not a fully-written manuscript, but brief notes." "As a theologian he was not inferior to any man in the Presbyterian Church in his day." "His disposition was uncommonly patient, placid, benevolent, disinterested and cheerful. He was too mild to indulge bitterness or severity, and he thought that the truth required little else but to be fairly stated and properly understood. Those who could not relish the savor of his piety loved him as amiable and revered him as a great man. Though no bigot, he firmly believed that the Presbyterian form of government is the most scriptural and the most favorable to religion and happiness."

His death occurred in 1771, when he was fifty-two years of age. His end was peaceful, and he calmly contemplated death when near at hand, uttering counsels for his friends. A few days before his departure he exclaimed, "Directly I am going to glory: my Master calls me; I must go." On his tombstone may be seen

the following inscription: "Here lie interred the remains of the Rev. John Blair, A.M., who departed this life December 6, 1771, in the 52d year of his age. He was a gentleman of masterly genius, a good scholar, an excellent divine. A very judicious, instructive, and solemn preacher. A laborious and successful minister of Christ. An eminent Christian. A man of great prudence, and a bright example of every social virtue. He was sometime vice-president of Nassau Hall and professor of divinity in the College of New Jersey, which place he filled with fidelity and reputation. He lived greatly beloved and died universally lamented."

REV. SAMUEL FINLEY, D.D.

As in David's band of loyal friends and followers in the time of his exile, though all were brave and worthy, there were three who stood first of all, the greatest of the great, and as of the twelve apostles there were three, Peter, James and John, who were the chief, so of the ten eminent men, all sprung from the Log College, who laid the foundations of our Presbyterian Church in this country, there were three who were pre-eminently great—Gilbert Tennent, Samuel Blair and Samuel Finley.

Dr. Finley was born in the North of Ireland. The date of his birth was 1715, and the place, county Armagh, in Ulster. His family was one of Scottish descent, and must have been eminently devoted. He had no fewer than seven brothers, all of whom became men of very earnest piety. He was no doubt a child of God even in his infancy, as, among other evidences, he could remember a sermon, text and all, that made a most lasting impression on his mind, which he heard when he was but six years old. At even that early age his purpose was formed to study for the ministry.

In accordance with this purpose, all his youth was spent in the pursuit of classical and other appropriate studies with a view to the sacred office.

He came to this country in his nineteenth year, entered the Log College, and spent six years there in the completion of his theological studies. He was licensed in the year 1740, at the age of twenty-five. After that he spent four years chiefly in preaching-tours through various parts of the country, among other places in West Jersey, spending some time in Greenwich, Deerfield and Cape May. Meantime, he was ordained, probably as an evangelist, in 1742, after which he spent six months preaching with great acceptance in the Second church of Philadelphia. Among other regions which at this period he visited on his preaching-excursions was the State of Connecticut. While there the laws were of such a rigid character that he was arrested as a vagrant and ignominiously banished from the territory.

As yet he had taken no permanent charge, but now, in 1744, at the age of twenty-nine, he entered upon what proved to be the great work of his life—a work which but few men are ever so highly favored as to have granted them. He assumed the pastoral charge of the church of Nottingham, Maryland—a church to which the Rev. A. A. Hodge, D. D., afterward ministered for a while, and of which the Rev. Samuel A. Gayley, D. D., has been, for many years, the very efficient pastor. In that pastoral charge he continued seventeen years.

But a greater work than even that of an ordinary pastoral charge was awaiting him when he was called to that place. It was that of establishing the famous Nottingham Academy. As Dr. Alexander gives a



JAMES TRACOM



description of this work full and comprehensive, we will quote his language: "In this place he instituted an academy, with the view, chiefly, of preparing young men for the gospel ministry. This school was conducted with admirable wisdom and success, and acquired a higher reputation than any other in the Middle States, so that students from a distance were attracted to it. Some of the most distinguished men in our country laid the foundation of their eminence and usefulness in this academy. At one time there was a cluster of such young men who all were afterward distinguished, and some of them among the very first men in the country, as the following names will show: Governor Martin of North Carolina; Dr. Benjamin Rush of Philadelphia, and his brother, Jacob Rush, an eminent and pious judge; Ebenezer Hazard, Esq., of Philadelphia; the Rev. James Waddel, D. D., of Virginia; Governor Henry of Maryland; and the Rev. William M. Tennent of Abington, Pennsylvania. It would not be easy in any country to find such a constellation in one school at the same time."

After serving that church and at the same time building up that institution so successfully for seventeen years, his fame had become so great that in 1761 he was elected to the presidency of Princeton College. Removing to that place, he assumed the responsible duties to which he had been called, and performed them with the utmost acceptance for five years. Under his wise and able administration the college prospered greatly. From his experience in the Nottingham Academy he was enabled to introduce several great improvements in the modes of teaching, especially in the classics. At that time his fame as scholar and teacher, as well as preacher, had extended so far that it even reached

Europe, and from a college in Scotland he received the honorary degree of D. D., the first that was ever bestowed on any Presbyterian minister of this country.

Dr. Finley must have been emphatically both a good and a great man. It was truthfully said of him and of the school he established: "He was an accomplished scholar and a skillful teacher, as was universally admitted. Perhaps this country has not had better classical scholars formed anywhere than in that school." An interesting description of him is given in *The Log College*: "Dr. Finley was a person of low stature and of a round and ruddy countenance. In the pulpit he was solemn, sensible and sententious, and sometimes glowed with fervid animation. He was remarkable for sweetness of temper, politeness and generosity. He was always distinguished for diligence and punctuality in the performance of all his duties. His sermons were rather solid than brilliant—not hasty productions, but composed with care, and, while they were in a style pleasing to the cultivated mind, they were at the same time intelligible to the illiterate."

Five years after becoming president of the college, in consequence of declining health he visited Philadelphia, that he might secure medical advice. But soon his disease, which was an affection of the liver, assumed an alarming aspect, of which he was warned by his physician, when with devout acquiescence in the divine will he replied: "If my work is done I am ready. I do not desire to live a day longer than I can work for God." He grew rapidly worse, until it became proper to inform him that he had but a few days to live, when, in the very glory of triumphant faith, he exclaimed, "Then, welcome, Lord Jesus!" He died on the 16th of July, 1761, at the age of fifty-one years.

The death of Dr. Finley was one of the most triumphant to be found in all the records of the Church of God. We cannot give its glorious scenes in full, as they have been described to us, but we will give a few of his wonderfully blessed utterances in sentences or broken exclamations. The Church cannot spare such testimony from a dying man of God. He was told that his end was very near. "Then," said he, "may the Lord bring me nearer himself! I have been waiting with a Canaan hunger for the promised land. I have often wondered that God suffered me to live. I have more wondered that he ever called me to be a minister of his word. He has often afforded me much strength, which, though I have often abused, he returned in mercy. Oh, faithful are the promises of God! Oh, that I could see him as I have seen him in the sanctuary! Although I have earnestly desired death as the hireling pants for the evening shade, yet will I wait all the days of my appointed time. I have often struggled with principalities and powers, and have been brought almost to despair: Lord, let it suffice."—"I know not in what language to speak of my own unworthiness."—"A Christian's death is the best part of his experience. The Lord has made provision for the whole way—provision for the soul and for the body. Oh, that I could recollect Sabbath blessings! The Lord has given me many souls as crowns of my rejoicing. Blessed be God, eternal rest is at hand! Eternity is but long enough to enjoy my God. This has animated me in my secret studies. I was ashamed to take rest here." Being asked whether he would choose to live or die, he replied, "To die, though I cannot but say I feel the same strait that Paul did, that he did not know which to choose."—"I rise

or fall as eternal life runs nearer or farther off." Said one, "You will soon be joined to the blessed society of heaven; you will for ever hold intercourse with Abraham, Isaac and Jacob and with the spirits of the just made perfect."—"Yes, sir," he replied with a smile, "but they are a most polite people *now*." Turning to his wife, he said, "I expect, my dear, to see you shortly in glory."—"The doctrines that I have preached are now my support, and, blessed be God! they are without a flaw." He would sometimes cry out, "The Lord Jesus will take care of his cause in this world." Upon awakening one morning he exclaimed, "Oh, what a disappointment I have met with! I expected this morning to be in heaven."—"Oh, I shall triumph over every foe. The Lord hath given me the victory. I exult, I triumph. Oh, that I could see untainted purity! Now I know that it is impossible that faith should not triumph over earth and hell."—"I think I have nothing to do but to die."—"Lord Jesus, into thy hands I commend my spirit: I do it with confidence, I do it with full assurance." He was asked, "How do you feel?" and answered, "Full of triumph; I triumph through Christ. Nothing clips my wings but the thoughts of my dissolution being prolonged. Oh, that it were to-night! My very soul thirsts for eternal rest." Asked what he saw in eternity to excite such vehement desires, he answered, "I see the eternal love and goodness of God; I see the fullness of the Mediator. I see the love of Jesus. . . . Oh to be dissolved and to be with him! I long to be clothed with the complete righteousness of Christ." After one had prayed with him he exclaimed, "I have gained the victory over the devil. Pray God to preserve me from evil, to keep me from dishonoring his

great name in this critical hour, and to support me with his presence in my passage through the valley of the shadow of death."

If there be many sacrifices and sore self-denials connected with any Christian life, would it not compensate for them all a thousand times over to be permitted to die such a death as that?

REV. WILLIAM ROBINSON.

No mortal mind can contemplate the great movements which we are considering of the spirit and work of the Log College, the great influence it disseminated and the wonderful revival scenes of the times without coming to the conviction that the almighty Head of the Church was thereby effecting some special and sublime purpose. Nor is it very difficult to interpret what that purpose must have been. A great Church was to be founded and in a new and great country—a Church of the most scriptural faith and the richest history—a country predestined to take the leading part in the world's culminating events; and this was the laying of the foundation of that Church, and so moulding its character and shaping its whole future history.

That formative work required two kinds of workmen—one to found institutions, define and establish principles and awaken impulses. For this the Lord raised up men with admirable qualifications in the Tenents, the Blairs and Finley. But another class of men also was needed—men of action, men who would carry the truth among the masses, men who, with an ardor like that of the angel of the everlasting gospel, would fly hither and thither planting the truth in every quarter, and then filling the whole land with gospel movements and gospel people. For this work he had

also the chosen instruments in the Rev. William Robinson, the Rev. John Rowland and the Rev. Charles C. Beatty. These also, by the providence of God, had been trained in the Log College, that one earnest spirit might pervade both classes, and that the soundness in faith and the ardent piety there nourished might, through them, pervade the Church and the land.

The first of these latter three whose work we are now called to trace was the Rev. William Robinson. All that is known of his early life is contained in one precious record in a note in the *Life of the Rev. Dr. Rogers*, by the Rev. Dr. Miller of Princeton Theological Seminary. It is there stated "that Mr. Robinson was the son of a wealthy Quaker in England. Being permitted to pay a visit of a few weeks to an aunt in the city of London, from whom he had considerable expectations, he greatly overstayed the time which had been allowed him, and, becoming deeply involved in the dissipations of the town, he incurred large debts, which he knew his father would never pay and which his aunt refused to discharge. In this situation, fearing to return home and unable to remain longer in London, he determined to quit his native country and seek his fortune in America. In this determination his aunt reluctantly acquiesced and furnished him with a small sum of money for the purpose. Soon after his arrival in America he had recourse for subsistence to teaching a school in New Jersey in the bounds of the Presbytery of New Brunswick. He had been for some time engaged in this business without any practical knowledge of religion, when it pleased God to bring him to a sense of himself and the way of salvation in a remarkable manner. He was riding at a late hour one evening when the moon and stars shone with unusual bright-

ness, and when everything around him was calculated to excite reflection. While he was meditating on the beauty and grandeur of the scene which the firmament presented, and was saying to himself, 'How transcendently glorious must be the Author of all this beauty and grandeur!' the thought struck him with the suddenness and force of lightning, 'But what do I know of this God? Have I ever sought his favor or made him my friend?' This happy impression, which proved by its permanency and its effect to have come from the best of all sources, never left him until he took refuge in Christ as the hope and life of his soul."

After Mr. Robinson's conversion he determined to devote his life to the service of God in the work of the holy ministry, and, having fallen in with the Presbyterians, he connected himself with that Church, and the uncontradicted tradition is that he pursued a course of preparation for the ministry in the Log College; that after the usual trials he was licensed to preach the gospel by the Presbytery of New Brunswick; and that after some probation he was ordained by the same Presbytery as an evangelist.

He determined to go to the distressed, the ignorant and the lost. To trace his brilliant career in detail would occupy too much of our limited space, and we shall therefore confine ourselves to a few comprehensive facts and characteristics of his work which may serve to convey an impression of the marvelous things which God wrought through this extraordinary man.

The amount of tact, perseverance, hardships, sufferings and success which attended the ministry of Mr. Robinson seems almost to surpass belief, and but for the abundant testimony of undoubted authorities would not

be credited. He threw his whole heart and soul and life into the work, and received divine help in every one of his undertakings. Like a bright meteor he swept over the land, blazing in the light of God wherever he went. Through the sparsely-settled regions of Pennsylvania, away to its western forests, through the whole of New Jersey, Delaware and Maryland, down the great Valley of Virginia, over and over the Blue Ridge region, through Albemarle and Augusta and other counties of the same State, through many of the larger towns of North Carolina, and back again through parts of New York, he hastened. To the Indians wherever he could find them, to terrified settlers flying from the butchery of the savages, to noisy gatherings of the negroes, he pressed with the tidings of salvation.

He traveled day and night; he preached every day of the week; he instructed individuals as ignorant as the heathen; he rebuked the backsliding; he comforted the neglected and sorrowing; he listened to every call to go and address multitudes wherever they would gather to hear him; he never thought of toil or sacrifice or self-denial when he could find an opportunity of proclaiming redemption for the lost. Like the great apostle of the Gentiles, he feared no danger and never cared for weariness. Love to God and souls as an irresistible impulse bore him on over every possible infirmity and obstacle. His zeal impelled, his eloquence attracted and his loving story convinced. Suffering had no power to keep him back. Hardships might await him, and ignorance misunderstand, and blasphemy persecute; the authorities might refuse to hear, and governments oppose; he might even be arrested and carried to prison, yet through all his ardor could not be abated nor his labors relaxed.

He was sent for far and near to preach to anxious thousands; immense assemblies would gather to hear him; and sobs would break out, cries would rend the air and hearts seem breaking as he poured forth the story of sin and guilt and danger, and at the same time spoke of the bleeding love of Jesus as a remedy for all. Hundreds of true converts were to be found in the track over which he had passed; the most devout and reliable of men would tell of the results of his ministry; and God set his seal wherever he went. The amount of work he performed and the success which attended it no tongue can tell; not until eternity will all be seen and the results appreciated.

This all, be it remembered, was accomplished in only four or five years. Wonderful is the power of God as it was displayed in this blessed man. Our investigations into this amazing record were prompted by a casual notice concerning him by Dr. Alexander: "Probably Mr. Robinson during the short period of his life was the instrument in the conversion of as many souls as any minister who ever lived in this country." Could this be so? When the writer read the accounts of his labors given by Dr. Samuel Davis of Virginia, Dr. Belamy of New England, Mr. Samuel Morris of Virginia, himself converted under Mr. Robinson's ministry, and others, then he could not doubt; yea, he was sure that the half had not been told.

REV. JOHN ROWLAND.

In laying the foundations of the Church it became important that not only the truth should be disseminated generally among the masses throughout the land, but that there should be at least one centre where the gospel should secure a hold on the entire community;

where its sanctifying influence on society should be witnessed; where the churches should be fully organized as a model for all other churches; where families thoroughly imbued with the Spirit of Christ should be prepared as bulwarks of the faith for many ages to come; and where many faithful believers should be prepared to issue forth into distant settlements and there build up new congregations. For this special work a man imbued with the fervent spirit of the Log College was needed; and the great Head of the Church had that man ready in the person of the Rev. John Rowland.

Of the early days of this eminent man of God we know absolutely nothing, excepting that he was a boy or young man of the Log College. His history becomes definitely known to us only when, in 1738, he was licensed to preach the gospel by the Presbytery of New Brunswick. On the very day of his licensure he received an urgent invitation to take immediate charge of the two then small churches of Maidenhead (now Lawrenceville) and of Hopewell (now Pennington) in the State of New Jersey. That call he accepted, and at once entered upon his work with burning zeal and marvelous success. In a very short time his influence was felt throughout the whole neighborhood, which was stirred to its depths. Great awakenings were experienced in the churches and in the whole vicinity, in which hundreds were converted, by their subsequent lives proving that the work was from God; religion became a vital power in the whole community, and many families dated their unwavering loyalty to Christ from that blessed season of refreshing.

All this was the result of the earnest services of this devoted man, whom God's Spirit strengthened almost as if he were inspired. Four years afterward, in 1742,

he removed to another field of almost superhuman toil and marvelous success. This new field was in the same region of country, but in the State of Pennsylvania, in what is called the Great Valley church, of which the Rev. R. M. Patterson, D.D., editor of the *Presbyterian Journal*, is now the pastor, and of the Norriton and Providence churches, of which the Rev. Henry L. Rodenbaugh has been the pastor for more than forty-five years. Scenes of reviving were awaiting Mr. Rowland in this new field similar to those with which he had been blessed in the churches of Maidenhead and Hope-well. The whole community became deeply stirred about the vast concerns of eternity. The burning words of the man of God touched many hearts wherever he preached, and he preached every day somewhere in the region. He denounced the prevailing sins, warned of the coming wrath and proclaimed the mercy of God in Christ Jesus. Men were alarmed in their inmost souls; they cried out in the agony of conscious guilt; their very bodies were convulsed by the distress of their minds; and multitudes of them received from their gracious Lord the gift of eternal life. The churches were largely increased in their membership, the tone of piety was greatly elevated, principles of godliness were established, deep and solid foundations were laid and the cause of Christ was confirmed for many generations to come. Some of the results of this great work under the preaching of Mr. Rowland may be appreciated when it is stated that among his converts was the grandfather of the Rev. Archibald Alexander, then living close by the Providence church, and that in the same neighborhood and under the same influence resided the ancestors of the three eminently useful and beloved brothers, the Rev. Samuel M. Hamill, D.D., the Rev. Hugh Hamill,

D. D., and the Rev. Robert Hamill, D. D., of the Henrys and of many others well known in the Church in after-days.

The scenes of that revival season must have been intensely interesting. The most hardened were melted and brought to the feet of Christ. Marvelous effects were produced. The whole region was changed in its religious character. Mr. Rowland did not confine his labors to the mere vicinity of his churches, but as a faithful and earnest messenger of God, he swept over the whole region around for many miles, with the same blessed effect following him wherever he went. His preaching must have been of the most arousing character. So forcibly did he present the terms of the law in order to bring men to Christ that the opposers and the thoughtless were in the habit of nicknaming him "Hell-fire Rowland."

Here, too, the work of Mr. Rowland, though mighty in results, was very brief, for it ended with his life, not later than 1745, when he could not have been much, if any, over thirty years of age. Like the time of his birth and circumstances of his youth, the time, place and manner of his death are all unknown. But what a glorious life it was! Not more than seven years could his public ministry have lasted, and yet in that short time the churches of Lawrenceville and Pennington, from which came the Greens and other eminently godly families, sprung into new life and greatness, as did also the churches of Great Valley, of Providence and of Norriton, from which came the Alexanders, the Hamills and many another of honored name.

Two events in the life of this remarkable man were so peculiarly interesting that we may not pass them over without special notice. One was, that the licens-

ing of Mr. Rowland by the Presbytery of New Brunswick was under its peculiar circumstances the occasion of bringing the alienation between the members of that Presbytery to a crisis which resulted in the Great Schism of the Church of that early day. As, however, this was not through any personal agency of Mr. Rowland, and as the whole subject will come up in another connection, we shall not dwell on it farther in this place.

The other event was so very singular in itself, so curious and full of interest, and so connected with other men from the Log College, that it must be related at some length.

It seems that immediately after Mr. Rowland was located in Maidenhead and Hopewell there was prowling around the country a certain noted villain called Tom Bell. He appears to have been an artful thief, counterfeiter, gambler, and especially a horse-thief. At one time, while lurking in Princeton and watching for victims, he accidentally discovered that there was a remarkable resemblance between himself and Mr. Rowland, then becoming known as a great evangelist. This fact the scoundrel was adroit enough to determine to turn to his advantage. Accordingly, he hastened at once to a distant part of the State, and under the name of Rowland ingratiated himself with a certain farmer whom he knew to be an elder in a neighboring Presbyterian church, then without a pastor. He engaged with the elder to preach for this church on the next Sabbath; and then he managed, while on the way to church, to return to the house, pretending to have forgotten his manuscript, and then robbed the house of such valuables as he could find and escaped with the farmer's horse, on which he rode.

Mr. Rowland, whom the wretch personated so well,

was, of course, generally believed to have been the horse-thief, and so in due time he was arrested, imprisoned and tried. Upon the testimony, however, of the Rev. William Tennent of Freehold and two other friends, who swore that they knew him to be elsewhere on that day, an alibi was proved and Mr. Rowland was acquitted.

But the enemies of religion, one of whom was the judge of the court where the trial occurred, were not satisfied that Mr. Rowland and his friends should thus escape. They wanted to wound the cause of Christ through them. They managed to bring a charge of perjury against Mr. Tennent and the two friends for false swearing on the trial, had them arrested, the friends tried, and one of them convicted and subjected to the shameful punishment of the pillory. The trial of Mr. Tennent was yet to come on. The day came, and when on his way to the court-house, refusing all legal aid, as he maintained that God, who knew of his perfect innocence, would be his defender, he was met by an aged man and wife, who asserted that they had both had the same dream in one night, and were so impressed by it that they had come all the way from Maryland to assist him in some way. According to their dreams, Mr. Tennent was in some great trouble in Trenton, and they alone could help him out of it. Here they were for that purpose, whatever it might be. A legal friend interrogated them, and found that the couple could both testify that at the time of the stealing of the horse Mr. Rowland was certainly at their home in the State of Maryland, and so could not possibly have been connected with the theft. The alibi to which Mr. Tennent had sworn was thus established, and he was thereby acquitted and saved from the shame and suffering of conviction.

Now, how are we to regard these three strange incidents in the lives of these remarkable men of God—this event and the trance of William Tennent and the loss of his toes in sleep? They all seem utterly inexplicable on any ordinary grounds. No merely natural explanation of them that is at all satisfactory has ever been suggested. Even supposing the trance to have been a case of catalepsy, what explanation can be given of the sight of the inexpressible glory which Tennent afterward declared that he had beheld? Why may not all of them be accounted for as the result of divine agency or divine permission? In the case of that extraordinary man, at that time of extraordinary religious awakening, and in that crisis of the laying of the foundations of a great Church of God in this new country, why may we not say that these miracles were granted to awaken deeper religious thought among the people, and to establish faith more firmly? It is admitted that as miracles were wrought once to establish the truth, so they might be again if there came a crisis in which they were required. And surely that was a crisis of the gravest importance. Yea, would not the admission that these were miracles of undoubted occurrence, and that in recent days, tend greatly to confirm our belief in the other miracles, those of the Scripture? At any rate, it is believed that this explanation of these strange events is much more satisfactory than any other that has ever been attempted.

THE REV. CHARLES C. BEATTY.

There was yet another kind of work that needed to be done in connection with the Log College—a work which required more activity and zeal, if possible, than either of the others which have been described.

The college had been established as a fountain of learning and piety and fervent zeal, and its sons were defining principles and building churches and disseminating truth and righteousness. Mr. Rowland was laying deeper foundations in its immediate neighborhood, and Mr. Robinson was seeking the salvation of the more remote masses. But were these localities the only ones that were to participate in the benefits of the college? Were not the tidings of what God was doing in that institution to spread much farther to the glory of his grace? Were not its sound principles, its intelligent piety and its zealous spirit to be made known, and in some measure partaken of, in distant regions of our land, and even in distant parts of the world? Truly, they were, and God had another man ready to whom this work should be entrusted.

That man was the Rev. Charles Clinton Beatty, another of the sons of the Log College. Who but one trained in that college could carry abroad its spirit, tell fully of its work and disseminate its peculiarly scriptural and fervent piety? And even of the men who had been trained in the college, Mr. Beatty had the qualifications which were the best adapted for such work. He had been educated in that school; he had had the experience of a long pastorate in applying the truth to individual souls; he had a well-cultured mind, which made him at home in any circle; he had a bright, adventurous spirit, which kept him always active and called him forward to new enterprises; and, above all, he had a fervent piety and love which never cooled or tired.

Such was the man who was God's chosen instrument for this peculiar work. In saying this we do not assume the power of reading God's great designs, but we

may reverently interpret his purposes as they have been made plain to us by their results.

We assume, then, that Mr. Beatty's specially appointed mission was to make the spirit and the work of the Log College (meaning by the Log College it and the institutions that sprung from it) known and felt in distant regions of this country as well as in other lands. Let us see how he was led of Providence in the performance of that work; and in following him we shall not take his movements in their chronological order, but in the way that may enable us the best to appreciate their importance. In no instance did he aim directly and of fixed purpose at that which was his divinely-appointed mission; in the providence of God he was sent apparently on far different errands, but that great end was always the final result. We can discern this ultimate aim of the great Head of the Church in every scene through which his servant was led.

One day, while Mr. Tennent was busily engaged in the ordinary duties of his school, a young peddler bearing his pack of goods entered the door, and at once engaged in conversation with the teacher, and, much to the latter's astonishment, spoke in correct Latin language and on subjects which revealed in him good sense and learning and earnest piety. No wonder that Mr. Tennent was amazed, and continued in the conversation for a long time. Then, seeing what was in the young man, he promptly and wisely charged him: "Go and sell the contents of your pack and return immediately and study with me. It would be a sin for you to continue a peddler when you can be so much more useful in another profession." The young man had the good sense and the piety to take the advice, and became a student

in the Log College with a view to entering upon the sacred ministry.

That new student was Charles Clinton Beatty. He was a young Irishman, at this time of about fifteen years of age, having been born about the year 1715 in county Antrim. That day he commenced in the cause of the gospel a career which was singularly faithful and almost wildly romantic. God was leading him in the first step toward preparation for a life of extraordinary usefulness.

He finished his studies in due time, and was licensed to preach October 13, 1742. He was ordained and installed as pastor of the church of Neshaminy, December 14, 1743. It was an evidence of the attractiveness of his preaching that he should be called to the church in which all must have been familiar with him from his boyhood.

And now began the work of his great mission, which was afterward carried on even while he continued pastor of Neshaminy, which was for no less than twenty-nine years.

He was chosen (providentially) as a trustee of Princeton College, where, year after year, he associated with men of culture and piety and great influence, and thereby had an opportunity of informing and interesting that class of the community in the grand results of the work of the humble school on the banks of the Neshaminy.

He was sent out on two different expeditions to collect money for the Widows' Fund for the relief of poor and aged ministers and the widows and children of deceased ministers. This was his immediate mission, but beyond it the ultimate object was to carry with him the spirit he had learned at home, and to tell throughout all the churches of the great and good work of God with

which he was so intimately connected in the heart of his own Presbytery.

He was sent, in company with others, throughout the regions of Virginia and North Carolina to preach the glorious gospel of the grace of God, but with the still higher purpose of imparting the spirit and showing the example and telling the story of God's mighty energy as seen in his favored home, where there had been opened such a spring of blessings intended to enrich the whole land.

He was sent again and again to the army as chaplain to minister to the spiritual wants of the brave men who were defending their homes against 'the savage attacks of the French and Indians, but with the ulterior purpose of imbuing by means of his own glowing spirit of piety the officers and men who in due time would return to their residences throughout the country with new thoughts concerning God and the soul. A specimen of Mr. Beatty's Christian patriotism was brought to light by this army experience. In a speech to his own people, intended to stir them up on behalf of the cause, he exclaimed, at the close of a Sabbath service, "The savages have attacked the frontier settlements and are murdering our fellow-citizens. The Government has made a call for volunteers to march with a view to attack and drive them back, but I regret to learn that the call is not very promptly met. It is certainly somebody's duty to go, and I have determined, if the Synod allow me, to offer my services as chaplain, and thus do my part. Of course it will be very pleasant for me to have the company of any of the congregation or my neighbors who may feel it their duty to go." The result of the appeal was that during the next week a hundred men

joined the company and went in defence of their country.

He was sent, providentially, on a mission to the Indians to teach them the way of life, and at the same time to make known, even in their distant wilds, the wondrous scenes of deep spiritual life that were witnessed in that hallowed building of logs almost as humble as those they had erected within their own borders.

He was sent to the West Indies to collect from the British settlers there funds for a needed charity at home; but the higher purpose of God was that he might tell these people the blessed things that were attending the preaching of the gospel in the favored spot where his own lot was cast.

He was sent to Great Britain twice—once to collect money for the same charitable purpose, and once to obtain medical advice for his suffering wife; but beyond these first purposes was the better one of spreading before many a congregation, before the great and the humble, before princes and nobles, the knowledge and the spirit of the Log College, so that they would be known in the lands of England and Ireland and Scotland, and even Holland, and a faint impress of that spirit be left in those countries.

Thus was he led of Providence, and whether in the Board of Trustees of Princeton College, or on the missionary journey, or in the tents of the army, or among the Indian wigwams, or in the groves of Barbadoes, or on the ocean vessel, or in the churches or courts of Europe, his story was still the same—the evangelical spirit, the blessed awakening, the fervent piety and the intelligent zeal of that school of the prophets where God was preparing influences that were to mould the destiny of a future great empire.

Nor was this the only disseminating influence that sprung from this most blessed man. To him it was also granted to transmit his own ardent spirit of godliness even to the present time. No family in the whole land has spread out so widely into other families of evangelical spirit and deep piety as has that of Mr. Beatty. His eleven children, all but two of whom lived to become men and women, with their children and remoter descendants, have been dispersed throughout the whole Church and all the succeeding generations as ministers, teachers, physicians, army officers, wives of ministers, students, elders of churches, prominent citizens and holders of public trusts innumerable—among them the wife of the Rev. Mr. Boyd of Newtown, the wife of the Rev. Robert Steel, D. D., of Arlington, Charles Beatty, M. D., of Montgomery county, Pennsylvania, and very many others, forming a marvelous instance of God's faithfulness to his covenant. One striking example is found in that, ninety years after the death of this Mr. Beatty, his grandson, the Rev. C. C. Beatty, D. D., was in 1862 the Moderator of the General Assembly of that Church whose foundations his grandfather had taken such a prominent part in laying.

Mr. Beatty entered the Log College a lad of about seventeen years, and died in Barbadoes, while still engaged in the Master's work, August 3, 1772, at the age of about fifty-seven. A more stirring and eventful life than his there was not among the ten eminent ministers whose lives we have traced from the Log College through their grand and varied work in laying the foundations of the Presbyterian Church.

Two other names we might also have added to this noble array of the sons of the Log College—one the Rev. William M. Tennent, D. D., long pastor of the

Abington church, son of Charles Tennent and grandson of William Tennent, founder of the Log College; and the other the Rev. Samuel Davies, D.D., one of the greatest preachers of this country and president of Princeton College. Though they did not receive their education at the Log College, they did receive it at the Fagg's Manor school, which sprang from the college. It is true that if we took the name of Rev. Dr. William M. Tennent, who was of the Tennent family, and might well be held up to view as the model pastor, and added it, as well as that of his grandfather, to the honored roll, we should have the significant number of the *twelve*. Twelve! We cannot name it without thoughts of the apostolic band. Nor can we trace the correspondence a little more closely without thinking of the chosen three, Peter, John and James, and then of the other three of our early Church, Gilbert Tennent, Samuel Boyd and Samuel Finley.

CATHARINE KENNEDY.

Another name—that of a woman—we place the last on the glorious list of all that we have named as connected with the Log College, not because we consider her the least in importance, but because, on account of her position, usefulness and excellence, we consider that she deserves to stand the highest of all. We place her name at the close because until the whole field was laid open we could not appreciate what she was and what she did. Her name, which will no doubt be held in everlasting remembrance, was Catharine Kennedy—the real founder of the Log College.

Unseen, unheralded, almost unknown, her influence was deeper, stronger, wider and more lasting than that of any other of the group. An Irish girl, brought up

in a Presbyterian manse in an atmosphere of religion, her mind stored with sacred truth, she could not remember the time when she did not supremely love her Lord. God was preparing her for a life second probably to that of no other human being in influence for weal on this land. A finer instance the world has hardly ever beheld of unconscious influence.

She was married in 1702 to a young Episcopal clergyman of fine mental endowments and culture. How much had she to do by her godly example and refined tact in leading him to leave the Church of his fathers and enter that of the Presbyterian faith, attracted by such beautiful specimens as those of her father and herself? How much in establishing him in the doctrines and order of his adopted faith?

A few years are passed in their native country, part of the time in county Armagh and part in Colerain, county Antrim. Four sons are born to them, with no permanent settlement for them at home, an increasing family to be educated, an earnest call for missionaries in America. Shall they go? Who can tell how much the wife's devotion to the cause of Christ, her maternal care for the future of her boys and her strong, earnest, sanctified good sense had to do with bringing her husband, the Rev. William Tennent, to this land?

They reach it, but find it only a little removed from an absolute wilderness. How much had her patient endurance and comforting words to do with cheering her sometimes desponding husband in those trying days?

The Log College is founded. Where was she then? Would it ever have been built without her counsel, her cheer and her self-sacrifices? And now we see her in her best estate—her husband to encourage, her

family to sustain by her careful economy, new boys to receive into her own household or provide for in the neighborhood. We fancy all those boys coming to her as to a mother, telling her their doubts and fears and looking to her for advice in their troubles. She receives them, too, into her motherly confidence, cheers them in their home-sickness, nurses them in their ailments, counsels them in difficulties.

Brave Catharine! thy name is not heralded, but God knows how much thy tender wisdom contributed toward making the Log College the unspeakable blessing it became to the Church and the country.

But the effects of her influence were only beginning to be seen there. Would those boys ever have been the great and good men which they afterward became had it not been for her agency in forming their character? Her daily care over them, her yearning love for their souls, the charming power of her godly example, her affectionate lessons of piety, her exalted Christian principles and her self-control and self-sacrifice,—these were unseen influences which she could impart, and which she did impart, with all the tenderness of the woman and the mother. Thus she aided in establishing their deepest and purest principles and rendered the most important assistance in forming their character.

Afterward they went forth preaching the gospel in every quarter, bringing thousands of souls to Christ, building up churches in many regions, establishing schools and academies, some of them almost as influential as the one in which they had received their own training for the ministry, and starting streams of godly influences that flowed over the whole land, the currents of which have not subsided even to this present day. Nottingham, Fagg's Manor, Pequa, Jefferson College,

Hampden-Sidney College of Virginia, Princeton College and many other institutions are monuments to the power and perseverance of this most blessed woman, whom God raised up and graciously led all her days to leave a sanctifying impress upon our whole history.

Where is there another woman who has originated such chains of godly influences as these? After what she did who shall claim that they occupy positions too obscure for them ever to accomplish anything in the great cause of Christ for the redemption of the lost world? Whoever at any time attempts to write the history of the Presbyterian Church in these United States of America, let him give to the name of Catharine Kennedy a place of honor that shall be second to no other, or, rather, let him place it above all the rest.

WAS THE LOG COLLEGE THE GERM OF PRINCETON  
COLLEGE?

Was the Log College the germ of Princeton College? is a question that will be answered either in the affirmative or negative according to what it is understood to mean. Does it mean, Was the Log College, with its organization, its plans and its property, its principles and its spirit, transferred to Princeton, where it could have a fuller scope and a wider curriculum? To this there must be an emphatic No! No such historical event ever occurred in connection with the institutions. But does the question mean, Did the Log College prepare the way for Princeton College, make its necessity to be felt, fill the place into which it afterward entered, develop the idea which it embraced, and so lead to its establishment? Then we say without hesitation, and with very little fear of contradiction, It contained the

germ first imbedded in the one and then more fully developed in the other.

In asserting this very decided opinion we do not rest upon mere queries or conjectures or reports or traditions, but on facts well known and admitted. Some of these facts we shall give as distinct propositions, so that they may be separately weighed and their importance appreciated.

(1) The first fact, admitted by all, is that Princeton College had its origin amid the controversies which led to the Old and New Measures schism in 1741. It is also known that the most disturbing element in those controversies was that which pertained to the inadequacy of the training for the ministry which was to be found in the Log College. Hence it was that, after the schism, that question was put out of the way of all farther agitation by the setting up of another college, even that at Princeton, where the training would be of so much wider and more thorough character that thereafter all would be satisfied.

(2) The second fact is that both institutions had precisely the same object in view—the suitable education of young men for the work of the gospel ministry. That was the first and all-pervading purpose of Tennent in the establishment and subsequent conducting of his school. It was also the design, as we have it most fully attested, of those men who founded the college of Princeton. Precisely the same radical idea ran through both institutions. In the Log College that idea was to be found in its most feeble germ; in Princeton College it became more fully developed, but it was still the same in principle, and this it was which bound the two institutions together, and made their true identity.

(3) A third fact of very great weight is the coinci-

dence in the time of closing the one institution with the opening of the other. True, this fact of itself does not prove our proposition, but taken in connection with the many other facts of similar bearing it is almost decisive. Princeton College opened in the year 1746; the Log College was drawing its career to a close about the same date. Mr. Tennent died in 1746, and we have no trace of the continuance of the college after that time. Not only the Log College, but also the Nottingham, Fagg's Manor and Pequa academies—all of which had sprung from it, and were one with it in aim and spirit—began to decline from the time in which Princeton was opened.

In fact, this supposition of the perpetuation of the life of the Log College in another institution is necessary in order to account for the sudden disappearance of that seminary. It was in the high tide of its prosperity and usefulness when, suddenly, we cease to hear of it. How shall we account for this except on the theory that its life passed over into Princeton? The same was true of the academies which sprung from it. We have wondered to find them in a flourishing condition and then suddenly passing into oblivion. That they were all merged into the higher institution which was intended to take their place is the only explanation that can be given.

These incontrovertible facts have a great significance. Do they not show very satisfactorily that the life and purpose of the two institutions were one and the same? The localities of the two schools were also significant. The Log College had been planted near the centre of the Church, so that it might reach out its benefits equally in all directions. Its location was on the highway between the two great cities. The location of Princeton was selected for a similar reason. Does not this show, so far, the identity of their purpose?

Had they had different aims or been competitors, is it likely they both would have had their locations so near to each other? If Princeton was intended merely as an improvement on the Log College, then it was necessarily placed near to it, in the centre of the region that it had previously benefitted.

(4) A fourth fact which has a most important bearing upon the question we are considering is that the friends of the Log College took a most influential part in the founding of the college at Princeton. It is true that both Dickinson and Burr, who were so prominent in organizing the College of New Jersey, were graduates of Yale, but both of them had lost sympathy with that institution in consequence of the unjust treatment they considered that Brainerd had received from its Board of Trustees, and they therefore co-operated fully with the men of the Log College. And besides these, "the active friends and founders of Nassau Hall were the Tennents, Blairs, Finley, Smith, Rogerses, Davies and others who had received their education in the Log College or in schools instituted by those who had been instructed there." Even Dr. Maclean acknowledges that "the former friends of the Neshaminy school became the earnest and devoted friends of the College of New Jersey."

These were the men whose names appear on every page of the history of Princeton's first struggles into being. As instances we find Gilbert Tennent conducting the correspondence with the colonial governor, Belcher, concerning the very difficult matter, as it appeared, of obtaining the charter for the College of New Jersey. Moreover, of the corporate members of that institution we find that at least eight or ten were Log-College men, among them Gilbert Tennent, William Tennent, Samuel

Blair and Edward Shippen. Still further, the two men selected to visit Great Britain on the vitally important mission of collecting funds for the new college were Gilbert Tennent and Samuel Davies, both sons of the Log College. Concerning that mission Mr. Tennent wrote: "We have had most surprising success in our mission; which, notwithstanding the languor of my nature, I cannot review without passionate emotions. From the best information of our friends and our own observation on our arrival here, we could not raise our hopes above three hundred pounds (\$1500), but we have already got about twelve hundred pounds (\$6000). Our friends in America cannot hear the news with the same surprise, as they do not know the difficulties we had to encounter; but to me it seems the most singular interposition of Providence I ever saw." Further, again, of the early presidents of Princeton College two were Log-College men—namely, Samuel Finley and Samuel Davies; a third, John Blair, was acting president for a short time; and a fourth, Samuel Stanhope Smith, was educated at Nottingham, which sprung from the Log College.

Now, putting together all these instances of the active part taken by Log-College men in the New Jersey institution, we cannot but conclude that they were designedly preparing a college of a higher grade to take the place of the one in which they had themselves been educated.

(5) A fifth proof of our theory is that the spirit, principles, modes of instruction and work, as well as the essential idea of both institutions, were precisely alike. In both the spirit of earnest piety was that which held the uppermost place; in both the Bible was used not only in the daily devotions, but also as a text-book for study; in both religion and learning went side by side;

in both the study of theology as preparatory for the ministry of the gospel was a branch of the established course; and in both the thorough study of mathematics for the training of the reasoning powers and of the classics for the cultivation of the taste and of the power of utterance were required. In every other respect the course of studies in the two institutions was the same, though in Princeton greatly enlarged and improved.

(6) A sixth evidence that the Neshaminy institution was but the germ of Princeton is found in that all the authorities acquainted with the subject, with a solitary exception, agree in the most emphatic testimony that this relation did exist.

Our first authority is that of the Rev. Douglass K. Turner, who has studied the whole subject more thoroughly than any other person of whom we know, and who, having long resided in the vicinity of the Log College, has been led to make himself very familiar with its history. His remarks are: "The germ of this distinguished seat of learning" (Princeton College) "which has been honored by a long list of eminent men in the office of president, and which has trained many of the first men of the country, is to be found in Mr. Tennent's seminary. One of the principal objects of them both was to fit pious young men for the sacred ministry, by imparting a sound and thorough education. There was but a slight interval of time between the close of the one and the commencement of the other, and they were both conducted by men of a similar spirit and kindred principles."

Our next testimony is that of Dr. Maclean himself, who, though strongly fixed in his opposition to the idea of the Log-College origin of Nassau Hall, is forced by the records to admit: "The former friends of the Ne-

shaminy school became the earnest and devoted friends of the College of New Jersey."

The next testimony we cite is of exceedingly great importance, especially as it comes from one who lived at the time and who no doubt received his information from the very men engaged. Dr. Stearns, in his history of the First church of Newark, New Jersey, states: "The Log College was the germ of the College of New Jersey, and *Whitefield speaks of the Neshaminy school as having grown into a large college now erecting in the Jerseys.*"

The next authority we present consists of the testimony of two venerable men, whose words must carry full conviction with them. Dr. Alexander writes: "A venerable friend" (the Rev. Matthew Brown, D. D.), "in conversing with the writer on the subject of the Log College, observed that this humble institution was not only the germ of New Jersey College, but of several other colleges which have been useful to the Church and State and have risen to high estimation in the country; and mentioned Jefferson College" (of which he was the president), "Hampden-Sidney and Washington College in Virginia, all of which were founded and taught originally by students from Princeton. And we need not stop here, for these in their turn gave rise to many other schools and colleges where the same system of education and the same principles of religion are adopted. Thus we see how much good may arise from a small beginning. As the stately oak originates in a small acorn, so an obscure school in the midst of the forest becomes a nursery from which proceed not only eminent men, but other and higher schools of learning by which our country is enlightened and adorned." In addition to this, Dr. Alexander's confi-

dent belief that the Log College was the germ of Nassau Hall may be seen in that he devotes a whole chapter in his work on the Log College to the substantiation of that fact.

The declarations of all these, and of all other writers capable of giving an opinion that we have read, are unanimous, and are surely decisive of the question—so completely that we cannot understand why it should be made a question at all.

There is, as we have already said, one exception—namely, the Rev. John Maclean, D. D. In his *History of the College of New Jersey*, he repeatedly and with great emphasis repudiates the thought of any such relation between the two institutions. The one fact which he gives in support of his opinion is that the elder Tennent, the founder of the Log College, was unfriendly to the instituting of the College of New Jersey from the very beginning. But, considering the circumstances, was that to be wondered at? He was an old man when the subject was agitated. He died the very year it was started. Was it strange that at the age of seventy-three and enfeebled by sickness he should dislike to see another institution arising that would supplant his own? The upbuilding of the Log College had been his life-work, and one of the noblest works that man ever accomplished; and now, in the feebleness of his approaching end, was it natural that Mr. Tennent should look kindly upon the establishment of another college that would take the place of his own? And yet this alleged opposition of the elder Tennent, an old and dying man, is all that Dr. Maclean urges in support of his hostility to the theory that Princeton College had its germ in the Log College.

On the other side we have the unanimous testimony

of all others who have studied the subject as to the facts that the same animating idea was the life of both institutions ; that the same system, principles, modes of education and spirit reigned in both ; that at the time of the coming of Princeton into existence the Log College with its affiliated academies began to pass away ; that the two institutions were placed in nearly the same locality ; that the Log-College men were the most efficient workers in building up the College of New Jersey ; and that the discussions of that day concerning the Log College were the moving cause which led to the founding of Princeton. From all this it is clear that the question is answered, and answered in the affirmative—the Log College was the germ of Princeton College. Several of these facts are of themselves sufficient to make out the case, but together they must satisfy any mind and put the case beyond all controversy. Princeton was the Log College enlarged, advanced in its course of study and made to cover a wider field of usefulness.

We have entered so fully into this question from the conviction that the cause of truth and justice to the Log College demanded it, and we have felt also that it was necessary to explain why the Log College, blessed as it was in such a wonderful manner and pursuing such a wonderful career of usefulness, should have come to such a sudden halt and then utterly disappear. In fact, it did not halt, but its germ went out into another institution, and its life is still going on in the College of New Jersey, which in our day is one of the grandest of the fountains of blessing that are enriching our country.

Moreover, the question is one of vital importance to Princeton College itself. The nature and history of

the Log College and its blooming out into Princeton form a subject of much greater significance to the latter institution than at first appears or than has ever been considered. There are vital interests of Princeton at stake, and to which its friends will do well to give good heed. Its calling as well as its true interest is to follow in substantially the same course that was clearly pointed out by the providence of God in the founding of that institution from which it sprang. The germ of the Log College, its idea, is living in Princeton, and, though the germ was at first very small, it being in that like all other germs, mighty possibilities were enfolded in it. Nor are these vital interests confined to Princeton College alone, but they pertain to every other Presbyterian college in the whole land; for there is not one such institution in the bounds of the Church but has been more or less modeled after Princeton, which, with the Log College, is the oldest of them all—not one of them but patterns more or less after that general character which passed from the Log College into Princeton, and thence into them all. As Nottingham and Fagg's Manor and Pequa stood related to the Log College, so do all our colleges, on a far wider scale, stand related to Princeton. The men from Princeton formed the first of them, and then others, and so onward; even though the children sometimes became greater than the parent, still the relation was the same and the progress went on.

Important considerations have led us to dwell thus fully on this subject. We have done so because we believe that God directed his servants especially in the formation of that institution for the crisis in which the foundations of our Church and country were to be laid; because it was vitally interwoven with all the great

movements of our early history ; because it had a very great influence in forming all the succeeding character of our Church ; because, the essential principles being still the same, the strictly carrying out of the system and spirit of the Log College would have the most beneficial influence upon Princeton, as on all our Presbyterian colleges even at the present time ; because these eminently great and good men have never been as fully appreciated as their wonderful work deserves ; because the position, work and relations of the Log College have never been fully delineated in order to the full profiting which might be received from these examples ; and because if there has been neglect here, it is chiefly to be laid at our door as a Presbytery, since the institution was located within our bounds and we received its first benefits. For these reasons the writer, to the best of his ability, has endeavored to search out these things and then "to set them in order."

## CHAPTER VII.

### *FORMATIVE PERIOD (Continued): VISIT OF WHITEFIELD.*

#### “THE GREAT AWAKENING.”

It was a deeply significant fact, and one for which we have reason for much thankfulness to the great Head of the Church, that if not the very infancy, the early youth, of our Presbytery was spent in the atmosphere of one of the greatest revivals by which the world has ever been blessed. This fact must be appreciated if we would either understand the spirit of our early history, comprehend many of the subsequent movements or get at the secret of the long life and prosperity of our old churches. At the beginning the Lord sent down a special baptism of his Holy Spirit upon our Presbytery, and hence the scriptural faith, the permanent life and the steady, healthy growth through the ages, notwithstanding the many storms and adversities through which it has passed. The body has been torn by schisms and divisions; it has been divided and subdivided; personal animosities have threatened it; blighting blasts have swept over it; desolating wars, “with their confused noise and garments rolled in blood,” have darkened the country’s prospects; and the wear of ages has done its worst; but still our church-life has moved onward and upward, widening, deepening and increasing with almost even progress for over a century and a half. Much, very much, of this wonderful history was, without a question, owing to that deep rooting

of its germs under the gracious showers of the Holy Ghost.

We could not, therefore, comprehend our history without understanding something of "the Great Awakening" in the midst of which its early years were spent.

It is almost vain for us to attempt to seek for the origin of that awakening. It seemed to be an outpouring of the Spirit over the Christian world. Its blessings were vouchsafed to Scotland, and that people, already sound in the faith and ready for the life, awoke to a power and an activity that could scarcely be realized. The gracious shower descended upon Wales, and there, under the leadership of Howell Harris and his devoted compeers, was begun that wonderful work which changed the whole principality from a condition of the most wretched ignorance and wickedness into one wherein the gospel has more general influence than in any other land. It fell in blessed reviving upon Ireland, and there the veterans of the truth experienced a new life and power in that faith which blessed their own souls and became the means of preparing many of the sons of that land to go forth as standard-bearers of the gospel even to this country. The heavenly blessings came down richly upon New England, and who of us is not familiar with the story of the glorious revival scenes which were so well delineated by Edwards, and in which he was such a mighty instrument by the hand of God? The blessed influence was felt in this very region where our Presbytery is located, and in the men of the Log College. God had the truth ready, and the agents also ready to receive it and then to spread it abroad in every quarter. It descended upon England in wonderful power. Lady Huntingdon became the centre around which many of its most important move-

ments gathered, and from which blessed influences were diffused. Hers was the great name connected with its activity, its catholicity and its devout godliness. That wonderful man, John Wesley, also was made the moving power of a work which accomplished a moral revolution throughout all England.

That remarkable religious movement called "the Great Awakening" has been so well summed up by Dr. Hatfield that we quote his words: "A period of great degeneracy, profligacy and corruption succeeded the restoration of the monarchy in England, extending into the next century. At length, in 1730, an era of spiritual revival was ushered in under the preaching of the Wesleys, Whitefield and a host of like-minded men of God, during which the churches of England, Scotland and Ireland were visited with a wonderful refreshing from the presence of the Lord. The wave of divine grace extended to the British colonies in America, where, under the preaching of Edwards and Bellamy and the Tennents and others of kindred spirit, the churches everywhere, in and out of New England, were so graciously and powerfully revived that the period has ever since been known as the Great Awakening, so many were the revivals of religion among the Christian people of the Western World."

Thus far in our account of this great reviving season we have used in connection therewith the names of the Tennents in this region of the country, of Edwards in New England, of Howell Harris in Wales, and of the countess of Huntingdon in England. But there is another name more influential than either of them which we have not yet named, because it was that of a man, confined to no land, but who swept over them all, as if bearing an angel's commission from the throne of God.

It was the name of George Whitefield. He was the human agent for connecting together and binding into one and keeping in harmony the blessed movements in the various regions and countries. Passing with incredible rapidity from place to place, he received new impulses and imparted new ardor to each. He caught the spirit of all as he passed, and added fresh momentum to each revival scene wherever he was providentially led, and thus became a bond of union throughout all the countries. It was his to gather up and then to intensify and impart the revival spirit.

We can now read the results of the Great Awakening in the light of history. It was sent to counteract the blighting effects of the skepticism that was then prevalent—to awaken the churches from the torpor which had settled down upon them—to impart life where there were but dead forms and creeds—and to break up the sad worldliness that was paralyzing all. All these ends were effected by it. New and blessed life was imparted. The Church was raised to a higher plane of truth and love and active zeal. The country was prepared for the better performance of its worldwide mission in the kingdom of God.

#### GEORGE WHITEFIELD.

The history of this Presbytery can never be fully written without at least some knowledge of the life and work of George Whitefield, who had so much to do with imparting some of its first and best influences. A memoir of him we would not attempt, but a few things concerning him should be set forth.

His grandfather and great-grandfather were both ministers of the Established Church of England. Although his father was the keeper of a public-house in

Gloucester, where he was born in 1714, his mother was a wise and pious woman, and by her influence no doubt his character was formed. His youth was somewhat wayward, and certainly gave no promise of what he was to become, other than an extraordinary ability in public declamation. Indeed, it was to him a source of much after-grief that for years he indulged in many youthful follies.

In due time, however, after the necessary preparatory studies, he entered the University of Oxford, and from that time forward he became a new man. Under the guidance of God's good providence he was led to associate with some of the members of, and then to connect himself with, what was in ridicule called the Holy Club. He was the very first of that celebrated band of students who experienced sincere conversion. Then as one of the world-renowned company of the "Oxford Methodists," of which the Wesleys were conspicuous members, he became most strict in the observance of all its rules for the cultivation of personal holiness.

He finished his university course, and at the age of twenty-three was ordained in the Episcopal Church. At once his earnest piety, his zeal and his wonderful eloquence burst forth to the amazement of all. Much of his time was then given, in connection with the Moravians and certain other benevolent societies, to the visiting of prisoners and preaching to the poor and suffering. His preaching electrified the whole community. During the first year of his ministry nine or ten of his sermons were published, which are still read.

But persecution soon arose against him, and that chiefly in the Church with which he was connected.

He was regarded as wild and fanatical. By the persuasion of his dear bosom friend, John Wesley, he was induced to cross the Atlantic, visit Georgia in America and there preach the glorious gospel. But his persecutors sent hostile reports before him, and most of the pulpits of the Established Church were closed against him. Soon he returned, but again found that scarce any church would admit him to proclaim in it his beloved story of the cross.

He left London and went to Bristol, but still could find no pulpit that would open to him. This became the crisis of his work and his fame. He *would* preach the gospel, and, every church being closed against him, he took to the open air, and at once he had thousands of half-wild colliers as his hearers. A new era opened before him and before the Wesleys. He was the first, and was driven to it by persecution, to engage in open-air preaching. He led the way; John and Charles Wesley followed him. Whitefield's popularity as a preacher became absolutely unbounded. Scarcely an open field or meadow could be found that was wide enough to contain the vast multitudes that came from every quarter to hear him. On one occasion, at a place called Rose Green, there was an audience of over *twenty thousand*.

He was now one of the most effective preachers that the world had ever seen, and continued so as long as he lived. But we can follow his work in detail no farther, and must confine ourselves to only some of its leading points and characteristics. After a while he made his second visit to this country, and reached New England at a time when there was a little waning in the great revival of which Edwards was the central figure. Edwards's description of his coming will tell

its own story: "On his second visit to the colonies some of the Episcopal churches refused him their pulpits, but other churches were all open to him. He preached in Philadelphia and New York and on his way to Georgia, drawing delighted multitudes everywhere. Visiting New England, the revival which had begun in Northampton in 1736 broke out again, and perhaps Boston never saw a greater awakening. He paid several visits to America; and the results of his evangelistic tours were shared by the Congregational, the Presbyterian and the Baptist churches from Massachusetts to Georgia."

Mr. Whitefield had wonderful powers of eloquence, but the real secret of its overwhelming effects was his deep, ardent piety, which absorbed and inflamed his whole soul. He had such love to God that when he touched on the divine glory he was himself swept away as by a whirlwind. He felt such deep compassion for the lost souls of men that he could cry to them out of the anguish of his heart. The affection of his soul toward his fellow-Christians of any name was strong as death. For instance, he could not bear that there should be an evil word or an evil thought against that dearest of his friends, John Wesley, and he trembled when he knew that that beloved man was about to publish his sermon against the doctrine of Predestination. He wrote to him; he begged him to desist. With very anguish of soul he tried to dissuade him. He appealed, "For God's sake, reflect! It will make you enemies. It will curtail your usefulness. It will alienate good men from you. It will do no good. It can but make the controversy more bitter." Thus with scalding tears he pleaded with him.

From this deep piety arose that vehement zeal that was

absolutely amazing. It left him no time or heart for controversy. He made no attempt to organize churches. He could not rest, Sabbath-day or week-day. His services were equally ready for any denomination, at any time, at any place. Desire for the glory of God, the salvation of men, the edification of believers as an irresistible torrent swept him onward and onward, and strained his every power to its utmost possible tension.

It must not be inferred that he was indifferent to doctrines or that he had no decided creed. On the contrary, he was a decided Calvinist. This was the more significant considering that his earliest and warmest associates and friends were the Wesleys and others of the Oxford Methodists, who were generally Arminians. But his own studies and convictions had led him to adopt the opposite system. His Calvinistic views became clearer and stronger from his visits to Edwards, the Tennents and others in this country. The ecclesiastical position which was assigned him by general consent was that of leader among the Calvinistic Methodists of Great Britain, including Lady Huntingdon and others of kindred spirit, now chiefly known as the Welsh body of that name.

For the sublime mission of acting as God's instrument in awakening the Christian world to a new and deeper interest in the cause of Christ, it is very striking how many of the requisite qualifications were bestowed upon Whitefield, as if God had prepared him for that very work. He was sound and intelligent in the faith, so that the truth, and the truth alone, dropped from his lips; he had the spirit and zeal of Wesley, and was able to arouse the sleeping churches; he had a burning eloquence, so that men would listen to him, become impressed, and would heed his glowing appeals; and he

had a zeal and industry that never tired, but impelled him on and on over lands and nations.

His powers of eloquence were perfectly overwhelming, as the following extracts will illustrate: "In person Whitefield, as described by Dr. Gillies of Scotland, was graceful, well-proportioned, above the middle size in stature. His eyes were dark blue, small and sprightly. His complexion was fair, his countenance manly. Both his face and his voice were softened with an uncommon degree of sweetness, and he was neat, easy in deportment and without affectation. He had a strong, musical voice, under wonderful command. Twenty thousand people could hear him. 'Every accent of his voice spoke to the ear; every feature of his face and every motion of his hand spoke to the eye.' His preaching melted Jonathan Edwards to tears. Benjamin Franklin went to hear him in Philadelphia, and was completely won. He perceived, he wrote, that Whitefield would finish with a collection, and although he had gold, silver and copper in his pocket, he resolved to give nothing. But as the preacher proceeded, 'I began to soften, and concluded to give the copper. Another stroke of his oratory determined me to give the silver, and he finished so admirably that I emptied my pocket wholly into the collector's dish—gold and all.' Whitefield was once asked for a copy of a sermon to publish. 'I have no objection,' said he, 'if you will print the lightning, thunder and rainbow with it.'

"The Franklin incident exhibits his great persuasive powers. A scene described by Dr. James Hamilton shows how vivid were some of his pictures. Lord Chesterfield was listening while the orator described the sinner as a blind beggar led by a dog. The dog leaving him, he was forced to grope his way, guided only by his staff.

‘Unconsciously he wanders to the edge of a precipice; his staff drops from his hand down the abyss, too far to send back an echo; he reaches forward cautiously to recover it; for a moment, he poises on vacancy, and’— ‘Good God!’ shouted Chesterfield, ‘he is gone!’ as he sprung from his seat to prevent the catastrophe.”

Opposition or persecution had no power to restrain him. Says Tyerman in his history of the Wesleys: “In a certain place of England the town-crier was employed to give notice of a bear-baiting, it being understood that Whitefield was the bear; and accordingly when he began to preach a mob surrounded him and a row ensued. In Cumberland his enemies injured his chaise and cut off the tails of his horses. At Ulverstone a clergyman charged a constable to arrest him. But none of these things checked his triumphal march. People by thousands flocked to hear him. At a single sacramental service a church at Haworth was thrice filled with communicants. From his leaving London to his reaching Edinburgh he preached *ninety times to about a hundred and forty thousand people.*” At Lady Huntingdon’s he seemed to think himself at the gates of Paradise. He writes: “For a day or two Her Ladyship has had five clergymen under her roof. Her home is a Bethel indeed. To us in the ministry it looks like a college. We have the sacrament every morning, heavenly conversation all day and preach at night. This is to *live at court* indeed.”

In spite of all that the enemy could do to hinder him, his popularity was wonderful and the audiences that gathered to hear him were immense. Wherever he went his presence was the signal for enthusiasm. This is admirably described by the Rev. R. M. Patterson, D. D., in the *Tercentenary Book*: “His progress in

the colonies was a triumphal march. Processions of horsemen escorted him. Judges suspended their courts when he preached. Immense crowds in churches and in fields hung upon his lips. Dr. Stevens in his *History of Methodism* calls him 'the greatest preacher, it is probable, in popular eloquence of all the Christian ages.' He was in this city" (Philadelphia) "on his first visit less than a month, but he shook it to its foundations and agitated the surrounding country. The population of this city was less than fifteen thousand. Congregations of ten thousand, of course drawn from the country as well as from the city, gathered around the preacher on 'Society Hill.' It is Benjamin Franklin's testimony that 'from being thoughtless or indifferent about religion it seemed as if all the world' were growing religious, so that one could not walk through the streets of an evening without hearing psalms sung in different families in every street.' No books were sold but the religious, and such was the general conversation. Dancing-schools were discontinued, balls and concerts were given up. For a year after there continued to be a daily public religious service and three services on the Sabbath. Twenty-six associations for prayer were formed.

"The moral and religious improvement which accompanied Whitefield was admitted, but the Latitudinarians of the day censured him for his affinity with 'the hot-headed Predestinarians.' Kalm, a contemporary Swedish traveler, says that the genuine Calvinism of Whitefield and Tennent, and their ardent zeal for vital, practical godliness, was called 'New Light.' The decided Calvinism of the flying evangelist brought him into fervent sympathy with the Presbyterians, who had already been quickened, and they were further quickened through him. Kalm said in 1751, 'The prose-

lytes of this man, or the "New Lights," are at present merely a sect of Presbyterians.'"

His activity was such that we can but wonder how any man could endure it. "Though he was married in 1741, he never saw much of home-life. His activities were incessant, all-absorbing. He never spared himself, preaching every day in the week, and often three or four times a day. His last sermon was preached the day before his death. He visited Wales again and again, and gave an impulse to the revival movement already begun by Howell Harris. He visited Scotland and great results followed. He traveled through England in every quarter, attracting extraordinary attention wherever he went. As we have already said, he crossed the Atlantic Ocean thirteen times on the seven visits which he made to this country. He flew from place to place, from land to land, as if he could not rest while there was one human being anywhere who had not heard the story of the cross.

It would seem as if he could not even take time to die. The last sermon on the last whole day he ever lived was preached in Exeter, Massachusetts. He was ill, and a friend remarked that he was more fit to go to bed than to preach. "Yes," said he; then pausing he added, "Lord Jesus, I am weary *in* thy work, but not *of* it." An immense audience gathered to hear him. At first he labored, but soon all his faculties responded for a last great effort, and he held the multitude spell-bound for two hours. He proceeded to Newburyport the same day. In the evening, as he took his candle to go to bed, many who were gathered in the hall tempted him to an exhortation, which he continued till the candle burned out in the socket. The next morning, September 30, 1770, he was dead.

We are well aware that, so very high is our appreciation of this wonderful man, and of the grand mission for which God raised him up, we are in danger of exaggeration in our language concerning him, and so, though exaggeration in the case is scarcely possible, we will use the language of two other writers, neither of whom held with the creed of Whitefield. One extract is from the pen of Tyerman, the eminent historian of the Wesleys and their times. He says of him: "Whitefield was nominally the leader of the Calvinistic Methodists, but he left to others the work of organization. The result, however, of his embracing Calvinism was a wide field of usefulness which, without it, neither he nor Wesley could have occupied. At the same time, his services to Methodism were greater than Methodists have ever yet acknowledged, and it is impossible to estimate the value of the work he and his female prelate, the grand, stately, strong-minded, godly and self-sacrificing countess of Huntingdon, performed for the Church of England. In a true cosmopolitan spirit he divided his time between Great Britain and America; with a catholicity as broad as the gospel he gave his wonderful labors to all denominations."

As is meet, we finish our imperfect sketch with the tender words of the other witness, his lifelong friend and co-worker, John Wesley. In a sermon preached after Whitefield's death, Mr. Wesley spoke of his "unparalleled zeal," "indefatigable activity," "tender-heartedness," "charitableness toward the poor," "his deep gratitude," "tender friendship" (which he himself had tested), his "frankness and openness," "courage and intrepidity," "great plainness of speech," "steadiness," "integrity." "Have we," said Wesley, "read or heard of any person since the apostles who

testified the gospel of the grace of God through so widely extended a space, through so large a part of the world? Have we heard or read of any person who called so many thousands, so many myriads, of sinners to repentance?"

#### WHITEFIELD'S VISITS IN THIS REGION.

Twice during the course of his wonderfully brilliant career in the work of the Lord did Mr. Whitefield visit this region of country, and he left an impress that can never be effaced. Under the extraordinary attendant circumstances, these visits to the Log College and the field of the old Neshaminy church formed an epoch in our history which we must put on record to the glory of the grace of God.

The great evangelist was preaching in Philadelphia; thousands upon thousands were crowding to receive the words which dropped from his lips; the community was startled from its spiritual slumber; religion was the one theme that was agitating the whole of society. Old Mr. Tenment was twenty miles away in what was almost a forest still, busy with the daily duties of teaching his boys in the Log College. Still, he was well informed concerning the wonderful preacher lately arrived from England, and heartily did he sympathize with him in his earnest gospel work. And now that he is so near he must go and see him and hear him, and imbibe that flaming gospel spirit that is stirring the whole Christian world.

Taking two kindred spirits with him, he sets out on the journey of twenty miles through the forests, most likely on horseback, but possibly on foot. They reach the city, find out the place where the man of God is sojourning, and hasten thither. Rustie, old, not very

attractive in appearance, but most deeply in earnest and bearing with him momentous interests both for that and subsequent ages, he arrives at what was the home of Whitefield for the time being.

But that memorable interview, fraught with such solemn interests, we must relate in Whitefield's own words, which his journal, happily, has preserved to us. He says: "On my return home from a visit to a friend I was much comforted by the coming of one Mr. Tennent, an old gray-headed disciple and soldier of Jesus Christ. He keeps an academy about twenty miles from Philadelphia, and has been blessed with four gracious sons, three of which have been, and still continue to be, eminently useful in the Church of God. He brought two pious souls along with him, and rejoiced me by letting me know how they had been spoken evil of for their Master's sake. He is a great friend of Mr. Erskine of Scotland."

Soon after this visit of Mr. Tennent, no doubt according to agreement at that time, Mr. Whitefield in return visited his friend at his home on the Neshaminy. Very fortunately, we have also an account of this trip to the Log College in Whitefield's own words: "November 22, 1739, I set out for Neshaminy, twenty miles distant from Trent Town, where old Mr. Tennent lives, and where I was to preach to-day, according to appointment. About twelve o'clock we came thither, and found about three thousand people gathered together in the meeting-house yard. Mr. William Tennent, Jr., an eminent servant of Jesus Christ, because we stayed beyond the time appointed, was preaching to them. When I came up, he soon stopt, sung a psalm, and then I began to speak as the Lord gave me utterance. At first the people seemed unaffected, but in the midst of

my discourse the power of the Lord Jesus came upon me, and I felt such a struggling within myself for the people as I scarce ever felt before. The hearers began to be melted down immediately, and to cry much, and we had good reason to hope the Lord intended good for many.

“After I had finished Mr. Gilbert Tennent gave a word of exhortation to confirm what had been delivered. At the end of his discourse we sung a psalm, and dismissed the people with a blessing. *Oh, that the people may say Amen to it!*”

“After the exercises were over we went to old Mr. Tennent’s, who entertained us like one of the ancient patriarehs. His wife to me seemed like Elizabeth, and he like Zachary; both, as far as I can learn, walk in all the commandments and ordinances of the Lord, blameless. Though God was pleased to humble my soul, so that I was obliged to retire for a while, yet we had sweet communion with each other, and spent the evening in ascertaining what measures had best be taken for promoting our dear Lord’s kingdom. It happened very providentially that Mr. Tennent and his brethren are appointed to be a Presbytery by the Synod, so that they intend bringing up gracious youths and sending them out from time to time into the Lord’s vineyard. The place where the young men study now is, in contempt, called ‘the college.’ Friday, November 23, parted from dear Mr. Tennent, and his other worthy fellow-laborers, but promised to remember each other publiely in our prayers.”

Mr. Whitefield made this visit to Mr. Tennent on his way to New York, and after spending a short time in that city he returned again, and then enjoyed several days with his friends at the college. It is not difficult to imagine how blessed those days must have been.

They gave him a short period of rest from his labors. It was a season of the refreshment of love among friends of kindred spirit—friends who entered into full sympathy with him in his glorious mission. How exhilarating for them to hear from him of the blessed scenes through which he had passed and of the quickening in the kingdom of God throughout the world! Moreover, how profitable to him to mingle in soul with these simple, earnest, God-fearing people, and to learn from them of the depths of the Holy Scriptures in which their studies had made them even more skilled than he was! How many and warm their prayers must have been! How earnest their consultations about the work of the kingdom, which had been at that time so largely committed to the trust of that little company! It is more than probable that no period in the lives of either of these men had more effects than did that one.

There were other events connected with that visit of Whitefield which must have been most astonishing. He preached in the adjacent regions of country, and his sermons must have been overwhelming in effect beyond what we can now imagine. One instance will illustrate this. He addressed immense gatherings in the neighboring province of New Jersey in the vicinity of Pennington, and his words were such as to impress the thousands in a manner of which we can scarcely conceive. Well-established tradition describes scenes in which the audience as they separated would kneel down along the fences in little groups and agonize with God in prayer that he would save them from the wrath to come. If we compel our minds to dwell on such scenes, and conceive of the intense anxiety which forced them to such public manifestation of concern, in spite of inconvenience, ridicule and opposition, we must see that

the power of God's Spirit was with him, and that in a wonderful manner.

#### EFFECTS OF WHITEFIELD'S VISIT.

We have dwelt so fully upon these visits of Whitefield to the Log College and his preaching in that neighborhood because they had most important effects in the history of our Presbytery and of our whole Church, and were followed by consequences of unspeakable importance. In fact, the spirit of our early history, or even the peculiar character of our church-life, could not be fully understood without knowledge of them. We will do well to study them thoroughly. If their spirit be revived, the result would be glorious even now. That they formed a most important epoch is evident. Far, far, beyond what such a small occurrence might have been expected to effect was the influence of that gracious providence. The event was insignificant in the eyes of man, but the results were glorious at that time, and its influence has been extending ever since.

To understand its importance we must not only consider that wonderful man as a special instrument in the hands of God at that time, but we must also look attentively at these men to whom he was sent on his mission. Mr. Tennent, the youth connected with the school and the people of the surrounding country were peculiarly prepared for the message which he brought them from God. They were educated men; their deep interest did not arise from ignorance or superstition. They were prepared to judge of the message by the word of God, and then receive it. Already were they mighty in the Scriptures, loving them and ready to receive them in their power. They were thoroughly orthodox in faith, and so were ready to receive light on the truth. More-

over, they were at that very time rejoicing in revival and were quickened in the life of Christ and his gospel. They believed in refreshings from on high, felt some of them in their own souls, and were ready for still more. They were, in fact, awaiting the downpouring of the Spirit of God in refreshing showers.

Such subjects for the specially reviving influences of the Spirit of God could scarcely be found in any other quarter. The old patriarch, Mr. Tennent, warm of heart and longing for the conversion of the multitude, skilled in the word of God, conscientious in heart; those ardent and educated young men, with souls keenly awake with aspirations for the glory of God; the surrounding population, of sound common sense, versed in the Bible and Catechism and loving the Church of their fathers,—these were the people who were waiting for God and ready for the message he had now sent them. It was a community that in religious knowledge and principles and hopes was far beyond an ordinary one, and that might be expected to extend the influences brought them by the great evangelist with all readiness of mind.

To that community, so prepared, did this chosen servant of God come that they might be awakened by their Lord to the great mission which he had ready for them in the Church and the country. He came in the power of the Holy Ghost and with burning eloquence, and what could resist him? By the leading of an all-wise and all-mighty Providence he applied the torch to the material already prepared, and then there could but follow a heavenly flame. These bright and cultured souls were stirred to their very depths, and blessings untold were involved therein. They awoke to a life not new in kind, but new in degree, and in all truth and sober-

ness a new prospect opened before our Church and country.

We might be staggered at the thought that Whitefield's visits were so very brief, and that assuredly the effects could not have been very lasting in their influence. But it did not require a long time to inflame with a holy zeal that material which God had so well prepared. It was like the prepared plate of the photograph, which has to be but touched by the sun's light and the impression is fixed for all time. Or, rather, it was like the blessed instant of conversion when the soul is touched by the regenerating Spirit, and passes from death into life eternal. Or, again, it was like that future time predicted by prophecy when nations shall be born in a day. In a single moment, as it were, did that new life spring up, and it was for evermore.

The transforming power of the Holy Ghost, accompanying the words of the almost inspired man of God, aroused the patriarch of the college to make his school a new fountain of light and truth and zeal; it touched the young men, and they consecrated themselves to a more earnest life of toil for the glory of Christ in building up his kingdom; it touched those already well-grounded neighbors, and still deeper foundations were laid for that Christian stability which for so many generations has preserved our Presbytery. That peculiar company in the Log College had but to be animated with the new zeal, and they then went out to the consecration of many another spot which afterward became a new fountain of piety as well as of learning.

By that new baptism of the Holy Ghost accompanying the message of his servant the Log College soon became a great centre of religious activity, of revived

Christian life and of piety as well as of learning. A most gracious work prevailed in it, and sent out from it a power to pervade not only that particular region, but also the whole Church and land. The great revival influences which were then prevailing throughout so much of the Church in this country did henceforth have this as one of its chief strongholds.

There was one feature of this extensive work of grace under the preaching of Whitefield in this region which is worthy of very special attention. He had come directly out of the midst of the most wonderful movement of the kingdom in modern times—namely, that movement which, commencing with those earnest young men, “the Oxford Methodists,” became stronger and deeper and more widely extended until it eventuated in the great Methodist Church of the present day. He had come out of the heart of the most stirring scenes of that work. He had been one of the most devoted of those young men—one of the leaders in that celebrated movement in company with the brothers John and Charles Wesley. He was the most brilliant and effective preacher of them all, was the first of them to take the open air, and was imbued with their intense spirit of zeal and love to God and for souls. He had also taken an active part in that most wonderful revival in Wales, whose leaders were the staunch Calvinists Howell Harris, Jones, Rowland and others.

This was the spirit in which he came here, and by his surprising eloquence stirred the whole country. By so doing he brought those early days of our Presbyterianism into harmony with the work of Wesley and Harris and Edwards. But for us his mission was better still, for, while he was fully in sympathy with that great revival movement, he was yet sound in the Cal-

vinistic faith. His was the grand mission of leading in those most earnest revival movements, and that in harmony with the old doctrines of Augustine and Calvin. This spirit, having been brought with him, was received by all well-established fathers of our Church, wrought into their quickened life by his glowing eloquence, and raised up our Church to an earnest zeal she had never known before and has never lost. The Church was orthodox before; she now became imbued with a life and energy that were irresistible. The extent and power of the work in which he was the leader may be seen in that the Second church in Philadelphia was made up of those who partook of his spirit, as many of them had been converted under his preaching.

Nor was that all in that Great Awakening in which we were most deeply concerned. It was not alone at the Log College nor in this whole region that the effects were felt. They were dispersed far and near as individuals removed to more distant places or new centres of population were established or other Presbyteries were formed. Those devoted men, the Blairs, the Robinsons, the Beattys and others, carried these effects into every quarter, until it became the very life and power of religion in the whole country.

#### THE CHILD OF PROVIDENCE.

Is it any wonder that, having gone so far as to become satisfied that there was a special design by the God of providence and of his Church in raising up this wonderful man and graciously guiding him, we have been constrained to go much farther and to trace with some minuteness his most sublime mission? There is no other so real and satisfactory explanation that can be given of his extraordinary talents and career than this

that his mission was specially ordered of Providence. This is the light in which we must regard him. It was the light in which Tennent and the men of his day regarded him. Their opinion was that "he was a messenger from God sent to accomplish great good among the people." They knew him as we cannot know him, and such was their mature judgment.

And the crisis of the Church and country at that time was such as to call for such an instrument as a gift from God. The foundations of our Church were to be laid for all time to come; how important that it should receive a character for vital godliness in its very beginning! And how deeply significant that its foundations were laid amid the revival scenes in which Whitefield was the leader! How vastly momentous that those earnest, godly men at the beginning went forth in his spirit and in that of Wesley and Howell Harris and Lady Huntingdon! Did it not preintimate what God intended our Church to be that theirs was the spirit in which he caused it to be moulded? Neither was it our Church only that was to be influenced in its whole future life, but there was also an influence that was intended to go out over the whole land. The fortunes of Church and country were bound up in one. God alone knows or can know how greatly the religious life of our whole land was influenced by those first movements of quickening power which it has thus been our unspeakable privilege to trace.

## CHAPTER VIII.

### *FORMATIVE PERIOD (Continued): THE OLD AND NEW LIGHT SCHISM.*

#### WHAT WAS IT?

No event of those early days made so deep a sensation or became so memorable as what was called the New Light Schism. It excited the community, estranged brethren, agitated all classes, and finally rent the Church. It has ever been regarded as an epoch in our history, the one sadly memorable point in our annals previous to the formation of the General Assembly and the great experience which as a warning should never be forgotten.

The agitation from which this schism sprung had much of its origin within our bounds; much of the cause of the contention was here, and some of the leading spirits either lived here or had sprung from this region. Nowhere were the effects of its convulsions felt more deeply than in some of our old churches.

The obligation, therefore, rests on us to recall its stirring scenes and to depict its causes, its subjects of controversy, its sad climax—its beginning and its end. We shall endeavor to trace its incidents with as much distinctness, and yet with as much brevity, as is possible. We would portray its leading events so that they may be clearly seen. When was it? How did it originate? What were the subjects in controversy? What was the great crisis? Who were the champions in

its debates? Into what parts was the Church torn? What was their condition during the period of separation? How long did they continue apart? All these are questions which we must strive to answer.

#### CONDITION OF THE CHURCH AT THE TIME.

The time of schism was midway between the formation of the Presbytery and the organization of the General Assembly. This was remarkable—at any rate, the statement of it will be of aid in remembering the period. The schism began thirty-six years after our commencement as an organized body, and ended thirty years before the formation of our General Assembly. It began in 1741, and was healed in 1758, making the period of its continuance seventeen years. Then, taking the middle of that period of seventeen years, or 1750, as the point from which to make our estimate, we find it about the centre of the period between 1705, when the Presbytery was formed, and 1788, when the General Assembly was organized. We note this as a remarkable coincidence, whether there is any providential significance in it or not.

Another coincidence of time cannot but be noticed. The schism occurred in 1741, but that was thirty-six years after the organization of the Presbytery, or about the length of a generation. Had that generation in time brought about such changes in the composition of the Church or in the state of feelings and opinions as opened the way for the misunderstandings and alienations which resulted in division?

Still another painfully significant thing about the time was that the schism commenced only two years after Whitefield's last visit and five after his first visit to the Log College. Hence only two or three years

before it the great outpouring of the Spirit had been enjoyed, the churches had been refreshed and their membership largely increased in number. Was there any connection between the two events? We shall have occasion to answer this question in another place.

Meantime, the churches had grown rapidly in members—much more rapidly, in proportion, than had the population of the country. Be it still remembered that the length of time was only that of a generation, and that therefore the great increase was the more remarkable. When the Presbytery was formed, or rather when the Church was begun in an organized condition, in 1705, there was but one Presbytery and about seven churches or ministers. Thirty-six years have rolled away, and what do we find to mark the progress of the generation? Instead of a single Presbytery, a Synod consisting of four Presbyteries had been constituted in 1716; two other Presbyteries had afterward been added; the members of the Presbyteries were dispersed over the country from New England to Virginia—New Castle, with seven ministers; Lewes, with five; Philadelphia, with six; New Brunswick, with four; Donegal, with eleven; and New York, with twelve. The Presbyteries had therefore increased sixfold. In these Presbyteries the number of ministers—there were probably as many churches—amounted in all to *fifty-one*. As there were but six in the beginning, the increase in the number of ministers—and probably of churches also—was about eightfold. No doubt the great revival influences of the period accounted, at least in part, for this increase. The fact to carry with us, in endeavoring to estimate the schism, is that at that time the Church contained one Synod, six Presbyteries and fifty-one ministers.

Whence came these ministers? or where had they been prepared for the sacred office? The answer to this will be found to have a bearing on the agitations of the day. Some of them had been educated in the colleges of New England, many of them had come from Ireland and Scotland, but the greater part of them had doubtless been trained at the Log College and the institutions that had sprung out of it. The Log College was the only institution bearing the name of college in the whole Presbyterian Church for the education of candidates for the ministry, but out of it had grown the other seminaries—at Nottingham, Fagg's Manor and Pequa. These were literally all, as Princeton College was not yet in existence. These few facts will serve to describe the condition of the Church at the time of the schism.

#### TENDENCIES IN THE CHURCH LEADING TO IT.

Three points which we are now to name did not formally enter into the controversies as subjects of discussion, but they existed as tendencies, and finally took shape in the matters on which the Church was rent in twain.

In the beginning it should be distinctly stated and understood that there were no doctrinal differences. This should be made the more emphatic from the disposition sometimes found to connect this first great division of the Church with the subsequent one of the Old and New Schools. There was, in fact, no relation or connection whatever between the two, as many of those who sympathized with the New Light side in the first controversy were just as strong in their sympathy with the Old School side of the latter controversy, and the contrary. We therefore repeat that

there were no contentions about doctrines connected with the schism. We read of no such debates. The differences which afterward agitated the Church had not then been broached. Even on the subject of the "new birth," one brought prominently forward then by the revivals, there were no theoretical disputes, the only differences being concerning the manner of its manifestations.

That doctrines did not enter into the discussions of the time may be seen in the "Adopting Act" of only twelve years before. According to that act, the Synod agreed, with only one dissenting voice, and that after diligently inquiring whether any one had any scruples, that the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster was the confession of faith of the body. And so cordial were they in this, so unanimous and so clear, that immediately after taking the vote on it "the Synod, observing that unanimity, peace and unity which appeared in all their consultations and determinations relating to the affair of the Confession, did unanimously agree to give thanks to God in solemn prayer and praise." This makes it positive that there were no doctrinal differences in the body twelve years before.

The Adopting Act itself shows that no such divisions had crept in in the mean time—"That every member of this Synod, whether minister or elder, do sincerely and heartily receive, own, acknowledge or subscribe the Westminster Confession of Faith, the Larger and Shorter Catechisms, as the confession of his faith, and the Directory, as far as circumstances will admit in this infant Church, for the rule of church order." This is the best proof we could have that there were no such disputes. Doctrines, then, had nothing whatever to do with the

schism, as then there existed no diversity of opinion in the denomination. What, then, were the matters agitating the Church which led to it?

(1) One of the things which became the occasion of great trouble in the Church was the precious quickening by the Holy Ghost of which Whitefield was so instrumental, through which so many of the churches had been visited and blessed. We say the *occasion*, not the *cause*, for the fruits of the Spirit are anything but such as lead to strifes. Whitefield's visits and the great revivals had been only two or three years before, and their extraordinary influences were still lingering in the churches. Believers had been warmed and edified, multitudes converted and the churches greatly strengthened. These blessings had been enjoyed by some of the churches more than by others.

But it is an old device of Satan to make such seasons of rapid growth in the kingdom a time for putting forth his greatest efforts in sowing discord and producing troubles among God's people. It is as if he then "came down having great wrath, because he knoweth that he hath but a short time." So was it even when Christ was here among men: then the Evil One would counteract the work of the Son of God by those strange afflictions of the demoniacal possessions. So was it in the great Reformation of the sixteenth century: then the device of Satan was to prompt the counteracting influence of the system of the Jesuits. So has it been in every general revival that we have ever carefully studied: frequently some error or strife has immediately been awakened. Our observation tells us that so it is in revivals in particular churches: the time of danger is immediately afterward, when great care is needed to watch against some such snares as Satan will most probably set. We

can hardly question but that it was so with the season of refreshing of our early history: the production of the great schism was an aim of Satan to render the blessing of less effect against the kingdom of darkness.

(2) A second subject of very grave agitation throughout the whole Church was that of a college of the first class for the education of young men for the ministry of the Presbyterian Church. At that time there was no such institution in the whole country. It was acknowledged on almost all hands that the Log College had not that full and thorough course which ultimately must be established. It was founded simply to meet an emergency: in its classical course it has probably never been surpassed; in mathematics it was of a high grade; but to meet the increasing wants of Church and country an institution with a more complete course of sciences, more serviceable buildings and more perfect organization must be established. The matter was revolving in thoughtful minds all over the Church. The subject was fermenting. It was inevitable that there should be great diversity of views. Could not the Log College be so greatly improved as to meet the acknowledged want? Where should such a college be located? How were the funds to be secured for its construction? Of what character precisely should it be? All was then without precedent, and these were at that time burning questions. No wonder that the Church became more and more excited.

(3) A third source of trouble was that which sprung from the two different nationalities, habits and casts of mind of which the Church was largely composed. The one was the Scotch-Irish, with their thorough training, their fixedness of principles and their love of established order. The other element was that which sprung from New England, with its ardent life, its intense energy

and its habits of adventure. These two elements had not yet so fully coalesced as perfectly to merge their peculiarities in each other. They had different customs, different views of things, different casts of mind. They looked at things in different lights. They did not fully understand each other. It would take a long time for them completely to assimilate. All the traces of that diversity of thought and bent of mind have not even yet wholly disappeared. It was inevitable that in those early days these opposite tendencies should sometimes come in collision and produce results that must be unhappy.

(4) A fourth cause of constant irritation was the fact that the relations, rights and duties of the various branches of the ecclesiastical system were not yet clearly defined. The felt need had not yet operated long enough to lead to the adoption of such rules of intercommunication as would prevent friction and interference. The duties of Presbyteries to Presbyteries were not understood. The proper relations of Presbyteries to Synods, and even to churches, had not yet been learned. Similar duties had been familiar in other lands, but the new Church was made up of dissimilar elements, and was in untried circumstances, so that everything had to be more or less modified, and experience alone could teach the proper modifications. Wants and customs had to settle them. Experience could be the only teacher, and for that there had not yet been time enough, or, rather, bitter divisions were a part of such experience.

None of these causes perhaps took such definite shape as to become a subject of formal controversy. But they all existed as general grounds of fermentation and of increasing irritation. No one of them by itself, it is likely, would have brought about the ultimate disastrous

result. But it was inevitable that combined they should finally lead to the crisis.

SPECIFIC CAUSES OF THE DISRUPTION.

When such general discontent was lurking it was certain soon to take on a definite shape. For two or three years the dissatisfaction went on fermenting and growing worse and worse. At length it took form. That form may be described under three different heads. There were others not so easily defined, and perhaps not acknowledged, but they all may be classed under one or other of these three :

1. The *first* subject of what became a source of intensely excited controversy was that which was called the *New Lights*. What these new lights were in detail we are not distinctly informed. Their prevailing character, however, has been clearly enough recorded.

Under the awakening preaching of Whitefield, Gilbert Tennent, Samuel Blair and others, and under the intense feelings of the religious quickening of the period, certain courses were taken which a cooler judgment afterward could hardly approve. These courses were probably not wrong in themselves, but they were of a dangerous tendency when carried to excess. As a matter of fact, both Whitefield and Tennent, after more mature experience, acknowledged that they could scarcely be approved.

One of these courses was connected with the subject of the new birth and conversion. The Church had run into sad formality and practical error on the subject. It had become customary, as a matter of course, that at a certain age nearly all who had been baptized should be received to the Lord's Supper without giving any evidence of a change of heart. The

matter of personal acceptance with God received but little attention. It was considered as almost too sacred a subject to be conversed about.

The opposite extreme was run into by the other side. It was affirmed that the instant of conversion must be known, tangible, very apparent and accompanied by certain established manifestations in every case; also, that certain means should always be used to produce those impressive manifestations of the change. These means, generally extraordinary, became fruitful sources of controversy. Always in danger of going to extravagant lengths and often carried to excess, those who employed them were called the New Lights.

(2) The *second* cause which, conspiring with the others, ultimately produced the division, was the intrusion of the ardent friends of the revival into other congregations and other Presbyteries than their own, and preaching in them with their utmost zeal. They felt impelled to go anywhere, irrespective of ecclesiastical boundaries, to awaken the backsliding and the careless. Such burning souls as Gilbert Tennent and Samuel Blair would not by any rules be restrained from preaching to the perishing. On the other side, those into whose special charge such intrusions were made not unnaturally felt sorely aggrieved thereby. It was usurping their work and reflecting upon their fidelity. The ardent revivalists would not be restrained, and the others became more and more exasperated.

The whole matter, which became such a grave source of trouble at the time, is so clearly presented by Dr. Alexander that we shall make use of his description: "One of the greatest causes of complaint against Mr. Tennent and his 'New-Light' brethren was that, in violation of order and propriety, they passed beyond

the bounds of their own Presbytery and intruded into congregations under the care of other ministers. This these brethren attempted to justify by the sound maxim employed by the apostles when forbidden to preach by the Jewish rulers, 'that we should obey God rather than man.' But it may well be doubted whether, in the circumstances in which they were placed, the maxim was applicable. The ministers into whose congregations they intruded belonged to the same Synod with themselves, and had as good a right to judge what was right and expedient as the 'New-Side' ministers."

In another place Dr. Alexander more fully describes: "Gilbert Tennent and Samuel Blair were men of invincible firmness. They were the leaders in this warfare. They saw a great harvest before them, and the Lord seemed to attend their labors everywhere with a blessing; and they were led to think that mere forms of order and regulations of ecclesiastical bodies were of trivial importance compared with the advancement of the Redeemer's kingdom and the salvation of souls. They felt, as did the apostles and first Reformers, that they were called to go everywhere preaching the gospel, without regard to prescribed limits of Presbyteries or congregations, especially as they observed that many pastors neglected to inculcate on their hearers the necessity of a change of heart, and that the people were as really perishing for lack of knowledge as they were under Jewish or popish instructors. They felt themselves bound, therefore, to preach far and wide wherever the people would hear them." But this became a fruitful source of alienation.

(3) A *third* matter which led to the schism was the debates concerning the education of young men for the

ministry. This became a burning question through the exigencies of the time, when ministers must be had for the rapidly increasing wants of the Church, and yet no satisfactory method of obtaining them was in existence. There were only two ways in which anything like a suitable training could be obtained: One was at the colleges of Great Britain or at those then established in New England; but either of these involved long journeys and an amount of expense which the young men, most of them poor, could not afford. The other method open to those preparing for the ministry was the training of the Log College, which was inexpensive and was in the very heart of the Synod.

Neither of these methods was satisfactory to all. On the one side were those who had been graduated at the Log College. These, it was granted, were well trained in the classics and kindred studies. Moreover, it was a theological seminary as well as a college, the young men being taught theology also; and it was especially valuable on account of the deep tone of piety which prevailed and was cultivated there. Vital godliness was its reigning spirit. Then the men who had come from it were among the best men and greatest preachers our Church had ever seen. As Dr. Alexander emphatically wrote: "If we compare Gilbert Tennent, Samuel Blair, Samuel Finley, William Tennent, Jr., and John Blair with an equal number of their opposers, they certainly will not suffer in public opinion by the comparison." In another place his careful and well-weighed testimony was: "I cannot express how much the Presbyterian Church in these United States is indebted to this very corps who studied successfully the sacred oracles in the Log College, or, more probably, under the beautiful groves which shaded the banks of

the Neshaminy. There they studied, and there they prayed, and there they were taught of God."

But, on the other side, the majority of the Synod, assuming that that humble institution on the Neshaminy, taught chiefly by one man, could not possibly meet the want, insisted that a diploma from some established college should be required of every candidate. This soon arrayed on opposite sides the friends and the opposers of Mr. Tennent's school. The opposers, who were then the majority of the Synod, objected to receiving young men into the ministry without giving proof, upon examination, of a fuller preparation than the course at the Log College could afford.

Finally, the determination was reached that all students, before they should be licensed, must submit to an examination by the entire Synod, through its appointed committees. Such a rule was accordingly adopted, in response to an overture from one of the Presbyteries, the essential point of which was, "The Synod agree and determine that every person who proposes himself to trial as a candidate for the ministry, and who has not a diploma or the usual certificate from a European or New England University, shall be examined by the whole Synod or its commission as to these preparatory studies which we generally pass through at the college; and if they find him qualified they shall give him a certificate, which shall be received by our respective Presbyteries as equivalent to a diploma or certificate from the college." And then, to carry the rule into execution, two committees were appointed for the purpose, one from the northern and the other from the southern portion of the Synod.

Against this rule the Log College men and the friends of the revival most earnestly protested. They maintained

that it was subversive of the most sacred function of the Presbytery, to which alone it pertained to ordain, and of course to license to the ministry, and that it was directly aimed at the Log College, its course and its friends. This brought on a contest that was definite and well understood. According to the one side, the leading thing to be required in candidates for the ministry was vital godliness; on the other side, it was a thorough course of learning. The friends of the revival and of the Log College did not maintain that devoted piety was all that should be required, for they strenuously insisted that there should also be an adequate education, but that earnest godliness was to hold the first place. Nor did the opponents ignore piety; they held it to be indispensable, but laid the greater stress on thorough training. The controversy waxed warmer and warmer, until separation became inevitable.

These three points—the controversies about the “New Lights,” about intrusions into others’ charges and about education for the ministry—were those upon which the Synod divided. The advocates of these points were all ranged on the same side, and the united weight of the questions involved was overwhelming. They were all of vital importance, and are so even to the present time, for the principles at stake are always of vital moment. Those good brethren fought their battles for all time, and this makes the subject ours as well as theirs. It was not, therefore, a contest of mere local or temporary import.

As a matter of course, in the progress of the discussions, very deep and often lamentable feelings would be awakened. Such men as Gilbert Tennent and Samuel Finley could not be moderate. The sad thing was that strong personal antagonisms would and did arise, and

helped on the painful result. The heat of feeling led to excesses on both sides. It was greatly to be lamented that attacks should be made and prejudices aroused against the Log College, an institution which had accomplished such noble things for both Church and country. But such deplorable feelings seem to mark the outworking of all human progress.

#### THE CRISIS.

In all such fermenting and ripening complications of human controversies there generally comes an incident or an accident which brings them to a head. It is like applying a match to a mass of combustible material which has long been preparing. So was it in this case.

In 1741 there came before the Presbytery of New Brunswick, applying for examination and licensure, a student of the Log College, named John Rowland. He was the young man of whom we have already spoken as the great evangelist. The decisive issue had now come. What was the Presbytery to do? It was undoubtedly its constitutional right and duty as a Presbytery to examine and license him, and, if it saw fit, to ordain him. But the rule of the Synod, the superior body, required that he should first obtain Synod's certificate—a course the Presbytery regarded as a usurpation. The issue was square and unavoidable. Such men as Gilbert Tennent and Samuel Blair were not likely to hesitate long. They promptly proceeded to examine Mr. Rowland, and, being satisfied, licensed him on the 1st day of June, 1741. The division was made, a serious wound on the cause was inflicted, the separation of seventeen years was accomplished: the great schism had become an historical event.

The Synod would not, of course, recognize the act of

the Presbytery in licensing Mr. Rowland. Those of its members who were in the majority had no charge to bring against him, and did not deny his ecclesiastical standing, but they would not allow him to be received into their pulpits. Nor did they stop there, but also excluded from their number what they called "the contumacious Presbytery." The record of the event was in this form. A test question was presented whether the Presbytery of New Brunswick or their opposers were the Synod. The question was put. The men of New Brunswick were found in the minor party, and then they withdrew.

But it could not be expected that the schism would stop there. The Presbytery of New Brunswick was a small body of only four or five ministerial members, but it soon proved that many others of the Synod were with these in heart. A very wide feeling extended throughout the Church that the Presbytery had been unjustly dealt with. That feeling soon manifested itself in a tangible form. In the very same year a new Presbytery, the second that was named New Castle, was formed of certain members who sympathized with the New Brunswick brethren and united with them in separation from the Synod. The breach still widened, and was rendered complete four years afterward, or in 1745, by the formation and withdrawal of the whole Synod of New York, composed of the Presbyteries of New York, New Castle and New Brunswick. The schism was thus complete, with a whole Synod on either side—New York on the New Side, and Philadelphia on the Old Side.

#### THE SEVENTEEN YEARS OF SEPARATION.

This lamentable and humiliating separation contin-

ued for seventeen years from the first decisive act of the schism, or thirteen years from its full consummation. The two Synods were entirely separated in counsel and in work. There was no official correspondence whatever between them.

It does not appear, however, that the original bitterness of the controversy continued. There was no official intercourse between the Synods which served to keep up its fervor, and so that fervor soon began to cool. There was a lull in the painful strife which had raged. Both sides seemed to have been appalled at the shocking, and probably unanticipated, calamity which had come. The Church was small and could not afford such a division of its forces. There were no doctrinal differences between the parties, and therefore they should not be separated. Good men must have felt the evil most deeply.

For a while there were no official movements looking toward reunion. It required some years to bring them so far as that. The heat of controversy had to die out, and that required time. But it was passing away. Though not official, there were many overtures in the air.

The Presbytery of New York, not having been much involved in the original controversy, was becoming active for peace. After a while even Gilbert Tennent, the most ardent and mighty spirit of all, became zealous in his efforts for reconciliation. He issued a publication in the interests of peace and reunion. Other interests, such as the projected College of New Jersey, called upon the faithful to lay shoulder to shoulder in the cause which they all loved above everything else. Those who were brethren in heart must soon be united in form and in action.

## PRESBYTERY OF ABINGTON.

There was one event during the seventeen years of great historic importance to us as a Presbytery. It was the constituting of the "*Presbytery of Abington.*" This possesses such interest to us because this was in reality the Presbytery from which we trace our lineal descent. It was organized one hundred and thirty-seven years ago in the very field we now occupy; it passed through many vicissitudes, sometimes the streams running into it and sometimes out from it; sometimes bearing one name and sometimes another; sometimes merged in another body for a time, then rising up again after years with another name; but still flowing on with such elements of identity as make it ever the same.

The Presbytery was organized September 26, 1751, by the Synod of New York, the record of the act being as follows: "The consideration of the petition of some members of the Presbytery of New Brunswick was resumed, and after hearing what they had to offer in support thereof the Synod agree to grant said petition and to erect that part of the Presbytery of New Brunswick that live in Pennsylvania, together with those who live in New Jersey to the southward of Philadelphia, bordering upon the Delaware, into a distinct Presbytery by the name of the Presbytery of Abington; and also appoint their first meeting to be at Philadelphia the third Wednesday of May next." The ministerial members composing it were—Messrs. Gilbert Tennent, Richard Treat, Charles Beatty, Andrew Hunter, Daniel Lawrence and Benjamin Chesnut. This Presbytery was not formed because of differences of views on doctrine or order, or because of existing

strifes, or because of alienations in feeling. The reasons for erecting it were purely local or territorial. The Presbytery of New Brunswick had become too large: part of it lay in the middle portion of New Jersey, and part of it in Pennsylvania in the territory we now cover. The Presbytery of Abington was therefore constituted of this portion of Pennsylvania and for the convenience of the few churches along the Delaware in South Jersey.

The vicissitudes of this Presbytery have been very many. Organized first in 1751, during the period of separation, it continued for seven years, and was then, at the healing of the breach in 1758, merged in the general Presbytery of Philadelphia. Thus it continued for four years until 1762, and was then revived again as a separate body, but under the name of the First Presbytery of Philadelphia—First in name, though it covered the same territory now occupied by the Presbytery of Philadelphia North. So it continued to exist for twenty-six years until 1788, when, at the organization of the General Assembly, it was again merged in the general Presbytery of Philadelphia. In that connection it continued during the vicissitudes of forty-four years, until 1832, when it was erected into a distinct body as the *Second Presbytery of Philadelphia*. Under that name and distinct organization it continued for thirty-eight years, or until the reunion after the Old and New School division. At that time, or in 1870, under the general arrangement of Synods and Presbyteries it retained its old territory, but received the name of the Presbytery of Philadelphia North.

Such have been the changes of names and fortunes of our Presbytery, but still it has remained substantially

the same. Its names and relations have changed, but not its identity. The stream of its history through outside changes, through storms and through years, has been substantially this, which we repeat in a more distinct form: it constituted a part of the first Presbytery on this continent from 1705 for forty-six years, or to 1751; then it became and continued the Presbytery of Abington for seven years, until 1758; then it was merged in the general Presbytery of Philadelphia for four years, or until 1762; then it was the separate First Presbytery of Philadelphia for twenty-six years, or until 1788; then it was absorbed in the general Presbytery of Philadelphia for forty-five years, or until 1833; then it was the separate Second Presbytery of Philadelphia for thirty-seven years, or until 1870; then it has been the Presbytery of Philadelphia North for the last eighteen years. Such has been its history for the one hundred and eighty-three years of our Presbyterian Church. The name which it should have borne because of its history, because of its connection with the great men and days of old, and because of its location, the very heart of which is occupied by the old church of Abington, is the *Presbytery of Abington*.

#### REUNION.

The schism between the Synods of Philadelphia and New York was healed in the year 1758. How was that event brought about? In the minds of reflecting and godly men there was from the beginning a conviction that the separation should never have occurred. That conviction manifested itself at first in unofficial propositions for reunion, afterward in formal overtures for reunion. The Presbytery of New York, which was not present in the Synod at the time of the disrup-

tion, was particularly active in these negotiations for reconciliation. But Gilbert Tennent, the leading spirit of the disruption and the strongest man in the Church, became the chief agent in healing the breach. In fact, he had never intended that there should be a separation, but only that what he considered a wrong should be rectified. At length he became the champion for bringing the body together again. "He was among the first to seek a reconciliation and reunion of the parties. To promote this object he wrote and published a pamphlet" (as was before stated) "entitled *The Pacificator*, in which he reasons strongly in favor of peace and union." These various efforts were successful, and the happy end was accomplished.

The terms on which the two parties were reunited were simply on the basis of the Westminster Confession and Catechisms. The words of the agreement between them were: "Both Synods having always approved and received the Westminster Confession of Faith, and Larger and Shorter Catechisms, as an orthodox and excellent system of Christian doctrine, founded on the Word of God, we do still receive the same as the confession of our faith, and also adhere to the plan of worship, government, and discipline, contained in the Westminster Directory, strictly enjoining it on all our members and probationers for the ministry that they preach and teach according to the form of sound words in said Confession and Catechisms, and avoid and oppose all errors contrary thereto."—*Records*, p. 286.

The spirit in which they came together is worthy of lasting remembrance. It is seen in this agreement: "All complaints and differences shall be mutually forgiven and buried in perpetual oblivion; the Synods shall unite as two contiguous bodies of Christians agreed

in principle as though they had never been concerned with one another before, nor had any differences; and now join the Synods and Presbyteries upon such scriptural and rational terms as may secure peace and good order, tend to heal our broken churches and advance religion hereafter."

Equally memorable were the piety and brotherly love by which they were actuated, as seen in the formal agreements into which they entered with each other: "We judge that this is a proper occasion to manifest our sincere intention, unitedly to exert ourselves to fulfill the ministry we have received of the Lord Jesus. Accordingly, we unanimously declare our serious and fixed resolution, by divine aid, to take heed to ourselves that our hearts be upright, our discourse edifying, and our lives exemplary for purity and godliness; to take heed to our doctrine, that it be not only orthodox but evangelical and spiritual, tending to awaken the secure to a suitable concern for their salvation, and to instruct and encourage sincere Christians; thus commending ourselves to every man's conscience in the sight of God; to cultivate peace and harmony among ourselves, and strengthen each other's hands in promoting the knowledge of divine truth and diffusing the savor of piety among our people."—*Records*, p. 288. Such men must have been very deeply imbued with the Spirit of Christ.

What had been the effect of the schism upon the churches during the period of its continuance? Had the commotions, strifes and alienations caused religion to decline? So we should have anticipated. Two facts, however, lead us to a different conclusion. One was the marvelous spirit of brotherly kindness and earnest piety that was shown in the transactions connected with the reunion. The other was the astonishing progress

of the Church even during the seventeen years of the separation. At the beginning of that period there were forty-three ministers, and probably about as many churches, but at the close of the period of seventeen years there were about one hundred ministers and as many churches. These figures we get from the records of the meetings of the Synods, at each of which there was a roll preserved of the ministers present, as well as of those absent.

What shall we say of the inherent vitality of that Church which even during seventeen years of excitement and sad disunion more than doubled its numbers and its strength? Did it not possess a zeal which even disunion could not quench?

#### ESTIMATE OF THE MEN AND THEIR WORK.

How do these men and this work appear to us now when we look back upon them in the light and experience of one hundred and thirty years? What aspect do they bear as we contemplate them through the subduing influence of history when all the local and temporary excitements of passion have passed away?

That the men were truly godly and devoted appears from the spirit in which they came together, as well as from many other facts in the records. They were intensely earnest. They were made up of as sincere and earnest Christians as the Church has ever seen. They were ready to make any sacrifices for the truth, to which they clung with their whole souls. They were the men whose grandfathers and fathers had come out of the hottest furnaces of persecution, and they felt that even the forms of the truth were so dear to them as to be worth their very lives.

We must also keep in mind the great work which lay

before them, and of whose momentous character they could not but be conscious. A new national branch of the Church of Jesus Christ was to be built up in a new country, and for a destiny of unknown importance. They could not but believe that much of the future character and destiny of that Church were to be what they should make them. It was therefore a grand and a responsible work to which they felt called.

They were surrounded, however, by great difficulties. Their course was not smooth and unmistakable, as it would be now. The new Church for this new country was to be moulded out of many diverse elements, nationalities and drifts of thought. In doing this there could not but be friction. Indeed, it would seem that the newness of the Church and country, as well as other difficult problems with which they had to deal, would make it almost inevitable that there would be schism among them. Such difficulties as these they did have to encounter, while at the same time they were without the guidance of such principles as experience would have taught them. It could hardly be otherwise than that they would often misunderstand each other concerning principles and motives as well as actions.

The very earnestness of the men and their intense love for the truth led them to contend diligently for the truth. The interests at stake would not let them be indifferent about those things concerning which they contended. The strifes of the day, the controversies and the hard speeches, were but as the noise of the saws and the axes on the cedars of Lebanon, the blows of the hammers in the quarries of the mountains, and the confusion in the clay-grounds of Succoth and Zarthaim as the material was prepared for the temple that was to adorn the mount of the Lord.

## PERMANENT EFFECTS OF THE SCHISM.

We pass from these temporary and personal effects and influences of the schism to those which were permanent and which had a lasting influence on the character and destiny of the Church. What were some of them? Was the great schism an unmixed evil in its permanent results? Was there not an important training in it, through which it was necessary the Church should pass in order to its full development? Did not the wonder-working providence of God allow these great and good men to fall into these sore contentions that the cause might be perfected thereby? Has not that Providence turned the curse into a blessing?

In certain chemical operations there must be an effervescing process in order that the substance may be purified. The seaman's charts receive much of their value as indicators of dangerous rocks and reefs from the wrecking of vessels, by which the points of peril were discovered. Precisely thus has it been with our Church: this scene of evil has resulted in working out more permanent safety and success. Misunderstandings were removed. Dangerous practices were done away; signals were erected where disasters would have been ever occurring.

And still more positively-enduring good was effected. Every practical point of our system was examined, tested and settled on a sure basis. Nothing was taken for granted or received merely on tradition; each point was tried, its agreement with truth determined, and so well established.

We name as samples a few of the more prominent points. The rights and duties of churches and Presbyteries in relation to each other were defined and they

were guarded against intrusions. The conditions of admittance to the Lord's Supper were settled—namely, credible evidence of a change of heart and personal faith in Christ. Qualifications for the gospel ministry were definitely fixed—not devoted piety alone, nor suitable education alone, but both these, as well as a call from God carefully ascertained. These points were tested with intense care and settled for all time. There has never since been serious controversy concerning them. It is doubtful whether these and other similar points could have been settled on such immovable foundations short of such a costly process. They had never been established before. And they are matters of prime importance in the practical working of the Church.

After the perfect healing of the schism thirty years of our history passed on in a quiet, steady progress until the organization of the General Assembly in 1788. Perhaps there has been no period of equal length so unruffled or uneventful as this. As usual, however, with such periods, when there is so little for the historian, it was a period of great spiritual prosperity, of peace and of growth in grace and in numbers. Little more have we to write concerning it. Only one event of interest to our Presbytery would we put on record, for it marks one of our great epochs. It was the first separation made into the First and Second Presbyteries of Philadelphia.

#### FIRST PRESBYTERY OF PHILADELPHIA.

One of the great surprises which have been forced upon us by our prolonged investigation of the facts of our history has been that the territory of our Presbytery, that territory which has constituted our identity from the beginning, has been the real focus of the early

movements of our Church, and that consequently ours was for a long time the true Presbytery of Philadelphia.

We are perfectly aware, of course, that this has not been the usual understanding of the matter. The name of the Presbytery has been that of Philadelphia, and therefore the city proper has been considered its centre and kernel. This has been the name, but what have been the facts? In the first place, for thirty-eight years after the founding of the Presbytery the city had but a single church, while this corner of ours in its vicinity had *eight*.

In the next place, here lay the chief centre of our Church's learning and religious activity for a long series of years. From this also the men and the influences went out and established the other educational institutions of Nottingham, Fagg's Manor and Pequa. Most of those who were educated for the ministry of our Church for nearly two score years received their training here.

Here, too, as is well known, was the focus of the great awakening which had such an important influence in moulding the early piety of our whole Presbyterian Church.

Moreover, all the most eminent ministers of the early day, such as the six Tennents, the Blairs, the Finleys, the Beattys, and even the Davieses, who laid the foundations of our Presbyterian Church, sprang from this centre of piety and learning.

If any claim can be laid for being the first Presbytery, not only of Philadelphia, but even of the country, surely all this would give it; and the name, Philadelphia, could come only from our general vicinity to the city and our first connection therewith.

Neither is the claim original with the writer, for it is

older than all the writings whose influence has gone to establish the custom of regarding the First Presbytery as belonging to the city proper. Our claim is neither assuming nor modern. This was the opinion held by the men of that early day themselves. And this opinion of theirs was what first aroused our attention to it. *In the first separation that was made into First and Second Presbyteries of Philadelphia this portion of ours was the First and the city proper the Second.* Concerning this there can be neither doubt nor controversy. Its history is found in the compilation of the records of our church by the Rev. Dr. Engles. Ours was the First Presbytery of Philadelphia when a First and Second were first established according to the men of that day, who certainly knew the best. For almost thirty of the most prosperous years of the Presbyterian Church, and when that distinction was first made, ours was the First Presbytery of Philadelphia. A position so novel as this, at least in appearance, needs to be fortified by very clear proofs. For that reason we shall give them separately and distinctly.

1. The records of the formation of the two Presbyteries show this: "In compliance with a request from some members of Philadelphia Presbytery, the Synod appoint that the members of that Presbytery be erected into two Presbyteries for one year at least" (it continued, in fact, for nearly thirty years); "and that the *new Presbytery be called by the name of the Second Presbytery of Philadelphia*; and that Messrs. Robert Cross, Francis Alison, John Ewing, John Simonton, and James Latta, be members thereof; and that their first meeting be at the First Presbyterian Church in this city, the second Tuesday in August" (1762).—*Records*, p. 321. Here are the two facts: that the *Second Presbytery* was to be

composed of men all of whom were members of what has ordinarily been considered the First Presbytery; and that its first meeting was to be held in the city—both facts showing that this new, or Second, Presbytery was to have the city as its centre.

2. The rolls of both Presbyteries, as they are found in the minutes of the Synod afterward, show that the composition of the Presbyteries was as we have asserted—namely, that the second Presbytery contained the names we have already given, while the First Presbytery comprised the names of Gilbert Tennent, Treat, Beatty, Chesnut, Lawrence, Hunter and Griffith—all well-known pastors of this region or associated with it. This makes our position positive.

3. We have already shown that the Presbytery of Abington was formed in 1751 of the churches and ministers living in this territory of ours; but the *First Presbytery of Philadelphia* was substantially identical with that of Abington. We place the two lists together to show that they were composed of the same men. In the minutes of the Synod in 1764, two years after the Second Presbytery was formed, the roll of the members of the *First Presbytery* was composed of Gilbert Tennent, Richard Treat, Charles Beatty, Benjamin Chesnut, Andrew Hunter, Daniel Lawrence, John Brainerd, William Ramsey, John Clark and John Griffith.—*Records*, p. 334. But the Presbytery of Abington, according to the minutes of 1755 and 1757, contained the names of Gilbert Tennent, Richard Treat, Charles Beatty, Benjamin Chesnut, Andrew Hunter, Daniel Lawrence and William Ramsey.—*Records*, pp. 263, 277. Thus it will be seen that the two lists are precisely identical, with the addition of the three names, John Brainerd, John Clark and John Griffith, which had no doubt

been afterward made to the Philadelphia Presbytery. This shows, beyond a shadow of doubt, that the *First Presbytery of Philadelphia* was simply the old Presbytery of Abington revived and enlarged.

4. Our theory stands out as an historical fact in an incidental way in the following action of the Synod in 1770: "The *First Presbytery of Philadelphia* reported, that in compliance with an order of Synod last year, they had, in conjunction with the Presbytery of New Brunswick, inquired particularly into the state and connections of the congregation of Allentown, in the Forks of Delaware, and it is the unanimous opinion of both Presbyteries, that it is at present most subservient to the interests of religion in those parts, for the Presbytery of New Brunswick to take under their care, not only the congregation of Allentown, but also the congregation of Mount Bethel, both of which are in the Forks of Delaware, and *both which have been under the care of the First Presbytery of Philadelphia.*" From this it appears that these two churches on the boundary-lines between ours and the Presbytery of New Brunswick, and in the most distant point from the city of Philadelphia, were both nevertheless connected with the First Presbytery, which must consequently have been ours. They lay in the territory bordering on both New Brunswick and Abington Presbyteries, which were originally united, and both belonged to us.

5. Still another similar proof have we—a proof that is without a flaw. In the Synod's minutes of 1777 we find: "A Petition from the congregation of Deep Run, in Bucks county, requesting that they may be set off from the *Second Presbytery*, and put under the care of the *First Presbytery* of Philadelphia, was brought before the Synod, through the hands of the Committee of

Overtures, and read. The Synod, having conversed upon it, do grant the prayer of said petition, and the *First Philadelphia Presbytery* is ordered to take the care of that congregation for the future." Deep Run, then a part of Doylestown, in the very heart of our Presbytery, which for some reason had been in connection with the city or Second Presbytery, was committed to the care of the Presbytery in the midst of which it was located, which is here declared to be the *First Presbytery of Philadelphia*.

6. Another fact is singularly confirmatory of our position. In all the lists of our Presbytery which we find in the records of the Synod at that time are the names of ministers of churches in West Jersey—namely, Nehemiah Greenman of Pittsgrove, Daniel Lawrence of Cape May, Andrew Hunter of Cohansey, Jacob Green of Deerfield, William Ramsey of Fairfield, New Jersey, and John Brainerd, missionary to the Indians in New Jersey. Now, how came the churches of West Jersey to be connected with our Presbytery, and not with the city Presbytery, which was nearer to them? How came they to leap over that Presbytery, and unite with ours, which was more remote? How but that ours *being the old, the First Presbytery*, and retaining the succession, and these Jersey churches, being long before connected with it, still retained their old relation? In no other way possible can this very significant fact be accounted for.

7. Still another evidence that this was the leading Presbytery during those early days is that when, at the organization of the General Assembly, the two bodies were merged into one, and termed the Presbytery of Philadelphia, our branch contained three-fourths of the churches which entered into the united body. The actual

numbers were—the city portion, or old Second Presbytery, furnished four churches, one of which was that of “Great Valley;” and our portion, or that of the original First Presbytery, furnished seventeen churches, ten of which were located in our present territory and the rest in West Jersey.

The fact, then, is absolutely demonstrated. By all the records it is shown that in those days we were the First Presbytery; and appropriately so, inasmuch as, up to that time at least, this was the focus of the leading movements of the Church. We were surprised when in our researches through the history of the Church this fact came to our view, but the most careful investigation has taken away all hesitation in announcing it.

Ours was therefore the first so-called First Presbytery of Philadelphia, and so continued until 1787, when all the Presbyteries were rearranged preparatory to the formation of the General Assembly. To us belonged the chief activities of the Presbytery until we were formed into the Presbytery of Abington in 1751; we remained under that name nearly up to 1762, when we were formed into the First Presbytery of Philadelphia, by which name we were designated until absorbed in the General Assembly in 1788.

#### CURIOUS DELIVERANCES OF THE SYNOD.

As we have read through the annals of the Presbytery and Synod we have met with certain things, some of them instructive, some amusing, and all interesting and curious. We cannot present them all, but they should not be lost; as specimens we give the following:

1st. Our fathers were always keenly alive to the importance of increasing the numbers of the ministry, but never unless the men were duly qualified. Accordingly,

in 1761 they adopted the following rules: "It is enjoined that every preacher, for the first year after his licensure, shall show all his sermons to some minister in our Presbyteries on whose friendship and candor he depends, written fairly to have them corrected and amended. . . . It is also enjoined that they preach as often as they can before stated ministers, that they may correct their gesture, pronounciation, delivery, and the like. And it is farther enjoined that all our ministers and probationers forbear reading their sermons from the pulpit, if they can conveniently."

2d. In those early days, when everything was new and unsettled, the Presbytery was very careful as to who should be permitted to preach; and so we find it taking this action in 1710: "Upon information that David Evans, a lay person, had taken upon him publicly to teach or preach among the Welsh in the Great Valley, Chester county, it was unanimously agreed that the said Evans had done very ill, and acted irregularly in thus invading the work of the ministry, and was thereupon censured."

3d. It was never imagined, at that time, that pastors could be justified in restricting their labors to their own particular charges, but it was expected that they all would reach out beyond; and so in 1707 the following rule was adopted, a rule which ought to be in force at the present day: "That every minister of the Presbytery supply neighboring desolate places where a minister is wanting and opportunity of doing good offers."

4th. The practice of deciding important questions by the casting of lots after prayer was not uncommon in those early days, nor did the Church wholly condemn it, as appears from several deliverances. In 1733 it was enacted, "That the Synod look upon the practice

of submitting of congregational affairs to the decision of a lot, though accompanied with sacred solemnity, to be unwarrantable, inasmuch as lots are only warrantably used to decide matters that can't be otherwise determined in a rational way; particularly by applying to higher judicatories." In 1734 also it was determined, "That the Synod look upon the obligation of a determination of a difference by a lot, to be sacred and binding upon the conscience, if the matter so determined be lawful and practicable, and consequently to act contrary thereunto must be a very great sin." But the most singular case of all arose in Tinicum, one of our own churches, in 1750. After a very protracted discussion a decision was given, of which the following was a part: "The Synod came into the following conclusion—viz. That whereas the congregation of Tehicken is sadly divided about the fairness and obligation of a lot made use of by them for the determining the place for their meeting-house, the Synod, after a full hearing the case, came unanimously into this judgment—viz. that though they do by no means discountenance the method of ending such matters of controversy by lottery, yet as to the lot under debate, the Synod is of the opinion, that it was fairly cast, and consequently binding upon the parties concerned, as also other former agreements said people have solemnly obliged themselves to; and the Synod doth judge, that they have acted very sinfully who have broken through these repeated solemn obligations, and that a solemn admonition be given unto them by Mr. Pemberton in the name of the Synod; which was accordingly done."—*Records*, pp. 241, 242.

5th. The simplicity and purity of early days may be seen in the decision of 1729 concerning lawsuits between Christian brethren: "That the Synod do bear their tes-

timony against, and declare their great dissatisfaction at, the religious lawsuits that are maintained among professors of religion, so contrary to that peace and love which the gospel requires and the express direction of the Holy Ghost, and consequently very much to the scandal of our holy profession. And that, therefore, the Synod do recommend to all the ministers within our bounds to use their utmost endeavor to bring their several and respective congregations into a just agreement to avoid to their utmost all unnecessary lawsuits for the future, and to refer such differences as cannot be easily accommodated between the parties themselves to some prudent, religious and indifferent friends, if it may be, of our own profession, mutually chosen by the contending parties, or otherwise as such society shall think best, to decide and determine such differences. *Approved nemine contradicente.*—*Records*, pp. 95, 96.

6th. Occasionally we find a decision that would startle some in modern times, as the following, in 1708: "Ordered by the Presbytery that there be a letter sent to the people of Snow Hill, requiring their faithfulness and care in collecting the *tobacco* promised by subscription to Mr. Hampton."—*Records*, p. 11.

7th. A good rule for the present day would be this of 1756: "That they who obstinately refuse to pay their pew-rents are to be esteemed as not walking orderly, and do in fact forfeit their pews; nor is it an injury done them by the congregation if they are deprived of them."—*Records*, p. 275.

8th. The trying state of the country in Revolutionary times was manifested in the minutes of 1778, as follows: "The Synod of New York and Philadelphia met at Bedminster, Somerset Co., New Jersey, in consequence of an advertisement in the newspapers, by the Moderator,

agreeably to the advice of a number of the members, it not being practicable to meet in Philadelphia according to the adjournment of last year, as that city is now in the possession of the enemy."—*Records*, p. 479.

9th. In those days they were keenly alive to the state of piety in the churches, as was shown by a deliverance of the Synod of 1733: "Ordered to use some proper means to revive the declining power of godliness, the Synod do earnestly recommend it to all our ministers and members, to take particular care about ministerial visiting of families, and press family and secret worship, according to the Westminster Directory, and that they also recommend it to every Presbytery, at proper seasons, *to inquire concerning the diligence of each of their members in such particulars.*"

10th. But the most significant of all, as revealing the deep spirituality and fidelity of the fathers, is found in the following action prepared by Gilbert Tennent, the friend of Whitefield, and heartily and unanimously adopted in 1734: "The Synod does also seriously and solemnly admonish all the ministers within our bounds to make it their awful, constant, and diligent care to approve themselves to God, and to their consciences, and to their hearers, serious, faithful stewards of the mysteries of God, and of holy and exemplary conversations.

"And the Synod does further recommend, unanimously, to all our Presbyteries, to take effectual care that each of their ministers are faithful in the discharge of their awful trust. And in particular, that they frequently examine, with respect to each of their members, in their life and conversation, their diligence in their work, and their methods of discharging their ministerial calling. Particularly that each Presbytery

do, at least once a year, examine into the manner of each minister's preaching, whether he insist in his ministry on the great articles of Christianity, and in the course of his preaching recommend a crucified Saviour to his hearers as the only foundation of hope, and the absolute necessity of the omnipotent influences of the divine grace to enable them to accept of this Saviour; whether he do in the most solemn and affecting manner he can, endeavor to convince his hearers of their lost and miserable state whilst unconverted, and put them upon the diligent use of those means necessary in order to obtaining the sanctifying influences of the Spirit of God; whether he do, and how he doth, discharge his duty toward the young people and children of his congregation, in a way of catechizing and familiar instruction; whether he do, and in what manner he doth, visit his flock and instruct them from house to house.

“And the Synod hereby orders that a copy of this minute be inserted into the books of each of our Presbyteries, and be read at every of their Presbyterial meetings, and a record of its being read minuted in said books at the beginning of every session; and that there be also an annual record in each Presbytery-book of a correspondence with this minute.”—*Records*, p. 111.

11th. It is in place here to testify concerning the loyalty of our Presbyterian Church to the cause of American independence in the Revolutionary days, when the country was gasping for existence—when loyalty cost something more than words—when it was worth something—when one at least of the large denominations sympathized with the enemy—and when great sufferings had to be endured in order that our land might be free. We have not space to give even specimens of the patriotic deliverances of our Synods, and of the

sacrifices that were made by our fathers. Instead thereof we give the substance of the story, of which we may well be proud, in the language of Dr. Hatfield, than whom no man was more familiar with the subject or better qualified to testify: "In the political agitations that convulsed the British colonies in America at that time, resulting in the War of the Revolution and in the independence of the United States, the Presbyterian Church was a unit in the assertion and defence of the principles of civil and religious liberty, and contributed largely toward the triumph of the patriots."

## CHAPTER IX.

### *FORMATIVE PERIOD (Continued).*

#### CHRONICLES OF THE CHURCHES.

IN entering upon the annals of the churches a few explanatory words are necessary. The writer fears that he may disappoint his readers in presenting the records of some of the churches—they may not be as full or as favorable as expected. A single glance, however, will satisfy any one that not much space can possibly be devoted to each one of our sixty churches. No more than such salient points as may convey an outline of each church's history can be attempted. But all such points shall be presented so far as the facts can be obtained. The leading events of the life of each church, with the names of the persons taking part in those events, shall be given.

Each church has an individuality of its own—a something by which it may be distinguished from all others, for which we will search and which we will present when in our power. We shall strive to make the history a *thesaurus* of whatever is most important in the churches. We shall dwell very much more fully on such general subjects as were of equal importance to all churches and all individuals.

We cannot but anticipate with sad certainty that, after all our honest care, a future revision will be needed if anything like perfection in narration should be looked

for. We can affirm only that no omission or exaggerations or distortion of facts will be intentional.

#### BENSALEM CHURCH.

Most appropriately do we begin our journey through the annals of the churches of this old Presbytery with Bensalem, which is without a doubt the oldest of them all. The first years of most of those early churches are more or less obscure on the page of antiquity; still, there can hardly be a question but that Bensalem commenced about the time of the organization of the Presbytery in 1705. It was formally organized five years afterward, in 1710, but must have been a preaching-place for some years before. Its proximity to the settlement of Hollanders who at an early period formed the Dutch Reformed Church in the neighborhood, and the many Dutch names found among its original members, would indicate that a large part of its families at first came from that people. It was undoubtedly organized in 1710 with nineteen members, with the Rev. Paulus Van Vleck as pastor, and with four elders, Hendrick Van Dyck, Lunard Van De Grift, Stoffle Van Zandt and A. Van De Grift.

For nearly seventy years after its organization we are able to trace its history with tolerable fullness through the succession of its pastors or stated supplies. After that for a long time it seemed to be in a declining condition, owing largely to the fact that the farms in its neighborhood passed into the hands of people of other denominations. For nearly forty years after 1772 the minutes of its Session were either not kept or have been lost, and consequently we know nothing of its history during that period.

In 1817 it emerges again into light, and from that

time we are able to trace at least its leading events up to the present time. From the above causes at times, as from 1840 to 1850, the church had to struggle hard for continued existence.

On June 13th, 1843, a branch church was organized at *Centreville*, which it was hoped would aid in sustaining the parent body. This was supplied by Messrs. Newell, Brough and others for a time. It continued for about eighteen years, but on April 18, 1861, it was finally dissolved, its building passing into other hands.

Another similar effort was made April 13, 1858, by the organization of a church at *Newportville* through a committee of Presbytery. This was one of the outlying districts of Bensalem, which it was believed would be strengthened thereby. No building was erected, but Messrs. McMurray, Burdett and others held services in a schoolhouse for several years. Instead of growing, however, as was anticipated, the town declined, and after a time its interests were all transferred to another locality.

In *Aurora*, another district of the same church, still another organization was effected, May 2, 1861, by a committee of Presbytery. For this a small church building was erected in the neighborhood. This organization passed through several vicissitudes and had several names. Its building was removed subsequently to Bridgewater, and ultimately, twenty-five years afterward, it was styled the church of *Eddington*. This is the church which now bears that name, and which, October 6, 1886, was organized—or rather reorganized. This has been the leading church of the Bensalem group ever since, while the mother-church, together with the original building, has become an outpost with occasional services.

## BUILDINGS.

Very rarely do we have such accurate descriptions of the origin of any of our very old church buildings as we have of that of Bensalem. Somewhere between 1705 and 1710 the lot of ground on which the present church stands was conveyed by deed of Thomas Stevenson to Johannes Vandegrift, Johannes Van Zandt, Herman Van Zandt and Jacob Weston for the building. Then the structure was completed, and on May 2, 1710, was opened for the worship of God. The present old structure is not the original one, but was in after years erected on the same site.

After one hundred and thirty-three years, the Presbyterian population having largely decreased in the neighborhood, an effort became necessary in order to keep the church from becoming extinct, and another building was erected a mile or two distant, at Centreville. This effort ultimately failed of the object contemplated, and after eighteen years the edifice was abandoned to others.

A few years more pass, the drift of the population being in the direction of the Delaware River, and still the determination being strong to keep up the old Bensalem church, another building, a small frame structure, was erected in 1861 in the fields between the river and Cornwall's Station on the Pennsylvania railroad, which was called the Aurora Presbyterian chapel. After about eleven years, in 1872, this building was removed to the village of Bridgewater, was located between the turnpike and railroad, and named the Bensalem Presbyterian chapel. There the population was much greater, and the prospect of increased attendance undoubted.

After about thirteen years, in 1885, the number of Presbyterian families having greatly advanced, and they being able and willing to furnish the means, a beautiful new church edifice was erected to take the place of the former one. This elegant building was, on the evening of December 1, 1886, dedicated to the worship of Almighty God amid a delighted audience, one of the members of the Presbytery taking the place of Dr. McCosh of Princeton, who was to have preached on the occasion, but was prevented by sickness. It is a house of worship that may well be gratifying to the Presbytery. It is a credit to both the liberality and the taste of the residents of the neighborhood, by whom it was erected. As seen by the side of the great thoroughfare between Philadelphia and New York it is an object of romantic beauty.

## PASTORS.

The list of pastors in this church for the one hundred and seventy-eight years of its existence, beginning with 1710, is as follows: Paulus Van Vleek, 1710, one year; — Van Andriison, 1711, eight years; Maligus Sims, 1719, two years; William Tennent, 1721, three years; Robert Lenig, 1724 (there are no records for the forty-eight years from 1724 until 1772); James Boyd, 1772, forty-five years (pastor of Newtown at the same time); J. W. Scott, 1823, five years (also pastor of Newtown church); Alexander Boyd, 1828, eleven years (pastor in Newtown); James M. Harlow, 1839, seven years; George W. Newell, 1846, three years (stated supply); William J. Brough, 1849, two years; George W. Burroughs, 1851, four years; Thomas M. Gray, 1855, one year (stated supply); Joseph McMurray, 1856, seven years (stated supply); John Wood, 1863,

one year (stated supply); John Fowler, 1864, two years (stated supply); Samuel R. Anderson, 1866, three years; Thomas B. Van Sycle, 1869, one year (stated supply); James B. Stebbins, 1870, one year; Michael Burdett, 1871, thirteen years; Francis Heyl, 1884, the present pastor.

Mr. Van Vleck came from the Dutch Reformed Church, and preached sometimes in the Dutch and German languages, as well as in the English. It appears that occasionally he preached through the surrounding country, going as far distant as to Frankford and Germantown.

Mr. Tennent was the celebrated founder of the Log College. His services in Bensalem continued only three years, but happy were that people in being permitted to enjoy the ministrations of such a man even for that brief length of time.

Mr. Harlow was ordained and installed July 2, 1839. During his pastorate he also preached steadily at Centreville. Moreover, it was through his earnest efforts that the church of Bristol was commenced and finally organized.

Mr. Brough was ordained and installed April 18, 1849. He was a minister of great worth, and since leaving Bensalem he has held important charges in the State of Ohio.

Mr. Burroughs was ordained and installed August 4, 1851. He afterward entered the medical profession.

Mr. Gray was son of the eminent Rev. John Gray, for nearly half a century the very successful pastor of the First Presbyterian church of Easton, Pa.

Mr. McMurray served this group of churches as stated supply, with great acceptance, for seven years. Few men have ever been more faithful and beloved

than he was, both there and in other charges, both before and after.

Mr. Anderson was ordained and installed August 9, 1866.

The pastorate of Rev. Michael Burdett, D. D., was quite remarkable. He was installed January 15, 1872. After a long ministry, first in the Congregational church in Massachusetts, his native State, then as agent of the Home Missionary Society, then as chaplain in the United States Army, and then as pastor of a Presbyterian church in Pennsylvania, he entered upon this field when he was sixty-seven years old. Even after that age he served here with great energy for thirteen years, and resigned when he was eighty. For several of the first years he labored with astonishing energy and success, often preaching three times on the Lord's day, and that in places miles apart, and sometimes passing from one to another on foot. In the later years increasing age made his labors less abundant. It should be recorded, to the honor of the people of his charge, that when infirmity compelled him to retire from the field, they made provision for the chief support of himself and family, until, in 1888, he fell asleep in Jesus.

Mr. Heyl, the present pastor, was installed January 18, 1887. The churches were highly favored in having secured the pastoral services of this brother, who had previously had a rich experience in the gospel ministry as a missionary for ten years in India.

#### RULING ELDERS.

As gathered from its records, the list of ruling elders who have served this church, with the times of their installations, is as follows: Hendrick Van Dyck, 1710; Leonard Van Der Grift, 1710; Stoffel Van Zandt,

1710; A. Van Der Grift, 1710; John Vandergrift, 1823; Robert Wood, 1823; John Vansant, 1823; William Shippen, M. D., 1823; David Walton, 1839; Joseph Ashton, 1863; Peter Conover, 1866; Jacob M. Johnson, 1871; Col. James R. Snowden, 1871; and the present elder, George H. Henry, 1886. With great sadness we here meet the gap of one hundred and thirteen years, from 1710 to 1823, during which we find no minutes of Session to guide us.

In the study of these names we obtain a hint which must prove of valuable suggestion. They are names which reveal, without a peradventure, that they are of Dutch origin. They tell us that, to a certainty, the church was founded by a people of the Dutch Reformed faith. But whence came that people at such an early day, and to a locality where they were surrounded by other nationalities and isolated from any large body of the same people?

Through the researches of the Rev. D. K. Turner, to whom he is indebted for so much, the writer is able to answer. It is a touching story. Their coming was owing to the ever-wakeful humanity of William Penn. On one of his journeys of benevolence through Holland he fell in with some of this persecuted, suffering, but brave people. They sighed for rest from the never-ceasing injuries and harassings of the enemies who opposed them and their religion. He pointed them to where they would find a safe asylum in the far-away forests of his Pennsylvania. He offered them a home there. That little colony of Reformed Dutch accepted the refuge offered them by Penn, hastened to it, and located here in the region of Northampton. They having established their home here, were followed from time to time by others of the same faith and country,

of those who had settled in Long Island by earlier immigrations.

This branch of them in Bensalem, through the influence of eight or ten Irish Presbyterian families who had come into the neighborhood, chose to establish our form of the great Presbyterian faith. They selected this spot. They erected their sanctuary here amid the Friends of Pennsylvania, and, breathing safely and freely, they consecrated it as their Bensalem, their Ben Shalom—their Son of Peace.

Two or three names on this list of ruling elders should be more than merely mentioned. It will be noticed that no less than three of the earliest of these elders bore the name of Vandegrift. The family of this name was probably the leading one in the formation of the church. It still has an influential place in the congregation. Never, probably, was there a period in the annals of the church when some one of the six generations of this family was not as a bulwark to their dear old "Son of Peace." Who shall say that God is not ever true to his covenant and his Church? Does not piety run in households?

Col. James Ross Snowden is another greatly honored name among the eldership of this church. Of the old Presbyterian family of Snowdens, himself long known as a prominent member of the legal faculty, for years director of the United States Mint, and prothonotary of the courts in Philadelphia, it is cheering to find in such high places one who was always consistent with his Christian profession and true to his Church and his God.

#### GENERAL FACTS.

We have devoted more space to this than we shall give to the history of the other churches, because it is

the oldest of them all; because it has passed through so many changes during the generations; because it is a sort of introduction to all the rest; and because, in fact, it contains a group of no less than five churches — namely, Bensalem, Centreville, Newportville, Aurora and Eddington. It had a bright morning, traveled a weary journey, suffered a long eclipse, and is now, in one of its offspring, beaming out in beauty again.

Several things are now promising it a prosperous future. Eddington, the present centre of its strength, is in an admirable location, though the old sanctuary is almost without a Presbyterian congregation. Many excellent families have recently removed into the neighborhood of the new edifice and have greatly strengthened the cause. Its present pastor is devoting to the work his energies, his experience gained in another department of the kingdom, and his Christian zeal, in such a manner as must tell. A beautiful and attractive church-building has recently been put up by the liberality of the people. From all this it has resulted that the church is in a most flourishing condition. It promises soon to be among the strongest of our congregations.

#### NORRITON AND PROVIDENCE.

We have been much perplexed with the question whether Norriton (at first called Norrington) or Bensalem should have the first place in the annals of our Presbytery. It is certain that in Norriton we have the very first trace of a Presbyterian enterprise within our whole bounds. A trustworthy tradition affirms that a plot of ground was purchased there for a graveyard, forerunner of a church, in the year 1678—no less than twenty-seven years before the founding of the Presby-

tery. At any rate, a deed is on record to that effect, given by an ancestor of David Rittenhouse. It also appears that a Welshman named David Evans was preaching in that region before 1705. He was called to account by Presbytery in 1710 for preaching without proper education or license, was put in a course of training under three designated ministers and was chosen clerk of Presbytery in 1715. At the same time, the church, so far as we are informed, was not formally supplied with preaching until 1714. On the other hand, we have the record of Bensalem's having its building finished, its church established and its pastor installed in 1710, while there was undoubtedly preaching there before that time. On account of these certainties we have given the first place to Bensalem. Norriton, however, has a claim of considerable weight, and may undoubtedly stand in the second place.

It comes to light with certainty that in 1714 there was stated preaching in this church by the Rev. Malachi Jones, who at that time became the pastor of the church of Abington. He must, therefore, while pastor of the latter church have also supplied that of Norriton. At that time, then—*that is, 1714*—we date the commencement of Norriton church, though undoubtedly it was a preaching-place long before.

The church of Providence—or Lower Providence, as it was then named—was founded sixteen years afterward in 1730, and the strange plan was adopted of holding services in Norriton during the winter season and in Providence during the summer. A great religious awakening pervaded the whole region in 1740 and for some time afterward, the chief human agent in which was the Rev. John Rowland of Log College fame. This great evangelist seems to have been blessed

in an extraordinary manner, and through his preaching the cause of Christ was greatly advanced. Among other glorious results of this revival, especially in the Providence church, was one the effects of which were of untold benefit to our whole Church and country. It was that the grandfather and grandmother of the Rev. Archibald Alexander, D. D., long the honored professor of Princeton Theological Seminary, were among its subjects, and then first united with the Providence church.

In 1758, at the time of the reunion after the Great Schism, we find the united churches going by the name of Norriton and New Providence, which the charge bore for many years afterward. We should mention that an ancestor of the devoted Henrys of Germantown, also the brothers and sisters Hamill and others who have done such blessed service in our Church, were members of this church.

#### PASTORS.

As usual, we have to lament that the names of so many who ministered in the gospel in this church have been lost; at the same time, however, an honored roll remains which is as follows: Malachi Jones, 1714, for thirteen years; David Evans, 1727, four years; Richard Treat, 1731, ten years; John Rowland, about 1741, length of time not known; John Campbell, 1747, six years; Benjamin Chesnut, 1756, nine years; David McCalla, 1744, eight years; Wm. M. Tennent, D. D., 1782, thirty years; Joseph Barr, 1814, three years; John Smith, William Woolcott, Joshua Moore, Thomas Eustice and C. W. Nassau (these five brethren served the church during the nineteen years after 1817, but the respective dates of service are unknown); Robert

W. Landis, 1836, three years; Henry L. Rodenbaugh, 1845, until the present time.

Mr. Jones was pastor of the Abington church during thirteen years, but also supplied the Norriton church during the same period. A further notice of him will be given under the former church.

Mr. Evans was the minister of whom we have already spoken. So far as we have any information, he was the first man who ever preached the gospel in connection with our Presbytery.

Mr. Treat was also pastor of the Abington church, but in addition he supplied this church during the years of his ministry. We shall have occasion to speak of him also hereafter.

Of Mr. Rowland we have already spoken as one of the devoted men who were trained in learning and piety at the Log College. Concerning him it is unnecessary to say more save to mention that the chief fields of his labors were Lawrenceville and Pennington, New Jersey, and Norriton and Providence, Pennsylvania.

Concerning Mr. Campbell a most remarkable incident is upon record. On the last day of his public ministry, when reading in the pulpit the one hundred and sixteenth Psalm, as he came to the fifteenth verse—

“Dear in thy sight is thy saints’ death;  
Thy servant, Lord, am I”—

he was stricken down with paralysis. On his monumental stone in the old graveyard of the church are engraven the beautiful and appropriate words:

“In yonder sacred house I spent my breath;  
Now, silent sleeping, here I lie in death.  
These silent lips shall wake, and yet declare  
A dread Amen to truths they uttered there.”

Mr. Chesnut's name is often found as a prominent member first in the Presbytery of Abington, and then in the First Presbytery of Philadelphia.

Dr. Tennent was a very prominent man in the Church in his day. He was son of Rev. Charles Tennent, youngest of the four sons of the founder of the Log College. He was therefore the third William Tennent. So far as we know, he was the second minister of our Church who received the honorary title of D. D. He supplied this church while pastor of the church of Abington, in connection with which we shall have more to say of him.

Mr. Nassau's was the one name connected with the five brief terms of service as pastor or stated supply between 1817 and 1836 that is well known in the Church. It is worthy of most honorable record as connected with the eminent family of Nassau, in which there were so many ruling elders, ministers and missionaries of our Church.

Mr. Landis was ordained and installed December 22, 1835. He remained pastor of the church for only three years. This was a stormy period of its history, yet no less than eighty souls were added to its roll. Mr. Landis was afterward professor in the Danville Theological Seminary, Kentucky.

#### RULING ELDERS.

So far as it has been preserved, the list of elders who have served in this church is as follows: William M. White, 1826; Robert Hamill, 1826; Joseph Henry, 1826; Robert Getty, 1826; John Shearer, 1836; Joseph Teany, 1836; William McHarg, 1836; Marmaduke L. Burr, 1838; James Smith, 1838; Henry Loucks, 1838; Noblet Kelley, 1838; John Moyer,

1861; David T. Getty, 1861. All these have been removed by death. The present members of the Session are—David Custer, John Keyser, John Rittenhouse and Benjamin F. Whitby.

It is good to think of these men of God who performed their long work on earth so well, and then entered into that heavenly rest which is infinitely longer. Two of them, John Shearer—Squire Shearer, whom we used to meet in Presbytery so often—and William McHarg, a noble Scotchman, both served the church in its eldership for over forty years.

Joseph Henry was a son of the eminent Alexander Henry, known for so many years in Philadelphia as leader in most important moral and religious enterprises. He was the father of T. Charlton Henry, elder in the First church of Germantown, and the grandfather of the Rev. Alexander Henry of our Presbytery.

John Shearer, for over forty years a ruling elder in this church, was born in Chester county, Pa., March 2, 1789; removed thence into Montgomery county in 1816. He departed this life August 19, 1873, at his residence, three miles west of Norristown. He was buried in the Church Cemetery, belonging to this church. In early life Mr. Shearer was connected with the German Reformed church, known as the Ridge Church, in Chester county. He was once a representative in the State Legislature, and also a justice of the peace in Norristown township.

Robert Hamill was one whom many will for ever call blessed. He was father of the three brothers—the Rev. Samuel Hamill, D. D., the Rev. Hugh Hamill, D. D., and the Rev. Robert Hamill, D. D.; the father-in-law of two ministers, and the grandfather of many ministers and missionaries, among them the Rev.

Joseph E. Nassau, D. D., of Warsaw, N. Y., and his sister, Mrs. Bell of Africa. When all those in Lawrenceville, N. J., in Central Pennsylvania, in New York and in Africa, whom this family has been instrumental in gathering into the kingdom, shall be numbered as God's jewels, how brightly shall this sainted man shine in glory!

#### THE CHURCH AT THE PRESENT TIME.

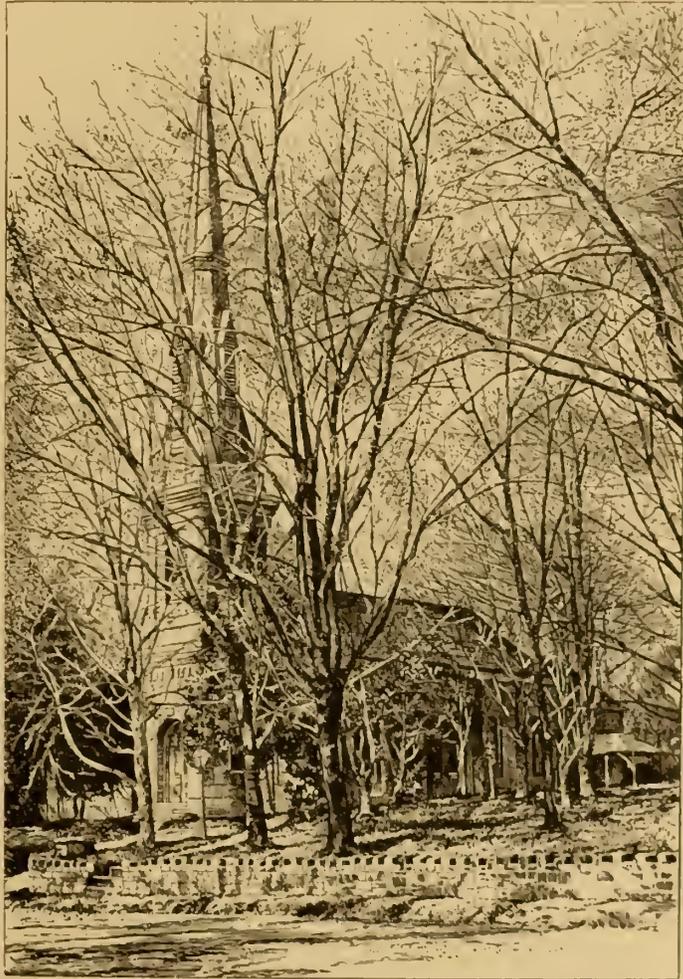
The Rev. Henry S. Rodenbaugh was ordained and installed May 14, 1846. He has consequently been the pastor for forty-three years—the longest pastorate existing, with one exception, in the whole region in or near Philadelphia, so far as known to the writer. During that long period there have been many precious seasons of revival in the church. In fact, no one of the forty-three years has been without fruits of his earnest and untiring labors.

The church is most warmly attached to its pastor, giving him constant proofs of its unabated affection. Most rare and wonderful is it that this church, the second on our roll, should still, after one hundred and seventy-four years, be as vigorous and useful as it was in its first energetic years.

#### ABINGTON.

It may well be doubted whether any church can be found which has a more admirable record than that of Abington.

In fixing the date of the commencement of this church we meet with no difficulty or uncertainty. It was organized by the Rev. Malachi Jones in the year 1714 with a membership of sixty-five persons, and with the four elders, Benjamin Jones, Abednego



ABINGTON PRESBYTERIAN CHURCH.



Thomas, Stoffel Van Saint and Joseph Breden. It must, therefore, take its place as the third in order on our roll. It is a remarkable thing that a church of such antiquity should have such a precise record of its origin.

From that time to the present day its history is but a record of uninterrupted forward progress. It was only one church at its beginning, but on the territory which it then occupied there are now six churches, all promising long lives of usefulness.

The one thing most noticeable in the history of this old church is that in a succession of pastors extending through a period of one hundred and forty-eight years not one of them left the field until removed by death. The Rev. Dr. Steel died in 1862, the last of that honored list.

Among the many things which conspire to give Abington its pre-eminence are—that it has measured out the great age of one hundred and seventy-four years; that it has had as its pastors and children so many eminent men and women; that it has passed through all these generations in one continued course of steady progress and beneficence; that it has never had its usefulness crippled by humiliating scenes of strife; that so many ministers and missionaries have sprung from its bosom; that it has spread out into so many other churches, while its own strength remains unimpaired; and that, after all these long years, it still has as fair a prospect of usefulness as in any of its previous generations. Many other churches can rejoice in some of these elements of prosperity, but where shall we find another which possesses them all?

#### BUILDINGS.

The history of the buildings connected with this

church is almost as clear as is that of its organization. In 1719, five years after it was founded, its first house of worship was constructed out of logs, and was the first building for a Presbyterian church in Montgomery county, and one of the first in the State. This log structure remained for seventy-four years, when, in 1793, it gave place to an edifice of stone, in which the congregation worshiped for many years. This second sanctuary was enlarged and greatly improved forty years subsequently. But it, too, was removed after standing forty-one years more, or eighty-one years in all, and in 1866, while Mr. Withrow was pastor, it gave place to the fine structure, whose steeple, crowning the hills, can be seen afar for many miles.

The first parsonage was built while Mr. Treat was the pastor. Mr. Simon Thomas and his wife donated to the church one hundred acres of land, which, with the old stone mansion, is so well remembered by all who of old enjoyed the genial hospitality of Dr. Steel. The present spacious and beautiful manse was erected about 1858, in the latter days of Dr. Steel's pastorate.

#### PASTORS.

The roll of the pastors of Abington, though it covers so many years, does not include very many names. They are: Malachi Jones, 1714, fifteen years; Richard Treat, 1731, forty-one years; William Mackey Tennent, D. D., 1781, thirty-one years; William Dunlap, 1812, six years; Robert Steel, D. D., 1819, forty-three years; John L. Withrow, D. D., 1863, five years; Samuel T. Lowrie, D. D., 1869, five years; Leighton Wilson Eckard, 1875, the present pastor. The five of these brethren first named all died while

laboring in this charge. All of them have left their impress on the field.

Concerning the early years of Mr. Jones, his education and the first years of his ministry we have no information. From his name we infer that he was a Welshman, probably from the settlement of that people in the neighborhood. He was sixty-three years old when he commenced his ministry in Abington. His pastorate of fifteen years was uneventful. He must have supplied the church of Norriton through it all. He died in the field and in the harness at the age of seventy-eight, March 26, 1729.

The pastorate of Mr. Treat was in many respects the most eventful in the annals of the church. He was a young man of only twenty-four when he commenced his ministry, and was ordained as well as installed in Abington. He was born in Connecticut; he was a relative of Governor Treat, and was graduated at Yale College. During the stormy times of the Great Schism he was a staunch adherent of the New Side and an influential member of the Presbyteries of New Brunswick and Abington, and of the First Presbytery of Philadelphia. His was the great privilege of entertaining Whitefield, and, more than once, also David Brainerd. He had the sad honor, too, of preaching the funeral sermon of his dearest friend, Dr. Samuel Finley. After serving the church of Abington for forty-seven years he died in 1778, at the age of seventy-one.

Mr. Tennent was installed in 1781. He was the son of Charles, the youngest of the four sons of the founder of the Log College, at which institution he was graduated. His wife was daughter of Dr. Rogers of New York, so well known in the history of our Church. It is said by

Dr. A. Alexander, who knew him well, that "he was a man of great sweetness of temper and politeness of manner, and was distinguished for his hospitality. His home was seldom without the company of friends and acquaintances." He received the honorary degree of doctor of divinity from Yale College. In 1797 he was made Moderator of the General Assembly. For many years he was a trustee of Princeton College—a good proof, under the circumstances, of the relationship of that institution to the Log College. He died December 2, 1810, after serving the church for twenty-nine years. Concerning his death Dr. Alexander, who was often with him during his last long illness, wrote: "I must say that I never saw a person in a sweeter, calmer, happier state of mind, and it continued for many weeks."

Mr. Dunlap was installed July 22, 1812, when thirty years of age. He was son of the president of Jefferson College. His pastorate lasted but six years. He died in December, 1818, aged thirty-six years.

Dr. Steel was a man very dear to the writer, for through him it was that he was first introduced to his charge, and to him, while yet an inexperienced pastor, he went often for advice and comfort in his perplexities. He was a man greatly loved and honored. He was ordained and installed September 9, 1819. When young and but recently come from Ireland, Dr. Steel studied under the eminent Dr. Wylie of Philadelphia. He was graduated at Princeton College in 1813 and studied theology under the celebrated Dr. John M. Mason, having as a fellow-student Dr. George Junkin. He was greatly honored and trusted by the Church, as is shown by the many offices he held—Trustee of the General Assembly, Trustee of the Board of Domestic Missions, Trustee of Lafayette College, and

President of Montgomery County Bible Society. In 1846 he received the degree of D. D. from Jefferson College.

No man was better known or more warmly beloved through all the region where he lived than Dr. Steel. The hospitality of his warm heart surrounded him with multitudes of the most closely attached friends. It was a true remark of Dr. Gray of Easton in his funeral sermon that he had never known any one with so many sources of enjoyment as had Dr. Steel from his many warm friendships. In Presbytery he was one of the most untiring workers. He was always ready to go anywhere, to engage in any enterprise, to visit any congregation where he could forward the cause. Many a time did it put the younger members of us to the blush to see the toils he would undertake even when he was an old man. It was because he loved to labor in his Master's service.

He was pastor here for forty-three years, and finally fell asleep in the midst of his beloved flock Sept. 2, 1862. The writer had the unspeakable privilege of being at his bedside on the third day before his death, and can never forget his parting words: "When I was first stricken down, and realized that this was to be my last illness, I was not satisfied as to my prospects for eternity. I thought over all my past—my preaching, my prayers, my labors; they were all mingled with self and did not give me rest. I was forced to go back, as when a child at my mother's knees, to the simple theory of Christ as my all in all. From that moment I have not had one doubt or one anxious thought. All now before me is as clear as light. If the choice were given at this moment to recover or to sleep in death, I am not conscious of a wish one way or other." The wife of Dr.

Steel was granddaughter of Dr. Beatty of Log-College fame.

Mr. Withrow, fresh from Princeton Seminary, was ordained and installed May 20, 1863. During the five years of his stay with this people the present beautiful church-edifice was erected. During the same period many were received into the membership of the church. Receiving a call from the Arch Street Church of Philadelphia, Dr. Withrow resigned this charge Nov. 24, 1868. Subsequently he held important pastorates in Indianapolis and in Boston, and is now laboring with great acceptance in Chicago.

Dr. Lowrie was installed May 27, 1869. He is son of the late Judge Lowrie of the Pennsylvania courts, and had had experience as a pastor, especially of the Bethany Church of Philadelphia. Whilst in Abington he took great interest in establishing the branch church of Jenkintown, which we shall notice in its proper place. May 18, 1874, he resigned this charge after a pastorate of five years of successful work in the church and efficient service in the Presbytery, in order that he might enter upon the duties of professor in the Western Theological Seminary in Alleghany.

The present pastor, Mr. Eckard, was installed May 25, 1875. He came to this charge richly qualified by five years' successful labor as a missionary in China. He has now been in the field thirteen years, and the brightening condition of the church opens up to him a prospect of many happy and prosperous years.

#### RULING ELDERS.

The names of the elders that are to be found on the Sessional records of this church are as follows: Benjamin Jones, 1718; Abednego Thomas, 1718; Stoffel

Van Zant, 1718; Joseph Breden, 1718; John Rhodes, 1796; Archibald Wilson, 1807; Archibald McLean and Capt. Thorburne (pastorate of Dr. Treat); John Morrison, 1816; Baker Barnes, 1816; Jacob Benner, 1816; L. Leech, 1826; Robert Barnes, 1826; Silas Yerkes, 1826; James Wyman, 1833; Chas. C. Beatty, M. D., 1833; Joseph P. Moorehead, 1850; George Hamil, 1870; George S. Yerkes, 1870; David Cherry, 1882.

The following are the present members of the Session: George S. Mann, 1861; Albert Mann, 1870; John C. Hunter, 1880; James Van Horn, 1882; John D. Fleming, 1882; William Yerkes, 1882; Robert Stevenson, 1887.

From this list of good and true men of God there are several most important lessons that we should learn. Among these men are clearly seen the original elements composing this church, and they seem to be of the very best that constituted the population of the country. Jones reveals the Welsh, Abednego Thomas the New England, Van Zant the Dutch, and Wilson and McLean the Scotch-Irish.

Charles Beatty, M. D., was grandson of the Rev. Charles C. Beatty of the Log-College fame, and brother of Mrs. Steel. During the latter part of his life he resided in the parsonage with Dr. Steel and family, and no one ever enjoyed the hospitality of that blessed household without retaining a happy memory of the dignified Christian courtesy, the tender regard for the feelings of others and the intelligent piety of Dr. Beatty.

Three elders of the Yerkes name—a father and two sons—are upon this roll. This brings before us an illustration of God's unfailing faithfulness to his cove-

nant. Silas, the patriarchal father, was himself the descendant of a godly ancestry. He and his devotedly pious wife had a family of nine sons and three daughters. Of the nine sons, two died in infancy, and all the remaining sons, save one, became elders in Presbyterian churches—Samuel M. in the church of Howell, Michigan; J. Keith in the church of Frankford; Isaac in the church of Neshaminy, Warminster; Silas, Jr., in the church of Downingtown; and both William and George in this church of Abington, the church of their fathers. Need we more than this sight of six brothers, elders, the sons of an elder, to convince us that the covenant stands sure?

Of George Y. Mann, the senior elder of the church, and of his cousin Albert R. Mann, we would also make honorable mention, as we would of several others of the list, but we have neither the needed information nor the space, and must here close our grateful task.

#### INTERESTING FACTS.

From a glance over the roll it will be seen that in the whole history of this church, covering a period of one hundred and seventy-four years, it has had but eight pastors. This makes an average pastorate of no less than twenty-seven years for each of them—a fact worthy of admiration from our whole Church.

We have already alluded to the fact that no less than six Presbyterian churches are now to be found on the territory which was originally covered by this one alone. These six are, Huntingdon Valley, Edge Hill, Jenkintown, Ashbourne, Fox Chase, and the mother-church. By it, then, these more than eight-score years have not been spent in vain.

Of ministers, missionaries and other eminent men





and women, this church has sent forth a goodly array. Among them we may name—the Rev. Joseph Traville, missionary to Singapore; the Rev. John Newton, M. D., missionary to India; the Rev. Charles Beatty, missionary to India; Mrs. Jane Van Zant Martin, wife of President Martin of the Imperial University, Peking, China; Mrs. Sarah W. Newton, wife of Dr. John Newton, India; the Rev. Stephen Yerkes, D. D., professor in Danville Seminary, Ky.; Mrs. Mary P. Janvier, missionary to India; the Rev. Joseph Stevens, D. D., Jersey Shore, Pa.; the Rev. George D. Stewart, D. D., Fort Madison, Iowa; the Rev. John L. Stewart, D. D., Towanda, Pa.; the Rev. Alfred Rogers, professor at Danville, Ky.; Joel K. Mann, Esq., member of Congress from Pennsylvania; Nathaniel B. Boileau, Esq., Secretary of State of Pennsylvania; John Stevens, Samuel Leech, George Hamill, William F. Moore and John J. C. Harvey, members of the Legislature of Pennsylvania; Moore Stevens and John M. Fenton, both treasurers of Montgomery county. It thus appears to have been eminently a missionary church and a church of honored sons.

Among other noted events connected with this congregation we may record the following: "It was honored and greatly blessed by a visit in 1740 from George Whitefield, who preached, it is said, to an audience of at least three thousand. The devoted missionary to the Indians, Rev. David Brainerd, as well as his brother John, visited it on several occasions, and no doubt left an impress on all its future missionary character." Its second pastor, a warm friend of Dr. Samuel Finley, of Log College, Nottingham Academy and Princeton College fame, preached his funeral sermon, and was laid beside him in the old Abington graveyard.

One most beloved and honored name must be dwelt on here—that of the Rev. James Read Eckard, D. D., father of Abington's present pastor. As he spent his last years in the family of his son, and as a member of this Presbytery, his proper place of remembrance is in this connection.

Where shall we find a richer memory than that of Dr. Eckard, the grandson of a noble patriot who was an active agent in the battles of the Revolution; a member for four years of the Philadelphia bar—the Philadelphia attorney for advocating at Harrisburg the establishment of our present public school system; abandoning the bar, the theological student at Princeton Seminary; for ten years a successful missionary in Ceylon; principal of the Chatham Academy in Savannah, Georgia; pastor for ten years of the Second Presbyterian Church, Washington; professor for ten years in Lafayette College; spending the happy evening of his beautiful and useful Christian life in literary work in the parsonage of Abington with his son; and then sweetly falling asleep in Jesus, being instantly carried above, in his eighty-third year?

The extreme modesty of Dr. Eckard was such that even his friends, much less the Church at large, could not know his great worth. His spirit, instinctively loyal to all that pertained to Christ and his cause, could not but make him true and good and useful. His gentle, warm, but intense affection, as well as his fine attainments, have placed his memory among the tenderest and most valued of the writer's life.

Notwithstanding its great age and the many youthful branches that have sprung from it, the old mother church is still pursuing its onward course of useful progress. The attendance at all its services, its gifts to

the cause of Christ, and its good works at home were never more abundant than at present. Its pastor, happy in the loyal affection of his people, strong in their co-operation and devoted with them in zeal for the cause, may well "thank God and take courage."

#### NESHAMINY OF WARWICK.

It is evident that all or nearly all of the founders of this church were either themselves Presbyterians from the North of Ireland or the descendants of such men. If there was no other evidence of this fact their names alone would reveal it. There is no mistaking the origin of the names Jamison, Carr, Mearns, Grier, McKinsty, Hart and many others.

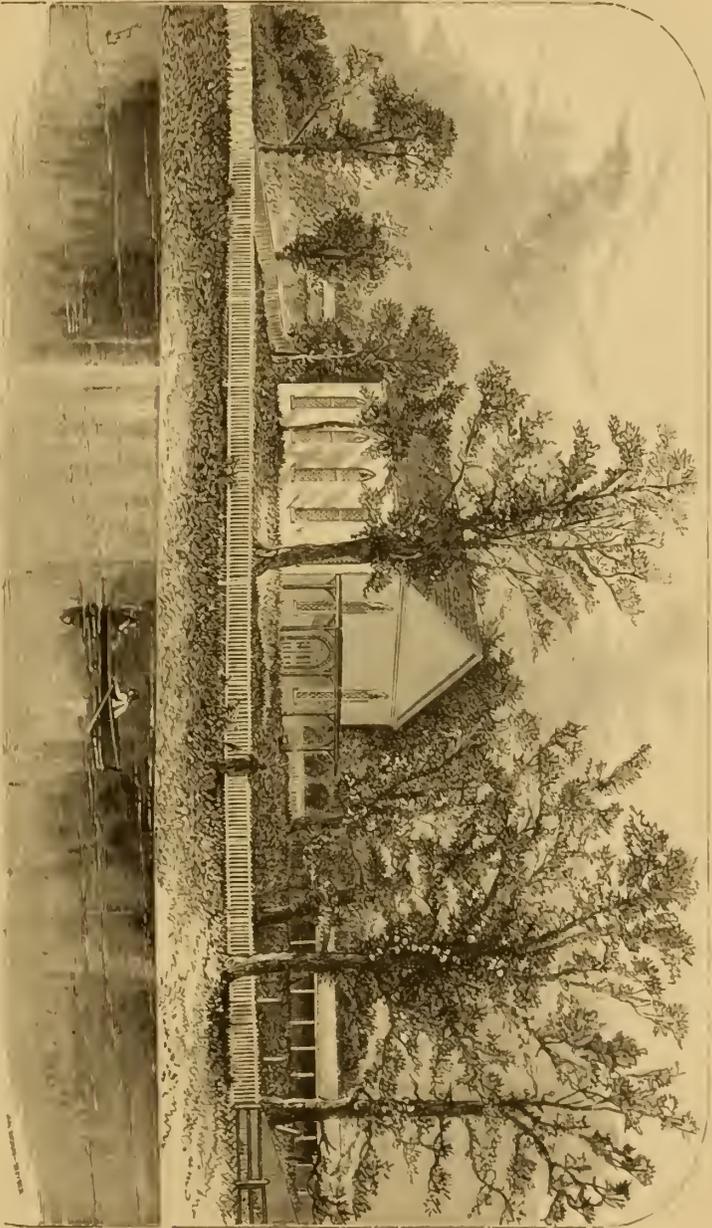
This was doubtless a preaching-place at an earlier period, but, inasmuch as we have no record to that effect, we must place the date of the founding of the church in 1726, when Tennent commenced his ministrations there. There can hardly be a question but that Mr. Van Vleek of Bensalem, who seems to have been a sort of missionary throughout that whole region, would frequently preach to the people who afterward constituted this congregation.

We fix the date of its commencement, however, as 1726. That Mr. Tennent was the agent there is not a doubt. A note in the valuable work of Mr. Turner on the Neshaminy Church makes this certain: "Mr. Tennent may have gathered and organized the church. A stone now in the graveyard wall has on it the date 1727. This same stone was once in the old church in which Mr. Tennent preached, and probably indicates the date when the first house of worship was built. It is quite probable that the church organization was formed either that year or the year before."

From that time forward, for fifteen years, the progress was steady, and under the great revival influences rapid, until the time of the schism, when there arose commotions and misunderstanding, and for a short time there was a division into two branches. Soon, however, the breach was healed, the sections came together and the church moved on harmoniously for eighty years, when the great division of Old and New School convulsed it to its very depths. Then it again became divided into two separate branches.

Into the controversy between the Schools we shall not enter, either here or in any other connection. For our present purpose it is sufficient to say that in the Neshaminy Church a plan of amicable separation was finally adopted which to us seems to have been admirable. The substance of it was in these words: "The church and grounds thereunto attached to be sold at public sale on the 21st day of October next (1841), the bidders to be the respective claimants in this suit. The purchasers to pay the other party one-half of the purchase-money within sixty days thereafter, when full and entire possession is to be delivered to the purchasers of the church and the church lot. The graveyard is to remain in common for ever to these and their descendants and their successors, to those who have a right to bury there at this time, each party to employ their own sexton. The personal property to be equally divided. The act of incorporation to follow the building."

This plan was carried out to the letter; the property was purchased by the New School party for six thousand dollars, one-half, or three thousand dollars, of which was given to the Old School. Accordingly, the New School brethren retained the property, the deed of incorporation, and consequently the succession. The Old



NESHAMINY OF WARWICK CHURCH



School party, with the amount which they had obtained in the division of the property, and with additional amounts which they collected, built in 1842 the neat edifice which they still occupy in Hartsville, the neighboring village. The New School took the name of Neshaminy of Warwick, and connected themselves with the Third Presbytery of Philadelphia; the Old School, that of Neshaminy of Warminster, and, forming into a separate church, continued the connection with the Second Presbytery of Philadelphia, thus retaining the ecclesiastical succession. These distinctive names were adopted because of the townships in which the churches were respectively located. Such a final equitable and peaceable separation of a church with its property it would be very difficult to find in the annals of any Church or denomination. Both churches have gone harmoniously onward, and have both been blessed of God during the half century that has since passed away.

Up to the division of the Presbyterian Church in 1838 the history of the Neshaminy churches was one; after that date each church must receive an independent notice.

#### BUILDINGS.

The first church-edifice of this congregation was built in 1727, at the beginning of Mr. Tennent's ministry. This was their house of worship until the time of the Great Schism in 1741, after which it was still used by some of the Old Side party, while those of the New Side, under Mr. Beatty, put up a new building which has stood ever since. After the breach was healed the old Tennent building stood, partly deserted, for many years, and at length, in 1792, it was taken down and its material used in constructing the graveyard wall.

The following clause was contained in the deed for the ground purchased as a graveyard and for the erection of the church-edifice: "It was to be held by the trustees and their successors as a site for a meeting-house and any other building necessary for the worship of God, and as a place of interment for those only who 'owned the doctrine of the Holy Scriptures, the doctrine and worship and discipline of the Church of Scotland, as set forth in the Westminster Confession of Faith, Catechism, and Directory for Worship and Discipline, and also believing and owning the late work that hath appeared in this land, New England and Scotland in calling sinners to repentance to be the work of God.' No other person should ever be permitted to hold office in the church meeting there."

The second church-edifice, which is still used, was erected in 1743, enlarged in 1775, improved again in 1787, and in 1842 thoroughly renovated at a cost of two thousand dollars, so as to bear its present beautiful appearance.

For many of the early years of this church there stood a session-house in the general enclosure of the property. In 1849 a lecture-room was built in the neighboring village of Hartsville, and was used for several years afterward. In 1872 there was opened, with very impressive services, the present beautiful "chapel in the cemetery" for the convenience of funeral processions and the performance of religious services at funerals.

The church never before having owned a manse, the present very fine building for that purpose was purchased in 1873, and has been a comfortable home for the pastor ever since.

#### THE PASTORS.

It need hardly be said that the list of the pastors

of this church forms a roll of highly honored names, some of them well known throughout our whole Church. For one hundred and thirty-nine years they were the pastors of the one united church, and may be justly claimed by both branches. It is worthy of remark that of the eight ministers who have served this church during its whole history, three had the distinction of having been connected with the Log College. The list of the pastors, with the commencement and length of the time of their service, is as follows: William Tennent, Sr., 1726, sixteen years; Charles C. Beatty, 1743, twenty-nine years; Nathaniel Irwin, 1774, thirty-eight years; Robert B. Belville, 1813, twenty-five years; James P. Wilson, D. D., 1839, eight years; Douglas K. Turner, 1848, twenty-five years; William E. Jones, D. D., 1873, eleven years; William K. Preston, 1885 to the present time. In looking over the dates of these pastorates it will be noticed that the intervals between them were very short, showing that great harmony of sentiment has reigned in this church throughout its entire history.

The name of Mr. Tennent, with the influence of his seminary in forming the character of our whole Church, sheds the brightest lustre upon this church of which he was the first minister. It seems that he was never formally installed as pastor of the church, though he served it as such for sixteen years. This may have been because, the duties of his school being his chief work, he was too conscientious to take on him the additional obligations and charge of the pastoral work. He must have been an influential member of the Synod, since in 1730 he was elected its Moderator. Of him Dr. Alexander has given the following calm and carefully-weighed judgment: "The Presbyterian

Church is probably not more indebted for her prosperity and for the evangelical spirit which has generally pervaded her body to any individual than to the elder Tennent."

After serving the church for about sixteen years, he felt constrained, through failing health, to resign the work. Subsequently, he lived on for a few years, having ceased from all labors, and entered into his eternal rest and reward May 6, 1745, at the age of seventy-two. His grave, covered by a weather-beaten horizontal slab, is in the old Neshaminy graveyard, and beside his the grave of his good and faithful wife.

Of Mr. Beatty little more need be said in addition to the sketch of his life which we have already given. He was one of the most worthy sons of the Log College. The time and circumstances of his installation as pastor of this church we give in the phraseology of the old record: He "was ordained to this congregation of Warwick, in ye forks of Neshaminy, December 1, 1743, and was to have for a yearly support in his ministry among us the sum of sixty pounds." This continued to be the salary for twenty years, when it was increased to one hundred pounds.

He was an ardent patriot, and ready to expose himself to danger and severe toil in defence of his country. Again and again did he face all the fatigues and trials of a chaplain's life in the wars of the country with the Indians as instigated and led by the French. On one of these campaigns his colonel was Benjamin Franklin, who relates this amusing incident of Beatty: "We had for our chaplain a zealous Presbyterian minister, Mr. Beatty, who complained to me that the men did not generally attend his prayers and exhortations. When they enlisted they were promised,

besides pay and provisions, a gill of rum a day, which was punctually served out to them, half in the morning and half in the evening, and I observed that they were punctual in attending to receive it; upon which I said to Mr. Beatty, 'It is perhaps below the dignity of your profession to act as the steward of the rum, but if you were to distribute it out, only just after prayer, you would have them all about you.' He liked the thought, undertook the task, and, with the help of a few hands to measure out the liquor, executed it to satisfaction; and never were prayers more generally and more punctually attended. So that I think this method preferable to the punishment inflicted by some military laws for nonattendance on divine service."

Mr. Beatty was deeply interested in the conversion of the Indians; he spent considerable time in visiting them, and was a warm friend of their great apostle David Brainerd.

In 1772 he accepted an appointment by the trustees of Princeton College, of which he was himself one, to go to the West Indies to collect funds there from the wealthy English residents for that institution. While in the Island of Barbadoes on that mission, he fell a victim to the yellow fever, August 13, 1772, after he had served the church for twenty-nine years.

The family of this devoted pastor was so remarkable an illustration of God's faithfulness to his covenant that we quote the following record by Mr. Turner: "Of but few families could so much be told that is praiseworthy and that merits being perpetuated in the annals of the past. Four of his sons were officers in the army during the Revolutionary struggle with Great Britain. Of eight children who reached mature

age, all but one were hopefully pious and members of the Presbyterian Church; and three, John, William and Reading, were ruling elders. Several of his sons occupied positions of eminent distinction and usefulness in society and in the state."

Mr. Irvin, who held the office of pastor in this church a longer time than any other, was in many respects a remarkable man. His birthplace was at Fagg's Manor, and his early education was received at the academy there, which was one of the outgrowths of the Log College. He pursued his collegiate course at Nassau Hall, Princeton, where, in company with James Madison, afterward President of the United States, and Samuel Stanhope Smith, he established "the American Whig Society" of that institution in 1769.

He was licensed to preach the gospel by the Presbytery of New Castle in 1772. His ordination and installation as pastor of this church occurred November 3, 1774. In that sacred office he was constantly and greatly blessed throughout his long pastorate of thirty-eight years. Among other interesting things concerning him it is on record that he made himself a tolerable physician, so as to be able to be of service to the poor; he healed disputes; he counseled those who had small sums of money to invest; he wrote wills and other legal documents, and so saved his people expense; he was moreover a born mechanic, and helped John Fitch, who attended on his ministry, in the studies that led the way to the application of steam to the propelling of boats.

He was a great friend of the young. "He was fond of both instrumental and vocal music, and was in the habit of often amusing himself and his friends by playing on the violin, in which he showed no slight degree

of skill. The society of young people was very agreeable to him, and he often invited them to his home and unbent from the labors of the day with music and even dancing. The youths of the congregation were attached to him, and were fond of being in his company, and he exercised a proper influence over them."

He died March 3, 1812, aged sixty-five years, thirty-eight of which were spent as pastor of this church. "His remains were deposited, as he desired, at the spot in the burying-ground over which the pulpit in the original church once stood, and on a horizontal marble tablet over his grave is the following inscription :"

"To this sad tomb, who e'er thou art, draw near ;  
Here lies a friend to truth ; of soul sincere,  
Of manners unaffected, and of mind  
Enlarged ; he wished the good of all mankind ;  
Calmly he looked on either life, for here  
His peace was made and nothing left to fear."

The pastorate of Mr. Belville was one of singular zeal and success in winning souls. The blood of the Huguenots was in his veins, his ancestors having taken refuge in this country immediately after the Revocation of the Edict of Nantes. He was ordained and installed October 20, 1813, Dr. James P. Wilson of the First Presbyterian church of Philadelphia preaching the sermon on the occasion.

So indefatigable was he in devising methods for the salvation of souls that he had, scattered throughout the congregation, no less than six Bible-classes for prayer and the study of God's word, most of which he attended himself. He was blessed with a very extraordinary work of grace in his church in 1833. It is said that in May of that year one hundred were admitted to the communion, and in September forty more. Of these

one hundred and forty persons, Mr. Belville stated that he knew of but one that went back to the world and proved unfaithful to his vows.

Because of declining health he was compelled to resign his charge in November, 1838, after he had held it twenty-five years. Seven years afterward, in 1845, as a commissioner, he attended the General Assembly at Cincinnati, and on his return, while visiting some friends in Dayton, Ohio, he was taken sick, and died after a week's illness. His death occurred June 28, 1845, at the age of fifty-five. On his tomb in the cemetery of Dayton is the following simple memoir: "He was twenty-five years pastor of the Presbyterian church of Neshaminy, Bucks county, Penna., beloved and eminently useful among the people of his charge. Being obliged by ill-health to give up the pulpit, he removed to the State of Delaware in 1843, and came to Cincinnati as a delegate to the General Assembly of 1845 from the Presbytery of New Castle. After the adjournment of the Assembly, while on a visit to his friends in this place, he was called by death to the General Assembly of the first-born above."

One who was a constant attendant on the ministry of Mr. Bellville testifies of him: "When animated by his subject he would often hold his audience spellbound. Young men would ride for twenty miles to hear him preach. The careless and indifferent would often crowd the galleries for that purpose. The estimation in which he was held by his brethren in the ministry was seen in that he would sometimes exchange with such men as Drs. Green, Skinner, Cuyler and McDowell. His pulpit would occasionally be filled by the Princeton professors, Drs. Alexander, Miller, Maclean and Dod."

Another attendant on his ministry said that he regarded him as the finest reader he had ever heard.

The pastorate of Mr. Belville closed the period of one hundred and twelve years during which time the church was one, and its pastors ministered to the undivided congregation. After that we have to trace the separate courses of each branch.

Dr. James P. Wilson was son of the celebrated Rev. James Patriot Wilson, D. D., so well known as the learned and eloquent pastor of the First Presbyterian church of Philadelphia. His pastorate commenced amid the stormy season of the division of the Old and New School, and he was the first minister of Neshaminy as a New School church. He was ordained and installed February 26, 1839. After serving the church for eight years, upon his election as president of Delaware College in Newark, Delaware, he resigned his pastoral charge. Dr. Wilson's pastorate was brief, but very successful.

Mr. Turner is a native of Massachusetts and a graduate of Yale College. He studied theology at Andover Theological Seminary when there were no uncertain sounds in that institution, and was licensed by the East Congregational Association, Massachusetts. He was called to this church in 1848, and after he had been examined by the Presbytery was ordained and installed April 18th of that year.

His pastorate was a long and happy one of twenty-five years, and one greatly blessed with revivals and the conversion of souls. In 1873 he felt constrained to resign because of impaired health. Since then he has continued to reside within the bounds of the congregation, encouraging its pastors, sympathizing with them and aiding them as opportunity offers. At the

present time he holds the office of secretary of the Presbyterian Historical Society.

Mr. Jones was installed October 23, 1873. During the War of the Secession he had served two and a half years as chaplain. He resigned in 1884, after a pastorate of eleven years.

Mr. Preston, the present pastor, was ordained and installed June 4, 1885. He has a serious task to follow in the track of such able and godly men as preceded him, and well is he performing it.

#### THE RULING ELDERS.

The dates given here indicate the time of ordination: Richard Walker, 1743; John Gray, 1748; Robert Jamison, 1748; Benjamin Snodgrass, 1794; John Ramsey, 1794; Robert Jamison, 1794; Samuel Mann, 1794; Samuel Walker, 1794; Stephen Murray, 1810; William Mearns, 1810; Isaac Craven, 1810; John Weir, 1815; Jonathan Roberts, 1820; Gideon Pryor, 1825; James Horner, 1830; Samuel Craven, 1830; William M. White, 1838; William Jamison, 1838; James Weir, 1838; Hugh Mearns, 1838; Nathan McKinstry, 1839; Joseph Carroll, 1839; Joseph Carr, 1839; Henry McKinstry, 1849. The elders of the church at present are—John McNair, 1848; Stacy Blans, 1872; R. Henderson Darrah, 1872; Cephas Ross, 1872; Wilson McKinstry, 1886; Howell E. McNair, 1886.

The study of this roll of elders, extending over one hundred and forty-five years, is deeply instructive. It is itself a record that should be highly prized. Would that we had the information and time to dwell on each honored name! We are tempted to pause over a few of them.

Jamison first impresses us : first, Robert ; then, after forty-six years, another Robert ; then, after forty-four years, William.

McKinstry is another : first, Nathan ; then, in nine years, Henry ; then, after thirty-eight years, Wilson.

Craven is another : first, Isaac ; then, after twenty years, Samuel.

Walker, also : first on the list, Richard ; then, after fifty-one years, William.

Weir, also : first, John ; then, twenty-three years afterward, James.

Mearns is a name concerning which we have some knowledge. Two are on the roll, but twenty-eight years apart. Six generations of this family worshiped in the old church. Many of them were intermarried with others of the elders' families.

McNair is another name of which we can speak. John has been elder for forty years. His grandfather and grandmother were also members, and his son Howell is now elder, thirty-eight years after the father's ordination.

In connection with this church there is one name to which we must give more than a passing notice. It is that of John Scott, one of its first trustees. He was son of an officer in the army of the brave Covenanters in the battle of Bothwell Bridge, and also great-great-grandfather of Mrs. Harrison, wife of the President of the United States. As an instance of the marvels of God's wonder-working providence and also of the certainty that the divine covenant descends to many generations, as well as a most interesting and instructive fact of history, the name of this man must not be passed over.

The record of this family is as follows : Its successive

generations contained: (1) The "Laird of Arras," as he was called, an officer in the army of the Covenanters at Bothwell Bridge; (2) John Scott of this church, the first who came to this country; (3) William Scott, resident in the vicinity of the Neshaminy; (4) the Rev. George McElroy Scott, an eminent minister of the Presbyterian Church; and (5) the Rev. John W. Scott, still living.

The first of this honored roll, as proved by well-attested traditions in the family, was connected with the army of the Covenanters which first defeated the infamous Claverhouse at Drumclog in 1679, but which, only three weeks afterward, was itself defeated by the duke of Monmouth, by whose permission hundreds of those who had been taken prisoners were tortured and slaughtered. It is probable that shortly after this defeat he, with multitudes of others, took refuge in Ireland from the merciless persecutions of Charles II. The second was this John Scott of the Neshaminy Church. He was born in the North of Ireland in 1688, nine years after his father fought at Bothwell Bridge. He came to this country in 1741, when about fifty years of age. He was one of the church's first trustees, and was one of the eight men to whom, in 1745, the ground on which its building stood was deeded. He died in 1749. The third was William Scott, who no doubt was born in Ireland and came to America with his father. He spent the rest of his life in the neighborhood of the Neshaminy, and was trustee of this church from 1782 until he died. The fourth was the Rev. George McElroy Scott, who must have been an eminently pious and useful man. His academic studies were conducted under the Rev. Dr. Ewing of Philadelphia, founder of the University of Pennsylvania, and he became a superior classical scholar. Afterward he studied theology under

Dr. Witherspoon of Princeton College, of whom he became an intimate and lifelong friend, evinced by giving to his son the honored name, John Witherspoon Scott. His preparatory studies being completed, he made his home in what was then the West, associating with Drs. McMillan, McCurdy, and others. He was a member of "the Board of Trusts for Indian Missions," which grew into our Board of Foreign Missions. He went himself twice, for months each time, on a mission to the Indians in the region of what is now Sandusky, Ohio. He was one of the founders of Washington College, which is now united with Jefferson College. The fifth was the Rev. John Witherspoon Scott, D. D., who is still living, the father of Mrs. Benjamin Harrison. Under the early instructions of his father, he became a superior scholar, especially in the science of chemistry and kindred subjects, in which he perfected himself at Yale College. At first he taught in a sort of log college established by his father in Eastern Ohio, and afterward took a leading part in the building up of Washington College, of which he was one of the early professors. Of the great and good men of that day and region of country he was an intimate friend and with them an able co-worker.

Can we help seeing in this remarkable family record a most wonderful proof of the marvelous providence of our covenant-keeping Lord, in that the faithful servant of God who bravely fought for the Covenant two hundred years ago should be blessed by an unbroken line of righteous descendants ever since, until now he has the surpassing honor of having his memory celebrated as the great-great-great-grandfather of the wife of the chief ruler of the United States?

It is an interesting fact that several of the elders of

this church are still represented by families, bearing their names, in the old churches of this Presbytery. The history of the descendants of the elders of this church gives glorious evidence of God's unfailing faithfulness to his covenant with his people and their children.

#### MEMORABLE OBJECTS AND EVENTS.

If hallowed ground exists anywhere, it is that of the old graveyard of this church, for through it at least six generations of worshipers have gone up to this sanctuary of the Lord to keep holy day. At least six generations have laid in it their beloved dead, making its dust most sacred. There is the last resting-place of the founder of the Log College and of his dear wife, pre-eminently a mother in our Israel. There, too, it was that once was heard the voice of the sainted Whitefield while thousands hung upon his words as if for their very souls.

It is upon record that in the early days people would come to the church on the Lord's Day for seven or eight miles, often through the almost pathless forests, and frequently on foot. Women frequently walked all that distance, some carrying in their hands their shoes, which they put on after they had washed their feet in a spring near the meeting-house.

In 1850 the Rev. Mahlon Long, Ph. D., and his brother Charles established the "Tennent School," a boarding-school for boys, near the church.

The influence of this institution has been very great, not only in that immediate neighborhood, but also throughout a larger part of the country. Of its pupils, five became physicians; twenty-five lawyers, some of them very eminent; and nine clergymen, most of them

of our own Church; besides a large number of persons who are now eminent in other walks of life.

#### NESHAMINY OF WARMINSTER.

We have already shown that the church of Neshaminy of Warminster had the same history for one hundred and twelve years as that of Neshaminy of Warwick. Concerning this congregation we have only to take up its history in 1839, when it became a distinct organization.

In that year, February 10th, the separation occurred, when one hundred and forty of the members of the old church in a body left that organization. Six of the seven elders went with them, while the trustees as a body remained in their former connection. This left the two sections in a very singular position. The body that remained having purchased the property, which purchase carried with it the title-deeds and other papers, and having with it the trustees, became the *legal successor* in the temporalities of the church; but the seceding party, having with it the elders, and continuing in the same Presbytery, became the *ecclesiastical successor*. After the separation the new body, taking the form of a distinct organization with the charter title of "the Church of Neshaminy of Warminster," for a short time worshiped in a private house. Subsequently, for a year or two, they occupied a tent set up in a grove near by. In 1842 their new house of worship was finished, and they entered it. For forty-six years it has been one of our influential churches.

#### THE BUILDINGS.

The story of the buildings is soon told. The church, having received three thousand dollars from the division

of the old property, collected as much more as was needed, and in 1842 erected the present edifice in the village of Hartsville, about half a mile from the old church. Forty years afterward, in the autumn of 1882, at an expense of three thousand dollars the house was renovated, refurnished and rededicated. It is now a comfortable and beautiful place of worship. In 1886 a chapel was erected in the village of Ivyland at an expense of twelve hundred dollars, which was dedicated on the 8th of August, and in which services have been held every Lord's Day since.

#### THE PASTORS.

The pastors since the separate organization have been as follows: Thomas B. Bradford, 1839, two years; Henry R. Wilson, D. D., 1841, eight years; Jacob Belville, D. D., 1849, eight years; John McCloskey, D. D., aided Dr. Belville, two years; A Miller Woods, 1858, eleven years; Gersham H. Nimmo, 1870, the present pastor.

The fact that Mr. Bradford was the first pastor of the new organization, and also the peculiar circumstances of his entrance upon his work, renders his installation worthy of special notice. For that purpose the Presbytery held an adjourned meeting, April 29, 1839, there being no church edifice as yet, at the house of Mr. Hugh Mearns. The Rev. Silas M. Andrews was the Moderator. Dr. Steel proposed the constitutional questions and delivered charges to both pastor and people. After this Mr. Bradford served the church two years.

Dr. Wilson was installed in November, 1842. He was a brother well known and greatly esteemed throughout the whole Presbyterian Church. Some time after leaving this church he was elected, and long discharged

most faithfully the duties of, corresponding secretary of the Board of Church Election. He died June 8, 1886.

Dr. Jacob Belville was installed on the first Thursday of November, 1849. That he should have held the office of pastor in this church is a very interesting incident. He was emphatically the child of the Neshaminy church, being the son of the Rev. Robert B. Belville, who was its pastor for twenty-five years, and having been born again in a great revival under his father. During his pastorate here he was a most efficient member of Presbytery, much of the time its stated clerk and treasurer. He resigned in 1857, in consequence of obstinate trouble with his throat. His health, however, having become restored, he has been for many years pastor of the church of Pottsville.

Mr. Woods was ordained and installed May 12, 1859. Mr. Woods has a most honored ancestry, being grandson of Dr. Witherspoon, president of Princeton College and a signer of the Declaration of Independence. He has now been for many years pastor of the church of Mahanoy City and stated clerk of the Presbytery of Lehigh.

Mr. Nimmo was installed May 26, 1870. He has performed the duties of pastor for now nearly a score of years.

#### THE RULING ELDERS.

When this church took its place as a separate organization, it brought with it as its ruling elders the following six brethren: Hugh Mearns, James Horner, Samuel Craven, James Weir, William Jamison and William White. Those who now hold that office in the church are William Glasgow, Isaac M. Yerkes, Hugh J. Carroll and Samuel K. Mann.

Of some of the families represented by these men of God we have already written in the account of the old Neshaminy church, and of the families of Yerkes and Mann in connection with that of Abington; for one of the instructive things regarding these old families is the manner in which they are ramified through all these historic churches.

Carroll is one of the old family names the record of which is both interesting and instructive. Hugh J., the present elder of that name, is descended from a line running back through godly parents and elders for a century and a half, until its commencement in Jacob, who was born December 12, 1732.

#### FACTS WORTHY OF RECORD.

During his pastorate Dr. Belville established an important boarding-school for young ladies. Many pupils were gathered into it as a happy Christian home, not only from the surrounding country, but also from distant places. Its influences are felt to-day in many families of piety and esteem through the Church.

This church displayed an enlightened enterprise in the erection of the chapel at Ivyland. That village is about two miles distant, where the railroad has its nearest station, and where there has suddenly arisen a new and thriving town. The station must be the centre of growth in that region; this is its only place of worship. May not this ultimately become an important church? Every church should thus watch for suitable places and there establish mission enterprises.

A very interesting fact concerning this church is that it contains within its bounds the site of the old Log College. Its location is not more than half a mile from the

house of worship. A more memorable spot or one connected with more important associations there is not in our whole Presbyterian Church. And yet there is nothing to mark the spot: it is preserved only in the memories of those who are interested in the cause. The plough passes over it, and the successive crops of grain wave above it as if no mighty men or sublime work had ever been there. In a few years it will pass away into the oblivion of the past, and the place where the Tennents did their glorious work for God and his Church will be known no more.

Our Church should at once take some steps to recover the ground and erect some sort of monument. No matter how humble, some stone or some structure should be put up to keep the place from being forgotten. It is a reproach to us that we have not done this long ago. The whole Presbyterian Church is alike interested in it, while our Presbytery, having the site in trust, should take the lead and management. And there should be promptness, in order both to atone for past delay and to avert the inevitable approach of oblivion.

#### MARKET SQUARE, GERMANTOWN.

The history of this old historic church will require more space than most others, because it involves an element of our Presbytery that can be found nowhere else.\* The special authorities we consult are *Watson's Annals*, an admirable paper on the subject by Mr. William H. Scott, one of the elders of the church, and a valuable letter from Rev. Dr. Corwin of New Brunswick, New Jersey, the historian of the (Dutch) Reformed Church.

If we were writing the special history of this church

\*The history of the German element of our Presbytery is largely included in the history of this and the Frankford churches.

we would date its commencement in 1710, and divide it into four periods—namely, the Dutch Reformed, 1710–32; the German Reformed, 1732–1856; the New School Presbyterian, 1856–71; and the Reunion period, 1870–88.

That this church, of such varied history, was commenced in 1710, and was then in the Dutch Reformed connection, are facts established by our protracted investigations, though it has been usual to place the time of its founding in 1732.

In the first place, in Mr. Scott's paper the missionary Mr. Schlatterer is quoted as in 1746 writing of the "old half-fallen church" in this place. "Old and half-fallen" in 1746 could not refer to the stone building of 1732, which is ordinarily considered as the beginning of Market Square church: it was then only fourteen years old. It must have had reference to an older edifice. On the supposition that the Dutch Reformed put up a log building there before 1710, which in Schlatterer's time would be at least forty years old, this reference of the missionary would be explained. Again, Watson, as quoted by Mr. Scott, writes: "This old church" (identifying the old log building with that of 1732) "in the market square originated as a *Dutch Reformed*, and was built and used as one directly under the *Reformed Church in Holland*." Here he writes of "a *Dutch Reformed*," as the first church, and adds, "from thence (Holland) it had its first pastors."

Now, where did Watson find that? and who was that first pastor from Holland? Fortunately, Dr. Corwin's letter, based not upon tradition, but upon "written evidence," gives the answer. It says he "has written evidence of preachers (Dutch Reformed) visiting North and South Hampton *before 1710*, in connection

with *Germantown*, Bensalem," etc. Again, he adds, "Said records state that churches were organized at Bensalem and Neshaminy, May 20, 1710, and that on the same day Paul Van Vleck was installed pastor of the united churches of Germantown, Bensalem and Neshaminy." Paul Van Vleck, then, a Hollander, was installed in Germantown May 20, 1710: if installed, then the church must have been there before that time.

Is it not, then, clear, from the fragment of the missionary and from the letter of Dr. Corwin, that there was in fact a Dutch Reformed church, and that its first preacher was Paul Van Vleck, a native of Holland, who was installed in 1710? About the log building we shall speak farther on.

How came the Dutch Reformed church in so short a time as twenty-two years to be found as a German Reformed church? This is answered partly by Dr. Corwin's letter and partly by the fact that the Germans preponderated so greatly in number in Germantown. It is well known that the early settlers in the Germantown region were mostly fugitives from the persecutions that raged in the Palatinate. Fleeing for their religion, their first act in their new home would be to secure the privileges of the gospel for which they had suffered so much. In Dr. Corwin's letter it is stated that some of these ardent Germans, coming in among the Hollanders of the Neshaminy region, awakened a tendency toward the German Calvinistic Church. This tendency in the neighborhood of Bensalem, where some families of Irish Presbyterians were also settled, produced a compromise in the formation of a Presbyterian church. In Germantown, however, where the German element was predominant and where the German language prevailed, it resulted in a

German Calvinistic church, and is so found twenty-two years after its formation. In 1732 the church was certainly German Reformed, and the old building of logs, either becoming decayed or being too small for the increasing population, gave way to one of stone.

It is in place here to state that this German Calvinistic church of Germantown in those early days was connected with Frankford, which was either an outlying mission or another church served by the same pastors. This is evident from the following facts: Frankford was the most important branch of the original German settlement, for it was in Frankfort, near the Rhine, that the company was formed which first settled Germantown; the early German Calvinistic pastors had generally two or more separate churches to which they ministered; the same persons, we know as a matter of fact, did officiate in both places from 1770 to 1805; the same family names abound in the records of the old Market Square church and in those of Frankford; a pastor of the Market Square church—namely, the Rev. Frederick Fœhring—was the founder and laid the cornerstone of the Frankford church in 1770. Moreover, many old people have related to us that they had heard their parents and grandparents describe how, of old, the girls dressed in white, the children would go from Frankford to Germantown to attend “the catechizing.” Undoubtedly, therefore, these two churches, at least during the thirty-five years between 1770 and 1805, were united in some way under the same pastors.

The pastors of these two old churches were almost if not altogether missionaries sent out by the Classis of Amsterdam—either members of that body or at least supported by it. The reason for this strange arrangement of German churches being supplied with

pastors by a Dutch Classis was that these persecuted, impoverished Palatinates had neither the men nor the means of sustaining them, and so their Holland brethren came to their relief in return for the refuge which the fathers of these very Germans had furnished to the fathers of the same Hollanders in their former days of sore suffering from the enemies of the cross.

For the first twenty-five years of this church as German Calvinistic, or until the settlement of Stoy in 1757, it seems to have depended on such supplies as could be found from Sabbath to Sabbath; and from this there arose one of the most interesting events in its history. Of these temporary supplies there was one name that was the most revered of all—that of Count Zinzendorf, the brother-in-law of Henry XXIX. of Reuss-Ebersdorf, resuscitator and leader of the Moravians, and one of the most devoted men our earth has ever seen. He was fervently pious even from his infancy, making Christ the end and aim of his daily life, in his youth declaring, “*I have but one passion, and that is He, only He.*” When he was nineteen he saw a picture, an “*Ecce Homo,*” with this inscription, “*Hoc feci pro te; quod facis pro me?*” and then he consecrated his whole being to Christ, and ever afterward lived accordingly. In November, 1741, he came to Pennsylvania, on one of his missionary-tours, and seems to have made Germantown his headquarters during the year 1742, living in a house near this church.

The record of his connection with this church for that period is given very fully in the *Memorials of the Moravian Church*, edited by the Rev. William Reichel. For the knowledge of these facts we are indebted to Mr. Turner, who has given us much valuable aid in our work.

The visit of Count Zinzendorf to these old German churches seems to have had an influence similar to that of Whitefield to the Presbyterians on the Neshaminy, and we would put on record as a precious legacy every item of it within our reach.

We give the various items just in the order we find them: "On December 31, 1741, Count Zinzendorf appeared for the first time in an American pulpit, preaching to a large audience in *the German Reformed church of Germantown.*" "He preached the gospel *statedly* in Germantown until June 20, 1742." "Dec. 30th, the count and his company reached Germantown. Dec. 31st, Sunday, he preached to a large audience in the German Reformed church, from the words, 'And without controversy great is the mystery of godliness.'" "The church in which he preached had been built in 1733, and stood opposite the market-house in the Main street. The Reformed congregation that worshiped here, having not yet been supplied with an ordained minister by the mother-church, Mr. John Bechtel had been chosen to act as lector and exhorter." On March 15, 1742, the record is, "On this day Bro. Ludwig (or Count Zinzendorf) and his household removed to Germantown, and occupied a house rented of Mr. Ashmead, near the German Reformed church." It is added concerning the house: "Near the market-house, almost opposite the German Reformed church, the house is still standing." The record of June 17, 1742, is, "Bro. Ludwig preached for the last time in the Reformed church in Germantown." Another record concerning him is that "he preached the gospel *statedly* in the German Reformed church at Germantown until June 20, 1742." It will explain how it came to pass that he, the leader of the Moravian Church, should preach

statedly for half a year to a German Reformed church, to say that he was then engaged in promoting the interests of what he called "the Congregation of God in the Spirit," a sort of evangelical alliance among the German religious denominations in Pennsylvania.\*

#### THE BUILDINGS.

During its eventful history of one hundred and seventy-eight years this church has had in succession five edifices for its worship: the log house of 1710, the first stone building of 1732, the enlarged one of 1762, the brick structure of 1840, the present noble edifice of 1888. Concerning each of these a few words:

1st. The log house of 1710. We have repeatedly spoken of this as a building constructed of logs, not because we have it so stated in any record, but because certain other things make it more than probable that such was the case. These probabilities are—first, the missionary Schlatterer in 1746 describes the building then standing (that of 1733) as a *stone* church. Why does he introduce the word "stone" but to contrast it with that which was before it, which at that time could only have been of logs? This was only a hint, but as such it awakened thought, which led to other probabilities. Second, these early settlers before 1710 were very poor; many of them had been despoiled by persecution, and hence when they came here they had not the means to do otherwise than use the trees in the forests around them to put up such a structure as they could with

\* In the year 1853 the church, by a unanimous vote, declared itself independent of the German Reformed Church. Three years afterward, by a unanimous vote again, it connected itself with the Presbyterian Church, New School. We make it emphatic that these votes were unanimous, as otherwise, as in all such cases, the transfer of the property to another denomination would not have been sustained by the civil courts.

their own hands. Third, the Log College and Abington church in the region from which some of the people had come were constructed in this way, and it is likely that they would adopt the same plan. Then fourth and chiefly, the building to which the missionary alludes was in a decaying state in 1746; thus, as it could not have been put up more than thirty-five to forty years before, it must have been of perishable materials, which rough, exposed logs would certainly be. All these, it will be observed, are only probabilities, but they are so strong and so many and so diverse as to leave scarcely a question but that our supposition is correct.

2d. The next is the stone building of 1733. Concerning this there is no uncertainty. The date of the deed for the ground on which it stood was November 9, 1732. The building was completed the next year. It was put up in connection with the change of the church to German Calvinistic—whether as a new organization, or as a mere transfer of the former organization, we have no information.

3d. The next was that of 1762. It was substantially a new structure, though one end and a little more of the former building were retained in it. Its whole cost was £526, 2s. 2d., or about two thousand six hundred dollars.

4th. The next was a brick structure erected in 1840. It was sixty-four by forty feet in size, and was lengthened eighteen feet in 1857. It was the building so well remembered by many as the church's home until the year 1887.

5th. The next was the present structure, finished in 1888. It needs no description, as it now stands to speak for itself.

## THE PASTORS.

It has already been stated that for twenty-five years the German Calvinistic church relied chiefly on occasional supplies, but after that time there came a long line of installed pastors. From 1757 until the present, a period of one hundred and thirty-one years, the list is unbroken. We give it with peculiar interest, a succession of honored names: Wilhelm Stoy, 1757, one year; John George Absentz, 1758, eleven years; Christian Frederick Færhing, 1769, three years; J. C. Albertus Helffenstein, 1772, three years; Samuel Dubendorff, 1776, two years; J. C. A. Helffenstein again, 1779, ten years; Librecht Frederick Hermann, 1790, twelve years; John William Runkle, 1802, three years; Frederick Wilhelm Vandersloat, four years; Casper Wack, 1813, eleven years; John H. Smaltz, 1824, five years; Albertus Helffenstein, 1835, two years; Truman Osbourne, 1837, five years; Jacob Helffenstein, 1842, twenty-seven years; Edward P. Cowan, D. D., 1870, twelve years; John E. Wright, D. D., 1883, the present pastor.

Mr. Stoy was one of six ministers who came from Germany to this country with Schlatterer in 1752. He combined the duties of physician and minister during the last thirty years of his life. Amid great prejudice he introduced inoculation against small-pox into Berks county, Pennsylvania.

Mr. Absentz was born in Germany. He came to this country in 1816. After leaving Germantown he supplied first the church of Amwell, New Jersey, and then the Wentz church, Pennsylvania.

J. C. A. Helffenstein belonged to a family in which there has been a succession of ministers since the

Reformation. Our list shows that three of these ministered in this church. He was born in the Palatinate; and on his way to this country a severe storm at sea led him to devote himself more entirely to the service of God. The majesty and tenderness of his preaching often overwhelmed his congregations. He was pastor of this church at first four years, was then in Lancaster four years, when he returned to this church and remained ten years.

Mr. Fœrthing was born in Hanover in 1736. When a child his mother, knowing that if he remained until he grew up in his native country, he would have to enter the army, bound him on her back, skated across the Rhine and, escaping, came to Philadelphia. Here he in due time entered the ministry, became eminent for both piety and talents, preaching in German, Dutch or English as occasion required. He finally met his death in connection with the army, for, being an ardent patriot, he was forced to fly from the British soldiers, took cold from exposure in efforts to escape from them, the effects of which proved fatal.

In the interval of four years between Mr. Helffenstein's two periods of service in this church the pulpit was supplied for two years by Mr. Dubbendorff. He came to this country as a chaplain to the Hessian troops, but soon left them and entered the pastoral work. As a result, he seems to have been persecuted by the English soldiers, by whom he was plundered, losing all that he had. Being a man of very tender and refined feelings, this greatly discouraged him, and he soon left the field.

Mr. Hermann was, in every respect, a remarkable man. He was a native of Germany and was the last of the missionaries sent over by the Classis of Amster-

dam. No less than five of his sons entered the ministry, for which he had himself educated them. During the latter part of his life he was totally blind. He died at the age of eighty-four, his last words being, "It is well with me. I am nearing heaven. My body is very weak, and will soon be dissolved, but Jesus, my Redeemer, will construct for me a glorified body from this mass of corruption."

Mr. Runkle was also a German, and a man of very decided character. "He was a man of strong physical constitution, tall and rawboned in person. His powers of endurance were very great. He was venerable and patriarchal in appearance, excitable in temper, warm in preaching—a 'son of thunder.'"

Albertus Helffenstein, Jr., was son of the venerable man of the same name of whom we have already spoken, and who was the first of that family of ministers who came to this country. His ministry in this church was only for the brief period of two years.

The pastorate of Mr. Osbourne in this church was memorable from the fact that during it the old stone edifice was taken down and the new brick one erected in its place. This is good evidence that his ministry was an active and prosperous one.

Dr. Helffenstein was a worthy representative of the godly and greatly-honored family of that name which, in its successive generations, held the sacred office in this neighborhood for over a century. No family in our annals has had a more blessed record; especially in this church, where the first member of the family in this country officiated, must the name ever be held in veneration. His was the longest pastorate of any which the congregation has thus far enjoyed. During his last years declining health made his work more laborious,

but not less devoted. From first to last he was distinguished for the utmost fidelity in every duty. Those of us who knew him during his closing years must ever carry with us the remembrance of the tenderness, the affection and the earnest piety of the good man.

Dr. Cowan remained as pastor of this church for twelve years, and then removed to Pittsburgh, where he still continues ministering to one of our most influential churches.

Dr. Wright has now been the very successful pastor of this church for five years. The E in his name—John Elliott Wright—reveals an ancestry which is a strong confirmation of God's immovable adherence to his covenant. Dr. Wright is grandson of the Rev. Elisha P. Swift, D. D., for forty years pastor in Pittsburgh and Allegheny and founder of the Presbyterian Board of Foreign Missions. Dr. Swift again was the great-great-grandson of the Rev. John Eliot, the revered and ever-honored "Apostle to the Indians" for half a century from 1639. Such an ancestry is never forgotten by the God of Abraham, Isaac and Jacob.

#### THE RULING ELDERS.

Of these no record has been preserved previous to 1856. Since that time their names and dates of installation are as follows: Clem. Tingley, 1856; Joseph Boucher, 1856; Adam D. McKell, 1856; James W. Boyd, 1857; Samuel W. Roop, 1859; Nicholas B. Unruh, 1860; Samuel T. Bodine, 1861; Samuel Hodgdon, 1864; Edmund Bockius, 1870; John H. Tingley, 1870; I. Newton Baker, 1870; John Krickbaum, 1870; John T. Roberts, 1871; James W. Mason, 1875; Louis Wagner, 1878; William H. Scott, 1879; Samuel G. Jones, 1887; Edward T. Mason, 1887.

Messrs. Wagner, Scott, Jones and Mason are the existing Session, who conduct the spiritual affairs of this church with a rare spirit of harmony and zeal and enterprise. Mr. Wagner is the well-known and highly-esteemed officer in the government of the city who has so long taken a most honorable part in all our public affairs. Mr. Scott is the author of the sketch of the church's history to which we have already referred, who by his loyalty to his Church and her King, his activity in every good cause and his liberality is a blessing such as not many congregations enjoy.

## MISCELLANEOUS.

Among the many remarkable things connected with this highly-favored church is the following, which we give in the language of *Watson's Annals*: "Among its recollections was that of its being the place where in 1793 General Washington and his family regularly went as often as they had English preaching, which was sometimes done by Dr. Smith from the Falls of Schuylkill."

We may not close this brief epitome of this church without alluding to its extraordinary Christian enterprise at the present time. Within two or three years it has erected an excellent manse for its pastor, a fine lecture-room and Sabbath-school house for itself, as well as a beautiful new church-edifice. It has also taken a leading part in organizing and building the Mt. Airy church, and has borne the great part of the expense in the erection of our newest house of worship—that of the Church of the Redeemer.

## DOYLESTOWN AND DEEP RUN.

Though the history of this church extends over a

period of one hundred and fifty-six years, the greater part of it is one of such even and quiet progress that it is easily written. At first its history is somewhat complicated, but it is nevertheless deeply interesting. The histories of Deep Run and Doylestown are so interwoven with each other that they must be traced together; the churches are in fact one—though separate organizations, they have always been one and the same pastoral charge, and in reality stand related as predecessor and successor.

Our history has first to do, and that for eighty-three of its years, with Deep Run. The original name it bore, and that for six years, was "Mr. Tennent's Upper Congregation." Deep Run was a settlement twelve miles north of Mr. Tennent's Neshaminy church and Log College. It was a community composed of Scotch-Irish Presbyterians. When Mr. Tennent settled at Neshaminy in 1726 he seems to have established this as an outlying preaching-place at which he held occasional services. For six years he continued this as a mere mission without organization or ecclesiastical form. But as it grew and became more important it was necessary to form it into a distinct church. This was accordingly done in 1732, and the name given to it was "Mr. Tennent's Upper Congregation"—a name that appears on the records of Synod. This name and the date 1732 mark the real beginning of the Doylestown church.

Mr. Tennent continued to supply the new enterprise—not every Sabbath, we may presume—for six years more, when in 1738 declining health forced him to accept an assistant in the double charge of it and Neshaminy, he having the Log College also under his care. This assistant was the Rev. Francis McHenry, a young man of twenty-eight, recently come

from Ireland. About the same time the name of the church was changed to that of Deep Run. Mr. McHenry seems to have taken the full charge of the Deep Run congregation, to which he was ordained September 13, 1739, while he preached every third Sabbath for Mr. Tennent at Neshaminy.

From the original records of the family we have obtained a sketch of Mr. McHenry, which is so fine a specimen of the life and character of these early Scotch-Irish ministers that we will give it in full: "He was born on the island of Rathlin, between Scotland and Ireland. The family were obliged to take refuge in the glens of Antrim in the North of Ireland from the persecutions they were enduring in Scotland. An aunt, who was a staunch Presbyterian, came over from Scotland on a visit when Francis was about fourteen years old, and on her return took him with her to educate him for the ministry in her own Church. Soon after completing his studies with two other brothers he came to America. One of these brothers located near Baltimore, and from him Fort McHenry was named; the other located at Fort Du Quesne, near Pittsburgh, while Francis came here to the Forks of the Delaware—now Easton—and commenced his ministry. Soon afterward he was appointed to preach at Neshaminy, assisting Mr. Tennent at Deep Run and at Red Hill or Tinicum. Every third Sabbath he preached at all three of the churches. For a number of years his salary was six hundred dollars with homestead privileges. He used to preach in the morning at Deep Run, ride on horseback to Neshaminy, preach there in the afternoon, then ride to Red Hill and preach there in the evening, stay over night with some of the people and return to Deep Run on Monday morning." Some of

his descendants are still to be found in the Doylestown and other churches.

The Old and New Light controversy was culminating in 1739, and came to an open rupture in two years. Mr. Tennent took the side of the New Lights, Mr. McHenry that of the Old. The Neshaminy church was divided, and Mr. Tennent, with his adherents, put up a new building for their congregation in the same grounds with the old meeting-house. Mr. McHenry remained in charge of the Old Side party, giving half his time to it and half to Deep Run, which latter remained undivided with the Old Side.

After two years, in 1743, the people of Deep Run built their first house of worship, and on March 16th Mr. McHenry was installed as the pastor. At this point all connection with Neshaminy was ended, and henceforward we have to do with Deep Run alone for seventy years.

The Doylestown church grew out of that in Deep Run, and its beginnings were on this wise: At the time of its formation Doylestown was but a small hamlet lying six miles south of Deep Run. In 1804 the Rev. Uriah DuBois, who was then the pastor of the Deep Run church, began to hold services at Doylestown as a preaching-station. He preached in a new school-house which had just been put up in the village. His audiences there increasing in number and interest, he had himself released from Tinicum, another church to which he ministered, and devoted his whole time to Deep Run and Doylestown. Still his audiences continued to increase, until in a few years the people began to build a house of worship, which was finished and dedicated in 1815.

From that time forward, Doylestown church went on

to increase, while that of Deep Run, because of changes in the population of the neighborhood, became more and more feeble. Gradually the number of services in the one was increased, while in the other they were diminished. This process went on from year to year, until now, for a long time they have been held in Doylestown twice on every Sabbath, but in Deep Run only occasionally.

From this sketch it will be seen that the succession in the life of this old church divides itself into three distinct periods: (1) that of "Mr. Tennent's Upper Congregation," 1732, six years; (2) that of Deep Run, 1738, seventy-seven years; (3) and that of Doylestown, 1815, seventy-three years.

#### THE BUILDINGS.

In the Deep Run church there have been three meeting-houses which successively have occupied the same spot.

(1) The first was constructed of logs in 1732, when Mr. Tennent had the church first organized. This remained standing for about thirty-four years, or until 1766.

(2) The second was built of stone, about the year 1766. Probably the old logs were then decaying, and possibly a larger structure was needed for the increased number of worshippers. This remained as the gathering-place of the people for seventy-five years, or until 1841.

(3) The third was built of stone in the year 1841. This is the house of worship which is still standing, and though but few attend it on the infrequent occasions when it is opened for worship, it is most venerable because of its associations with that spot where God has

been worshiped by successive generations for a century and a half.

The first church-edifice of Doylestown, as we have already seen, was finished in 1815. Thirty-five years afterward, or in 1850, it was considerably enlarged and much changed in appearance. It stood for fifty-five years. This was the building which many of us have associated with our first recollections of Doylestown. It was the one in which the chief work of the greatly revered pastor, the Rev. Dr. Andrews, was accomplished.

The present very imposing structure was finished in 1872. It is a commodious building, ninety by sixty feet in dimensions, and will contain an audience of nearly a thousand persons. The cost of its erection was about *thirty-one thousand dollars*.

A lecture-room for the weekly lecture, for prayer-meetings and for Sabbath-school and other purposes was built in 1835. A fine manse for the pastor's use was finished in 1888.

#### THE PASTORS.

Considering the long period of one hundred and fifty-six years which the history of this church covers, the list of its pastors, only ten in number, is a remarkably short one and speaks well for the character of the people, as well as for the men who have been their pastors. It is as follows: William Tennent, Sr., 1732, six years; Francis McHenry, 1738, nineteen years; James Latta, 1761, nine years; Hugh Magill, 1770, two years; James Grier, 1776, fifteen years; Uriah DuBois, 1798, twenty-three years; Charles Hyde, 1823, six years; Henry Hotchkiss, 1829, two years; Silas M. Andrews, D. D., 1831, fifty years (almost); William A. Patton, 1881, the present pastor.

Of three of these—namely, Messrs. Magill, Hyde and Hotelkiss—we have no other information than that of the dates of their service. Of the others a few additional facts will be interesting and instructive.

Mr. Tennent has been so prominently before us already in connection with the Log College and Neshaminy church that we add but little. The only thing farther we see of him here is additional evidence of his wonderful zeal and industry. It was not enough that he had on his hands the Log College and the charge of the Neshaminy church, but he was also willing to assume the additional burden of another congregation, and that at a distance of twelve miles. Every time he preached at Deep Run involved a journey of *twenty-four miles*, and that in winter as well as summer for six years! No wonder his health began to fail under it.

Mr. McHenry must have been a prominent person in the church at that time. That young man from Ireland soon became one of the most eminent and useful ministers of his day. Associated with Tennent in the Deep Run church, a hearer of Whitefield when the latter preached at Neshaminy and probably a participant in the services, the supply of the old Neshaminy church when the New Side branched off from it, and then so long engaged in laying foundations for the Deep Run and Doylestown church, he is well worthy of an eminent name in our annals. He also must have been much honored and trusted in his day. He had the extraordinary distinction of having been twice elected Moderator of the Synod of Philadelphia. He was an influential member of all the committees that were appointed from time to time to bring about a reunion of the severed branches of the Old and New Light schism, and of other important committees and com-

missions. He was appointed by Synod to spend two months on a mission to the destitute places and congregations in Virginia. Scarce an office of special responsibility but seems to have been entrusted to Mr. McHenry.

He died January 23, 1757, in the forty-seventh year of his age, in the midst of the flock with whom he had spent his entire ministry, and with their remains his lie mingled in the old graveyard of Deep Run, with this inscription on his monument: "This marble, sacred to the memory of the Reverend and pious Mr. Francis McHenry, whose mortal part lies here interred, was bestowed by his grateful congregation. He was modest and prudent; a learned divine and an excellent preacher; a vigilant pastor, and a truly good man, who made it his study to live in peace and to win souls to Jesus Christ. He was born in Ireland, A. D. 1710, and finished his course, January 23d, Anno Domini 1757. He lived beloved and died lamented. Reader, remember death and imitate his virtues."

Mr. Latta is a name connected with one of the best known ministerial families in the Presbyterian Church. As that name and family are fully commemorated in other histories similar to this, and are so well known, it is not necessary to dwell on them here.

Mr. Grier also bore a well-known Presbyterian name. His descendants in their various branches are still found dispersed throughout these old historic churches, and wherever found they are always loyal and true to the Church of their fathers. His death, after he had served the church for fifteen years, was very singular. Although he was a most grave man, his risibilities were excited one day by the frantic but vain endeavors of his servant to catch a pig, and he laughed so

immoderately as to burst a blood-vessel, and almost immediately expired.

Mr. DuBois while he served as pastor of this church also supplied the old church of Tinicum, and gave up the latter in 1808, that he might minister to the new enterprise that was arising in Doylestown. His is another of the names that are justly cherished in the annals of our Presbyterian Church. How much are we indebted to these old families for the sanctifying influences which, received from godly fathers, as in this instance from a Huguenot ancestry, they have disseminated through all the ramifications of society, we never can know. Mr. DuBois had eight children: Charles E., who practiced law before the Bucks county courts for forty years; Amelia, who married the Rev. Samuel Aaron, principal for many years of the Young Men's Seminary of Norristown; the Rev. Robert DuBois, who was the pastor of the New London Presbyterian church in Chester county for forty years; Samuel F., artist; William E., for many years assayer in the Mint at Philadelphia; Matilda, the wife of the Rev. Dr. Andrews, pastor of this church for half a century; Lewis; and Mary, the wife of the Rev. Silas H. Thompson. Who can conceive of the blessed influences sent out far and near by the family of that one pastor of the Doylestown church!

Dr. Andrews is a name that can never be forgotten in the annals of either this church or this Presbytery. His pastorate was longer than that of any other man who ever held that sacred office in this Presbytery. Doylestown was his first and only charge, and when he finally fell at his post he had held that office for half a century, lacking only a few months. We would therefore dwell lovingly on his memory.

When he came to this church he was a youth fresh from the Theological Seminary of Princeton, to which he had come three years before from North Carolina. He was ordained and installed November 16, 1831.

A few comprehensive facts are all that we can use by which to convey some idea of the man.

In addition to his extraordinary diligence and success in his appropriate work as pastor, Dr. Andrews was a man of great public spirit. For many years he conducted a seminary for the training of young men and boys. He took an active part in all the enterprises intended to improve the town and county in which he lived. He was prominent in every effort to elevate the moral and social condition of the community.

In all ecclesiastical bodies he was most faithful in attendance and active in every duty assigned him. For many years he was the prompt and accurate stated clerk of Synod. From the Presbytery he was never absent unless for absolutely unavoidable causes. His words of wisdom and plans of work can never pass away from the memory of those who had the privilege of being associated with him.

But it was in his own special congregation that his grand life-work can best be contemplated. In this as in all the duties of life one of the great secrets of his success was his rigid adherence to fixed system in all that he did. It is doubtful whether any man could be named who was more methodical than was Dr. Andrews in everything. In all his work and business and studies and intercourse with the world, and even in recreations, it was true of him that he "had a place for everything, and everything in its place." His hours, and even minutes, for reading and writing and other duties were fixed, and at the appointed minute,

no matter how much interested he might be, he would break off for the recurring employment. He would rise in the morning at the fixed hour, and he would make the daily record of the degrees in the thermometer. In giving out the text of his sermon he would invariably name the book first, the chapter next and the verse last—this order, and no other. "He was peculiar about numbers, and had a great liking for them" in everything. These may appear small matters, but life is made up of small matters, and such as these add immensely to its comfort and its usefulness.

The amount of work which he was thus enabled to accomplish in his fifty years of labor seems almost incredible. He wrote out fully and accurately *fourteen hundred and eighty sermons*—sufficient to make *seventy duodecimo* volumes of four hundred pages each; he attended *twelve hundred and sixty-six funerals*; he performed the ceremony of holy matrimony *twelve hundred and forty-two times*. It is a very significant fact that the number of funerals and marriages in those fifty years were so nearly equal—namely, twelve hundred and sixty-six and twelve hundred and forty-two. More impressive still is the fact, which his usual accuracy has preserved to us, that during his ministry there were added to the church no less than *one thousand and fifty souls!* *One thousand and fifty!* What a work, and what a reward!

It will be so instructive to others in the ministry that we must preserve a few things about his private studies and devotions. In his earlier years it was his invariable habit to read portions of the Greek and Hebrew Scriptures every day. Of course he was too systematic not to alternate, so that he could carry forward both the Old and the New Testaments, and so lay up

the treasures of both and keep his mind familiar with the language of each. As to the English Bible, his reading of it, both in private and in the family, was very regular and thorough. He had a system which took him through and through the whole word of God in incessant course. With all earnest students of the Bible, he held that the reading of the whole Scriptures consecutively is far more profitable than taking it up here and there in detached fragments. In this course of daily reading which he adopted, and never intermitted until his last days, he went through the entire Holy Oracles *forty-seven* times.

His death occurred March 7, 1881. In the following November he would have terminated the *fiftieth* year of his pastorate. His funeral, which took place on the 11th, manifested how high and how widespread was the esteem in which he was held. Among the multitude who attended were not only his own congregation, but great numbers of the citizens of Doyles-town and leading men from the surrounding county. All the neighboring ministers were present. Dr. Cattell, president of Lafayette College, and Dr. Knox, who has since filled that office, took part in the services. The writer of this sketch regards it as one of the most precious memories of his whole life, though a very sad one, that he was trusted with the delivery of the funeral sermon on the occasion, and that by the dying request, thrice repeated, of the beloved friend whose remains we were about to commit to their final resting-place.

Mr. Patton, the present pastor, was installed May 3, 1881. Coming after such a man as Dr. Andrews, he had a difficult place to fill, but he has filled it well, and the church goes on to prosper greatly.

## THE RULING ELDERS.

Of these, a long list of most excellent men has been preserved. It is as follows, commencing with 1796: Thomas Stewart, James Ferguson, Andrew Dunlap, John Mann, John C. Ernst, Jonas Newton, John Beatty, Dr. W. S. Hendrie, James McNeely, Samuel Godshalk, Nathan Lewis, John Widdifield, John H. Anderson, Samuel Hall, John Greer, Silas H. Thompson, John G. Mann, Benjamin S. Rich, John G. Harris.

The present Session is composed of John Beatty, John G. Mann, Benjamin S. Rich, John G. Harris, Philip H. Fretz, Charles H. Matthews, John L. DuBois, Carlisle Shepherd, Albert J. Jones, John K. Lovett.

Thomas Stewart, M. D., served the church for almost half a century (1786-1844). His children and grandchildren are still in the church. His is a name still honored in the whole community.

Mr. Mann was elder thirty-three years from 1820. His son, John G. Mann, was elder for thirty years, and his children, grandchildren and great-grandchildren are still members of this and the adjoining churches.

Mr. Beatty has been elder since 1832, a period of *fifty-six years*. He is grandson of Rev. Charles C. Beatty of the Log College. God has thus shown his favor to his people of the fourth generation.

Dr. Hendrie served as elder for *forty-three years*, beginning with 1832. His children, grandchildren and great-grandchildren are all partakers in the covenant.

Mr. Thompson afterward entered the ministry. His wife was the daughter of the Rev. Mr. DuBois, one of the pastors.

Mr. Rich has an unparalleled record. He has been an active elder in the church for *thirty-five* years. For *thirty-nine* years he has superintended one of the Sunday-schools, and *during all that time has been absent but one Sabbath*, and that because of a death in his family. The promise has been made good to him and his children for three generations.

Mr. Matthews is a lawyer in Philadelphia and is active in the churches there.

Mr. DuBois is grandson of the pastor of the church of the same name. He is an influential lawyer in the courts of Bucks county. An admirable sketch of the history of the church, from which we have gathered much of our material for this one, is from his pen.

#### GENERAL FACTS.

There is little more that needs to be said concerning this greatly-blessed church. With a noble history running back for one hundred and fifty-six years, with a commanding location in the county-seat of one of the most populous parts of the State, and with an existing condition of great prosperity, it must exert an influence for unlimited good. Its pastor is to be greatly congratulated that he has been placed in such a field in which to work for Christ and souls. Most heartily do we adopt the language of one of its elders: "This church has exerted a good moral and religious influence in the community, and is revered and honored by all. May its future be bright and prosperous! God bless its labors! and may it go on doing great good until the time come when churches shall no more be needed in the world, but the one glorious Church of heaven will reign triumphantly throughout eternity."

## NEWTOWN CHURCH.

It is greatly to be regretted that the records of this church for more than a century of its earliest years either have been mislaid or are hopelessly lost. For one hundred years after its formation in 1734 we know nothing of it with documentary certainty, save the succession of its pastors. Hence our only sources of information are from the facts of its formation, the results of its course and well-authenticated traditions.

After its commencement in 1734 we can learn, without much uncertainty, the leading general outlines of its history. Its course was one of smooth, steady progress for a century. There were no divisions, no convulsions, no disturbances from errors, no streams into it and no branches out from it. Families providentially brought together at the first commingled; pastors whose names we know followed one after another at dates which have been preserved; and peace and prosperity seem to have prevailed.

After a century, in 1838, light breaks in upon the history, and henceforth we see all very clearly. From that time forward we can trace every step distinctly by the aid of records which have been carefully preserved. Amid some commotions the church has gone steadily forward. Half a century of constant progress lies before us for our investigation.

In this church we have an example of the commingling of various nationalities in the early history of our Presbytery, and we would dwell on it specially here, although a similar process, perhaps not quite so striking, is to be found in some others of these old historic churches. For instance: some of the families came from the North of Ireland, as is revealed in the

names of the McNairs and others. Some came from Holland, as was the case with the Wynkoops, Van Arsdalens, Van Zandts and others. Some, again, are revealed by their names as having come from England, Scotland and other lands. They came here and united in the same faith and Church. Their families intermarried. They became homologated in their church, family, social and civil intercourse. Their original languages and dialects were gradually dropped, and that of their present use adopted. Now all marks of diverse nationalities, save that of their names, are gone, and they are one people in one Church and one faith.

Our study of this history must be largely conducted otherwise than through documentary records. We can trace its outlines through the succession of its pastors. We can estimate what it must have been from its beginnings and through the results which we find wrought out along the intervening century. We can learn from family records, family growths and family traditions. We can reach unerring conclusions from the marks of God's footsteps so deeply made that they cannot be effaced, and the meaning of which it would not be possible for us to misinterpret.

#### THE BUILDINGS.

Here our information is more full, and perfectly reliable. There have been two church-edifices which have been successively used for the worship of God by this congregation.

The first building was erected in 1734 on the Swamp Road, a mile west of the town. Its location is identified by several unmarked graves which may be seen in the uncultivated corner of a field. This building was a frame structure. It stood and was used for church pur-

poses for thirty-five years, and was afterward sold and turned into a wagon-house.

The second building was erected in the year 1769. This is the house which still stands, though it has undergone such frequent repairs that little more than the original walls remain. It is truly venerable from the fact that it has continued to be the one place of worship of that church for one hundred and nineteen years. Many a time has it been renovated with more or less thoroughness. As it stands to-day, it bears the marks of the repairs that have been made upon it in the years 1842 and 1850 and 1857, and last of all in the year 1870.

In 1855 an old academy in the town was purchased, and was used for religious purposes in connection with a seminary for thirty-one years. In 1886 this was given up, and a farewell service was held, conducted by William Wynkoop, Esq., the superintendent of the Sabbath-school.

In 1884 a neat frame chapel, costing two thousand dollars, was built by the church at Edgewood, about four miles from Newtown, the officers of the church taking charge of both its spiritual and its temporal affairs. A mission Sabbath-school is established there, and preaching-services are held once a month.

In the same year an excellent stone chapel, erected in the heart of the town, was dedicated with impressive services. It is one of the most substantial and best-arranged Sabbath-school-buildings in the whole region. From its elevated location it commands a fine view of the town and surrounding country.

#### THE PASTORS.

Of the pastors of this church we have no record pre-

vious to the year 1743. From that date, however, the succession is almost unbroken up to the present time, a period of one hundred and forty-five years. It includes a list of twelve names, and is as follows: Hugh Carlisle, D. D., 1743, four years; James Campbell, 1747, twelve years; Henry Martin, 1759, ten years; James Boyd, 1769, forty-four years; James Joyce, 1813, two years; Alexander Boyd, 1815, twenty-three years; Robert D. Morris, D. D., 1833, eighteen years; George Burrows, D. D., 1856, three years; Henry F. Lee, 1859, two years; Samuel J. Milliken, 1861, five years; George C. Bush, 1866, ten years; A. McElroy Wylie, 1877 to 1888, eleven years.

Had we the requisite information to guide us, the study of this list of faithful pastors, many of whom held their pastoral charge for so long a time, would be eminently instructive, but concerning some of them we know absolutely nothing more than the name and the date of their service.

Of Mr. Carlisle we have no knowledge.

Was Mr. James Campbell a brother of the Rev. John Campbell who at the same time was pastor of the church of Norriton, and concerning whom so many remarkable facts are preserved? The question cannot be answered.

Of Mr. Martin we have nothing whatever to record save the date of his ministry as given above.

Concerning Mr. James Boyd, who held the sacred office so long in this church, we would like to know much more than we can find on record. All that we can discover in the records which have been preserved for us is simply that he came to this country from Ireland in his youth, and was the faithful pastor here for forty-four years.

Concerning Mr. Joyce also we have no additional facts than date and length of service.

Of Alexander Boyd, who ministered to this church for twenty-five years, we have been able to gather up much more. He was born in Chester county, Pennsylvania, was graduated at Dickinson College under the celebrated Dr. Nesbitt, settled first as pastor in Bedford, Pennsylvania, and came to this Newtown church in the year 1815. His wife, who survived him, was granddaughter of Dr. Beatty of Log-College fame, and sister of Mrs. Steel of Abington, and of Mr. John Beatty, the venerable elder of the Doylestown church, who is still living.

After this the list has a personal interest for us, inasmuch as we have had an intimate acquaintance with all the persons whose names are upon it.

Dr. Morris was installed October 3, 1838. After the close of his long pastorate here he became principal of an important female seminary in Ohio, and continued in that influential position for about twenty-five years, when he died.

Dr. Burrows was installed on May 13, 1857. Subsequently he became professor in a college of San Francisco, California, and has continued in that position ever since. He wrote a popular commentary on the Song of Solomon.

Mr. Lee was installed on April 26, 1860. He is now pastor of a church in the city of Philadelphia.

Mr. Milliken was installed November 6, 1862. Afterward he became pastor of a church in Huntingdon Presbytery, and has now charge of the church of Fox Chase in this Presbytery.

Mr. Bush was installed November 8, 1866. He had done good service in the sacred office before

coming here, and he has also since leaving this charge.

Mr. Wylie was installed on the second Thursday of June, 1877. He is one of the members and possesses the characteristics of the very eminent ministerial family of Wylie in this city and State. His uncle was the provost of the University of Pennsylvania, and did more than any other man of his day to build up that great institution. His cousin, the Rev. Theodore W. J. Wylie, D. D., holds the longest pastorate of any Presbyterian minister of Philadelphia or vicinity.

#### THE RULING ELDERS.

Here also we cannot but lament that we have not the whole roll. All the names that we have previous to 1838 are the following: James Slack, Anthony Torbert, Reading Beatty, M. D., David S. McNair, Abraham Slack, Solomon McNair, Lamb Torbert, David Taggart. Since then the following have acted: William Bennett, 1838; James M. Torbert, 1838; William H. Slack, 1838; Lamb Torbert, 1838; Isaac Van Arsdalen, 1838; Jonathan Wynkoop, 1839; James M. McNair, 1839; James S. McNair, 1854; David McNair, 1866; Cyrus T. Van Arsdalen, 1866; James Anderson, 1872; William D. Stewart, 1872; William T. Seal, 1872; William Wynkoop, 1872.

Even this list, though in but one thread of the church's history, awakens many precious memories of the years of that history. Almost every name suggests peculiar reminiscences of the old families of the church.

The Slacks: No less than three of these are on the roll of these elders. They are all of one family in its several generations, and they all tell in the most em-

phatic way of God's covenant mercies to his people and his Church.

The Torbert family: Three of them are here who have held the holy office of elder in this church. Even three, however, are not all, for various members of the family, becoming connected by marriage with others of the old families, were to be found in the different branches of the church. Their names are on almost every page of its history.

Very few men have had a more eventful and honorable history than Dr. Reading Beatty. He was the son of the Rev. Charles C. Beatty of the Log College. Like all the Beatty family, he had a strong taste for the military life. Accordingly, though educated for the medical profession, he early entered the Revolutionary army as a private soldier in the very hottest period of that terrible struggle; soon reached the rank of captain; fought courageously in battle after battle; was taken prisoner and incarcerated on the infamous prison-ship Myrtle in New York harbor and long continued a captive in Long Island; was released at last, and then, having studied medicine, he became surgeon of a regiment of artillery, and continued in the service until the war was closed. After that he settled in Fallsington, Bucks county, not far from Newtown, whose church he attended, practiced medicine there for forty years, and then retired to Newtown, where he resided the three remaining years of his life. He was a ruling elder of this church for twenty or twenty-five years. His children were all useful and honored in their lives. One of them was the courtly and kind Dr. Beatty, so long an elder of the Abington church; one the wife of the Rev. Dr. Steel of Abington; one the wife of the Rev. Dr. Henry R. Wilson, with whom she be-

came missionary to the Choctaw Indians, and soon died among them; one is John Beatty, an elder of the Doylestown church to this day; and one was Miss Susan Beatty, full of grace and kindness, whom we so well remember as a member of the family of Dr. Steel.

In the McNairs we have another of these old family histories which amaze us and stir our whole souls. We look over the list, and we find no less than five of the family, in its successive generations, elders in this one church—namely, David S., Solomon, James M., James S. and David. Could we help searching diligently into such a record? The story is—the blessed story—that its founders, Samuel and Ann, emigrated from the North of Ireland in 1725, a year before Mr. Tennent came to Neshaminy, and settled in this neighborhood. Then, as we trace the stream downward, in the *third* generation we find one elder; in the *fourth* generation we find two ministers and three elders; in the *fifth* generation we find five ministers and three elders; and in the *sixth* generation we find two ministers and one elder—in all, from this single family, eight ministers and eight elders. “Blessed for the father’s sake” may well be written beneath each one of these family records.

The next of these old families is that of the Vanarsdalens, the fifth generation of which is now in active and righteous life, some in the old church still, and some doing good service in other congregations. The *first* generation came from Holland in 1700, and settled in North and South Hampton, and united with the Reformed Dutch church there. The *second* generation contained two sons, one an elder and one a minister, the latter of whom died early. The *third* generation consisted of three sons, all elders. The youngest of the three was Isaac, a venerable man whom we well remem-

ber as a frequent attendant at our meetings of Presbytery. The *fourth* generation, so far as we know of it, consisted of the eight children of this Isaac—five sons and three daughters. Of the sons, one was a minister, and nearly all the others were elders; one of them, Cyrus, is at the present time a faithful and active officer in the church. The daughters are the wives of elders. The *fifth* generation are young men and women in various churches—some of them officers.

If possible, still more remarkable, as an illustration of the sure mercies of our covenant-keeping God, is the family of Wynkoop in the same church—a family whose connection with various churches as ministers or elders can be clearly traced for *eight* generations. The *first* was Peter, the progenitor of the family, who came from Utrecht in Holland in 1639, two centuries and a half ago, and settled in Albany, New York. The *second* was Cornelius, in 1657 deacon and in 1665 elder in the Reformed Dutch church of Kingston, New York. The *third* was Gerritt, deacon in 1712 in the same church in Kingston. He was the first of the family to settle in this county, and in 1744 was elder in the Reformed Dutch church of North and South Hampton. The *fourth* generation included Gerritt, Nicholas and Girardus, the latter of whom was for nineteen years member of the House of General Assembly, and for several of these years its Speaker. He was also an officer in the Revolutionary War. The *fifth* was represented by the cousins Henry and William. Henry was for years a judge in the courts, and for a long time a member of Congress, and William was for years a prominent member of North and South Hampton Reformed Dutch church. The *sixth* had as its chief members the eleven children of the above William, one of whom, Thomas,

was elder in this church for about half a century, whom we well remember, and who died in 1879. The *seventh* has as its representative in the church William, who has been elder for sixteen years, who was an officer in our army during the Secession War, and who is now justice of the peace in Newtown. As a peacemaker in both church and community he is a most valuable man, and as a ruling elder his wise and earnest influence is most salutary. The *eighth* generation includes the young men and women of the various branches of the great family, one of whom, son of the last-named William, is son-in-law of Mr. Wylie, one of the church's pastors.

Mr. Anderson is another of these elders of whom we must make a special record. By his wife, daughter of Isaac Vanarsdalen, he was related to the old families to whom the blessings of the covenant have so richly descended. Besides, his sweet and faithful influence as an elder, first in the church of Newtown and then in that of Frankford, has caused his memory to be fondly cherished.

We may well question whether the annals of the whole Church can furnish a more striking fulfillment of the Scripture, "The promise is to you and to your children," than this of the old church of Newtown. As an instructive example we have felt constrained to dwell so long on these family records which are, in fact, a rich treasury for our whole Presbyterian Church.

#### TINICUM CHURCH.

We take up the history of this church with peculiar sadness from the fact that after having done valuable service for one hundred years it gradually declined and has passed away from the roll of our congregations. For nearly all that we shall narrate concerning it we

are indebted to Mr. Turner, whose familiarity with the history of all these old churches and exceedingly kind researches have rendered the writer aid more valuable than he can well express.

In its history this is now known as the Tinicum church, but at first it was the Telhicken church, and sometimes was also called the church of Red Hill. Its origin was the result of a settlement of Irish Presbyterians in the township of Tinicum. The time of the formation of the church was 1739, and it ceased to be represented in Presbytery about 1855. The period of its existence was therefore about a hundred and ten years. At first it seems to have been a mission of the church of Newtown; then for a long time afterward it had a separate organization.

For many years it was an influential church of the Presbytery, and its name frequently appears in the records of the Synod, and always in connection with the *First* Presbytery of Philadelphia. Such prominent place it held for more than a century, from 1739 to 1855. It is truly sad that such a church should have passed away, but it is satisfactory to know that except Durham church it is the only instance of the kind in all the history of the early churches. Moreover, its decline and disappearance were not owing to defect in the system or unfaithfulness in the members, but in consequence of the changing of the population in the region where it was situated. The Scotch-Irish element gradually removed to other parts of the land, and a non-Presbyterian people took its place.

It has, it is true, disappeared from our sisterhood of churches, but it must not disappear from our history. At least this monument must be erected to a church which so long did good service for Christ, and which

sent out its children to establish our cause in other regions of the country. Besides, there are many things in the history of this church that are both curious and instructive, and so form a part of the general history of the Presbytery. Indeed, it is doubtful whether we have as full records of the history of any of these early churches as of this.

General Davis, in his *History of Bucks County*, after stating that it is not known with certainty when this church was commenced, but that the Rev. James Campbell preached at Tinicum and at Newtown in the summer of 1739, says: "In the fall of that year he received a call to this church, then called Tehicken, through Francis Williamson and John Orr, but he continued to supply his two congregations, Tehicken and Newtown, occasionally going up to the Forks of the Delaware, until 1744, when he was installed at Tehicken on May 24th of that year."

General Davis adds: "A few years afterward it was decided to build a new church, and a controversy arose whether it should be built on the site of the old one or at Red Hill." (This controversy was settled by the casting of the lot, and, being carried to the Synod, awakened much discussion there.) "It was fixed at the latter place, on account of which Mr. Campbell resigned in May, 1749. He went afterward to North Carolina, and died there."

The records of the church are missing down to 1762, and we know nothing of its history during the intervening period. On February 16th of that year the London Company conveyed thirteen acres to the trustees for the use of the church. In 1767 it was conveyed by them to other trustees for the Protestant congregation of Tinicum and the adjoining township.

The records are again silent until 1785, when the pastor, the Rev. Alexander Mitchell, left the church. By consent of Presbytery the congregations of Deep Run and Tincum were united in one charge in 1785 under the Rev. James Grier, who served to the close of 1787. Among the supplies for 1788 we find the names of Blair, Hannah, Peppard and Nathaniel Irvin. In 1792 the church gave a call to the Rev. Nathaniel Snowden, and in 1798 the Rev. Uriah DuBois, after he had been installed at Deep Run, was invited to give Tincum one-third of his time. In 1820 the Rev. Alexander Boyd of Newtown consented to supply Tincum one-fourth of his time for one year for £105, and continued the services until 1826. From this time the congregation relied on transient supplies. In 1843 the trustees conveyed the one undivided half of the church and lot to the German Reformed and Lutherans, the Presbyterian congregation retaining the privilege of occupying the church one-half of the time.

#### THE BUILDINGS.

The quaint-looking old stone building with the stairway to the gallery on the outside was erected in 1766. This remained as the only house of worship for seventy-seven years, or until 1843. It was rebuilt at that date, and is the edifice which is now standing.

#### THE PASTORS.

Of these we have a list of seven whose united terms of service extend over a period of *one hundred and eight years*. Their names, the dates of their installation and the length of time they severally served are as follows: James Campbell, 1739, ten years; Alexander Mitchell, 1769, sixteen years; James Grier, 1785,

two years; Nathaniel Snowden, 1792, six years; Uriah DuBois, 1798, twenty-two years; Alexander Boyd, 1820, six years; J. H. Sherwood, 1845, two years.

Mr. Mitchell was a licentiate of the Presbytery of New Brunswick, but was, at his own request, transferred to the First Presbytery of Philadelphia, as it is always called in the old church-book. He was ordained and installed November 23, 1768.

Mr. Du Bois was at the same time pastor of the Deep Run church from 1798 to 1820.

Mr. Sherwood was only stated supply, and that for only one-fourth of his time.

#### THE RULING ELDERS.

The list of these, for such early days, is unusually full; by the persistent industry of Mr. Turner it has been traced in the original records as far back as to 1768. It is as follows: Abraham V. Middleswartz, 1768; William McEntyre, 1768; Daniel Jamison, 1768; Robert Stewart, 1768; Andrew Patterson, 1768; David Wilson, 1772; Robert Smith, 1772; Robert Patterson, 1772; Joseph Hart, 1772; Thomas Lory, 1785; Moses Kelley, 1785; Thomas Stewart, Jr., 1785; James Wilson, 1785; Francis A. Wilson, 1824; Jacob Vanderbilt, 1824; Daniel Boileau, 1824; James Wilson, Jr., 1824; Samuel Carrell, 1836; Jeremiah Vanderbilt, 1836; Stephen Bennet, 1852; J. M. Vanderbilt, 1852.

Though we know nothing personally of any of these twenty-two elders, yet their mere names tell an instructive story. They reveal to us their nationality. Almost all manifest their North-of-Ireland origin; three were of Dutch ancestry, and one was from the brave Huguenots of France. Then the four Wilsons, the two

Stewarts, the two Pattersons and the three Vanderbilts bear the usual testimony to the blessings of the covenant as extending throughout whole families.

## SPECIAL ITEMS.

The oldest stone in the graveyard with an inscription on it is that of James Blair, who died in 1749, aged eighty-three. The fathers of the church were English-speaking people, for in the graveyard we read such names as Blair, Wilson, Thompson and Summers.

In 1789 it was resolved by the Session, Mr. Grier being the Moderator, that persons who desired to be admitted to the ordinances for the first time themselves, or to have their children baptized, must be "propounded a week beforehand;" which rule was carried into execution for a number of years.

The following items will show the sad decline in the membership of the church until finally it became extinct. In 1768 the names of *eighty-three* members are given who signed the call which was presented to Mr. Alexander Mitchell. In 1836 a list of the members of the church is given containing *twenty-four* names, and one was added the next year. In 1846 there were *thirty-six* members. Seven years afterward the church was no more.

## FRANKFORD CHURCH.

For our own guidance in framing this history we have divided the churches into three classes—namely, the churches of the Old Historic Period, of the Historic Period, and the Period of Modern Progress. The Old Historic Period includes those organized before the formation of the General Assembly, in 1788, eighty-three years; the Historic Period, those between the General Assembly and the organization of our Second

Presbytery, in 1833, forty-four years; and the Period of Modern Progress, those commenced since 1833, fifty-six years.

Of the Old Historic Period, Frankford was the ninth and last that was founded, the date being 1770. No other was established after that until the General Assembly, or indeed until the present century.

#### ORGANIZATIONS.

We have already stated that Frankford was one of the German churches which originally entered into the composition of our Presbytery. It was formed chiefly of the people who at first settled in the region of Germantown, and whose migration to this country received its first impulse from the "Frankfort Company" of that old city in the Palatinate. Its members were descendants of those people whose fathers had suffered so sorely for the gospel's sake in the Fatherland. As, however, we have already described these people and the missionary pastors who came with them or followed after them, we need not again dwell on them.

But there was another people who mingled with them in the church of Frankford, and of whom we have no other traces in the churches of the Presbytery. These were a German-speaking people also, but from the land of John Calvin and Ulric Zwingli. They were a colony of Swiss Calvinists from the city of Basle. Their home had been on the upper waters of the Rhine. From the lofty cliff of their native city they had looked afar off, on the one side, over the Black Forest, with its wild traditions, and on the other over the snow-covered mountains of the Alps. They had worshiped in the time-worn cathedrals of their martyr-fathers. They had imbibed a deeper piety in the venerable münster which

had witnessed the "Council of Basle," and which is hallowed by the remains of the great Erasmus of Rotterdam.

A small colony of these Swiss people had found their way, we know not how, to Philadelphia, and to Frankford, and, mingling with their kindred German people, who spoke the same language with themselves and held the faith of John Calvin and the Heidelberg Catechism, they united with their brethren in laying the foundations of this German Calvinistic church.

There were thus two elements in the original composition of this church—namely, the German and the Swiss. As we have already seen, it was originally a branch or mission of the old Market Square church of Germantown, the one pastor ministering to both. This arrangement must have been continued for a long time, the worship in Frankford having been held probably in a private house until the colony of Swiss arrived and gave additional strength and impulse to the enterprise. Their coming would seem to have imparted new life, for we find the Frankford congregation immediately afterward purchasing the ground for a church and graveyard. This was in 1769. The next year, 1770, the building was erected, and consequently that is the year which has been fixed upon as the date of the beginning of the church.

In the record of the erection of this building we discover evidence of the composition of the people who entered into the enterprise. The man who laid the corner-stone, and who was then the acting pastor, was a German, Mr. Fœhring, pastor of the Germantown German church, while the Frankford men who collected the funds and conducted the work were all Swiss. There were four of these men who were the

leaders in founding the church. Their names, all Swiss, must be kept in remembrance: they were—George Castor (or Carstor), Rudolph Neff, Henry Rohrer and Sirach Shudy. Other names associated with the enterprise indicate the Swiss element in the congregation, such as John Myers, Jacob Bauer, Daniel Peltz, Ulric Neff, Jacob Zebley and many others.

These seem to have been an eminently pious people, and their religion not a mere tradition received from their fathers; for as they began their work, they devoted the building, as well as themselves, by a formal dedication which is fortunately preserved, and which we have had translated out of the original German. As a specimen of its devout spirit we give its opening and closing sentences: "In the name of the Holy Trinity, *Amen*. Whereas, it has pleased the almighty and all-wise God, through his providence and his Holy Spirit, to put it into the hearts of the following persons—viz.: George Castor, Henry Rohrer, Rudolph Neff and Sirach Shudy—to build a house for the glory of His Holy Name." This was the opening; the close was: "Now, God Almighty, Creator of the universe, we commend to thee this house which we have built in thy name and for thy glory. Keep in thy hands and protection those who shall meet in it. Destroy all false doctrines and all that is calculated to destroy thy word. Give now and for ever thy grace, peace and unity, and thine shall be the thanks and praise, honor and glory, now and for ever. *Amen*."

After the church had thus been founded it continued in connection with Market Square church, whose pastors supplied its pulpit, for thirty-two years, or until

1802. It was then called the German Calvinistic church, showing the preponderance of the Swiss element, which was under the influence of Geneva. During all this time the services were in the German language, in which also all the records were kept.

After a while, however, a change seems to have come. The first zeal had cooled, there was no resident pastor, and the young people were losing the German language and growing to prefer the prevailing English. The church continued to decline until in 1807 it became almost disorganized; suitable persons could not be found to fill the offices of elders and deacons.

Then it was that, by unanimous vote of the whole people, the church applied through its delegate, George Castor, to the Presbytery of Philadelphia to be taken under its care as a Presbyterian church. This application was received and considered and the following action taken by the Presbytery: In consequence of the visits and statements of Mr. Castor, by adjournment Presbytery met in the Frankford church, on December 8, 1807. This was a memorable meeting of Presbytery in the annals of the Church. The names of those who were present were—the Rev. William M. Tement, the Rev. Ashbel Green, D. D., the Rev. Archibald Alexander, D. D., the Rev. Dr. Janeway, the Rev. Dr. Potts and the Rev. Mr. Latta. Before them was laid the petition of the Frankford church, composed of over thirty families. The petition asked that the congregation be taken under the care of Presbytery, and pledged that they should be governed by the rules of the Presbyterian Church. Presbytery being assured that these families were nearly all that composed the con-

gregation, and that they were then in no other ecclesiastical connection, agreed to take them under its care, and made arrangements for furnishing them with supplies.

It was well, as subsequent events proved, that this action of the church in transferring their connection from the German Reformed to the Presbyterian body was unanimous, and that it was afterward established by the legislature. Otherwise there might have been serious legal trouble in the future in consequence of the law forbidding the transfer of property from one denomination to another if there be even one vote in opposition to it. In fact, so late as the time of the present pastor, legal investigations were made by Germans (not the German Reformed Church), and action in the courts was not instituted simply because the original action of the church was in strict conformity with the law.

From that time forward for a period of eighty-one years the course of the church's history has been one of steady progress, and, except one brief period of strife, unmarked by any important organic changes.

#### THE BUILDINGS.

As already stated, the original house of worship was erected in 1770. It was a type of the original German Reformed churches of the country, and such as may be seen in Switzerland at the present time. As a curiosity and a specimen of these old German churches we give a somewhat full description of it. The church-edifice as it was first built was only forty feet wide and thirty feet long. The separate cost of each of the various articles of its construction is preserved:

|   | £   | s. | d. |
|---|-----|----|----|
| Stone, lime, sand, hair and hauling . . .         | 133 | 2  | 10 |
| Boards, planks, shingles and other lumber . . .   | 109 | 6  | 8  |
| Paint, oil, glass, and painting . . . . .         | 27  | 16 | 3  |
| Mason-work and plastering . . . . .               | 64  | 16 | 0  |
| Jarpenter- and cabinet-work . . . . .             | 97  | 16 | 9  |
| Blacksmith-work and other incidentals . . .       | 28  | 17 | 5  |
| Whole cost of building when finished . . .        | 461 | 15 | 11 |
| About two thousand four hundred dollars (\$2400). |     |    |    |

In 1810 this old building, after standing for forty years, was enlarged by an addition of forty feet, which more than doubled its size, but the structure was precisely the same in form. Then, after fifty years, the enlarged building, having become too small from the increase of the congregation, was taken down and the present commodious sanctuary erected in 1860. The comfortable manse in which the pastor's family has its home was built in the year 1844.

THE PASTORS.

The first pastors of the church were all German. Most of them were missionaries sent out by the Dutch Reformed Classis of Amsterdam. In this way, as before remarked, this Classis came to the aid of its German brethren in their suffering from persecution by which they had been made exiles and poor, as in former days the Germans had ministered to *their* wants when they were passing through a similar fiery furnace. They were pastors of the Market Square church of Germantown, and in connection with it, as we have already seen, ministered here also. We present the following list, first of those German pastors and then of the English-speaking pastors, who preached in this church: Christian Frederick Føehring, 1770, two years; J. C. Albertus Helffenstein, 1772, three years; Samuel

Dubbendorf, 1775, four years; Mr. Helffenstein (again), 1779, ten years; Philip R. Pauli, 1787, two years; Librecht Frederich Herman, 1789, twelve years; John William Runkle, 1802, five years. The Presbyterian and English-speaking pastors were—John Whitefield Doak, 1809, seven years; Thomas Biggs, D. D., 1818, thirteen years; J. T. Marshall Davie, 1832, two years; Austin Morss, 1835, two years; William D. Howard, D. D., 1838, eleven years; Thomas Murphy, D. D., 1849, forty years and still continuing.

Of all the German pastors save one we have already given a few facts in connection with the church of Germantown.

Mr. Pauli is the one exception. In an act of incorporation he was mentioned as minister of this church. As their years overlap each other, it is probable that he ministered here as assistant while Mr. Helffenstein labored in Germantown. The aid was probably necessary because of the latter's declining health. Mr. Pauli was a native of Prussia. For six years after 1783 he had charge of the Academy of Philadelphia; at the same time he preached at Frankford. He was a learned man, a celebrated linguist and an active and faithful minister. After his death his loss was very greatly lamented by this people.

In the interval between 1807 and 1809, when Mr. Doak became pastor, the pulpit was filled from time to time by neighboring pastors, among them Dr. Archibald Alexander, Dr. Jacob J. Janeway, Revs. George C. Potts, William Latta, Nathaniel Snowden, Dr. William M. Tennent who preached twenty-one Sabbaths, and many others.

While the pulpit was again vacant for two years from 1816 it was supplied by Drs. Rogers, Janeway

and Neill, and by Revs. Messrs. Janvier, Dunlap and others.

Mr. Doak was installed June 18, 1809. He was the son of the Rev. Samuel Doak of Tennessee. He had held two other charges before coming here. After leaving this church because of declining health, he became an eminent practitioner of medicine in his native State, preaching also as he was able. Here he labored diligently, leaving an impress never to be effaced.

Dr. Biggs was installed Nov. 10, 1818. He was an eminent and useful man. He made the deepest impression that had ever been made on this community. He must have been a fine Scriptural scholar and an excellent preacher. While in Frankford the Rev. Charles Hodge, D. D., was his most intimate friend and a frequent guest at his house. Indeed, Dr. Hodge, the Rev. Daniel Baker, the Rev. S. C. Henry and Bishop John Johns of the Episcopal Church, had all been classmates of Dr. Biggs in Princeton College; they were converted in the same revival with him and remained his warm personal friends through life.

After continuing pastor of this church for thirteen years Dr. Biggs accepted a professorship in Lane Theological Seminary at Cincinnati. That office he held for seven years, and then became president of a Cincinnati college in 1839. In that position he continued for six years, and for three years more was president of Woodward College in Cincinnati. In 1852 he was installed pastor of the Fifth church of the same city, and after four years resigned. At the age of seventy-seven, in 1864, he fell asleep in Jesus.

The best tribute to his memory we have seen is that of Bishop McIlvaine of the Episcopal Church in Ohio.

It closes with these words: "A beautiful trait in his character was the largeness of his Christian regards. He was beautiful too in his faith and the joyfulness of his hope. He never seemed to see God in the pillar of cloud, but always in the pillar of light. Christ was so near to him that he felt no doubts. Great lovingness of mind and heart characterized him beyond what is usual. It beamed from his countenance, it spoke from his voice and was expressed in his whole manner. He *must* have been useful as he was."

Mr. Davie was installed August 28, 1832. After serving the church for two years he removed to Lancaster, where he became the pastor and intimate friend of James Buchanan, afterward President of the United States. He died in 1862 at Flatlands, Long Island. One friend of his family declared of him that he had never seen his temper even ruffled; another, that he was uniformly so happy and forbearing as never to be excited into an unkind remark about any one.

Mr. Morss was installed April 30, 1835. He remained but two years.

Dr. Howard was ordained and installed March 13, 1838. His pastorate was one of eminent prosperity and progress in the church. The congregation had been torn and distracted by previous strife; under his wise and conciliatory course all was soon healed. It had been much weakened, but by his able ministry prosperity and strength gradually increased. Through his admirable direction the Sabbath-school became one of the very best in the city. During his pastorate the church-edifice was renovated and the manse built. Because of his really eloquent preaching, his faithful pastoral work and his warm, friendly nature he was greatly beloved by his own people as well as by the whole community.

When he felt called to accept a position of wider influence and usefulness he left behind him a mourning people. Difficult indeed was the undertaking of him who followed Dr. Howard in the post he had filled so long and so well. After leaving Frankford he took charge of the Second Presbyterian church in Pittsburgh, and remained there for many years, until he died.

Dr. Murphy was installed October 11, 1849. This pastorate has now continued for nearly forty years.

Between the years 1833 and 1835 the Rev. David X. Junkin, D. D., was stated supply for a few months, as was also the Rev. James Watson, D. D.

#### THE RULING ELDERS.

The list of all the elders of whom we can learn as having ever held the office in this church is as follows: Jacob Gransbaek; Rudolph Neff, 1780; Conrad Axe, 1798; George Castor, 1801; Philip Buekius, 1808; Caleb Earl, 1808; Robert Smith, 1810; Samuel W. Doak, 1810; Jacob Myers, 1810; Edward Gilfillen, M. D., 1812; William Nassau, 1812; Capt. Jacob Peterson, 1812; Roderick Adams, 1820; William Gibson, 1829; Christopher Coon, 1829; Thomas D. Mitchell, M. D., 1829; Alfred Jenks, 1830; George T. McCalmont, 1830; Charles Dewees, 1836; John D. Harper, 1836; John Deal, 1836; Robert Pattison, 1839; Robert W. Solly, 1853; William Irwin, 1853; Philip Cressman, 1853; Benjamin Rogers, 1864; William J. Warner, 1864; Robert Cornelius, 1866; William E. Hamill, 1870. The present Session consists of—Benjamin Rogers, Robert Cornelius, William J. Warner, Joseph McConnell, William B. Dixon, William Scott, J. M. Somerndike, Joseph L. Kinkerter, David Nimlet, M. Davis Yonker, J. Keith Yerkes—the last eight, 1872.

Of this number, among the deceased, there are two or three who so greatly influenced the church's history that they must be had in special remembrance.

George Castor is the first. A descendant of one of the four who laid the foundations of the church in the beginning, he was born five years after his grandfather took the leading part in that good work. Himself among the first of its elders, when the church was to be established in a new connection, when its first house of worship was to be enlarged, when great trouble was found in supplying its pulpit, when great sacrifices had to be made to bear its expenses and maintain its ordinances, George Castor was always the man to bear the heaviest of the burden. He was known even to mortgage his own property that the interests of the church might be promoted. An interesting incident concerning this venerable man is that he was intimately associated with the Rev. Archibald Alexander, D. D., in securing the transfer of the church to the Presbyterian connection. In fact, Mr. Castor's name is on almost every page of the church's history for half a century.

Mr. Adams was for a short time sole elder of the church. Prudent, amiable, retiring, he could be known only to be loved.

Mr. Gibson was active in every department of Christian usefulness. As one of the founders of the church's Sabbath-school, a leader of its music, an active elder, a man of prayer, the possessor of a warm Christian heart, his name will long live in the Zion he loved so well.

Mr. Harper was a most amiable man. As elder and trustee of the church, superintendent of the Sabbath-school and staunch friend of the pastor, of a family for a long time prominent in the community, he can

never be forgotten. He was eminently a man of prayer. His greatest study was to promote harmony and brotherly affection among all the members.

Mr. Deal was elder in the church for over forty years. He was also a trustee, clerk of the Session for a long time, superintendent of the Sabbath-school for years, and active in every good word and work. His church was his life. There was no other object on earth, outside of his family, so dear to him. He attended all its services as regularly as he took his meals. As a matter of course he was to be found prominent in every effort to promote its welfare. For many years there was no face more familiar in all the meetings of Presbytery than was that of John Deal.

Dr. Mitchell exerted a very wide and blessed influence in the church. His piety, his zeal and his love for Zion were unflinching and, without a doubt, many will rise up at the last day to call him blessed.

#### MISCELLANEOUS MATTERS.

The Sabbath-school of this church is one of the oldest in the land, having been commenced seventy-four years ago, in 1815. It was begun beside the stove of the church with seven little girls. There was at first great opposition to it because it was free, parents alleging they could afford to pay for their children's schooling.

One of the first acts of the church after it became Presbyterian was, in 1810, to purchase an old academy in Frankford for two thousand dollars and set up a school. Frankford and vicinity were indebted to it as their only school for many years. When we consider that at that time there were no public schools we may understand what a benefit this must have been to the community.

During the Revolutionary War, after the battle of

Trenton, some of the prisoners captured in that engagement were brought here, and for a time confined in the old church. Of this fact there is no question, as a ministerial friend of the writer found an account of it in the archives of Hesse Cassel, Germany, in a journal kept by a Hessian officer.

Even the Lutheran church of Frankford is an offshoot from this old Presbyterian church, having been originally founded by a number of the older Germans who seceded from our organization because the younger members persisted in conducting at least occasional services in the English language.

The Frankford Baptist church had the same origin. About 1806 the authorities of the church frequently secured for their pulpit a Baptist minister named Allison, who taught in the academy. He preached for them with great acceptance. In the same academy there was another Baptist minister named Montoney, who also frequently filled the pulpit. A number of the congregation in time became so attached to these ministers that they united with them, and in 1807 formed the Baptist church of Frankford, which has prospered and done good service ever since.

In the last fifty years this church has sent out no less than five offshoots which now belong to our sisterhood of churches—namely, Bridesburg, Holmesburg, Ann Carmichael, Tacony and Wissinoming. On the territory which it then occupied alone there are now no less than eight Presbyterian congregations—namely, in addition to the five already named, Hermon, Lawndale and the mother-church—yet that mother-church now numbers five times as many members as it did at the beginning of the period indicated.

The present pastorate of nearly forty years is the long-

est in the history of the congregation. It has extended over one-third of the church's whole life, and is longer than the aggregate of the years of any four pastorates that went before it. It has been a period uneventful, but of steady progress.

#### THE GENERATION OF ESTABLISHMENT.

It is a fact worthy of special notice that after the Old and New Light schism, with all its events and results, there was a period of thirty years, or a generation, until the formation of the General Assembly, in which there were no churches organized in the Presbytery save that of Frankford, in 1770. Such a rapid increase in the earlier times, and now an almost absolute pause! Has the Church lost her first love and her first zeal? Has the Lord withdrawn the power of his Holy Spirit from her because of unfaithfulness, and that at the very time when she seemed matured, and equipped, and ready for valiant service? What means this? A whole generation of these new and vigorous churches, and yet only one new congregation started! Surely this must be not only noticeable, but highly significant. What means it?

There were at least two natural causes: The one was, that in all portions of the Presbytery available for the planting of churches in those days when the population was so sparse, congregations had been already gathered. In the great revival times the increase of churches had been rapid, so that the field in which to plant them had been covered. Localities in which churches could be sustained were not very many, and they were taken up already. The other cause was that the period from 1758 to 1788 was so filled with rumors of war and the terrible Revolutionary struggle and the momentous

public events which followed that the minds of men were drawn away, and their resources so exhausted on other things that the building of churches was neglected. In the controversies and alarms which preceded the war, in the troubles of families, and confused noise and garments rolled in blood, and slaughters of many battle-fields, and in the intense excitement that followed the cessation of hostilities, the public mind was wholly taken up. It thus came to pass that the interests of the Church were at a partial standstill.

These were the natural causes, but there was a far more potent providential cause. It was ordered in divine wisdom that there should be this period of a whole generation for confirming the results of the previous steps which had been taken in the work of providing a Presbyterian Church for this country. All else having been done, a time was needed in which all that had been accomplished should be settled, defined and fully established. The principles of doctrine and order were to take root; the habits and character and modes of thought and forms of an American Presbyterian Church were to be matured; influencing traditions were to be formed; the great power of early associations was to be created. A whole generation was required for this; and no more than a generation, for only those who were children at the time of the great consummation of 1758 could possess such peculiar attachment to the Church as is hallowed by the memory of the past. This confirmation was the last step in the series of preparations previous to the organization of the General Assembly. A generation of people would be prepared, when the crowning-time should come, who would know no other form of Presbyterianism than the one they

possessed, and to whom it would be most dear from the strangely influential feeling that it was the form of the Church of their fathers.

We would now recapitulate and make distinct the various steps by which God had provided a Presbyterian Church for America. We cannot be mistaken in our assured belief that all these were the majestic steps of his providence and grace. The events have rendered this opinion most certain. They were :

1st. The gathering together here of the people out of the various European lands, where the persecutions they had endured had prepared them to prize and improve the untrammelled enjoyment of their gospel privileges.

2d. The providing for this gathered people a sound Calvinistic creed, which had been matured by many struggles in the years gone by.

3d. The providing of means for furnishing a properly-qualified ministry through the marvelous movements which concentrated in the Log College.

4th. The baptism of the Holy Ghost which caused the infant Church to become animated by the most fervent piety—a piety akin to that of Wesley and Lady Huntingdon and Jonathan Edwards.

5th. The issuing from the Log College of a band of apostolic men endowed with extraordinary power and piety and zeal, who swept over the land as angels with the everlasting gospel spreading abroad the system and the spirit which God was maturing.

6th. A period of tempering, an annealing process, passed through in the celebrated Old and New Light Schism from 1741 to 1758, by which the diverse elements in the Church were brought close together, united, homologated, and so made one.

7th. The appointment of a period, a generation long, for confirming, establishing and working up principles into habits and establishing hallowed associations.

8th. And finally, the organization of the General Assembly, the forming of a visible Church for the whole land, with its creed, ordinances and traditions all matured, and ready to enter side by side with the nation upon a career of unimagined sublimity.

Such was the logical and very nearly the historical process of preparation for our American Presbyterian Church. The chronological process may be almost as distinctly traced. At first, only eighty-three years before the Assembly—a very short period in the entire annals of the kingdom—there was but one small Presbytery with seven infant churches and a few more in embryo. Twelve years afterward, in 1717, there was strength enough in the body to form a Synod, with its several Presbyteries, each having its own sisterhood of churches. Seventeen years after that, in 1734, our own Presbytery alone had its seven churches and was still increasing. Twenty-four years later, in 1758, there were eight churches, and the whole body was united, harmonious, zealous, one in doctrine and in ordinances. Twenty-eight years later still, in 1786, we had nine churches, and the body well established and ordered and firm for its appointed work.

And now there remained only the crowning act, the organizing of the General Assembly. This was needed to give visibility, and so actuality, before the world to the one body for which all the previous preparations had been made; to unite the scattered branches into one responsible organization that could be addressed; to gather up the innumerable elements of influence and

form them into one vast available force; to keep the whole sisterhood of Presbyteries and churches in harmony of counsel and action; to concentrate the wisdom and piety and power of all the parts into one grand agency for the upbuilding of the kingdom; to give opportunity for mutual aid and encouragement to all the members associated in it; to present the whole energy of the united churches against the machinations of the principalities and powers of the apostate world; to organize and economize the forces in the great work which the Master has given his Church to do; to counteract and put to shame the lying reproaches of the malignant enemy, and to make our great organization felt as one of the chief sanctifying elements of our New World. For all these and other reasons such a general organization was needed, and the preparations were completed for uniting all our churches under the one national General Assembly.

#### TIME FOR THE GENERAL ASSEMBLY COME.

Before describing the organization of the General Assembly, the most important event in our history, it is proper that we should glance at the state of the world, the country and the Church at the epoch when it was effected. At that time no railroad had been constructed, no steamboat had floated, no magnetic telegraph had been imagined, no American vessel of any kind had sailed on the eastern coast of Asia. The American Board of Foreign Missions had not been formed, and Sabbath-schools were just beginning to be heard of. In France, the Revolution began by the taking of the Bastille the very year of our organization, the Republic was set up a year later, and the Reign of Terror commenced its bloody work four years

afterward. In Great Britain, George III. was on the throne, the celebrated Dr. Samuel Johnson was buried the same year and the trial of Warren Hastings was agitating the whole country. The celebrated writers Hannah More, Warburton, Burke, Burns and many others were in the midst of their fame or had lately passed away. In this country, five years before, national independence had been acknowledged by England, the Federal Constitution was completed the same year, and the year after George Washington was inaugurated as the first President. Hamilton, Jefferson, Randolph, Jay and Knox were among the great men at the head of public affairs. The state of society at that time is portrayed so well and so much to our purpose by Dr. John Lord that we shall introduce his picture at some length: "At that time manufactures were in their infancy; travel was limited; it was a great event for a man to visit Europe; the people were obliged to practice the most rigid economy; everybody went to church; religious skepticism sent those who avowed it to Coventry; ministers were the leading power; the press was feeble, and elections were not controlled by foreign immigrants; when men drank rum instead of whisky, and lager beer had never been heard of, nor the great inventions and scientific wonders which make our age an era had anywhere appeared. The age of progress had then scarcely set in, and everybody was obliged to work in some way to get an honest living; for the Revolutionary War had left the country poor and had shut up many channels of industry. The farmers at that time were the most numerous and powerful class, sharp, but honest and industrious, who honored learning and enjoyed discussions on metaphysical divinity. Their sons did not then leave the

paternal acres to become clerks in distant cities, nor did their daughters spend their time in reading French novels or sneering at rustic duties and labors."

It was in the midst of these great national events of the world and of this state of society in this country that our General Assembly was formed.

## CHAPTER X.

### *PERIOD OF THE GENERAL ASSEMBLY.*

WE have now reached the point where we are to study the formation of the General Assembly—an era the most momentous in our history.

The official action which issued in this important event extended over four years, and the records of it are as follows: The Synod having assembled in Philadelphia *May 17, 1786*, on the nineteenth day of its session passed the resolution: “The Synod, considering the number and extent of the churches under their care, and the inconvenience of the present mode of government by one Synod, Resolved, That this Synod will establish, out of its own body, three or more subordinate Synods, out of which shall be composed a General Assembly, Synod, or Council, agreeably to a system hereafter to be adopted.”—*Records*, p. 517.

At the meeting of the Synod of 1787, on May, 28, it was resolved, “That the division of the Synod be postponed until next year, *and that the Synod be then divided.*”—*Records*, p. 541.

At the meeting of the Synod which began May 21, 1788, on the twenty-ninth day of the session, it was “*Resolved unanimously*, That this Synod be divided, and it is hereby divided into four Synods, agreeably to an act made and provided for that purpose in the session of the Synod in the year one thousand seven hundred and eighty-six, and that this division shall commence on the dissolution of the present Synod.

“*Resolved*, That the first meeting of the General Assembly, to be constituted out of the above said four Synods, be held, and it is hereby appointed to be held on the third Thursday of May, one thousand seven hundred and eighty-nine, in the Second Presbyterian church in the city of Philadelphia, at eleven o’clock A. M., and that Dr. Witherspoon, or in his absence Dr. Rodgers, open the General Assembly with a sermon and preside till a Moderator be chosen.”—*Records*, pp. 547, 548.

Arrangements were then made for the meetings, in the autumn following, of the four Synods for organization. The Synod was then dissolved.

At the time and place appointed the General Assembly was fully organized in 1789.—*Minutes of General Assembly*, p. 5.

This is the point from which we can most advantageously study one of the vital, all-pervading elements of our whole history. We have asserted that the reigning idea of the whole course through which the infant Church had been led was that *God was preparing a Presbyterian Church for America, and that this Presbytery was the cradle of the movement*. This was the divine purpose. This manifest purpose has been the writer’s guide in tracing the footsteps of the great Head of the Church in all his providential dealings with our fathers. It is in accordance with this purpose that every event must be interpreted.

In the great comprehensive fact announced, there are three essential elements—(1) that God was maturing a great Presbyterian Church; (2) that this Presbytery was the cradle of the movement; (3) that the Church to be matured was for America. The first and second of these points have formed the substance of all our

preceding studies; we shall now direct attention to the third—

A PRESBYTERIAN CHURCH FOR AMERICA.

What are the evidences that in the providential operations we have been considering a Church for this country was the reigning purpose? Those operations may be seen throughout the previous history, but how was the purpose specially indicated when the formation of the Church was consummated? The substance of the argument is that the organization of the General Assembly and the formation of the Constitution of the country were accomplished side by side, and under circumstances which made it evident that they had one and the same providential Designer. To make the matter more distinct, we shall place the various items of evidence under the following significant aspects—namely, the civil government and the Church were organized under (1) a similar process of preparation, (2) at the same time, (3) in the same place, (4) by the same kind of men, (5) by men having the same principles, and (6) by men having the same prospects.

1. As to the first point, that each had a similar process of preparation, the facts are certainly remarkable. The elements of the preparation of the civil government were the collecting into this land of a population drawn from the very best of all the nations of Europe; the forming of provinces or States that should afterward be confederated into one nation; the protracted period of training by which the people were brought up to a necessary degree of self-reliance; the Revolutionary War, by which the country's independence was attained; the providing of a body of eminent men who, when independence was established, were ready for the

nation's great crisis; and lastly, the framing and adoption of the national Constitution. Running parallel with this was the process of preparing the Church, gathering together the people from the nations when persecutions had trained them to an intense love for their Church and their God; so ordering it that these gathered people should all be wedded to the same Calvinistic creed; preparing for them a supply of well-trained pastors; baptizing them with the Holy Ghost, and so enduing them with an earnest piety; dispersing their faith throughout the land by the agency of a band of eminent and godly evangelists; subjecting them to an annealing process, by which they were homologated and made one in heart; granting them a generation in time during which they might become established in faith and order and church-life; and then the organization of the General Assembly. Who can help the conviction that God had a purpose in these surprisingly similar processes?

2. The two events of establishing the new governments were not only at the same general epoch, but also at the same exact time. This is a striking fact that has not attracted deserved attention. We must look into this coincidence somewhat in detail, in order that its great significance may be appreciated.

As to the nation, the facts are that the new Constitution was signed by the convention of States September 17, 1787: this Constitution was ratified May 23, 1788; the Government was organized March 4, 1789; and Washington was declared the first President April 6th and inaugurated April 30th of the same year. As to the Church, the facts were that the first action of the Synod looking toward the formation of a General Assembly was taken June 6, 1786; the vote that

such General Assembly should be formed was carried May 28, 1787; the specific action establishing the Assembly was taken June 23, 1788; and the organization was formed May 24, 1789.

3. Scarcely less remarkable was it that the places where both events were consummated were on almost the same spot. The city in which they both occurred was Philadelphia. But more striking still, the hall where the national Constitution was adopted was only a little over two squares from the Second Presbyterian church where the General Assembly was meeting. Had there been no intervening obstacles, a clear voice might easily have been heard from one building to the other. It would not have been difficult for a rapid walker in a few moments to pass from the church to the State House. Was there no meaning in this?

4. The same sort of men were the framers of both Constitutions. This point we deem to be of the very highest importance; indeed, we consider it to be the most significant coincidence of all. Such an able and pure body of patriots as the fifty-four men who composed the national Constitution this land has never at any other time seen gathered together. When we name as among them Washington, Franklin, Rufus King, Roger Sherman, Oliver Ellsworth, Livingston, Dickinson, Rutledge, Pinckney and Madison, this will readily be granted.

We do not say that these men were also members of the first General Assembly. Neither do we say that any number of them were members of the Presbyterian Church. To what particular denominations individuals of them belonged it would now be probably impossible in most cases to discover. But what we do affirm is that the spirit of the Calvinistic system was

that which animated, impelled and guided most of these great statesmen. The prevalence of that system had a predominating influence in the framing of that wonderful instrument. In fact, it is known that some of the members of the convention who were most influential in framing it had been brought up in Presbyterian churches.

On one occasion the Rev. A. A. Hodge, D. D., of Princeton Theological Seminary, made the statement to the writer, and presented the proofs on which it was founded, that *for above one hundred and thirty of the first years of this country all the higher institutions of learning in the land were under Calvinistic management and teaching.* But that was the period in which these great statesmen had received their mental training and bias; and such were the institutions which made them what they were. Hence their spirit, the bent of their minds, their opinions and views and their interpretations of history, were the same as those of the framers of the Constitution of the Church. We believe this to be a matter worthy of very close study, as the undoubted reason why the two Constitutions had such a striking similarity.

5. The same principles actuated the framers of both instruments. Just as far as comparison can be instituted, as far as there was any similarity of object or as the spiritual government of which the Son of God was the Head could have lineaments like one that was the result of human wisdom and existed for human ends, the principles of the two are precisely alike. The following points will serve as specimens: (a) It was a principle of both bodies that there should be a total disconnection between the governments of the Church and the State, the one claiming no aid, and the other no obedience. (b) Both cut loose from all connections with the Old

World, the one seeking no ordinations, and the other acknowledging no allegiance. (c) Both adopted written and ratified Constitutions as the guide to all laws and for the ultimate decision of all controversies. (d) Another principle adopted by both was the perfect equality of all of the members of their respective constituencies—the one tolerating no prelates of any degree and the other no potentates or privileged classes. (e) The very framing of both constitutions is according to the same plan—in the one the church Session, the Presbytery, the Synod and the General Assembly; in the other the township, the county, the State and the General Government. (f) The principle of representation, by which one person or a few shall stand for the whole body, runs through the whole framework of both governments. (g) The courts of appeal are so exactly alike in both that it is difficult to imagine but that the younger body, the country, must have borrowed from the older, the Church.

6. The same prospects were contemplated. The National Government was adopted for a new people, formed out of the best elements of the old lands; the General Assembly was the representative of a new Church formed out of the best elements of the Reformed Churches of other lands—not an Irish Presbyterian Church or a German or a Dutch Reformed or a Welsh, but an American Presbyterian Church. One was for a nation having an unknown but most momentous destiny in the future; the other was established for a most sublime mission amid the final movements of Christ's kingdom upon earth. We are, of course, well aware that some of these principles are adopted also by each one of the other denominations constituting our sister churches, but we assert that there is

not another in which all are found as they are in the Presbyterian Church.

Were all these coincidences mere chances? Did they all merely happen to be so? Who can believe it? Who can imagine that the mere wisdom of men made this arrangement? Is it not manifest that the same mind was at work in the formation of the purpose that shaped them all, and that the all-wise Mind? Was there not clearly one great plan in both lines of events? Was not that plan to set up a great nation that would take a prominent part in the final movements of the earth, and side by side with it a great scriptural Church to influence its character and sanctify its destiny?

In tracing the remainder of the history of this Presbytery we have nothing further to do with the history of the Church at large. Thus far, we have been compelled to trace that general history, inasmuch as our Presbytery was the cradle of its earliest movements, and the fortunes of the two were inseparably bound together. We now confine ourselves to our own special history.

This period, which we name the Period of the General Assembly, began with 1788, when the decree to organize that body was passed, and ended with our receiving the name of the Second Presbytery of Philadelphia in 1832—a period of forty-four years.

There were but two churches organized during this time, owing to the two facts—(1) that the localities for churches had previously been well occupied; and (2) that “the age of progress” had not yet commenced.

Our descriptions of the churches will henceforward be much more brief, because they were not connected with the early organic movements of the Presbytery,

and because the later ones have not as yet had time to make much history.

#### THE CHRONICLES OF THE CHURCHES.

##### GERMANTOWN FIRST.

This church has now had a history of nearly four-score years, as it commenced in 1809. It sprung originally from the German Reformed—or German Calvinistic body, as they chose to call themselves—but it is appropriate here to say that this church was, at that time, as thoroughly Presbyterian in both doctrine and order as were any of the churches of the Neshaminy. They differed in scarcely anything except the name and the language they used. Whenever there arose such circumstances as to make it desirable they became Presbyterian as a matter of course. This explains why so many of them in that early day came into our connection.

There was, however, a difficulty in the way of most of them which we must here explain in order that we may the more fully understand some important events of the time—events in which at least four of our churches were very deeply interested. It arose from the use of the German language, in which the services of all these were conducted for many years. The English, however, began gradually to supplant the mother-tongue in all the churches. In process of time the young people could not understand the German, and services in German were, to them, wellnigh useless. On the other hand, the older people could not follow the worship in English; and, besides, their sacred old associations, all connected with the German, received a rude shock by the attempted change. From this source there arose many controversies of the most earnest character.

How could the young understand the German? How could the old become reconciled to the use of the English? In other words, How could the old mother-tongue, with all its dear and sacred associations, be laid aside, and that of the country, which was strange to many, become the only one used in their worship? There were three different modes in which the difficulty was met in the churches. In the Market Square church it was left to time to wear out the one language and gradually introduce the other; and it proved a process of many years. In Frankford the knot was cut at once, and by unanimous vote of the people they became Presbyterian, leaving at once their old Church and their old language. In Germantown First the friends of the English went out from the German mother-church in a body, and formed a new organization. This was the origin of the church whose history we are now to trace.

From 1807 till 1809 there seems to have been much agitation on this subject in the old Market Square church and its branches. In the first of these years the Frankford church made the important change of its relations; in the latter, the English offshoot separated and commenced the enterprise which resulted in the church we are now considering.

So far as we can find, there was no formal organization of this church, but the English-speaking band went out, commenced separate services, and were soon spoken of and treated as a new church. All we know is that in 1809 they were statedly worshipping in the private house of the Rev. Samuel Blair, D. D., son of the Rev. John Blair of Log-College fame, and bearing the name of his still more eminent uncle, Samuel Blair. *From this year, therefore (1809), the origin of the church is appropriately dated.* Though no formal or-

ganization is recorded, during its first two or three years the enterprise is spoken of, and that even by the Presbytery, as a church, and frequent references are made to its elders.

For about three years it continued to hold its worship in the private house of Dr. Blair until a house of worship, commenced in 1811, was finished and dedicated to the service of God in 1812. This gave the enterprise a more definite shape and name, for at first it was styled "a Christian Society founded on the principles and rules of the Presbyterian Church;" subsequently it was known as "the English Presbyterian church of Germantown." In this posture it continued for twenty years, when in 1832 it was formally organized, a charter obtained from the legislature and the present name, "The First Presbyterian church of Germantown," was fixed. From that time forward its course as an organization has been unmarked by any special changes. Its history has been very largely identified with that of its pastors and elders.

#### THE BUILDINGS.

The story of the buildings erected by this congregation for the worship of God is soon told; for, though it has been in existence for fourscore years, and has greatly increased in numbers, the present house is but the second one constructed for that purpose. For two years, from 1809 to 1811, the little band which formed its nucleus worshiped stately in the private house of Rev. Dr. Blair, which is still standing. Then a church-building became necessary, and in 1811 preparations were begun, and the structure was completed and dedicated to the service of God in 1812. This was the building which is now used by the Young Men's Chris-

tian Association. Forty-two years after its erection, in 1854, very extensive repairs and improvements were made in this first house, so that it might contain a much larger congregation.

This continued to be the church's home for sixty years after its erection, and then, in 1872, the present structure was built in a different locality and devoted to the worship of the Triune Jehovah. It is a splendid and commodious edifice, with all the apartments needed for the various services of the sanctuary. Its style and magnitude may be inferred from the fact that the cost of its construction was over seventy thousand dollars. It has now stood for sixteen years, and, large as are its dimensions, still more room is needed by the congregation.

#### THE PASTORS.

During the course of its nearly fourscore years this church has had nine pastors and four stated supplies: Thomas Dunn, 1809, six years; George Bourne, 1816, two years; James Rooker, 1819, seven years; James Nourse (stated supply), 1830, one year; George Junkin, D. D. (stated supply), 1830, several months; William Neill, D. D. (stated supply), 1831, eleven years; Thomas Bradford (stated supply), 1842, eight years; Septimus Tustin, D. D., 1850, two years; Henry J. Van Dyke, D. D., 1852, one year; James H. Mason Knox, D. D., LL.D., 1853, sixteen years; J. Frederick Dripps, D. D., 1870, ten years; William J. Chichester, D. D., 1880, five years; Charles Wood, D. D., 1885, present pastor.

After supplying the church for a few years, Mr. Dunn was installed as pastor on the second Thursday of May, 1813. He was born in England and educated in the Baptist church at Bristol, of which the celebrated Robert Hall was the pastor. After coming to this land he

adopted the Presbyterian faith. He was a man of much power and earnest piety. The impress he left upon this church was very great, even though ill-health made his ministry so short.

Mr. Bourne was also of English birth. He was a man of considerable literary attainments and of fervent piety, and was fearless in his attacks upon error and wrong.

Mr. Rooker had also come from England, where, in connection with the Independent body, he had filled positions of great usefulness. He was sixty-two years of age when he came to this church, and that with impaired health, and yet during his short pastorate of seven years the membership of the church was more than doubled, and he was still more tenderly remembered in consequence of the deep impression made by his beautiful Christian character.

Dr. Junkin's is a name well known and greatly honored in the annals of our Church. He supplied the pulpit of this congregation only about six months, and yet during that short period the church was greatly strengthened by the addition of a large number to its membership. While in Germantown he was principal of the "Manual Labor Academy," an institution which, on its removal to Easton, developed into Lafayette College. Dr. Junkin was a noble specimen of the Scotch-Irish race. In addition to having filled an important pastoral charge he was successively president of Lafayette College, of Miami University and of Washington College in Virginia. He exercised a large influence upon the Presbyterian Church, was a keen and logical debater, was one of the leaders of the Old School branch after the division, and was Moderator of the General Assembly in 1844.



FIRST PRESBYTERIAN CHURCH OF GERMANTOWN. Page 316.



Dr. Neill was another eminent minister of our Presbyterian Church whose name and good works were widely known. As pastor in Cooperstown, in Albany, New York, and in several churches in Pennsylvania, as president of Dickinson College in Carlisle, and as stated clerk of the General Assembly, he was greatly honored. After retiring from such public positions he spent the evening of his life in Philadelphia. During his last years he still continued to be a very useful member of this Presbytery. He was always present at its meetings, and his counsels to its younger members were eminently wise. In aiding at installations and other special services in the churches, in helping to allay strifes in congregations and in aiding pastors by occasionally filling their pulpits, few men were more busy or more useful than Dr. Neill, even in his old age. The whole ministerial life of more than one young pastor was influenced by the kind and wise counsel of this honored man of God.

During the pastorate of Mr. Bradford one hundred and twenty-five members were added to the church.

Dr. Tustin performed a good work in this congregation. Its tide of prosperity rose from the beginning to the end of his pastorate. He was installed July 11, 1851. Dr. Tustin was a most amiable and devoted servant of God. In his sermons there was a sweetness that could not but draw the heart of every hearer. He was widely known throughout the whole Church as pastor of several important congregations, for many years chaplain of Congress, and especially as delegate from the Old School General Assembly to that of the New School in 1863, when he was influential in inaugurating the reunion movement.

Dr. Van Dyke was installed in October, 1852. His

stay was very brief, as in about a year there came to him from the First Presbyterian church of Brooklyn a pressing call, which to the sore grief of his people he felt constrained to accept. He has ever since done noble service in the field to which he removed.

Dr. Knox was installed Nov. 9, 1853. His pastorate was the longest which the church has enjoyed, extending over sixteen years. It was also a period of great importance in the church, for during it the contributions of the congregation to objects of benevolence were increased in a marvelous manner, so that it became one of the most liberal of our churches. Other important improvements also marked the period. After leaving Germantown, in 1869, Dr. Knox spent several years in the pastoral charge of the church of Bristol, and then, in 1883, was elected president of Lafayette College, upon the duties of which he entered the next year, and which he has discharged ever since.

In Dr. Knox we have another illustration of God's abiding fidelity to his covenant. A line of godly paternal ancestry running back several generations into the North of Ireland and a similar maternal line running back into Scotland manifest that the promises and blessings of God go down from family to family and from age to age.

Dr. Dripps was installed March 7, 1870. His pastorate continued ten years, during which time two important improvements marked the history of the church: One was the organization of the congregation into various bands for Christian work, which have done much to give it its great success; the other was the erection of its present splendid church-edifice.

Dr. Chichester was installed on May 1, 1880. The increase of the membership of the church during the

five years of his pastorate was very great. Indeed, the whole ministry of Dr. Chichester has been marked by extraordinary success in the winning of souls to Christ. It is probably much below the truth to say that he has been instrumental in gathering in an average of over a hundred every year.

Dr. Wood was installed on April 20, 1885. His pastorate, which has now continued for three years, is marked by every indication of the divine favor; many souls are coming into the kingdom, the great liberality of the people continues and the house of God is thronged from Sabbath to Sabbath.

#### THE RULING ELDERS.

The list of elders which we are able to give in connection with this church is more complete than that of any other of the old congregations. We probably have the names of all who have held that office in it. The list consists of nineteen names, as follows: Joseph Miller, 1812; Samuel Blair, D. D., 1812; Henry Bruner, 1812; William Trumbull, 1812; Jacob Whar-tonbury, Jacob Rittenhouse, Matthias Miller, William D. Howard, 1835; Martin Weaver, 1836; Joseph B. Mitchell, 1838; T. Charlton Henry, 1858; Joseph W. Parkes, 1870; Enoch Taylor, 1870; William Adamson, 1871; Thomas MacKellar, Ph.D., 1871; Edward L. Wilson, 1874; Charles M. Lukens, 1876; Samuel G. Dennisson, Thomas F. Jones.

Dr. Blair, as we have already stated, was son of the Rev. John Blair of the Log College, and bore his uncle Samuel's name. His residence in Germantown is accounted for by the fact that his mother was the daughter of Dr. Shippen of that place, in whose home Dr. Blair spent the closing years of his life.

Mr. Howard, while elder in this church, was preparing for the ministry under the instruction of Drs. Junkin and Neill. Soon afterward he entered the sacred office, was pastor of the Frankford church for eleven years, and stated clerk of Presbytery for a long period. After leaving Frankford in 1849 he became pastor of the Second Presbyterian church of Pittsburgh, and continued such until his death a few years since. He was an excellent preacher, a faithful pastor and a man of warm heart and kindly feelings.

Mr. Mitchell was one of those staunch, upright and godly elders who are the glory of our Presbyterianism. For many a year he was one of the strong pillars of this church.

Mr. Henry has now been elder in the church for thirty years. In his family we have another impressive instance of God's faithfulness even to the third and fourth generations. His grandfather, Alexander Henry, came to this country from the North of Ireland when he was twenty years of age, became one of Philadelphia's prosperous merchants, and in every good work was one of the most eminent men of the city. Elder of the Presbyterian Church, president of the Board of Education, president of the American Sunday-school Union, president of the House of Refuge and a manager of many other benevolent institutions, his name is still remembered and revered. Of his two sons, one was pastor of a Presbyterian church in Charleston, South Carolina, and the other, John S., was the father of Alexander Henry, mayor of the city of Philadelphia, and of this elder in Germantown, Thomas Charlton. Then the sons of the last-mentioned, forming the fourth generation, are all true to their father's God and Church; the eldest of them, the third Alexander Henry, being

pastor of the Hermon church in Frankford, Philadelphia, having previously held a pastoral charge for twelve years in the interior of the State.

Dr. MacKellar is one of those elders of whom our Church may justly be proud, with gratitude to our heavenly Head for having given us such faithful men. His whole history is full of evidence that God bestows special blessings on the seed of the godly. In his veins is running the blood of several of the very best types of our Presbyterianism—the Scotch, Dutch, Huguenot and English. Beginning as a printer at the foot of the ladder, he gradually rose until he is now at the head of the house which may be called “the most complete and the largest type-foundry in the world.” As an author, his works on the typographic art, one of which has reached the sixteenth edition, are the standard authority. As a sacred poet many of his verses are among the sweetest and holiest in the language. The degree of doctor of philosophy was conferred on him by the Wooster University five years ago.

But it is as a Christian, devoted in heart, sound in faith and active in good works, for which we are most grateful. Brought to the knowledge of Christ through the ministry of the celebrated Dr. Ely, in 1834, for more than half a century he has known the power of godliness. For forty years he has been a ruling elder, first in the Old Pine Street church and then in Germantown. His generous but unheralded gifts are constantly flowing. In untiring activity in the holy cause he has still all the vigor of youthful years.

#### MISCELLANEOUS MATTERS.

The Sabbath-school of this First Germantown church was one of the earliest schools established in the land.

It was commenced about seventy years ago, in 1819, "for instructing the children to read and learn by heart portions of Scripture."

As we have already stated, this church has long been noted for its large contributions to all the causes of benevolence in the Church. During the pastorate of Dr. Knox it raised for all religious purposes over one hundred and seven thousand dollars, of which more than sixty-three thousand dollars were contributed to the various Boards of the Church. In ten years seventy-three thousand have been given to other benevolent objects outside of the congregation itself. For many years it was the twelfth church in connection with the General Assembly in its contributions to the cause of Christ.

Another excellency of this church is the thorough organization of its "Ladies' Pastoral Aid Society," by which all the latent power of the people is drawn out and systematized for every department of the work for Christ and his Church. An efficient standing committee exists for the performance of every duty that can give comfort in the house of God or success in the effort to build up the kingdom.

There are also three or four mission enterprises supported by the church intended to supply neighboring districts with the stated means of grace and to lay foundations of what may at some future day be distinct churches.

Thus it is that this church has gone on from great weakness at first, received the divine blessing at every stage of its progress, seen the work prospering in its hands, until now it is one of the strongest, most active and most devoted in connection with our General Assembly.

## THE DURHAM CHURCH.

The older members of Presbytery remember a venerable elder, named Morgan Long, who in former times was always present at every stated meeting. So prompt and faithful was he in his attendance at all times that we came to regard him as an essential part of our sessions. No matter how inconvenient of access the place of meeting or how unfavorable the weather, he was always there—was always among the first and remained until the close. Even though lame and beginning to feel the infirmities of age, still he would be in his place. He assumed no prominence, he took up no time, he shrank from no duty, but he was never absent.

This faithful elder represented a church whose name is not now on our roll. Our younger members do not even know its name nor the place where it was situated. Yet Durham was formerly one of our churches and formed an integral part of our Presbytery. It had a history of many years. It continued in existence for almost the "threescore and ten" years of man's allotted days. Now, however, it is gone, except in its fruits, which have been gathered into the celestial storehouse. Probably not more than one or two of its former members remain in the place where it once stood.

And yet, though it be so, the blame cannot be laid to the unfaithfulness of pastors or elders or people. The candlestick is gone, but not because of any declining of first love. The cause is simply that the material composing the church has disappeared. Death has taken some, but removals to other parts of the land still more. Another people, with other religious views, have taken the place of those who have departed.

The first trace of this church which we can find is in the year 1811. In a small book of the minutes of its Session there is a notice of its beginning and a summary of its history for its first quarter of a century. A number of the citizens of the township of Durham and parts adjacent assembled together December 16, 1811, for the purpose of providing means for the building of a meeting-house for a place of worship. It was agreed that certain persons should be appointed a board of trustees to superintend the building of such a house for the use and benefit of the English Presbyterians, the German Reformed and the Lutheran congregations. On the eighth day of August of the following year, 1812, William Long deeded an acre of ground for such church-edifice and a burying-ground, and the house was immediately built.

After that for twenty-three years, or until 1835, we know very little of the progress of the congregation; no detailed records were kept. There was simply a statement of the names of the elders and stated supplies. In the year 1835 there is given a full list of all who were members of the church at that time. And a curious fact is that of all the twenty persons who were members then, no less than nine, or nearly one-half, bore the name of Long. This must therefore have been the one large family connection which composed the church and bore its burdens. In the list, moreover, we find, for the first time, the name of Morgan Long, in whose person so much of the church's whole history was undoubtedly centred.

From that date, 1835, forward, the whole career of the church seems to have been one continuous struggle for existence. The ministers who filled its pulpit seem all to have been stated supplies; we find no name

of a settled pastor. With the one determined purpose of living on, the church seems to have been connected sometimes with the Presbytery of Newton, New Jersey, and sometimes with ours.

All the minutes of the Session are contained in about fifty small pages of records, in which are found minutes of meetings, receptions of a few members, baptisms, elections of elders and the names of the ministers who were the stated supplies.

So far as known, the names of the stated supplies and their times of service are as follows: Mr. Boyer, 1813, two years; Mr. Bishop, 1816, until his death; various supplies from Presbytery of Newton; John Gray, D. D. (then pastor of First church of Easton), one Sabbath in the month for several years; no stated supply until 1833; Joseph McCool, 1833, two years; Joseph Worrell, 1836, one year; J. W. Yeomans, D. D., 1843, two years; C. W. Nassau, D. D. (then professor in Lafayette College), 1845, three years; J. J. Carrell, 1851, two years; W. C. Cattell, D. D. (professor in Lafayette College), 1857, four years; John L. Grant, 1861, three years.

The entire roll of the ruling elders contains but six names: William Long, 1833; John Cawly, 1833; Morgan Long, 1843; James M. Long, 1860; William Bennett, 1860; James Jardine, 1860.

Morgan Long died March 11, 1864, and virtually the church died with him. As the leading elder he had served for twenty-one years, but he had been a member almost from the beginning. He was largely the embodiment of the church from first to last; it was the life of his life. Modest, quiet, but firm and true, persevering, faithful, noble in the highest sense, he was one of those excellent elders who have made our Church what it is.

After the death of Mr. Long the church had a nominal existence for eight years, but really little more than nominal. There were occasional services and occasional meetings of Session, but the latter were simply to grant certificates of dismissal to members who were seeking other church homes. The last recorded meeting of Session was May 1, 1872. This was sixty years after the church was commenced, and then the history closes. The name has disappeared from our roll, but shall not the name of the Durham church be some day restored?

#### THOMPSON MEMORIAL CHURCH.

This old church has had a career of usefulness for seventy-six years. It was formally organized on the third Sabbath of April, 1813, by the Rev. James N. Wilson, D. D., who organized so many of our early churches. He did this under the direction of the Presbytery of Philadelphia. The name which was given to it then, and which it bore for sixty-two years, was that of "the Presbyterian church of Solebury." Many of the original members had been connected with the Presbyterian church of Newtown. Among the first of these were William Neely, Richard Corson and Mrs. Samuel D. Ingham, the wife of the eminent Mr. Ingham who was Secretary of the Treasury under President Jackson. Mr. Ingham was also father-in-law of the Rev. George Hale, D. D., for many years the secretary of the Presbyterian Board of Ministerial Relief.

In 1875 the name of this church was changed to "the Thompson Memorial Church," by which it is now known.

#### THE BUILDINGS.

The first church-edifice was built in the year 1812.

In erecting this structure Dr. Amzi Armstrong of New Jersey seems to have taken an active part. The present house was built in the year 1875 by William Neely Thompson, Esq., of New York, in memory of his father, Thomas M. Thompson, one of the founders of the church and for many years a ruling elder in it. It is a stone building and one of the most picturesque of our country churches.

The church has also a chapel in the village of New Hope which was erected in 1875. It is a neat frame structure with seating capacity for two hundred persons. Sabbath-school and preaching-services had long been maintained in that neighborhood by the Lambertville Presbyterian church, of which the Rev. Dr. Studdiford was the pastor, and after the chapel was built the ground was given up to the Solebury church, by which the services are still continued.

#### THE PASTORS.

For about eight years of the first part of the history of this church the records have been lost, and consequently we have no certain information as to the dates of the beginning and ending of the first two pastorates. The whole list of pastors is as follows, the dates connected with the first two being approximate: Sannel B. Howe, 1813, four years; Thomas Dunn, 1817, three years; Peter O. Studdiford, D. D., 1821, twenty-seven years; William Henry Kirk, 1849, four years; Henry E. Spayd, 1853, fourteen years; Henry Calkins, 1868, five years; William Dayton Roberts, D. D., 1876, five years; Henry D. Lindsay, 1883, one year; Dwight C. Hanna, 1886, the present pastor.

Mr. Dunn had been pastor of the First church of Germantown, and left there in consequence of declining

health in 1815. His coming here was therefore probably about 1817.

Dr. Studdiford began his work here as a licentiate and stated supply, and continued such for four years, when he was ordained and installed.

The installations of Messrs. Kirk, Spayd and Calkins occurred while the church was known as Solebury, and therefore their dates are not in our hands.

Dr. Roberts was ordained and installed July 6, 1876; he is now a pastor in Philadelphia. Mr. Lindsay was ordained and installed June 11, 1883; he is now pastor of the Brainerd church of Easton.

Mr. Hanna was ordained and installed June 1, 1885. He has now held the charge for three years, and under his ministry the venerable church gives every evidence of renewing its youth.

#### THE RULING ELDERS.

It is believed that the entire roll of the brethren who have held the office of elder in this church has been preserved: William Neely, 1813; Benjamin Pidcock, 1813; Thomas M. Thompson, 1813; Daniel Wynkoop, 1813; Joseph Scarborough, 1819; Emley Holcombe, 1819; William Wilson, 1823; Samuel McNair (?); John Poor (?); Isaac Van Horn, 1834; Dean Gray, 1843; Sutton Scarborough, 1843; Henry Wynkoop, 1843.

Mr. Thompson was father of the good friend who rebuilt the church-edifice in 1875 in honor of his parent, and gave to it its present name.

Mr. Henry Wynkoop is still, after almost half a century, the same loving, active elder in the church. He bears a name found in most of the Neshaminy churches, which, coming down through

many generations, proves that God's covenant ever stands sure.

#### ADDITIONAL.

The old family names found in the list of the elders of this church show that it belongs to the family of the Neshaminy churches, and affords another evidence of the vast and deep work of grace which in the former days pervaded this whole region and gave it its abiding character for truth and righteousness.

In tracing this history the writer has constantly felt regret that the church's old name of Solebury has been changed. By that name the church, to the historian, was located; with that name its sacred traditions were associated; and the change seems to have broken the continuity of its life and detracted from its venerableness. This remark pertains equally to all changes of the names of churches, and for that reason we venture to make it. At the same time, we dearly honor the filial reverence that would perpetuate the name of a godly ancestry. It should be done, but, if possible, in some way that would leave the venerable traditions of a church untouched.

It is good to see one of our old churches reviving and growing vigorous again, as this one is. It is to be hoped, and expected too, that its improvement will go on until it shall have become one of our strong Neshaminy churches.

#### NORRISTOWN FIRST.

The First Presbyterian church of Norristown was formally organized September 4, 1819, by the Rev. James P. Wilson, D. D., under the direction of the Presbytery of Philadelphia. Previous to that time,

however, there had been an unusual amount of preparatory work done. A congregation had been collected, first by the Rev. Mr. Jones, who had charge of the old Norristown Academy, and afterward by the Rev. Joseph Barr, who also taught in the same institution while pastor of the Norriton and Providence churches. Both of these had preached steadily in the academy, and so had collected a nucleus for the church. By Mr. Barr especially the foundations had been laid, and, in a sense, the commencement of the church might be dated from 1813, when he began his ministry at Norriton and Providence. Besides this preparation, a church-edifice had also been erected by the congregation, and finished the year before the organization. And, for those times, it must have been a fine structure, inasmuch as its whole cost was more than seven thousand four hundred dollars.

After the organization there seems to have been no special installation of Mr. Barr as the pastor of the church; he appears merely to have continued in it as a part of his established charge as the pastor of the three churches, Norriton and Providence and Norristown. During the remaining time of his pastorate that arrangement continued, and he ministered to Norristown as well as to the other two churches. In fact, the same grouping of the churches continued for about ten years after the organization, when Norristown, having been greatly strengthened, needed the entire services of a pastor and was able to bear the expense.

Not long after its commencement this church entered the troublous scenes of the Old and New School controversy, was greatly agitated thereby, and, July 12, 1838, at its own request it was transferred to the Third Presbytery of Philadelphia, which was New

School. In this connection it remained for sixteen years, until 1854, when, after much controversy and strong feeling, the church decided by a large majority vote of the congregation and an unanimous resolution of the trustees to return to its former connection. It was accordingly received into the Second Presbytery of Philadelphia. In the mean time, however, a rupture in the church had been made. A party withdrew and was organized as another church under the name of "the Central Presbyterian church of Norristown." The old congregation retained the succession, divided the Sabbath-school library with their seceding brethren and gave them church property valued at four thousand dollars.

From that time forward for thirty-four years there have been no organic changes in the church, which has gone on steadily from strength to strength.

#### THE BUILDINGS.

As already stated, for a short time, while in a formative condition, the congregation worshiped in the old academy. This, however, in a little while became too strait for them, and in 1818 the first church-edifice was erected, and continued to be the only structure previous to the one that is now in use. This building was commenced in 1853, and dedicated September 16, 1854, thirty-six years after the erection of the former one. It is amongst the largest church-edifices in the Presbytery, and, having every comfort and all needed attractiveness in ornamentation, it is a model for a Presbyterian church. In 1853 a well-arranged manse, in cottage style, was erected on a lot adjoining the church, at an expense of over twenty-five hundred dollars.

## PASTORS.

During the seventy years of its history, up to the present time, this church has had eight pastors: Joseph Barr, 1819 (in Norriton and Providence six years before), ten years; Charles W. Nassau, D. D., Nov. 16, 1825, three years; Robert Adair, Nov., 1834, three years; Samuel M. Gould, September 25, 1838, thirteen years; Randolph A. Smith, 1852, four years; Job F. Halsey, D. D., May 11, 1856, twenty-four years; William B. Noble, D. D., May 5, 1881, five years; Thomas R. Beeber, June 1, 1887, the present pastor.

Mr. Barr began his pastorate with the organization of the church in 1819. He had served the Norriton and Providence churches since 1813, and these churches were connected with Norristown during the rest of his pastorate. The church grew substantially during his ministry. He resigned in 1823, after a pastorate of four years.

Dr. Nassau was installed pastor of the united churches of Norriton, Providence and Norristown Nov. 16, 1825. He resigned because of impaired health in 1828. His health, however, after a time being restored, a career of great usefulness awaited him. He was first called to the professorship of Hebrew in Marion College, Missouri; thence he went to Lafayette College, Easton, first as professor of Latin and Greek, and then as president of the institution. After that, again, he was for twenty-five years principal of the female seminary in Lawrenceville, New Jersey. In all these important positions he was enabled to do much for the Master by his earnest piety and fine scholarship.

Mr. Adair was installed November, 1834. During

his pastorate of three years, as he writes in a letter to a friend, "my [his] work there, mainly, was to tie up the loose ends and get the church in working order for my successor." He resigned in 1837 to take charge of the Franklin Street church, Philadelphia. Mr. Adair is a very remarkable man. His whole life has been full of most active and successful service in the blessed cause. Though born in 1802, in Ireland, he is still, at the advanced age of nearly ninety, full of vigor and animation as he kindles in love for the Lord and his cause.

Mr. Gould was installed by the Third Presbytery of Philadelphia September 25, 1838. His pastorate was remarkable for its many and very precious revival seasons. Mr. Gould reckons no less than six of these during the twelve years. His ministry here was certainly one of far more than ordinary success. In 1851 he felt constrained to resign. He was a most earnest worker and a fearless preacher.

Mr. Smith was installed June 3, 1852, by the Third Presbytery of Philadelphia. While he was the pastor the present spacious church-edifice was built at a cost of over twenty-four thousand dollars. Another event of this pastorate was the return of the church to the Second Presbytery, Old School, with which it was originally connected. In consequence of continued ill-health Mr. Smith was obliged to resign his pastorate after four years of faithful service.

Dr. Halsey was installed March 13, 1856. He was a member of a family of great eminence in our Presbyterian Church. His father was Captain Luther Halsey, a patriot who served through the whole Revolutionary War. Captain Halsey had four sons, all of whom graduated at Union College and entered the

ministry. They were—Rev. Luther Halsey, D. D., of Allegheny Seminary; Rev. L. J. Halsey, D. D., of Chicago; Rev. Abram Halsey of the Reformed Dutch church of Bucks county; and Job F., the youngest. During this pastorate of twenty-six years the church steadily progressed in all its highest and best interests. Dr. Halsey was a man remarkable for his many excellences as a minister of the gospel of Christ. His knowledge of Scripture was so full that his sermons were peculiarly rich. Warm-hearted and of affectionate piety, he was greatly beloved. Though fifty-four years of age when he took charge of the church, he was still able to preach with unusual vigor until he reached eighty.

During the latter part of Dr. Halsey's pastorate the Rev. William B. Waller was invited to become assistant in the pastoral work. He accepted the call, and was ordained and installed by Presbytery, February 19, 1874. He labored here for two years with great acceptance, when he was called to take charge of a new church enterprise in Scranton, Pennsylvania.

Dr. Noble was installed April 19, 1881. He was a faithful member of Presbytery, always at the post of duty and usefulness. After five years of service he resigned, and now holds an important pastoral charge in California.

Mr. Beeber was installed June 1, 1887. He is the present pastor, and under his able ministry the church has the brightest prospects of future progress and usefulness.

#### THE RULING ELDERS.

We are fortunately able to give a complete list of all the elders who have held office in this church: Robert

Hamill, 1819; Ulrich Schlater, 1819; Hugh Dixon, 1819; William Powell, 1828; David Getty, 1828; William McGlathery, 1828; Jacob Teany, 1838; Marmaduke S. Burr, 1842; Levi Streeper, 1849; Samuel Beaver, 1855; George Camm, 1855; Cornelius L. Baker, M. D., 1855; Henry McMiller, 1855; Benjamin Davis, 1855; Philip Cressman, 1855; John Hill, 1860; Samuel O'Neill, 1860; William Moguee, 1863; Samuel D. Powell, 1866. The members of the Session at the present time are—G. Rodman Fox, 1855; John K. Ralston, 1860; Joseph K. Gotwals, 1872; William Craig, 1872; Abraham A. Yeakle, 1872.

Concerning these men, with all of whom he was personally acquainted, Dr. Ralston wrote: "While among them there was great diversity of opinion as well as of talent and attainment, it can be truthfully said of them all that they were men fearing God and loving righteousness."

We would like to dwell a moment on the history of each of these men, but it is impossible, and we can say a word or two only about the first, Mr. Hamill. Concerning him Mr. Gould writes: "The first, the leading elder, and who may be regarded as the father of the church, was Robert Hamill, Esq. He came to this country from the North of Ireland in early life and settled in Norristown, where he engaged in mercantile pursuits, and was much esteemed for his uprightness and Christian integrity. From the first formation of the church he was the most active member of it, and his house was the home of ministers. He was the father of a large family." Three of his sons became eminent ministers of our Church, two of whom still live. Of his three daughters, two were married to

prominent Presbyterian clergymen, and a third to a Presbyterian elder.

REV. J. GRIER RALSTON, D.D., LL.D., AND THE OAKLAND  
FEMALE INSTITUTE.

Any account of the Norristown First church would be incomplete which did not tell of Dr. Ralston and the seminary which he founded and conducted so long. He was one of those really great men to whom our Presbyterian Church owes so much, and yet who, by reason of the modesty of true greatness, are not known so widely as the interests of the cause demand. He was an eminent example of the truth which we cannot make too emphatic, that God blesses families because of the faithfulness of parents. Of his uncles on his father's side three were elders and one a minister; on his mother's side, of the members of four generations, beginning with his great-grandfather and ending with himself, no less than *twenty-six* were ministers, and of the elders in the family no record can be given save that the last one of the succession, his brother John, is now an elder of this church. Dr. Ralston's own history was strangely overruled by Providence. The purpose of his life was to carry the gospel as a missionary to the Indians, but threatening ill-health stopped him just as he was entering upon that work, and he was forced into that profession for which he was so eminently qualified and in which was to be his grand life-work.

He was a man of superior abilities, which, however, were appreciated only by his most intimate friends—his unobtrusive disposition kept him from being known. His religious principles, founded on the sure word of God, were deep and real in their influence upon his whole nature. His learning was thorough, accurate

and of extended character. There was no pretence or sham or mere surface culture in him: all was real and deep and true. As a man of good common sense and business ability few surpassed him. As an educator the astonishing success of the institution which he founded and conducted was his best testimonial. As a close daily student of the Bible he surpassed any other person with whom the writer has been acquainted. Not known even by his family during his life, it was discovered after his death that he had been in the habit of reading the Bible through thrice every year. In Presbytery and in the Boards of the Church he was always in his place, and never shrank from the discharge of any duty. As to this particular church with which he and his family were immediately connected, as a counselor in every difficulty, as president of its board of trustees for twenty-one years, as preacher ready to take its pulpit in any emergency, as liberal supporter, as making up so much of its audience by the long procession of his pupils, and as its wise friend, always true as steel, it owes to him more of its past success than it will ever be able to understand.

The writer owes to him a debt of gratitude which he can never forget. When he was entering the ministry a stranger, timid and unknown, Dr. Ralston visited him, sympathized with him and encouraged him in a manner that had a lasting effect. Then as a lifelong friend none knew better than he of Dr. Ralston's ceaseless industry, his strong sense of justice, his thoroughness in everything he undertook and his fidelity to his convictions of right.

We might add very much concerning the Oakland Female Institute, which was the great work of his life. We delight to think of it as one of the many streams of

blessed influences which have flowed out from the great fountain of the Log College. The Rev. Charles Clinton Beatty was one of the most honored of the sons of that school of the prophets; the Rev. C. C. Beatty, D. D., his grandson, was founder and principal of the celebrated female seminary of Steubenville, Ohio; and Mrs. Ralston was one of Norristown's best and truest daughters,—how much had her sweet but powerful influence to do with shaping Oakland's wonderful history! How truly wonderful that history was we can describe only by the results. A seminary sometimes containing no fewer than *one hundred and seventy* young ladies, which was instrumental in the conversion of more than *six hundred* souls, which during its course had in it, under the benign influence of its mental and religious training, a band of *over two thousand five hundred* of the daughters chiefly of our Presbyterian Church,—how is it possible for us to use language by which the boundless and endless influences for good of such an institution could be exaggerated?

A single paragraph more is all that can be devoted to this subject: "Of the two thousand five hundred young ladies educated at Oakland, but very few have been permitted to make a wreck of character or to bring upon themselves social blight. Many of them are occupying and adorning the highest social positions in our land. Some of them are conspicuous as principals of schools, while others are teachers in subordinate positions. *Two* of them have already laid down their lives in the service of their Master on the western coast of Africa. *Four* have given themselves to the cause of missions in India. *One* is to-day a toiler in the vineyard of the Lord in Japan, while *another* pursues her self-denying labors for Christ among the Choctaw

Indians. As every State in the Union was represented in the pupils of Oakland, as was also Canada, South America, Cuba, Great Britain, Germany and Greece, it is not wonderful that they are scattered throughout the world to-day. Some have gone down to an early grave, and ere they crossed the Dark Valley have left on record their testimony that God's grace is sufficient even for a dying hour."

#### MANAYUNK CHURCH.

This church was organized in 1832, and for the sake of distinctness the fifty-six years of its history may be divided into three periods: (1) The period of formation, consisting of the fifteen years from 1832 to 1847; (2) the period of confirmation, consisting of the twenty years from 1847 to 1867; (3) the period of growth, consisting of the twenty-one years from 1867 to 1888.

The first period was emphatically one of weakness and struggling, but of perseveranee. The church was originated by the labors of the Rev. Charles Brown, who was sent out as the agent of a society connected with the Fifth (now Arch Street) Presbyterian church of Philadelphia, whose object it was "to spread the gospel in the surrounding villages." He instituted prayer-meetings and established Sabbath-schools in Manayunk, Roxborough, Barren Hill, Falls of Schuylkill and Lower Merion, where churches have since sprung up. In some cases, like Thomas Charles of Wales, he started "reading classes" for some who did not know even the alphabet.

After a time of such preparatory work the church was organized in the private house of Mr. James Darrach on Saturday afternoon, Nov. 10, 1832, with thirty-five members. It was organized by the Second Presbytery

of the Assembly (N. S.); the Second Presbytery of Philadelphia (O. S.) was not constituted until the next year. It was originally designated the "First Presbyterian church of Roxborough township." Subsequently the name was changed to the "First Presbyterian church of Manayunk."

The struggles of the church at this time, manifesting how limited were the means of the people, may be seen from the fact that though this period lasted only fifteen years, there were no less than *six* pastorates. In fact, throughout this period the church was engaged in one continued effort for existence, wrestling with debt and difficulty and on the verge of losing everything. So poor were the members of the congregation that it was not until near the close of the period that they were able to increase the pastor's salary to *two hundred and fifty dollars*. Yet so persevering and true were the people that the number of the communicants was more than doubled. In 1836 the church transferred its connection from the Third Presbytery, which took the place of the *Assembly's* Second, to *our* Second Presbytery, which had been constituted three years before.

Of the *second* period, from 1847 to 1867, the most prominent characteristic was that the single pastorate of the Rev. Andrew Culver extended through its whole twenty years. This fact was the more remarkable in that during this period there were two serious obstacles to progress: First, there were the financial embarrassments of 1857 and 1858, which in a manufacturing town must have had a most depressing influence; then from 1861 onward was the War of the Secession, which distracted effort from religious things and drew away many young men to the army. Yet amid all the congregation settled down into a firmer and stronger

condition. The church-edifice was enlarged by the addition of another story, the pastor labored faithfully to increase the attendance on the sanctuary and the Bible was diligently taught to the young. Through such means as these it came to pass that at the close of twenty years the church was established on a stable and lasting basis.

The *third* period, from 1867 to 1888, has been one of steady and substantial growth. It has embraced three successive pastorates, in each of which the church has advanced, and through these pastorates former weakness has been overcome and strength for the future has been attained, until now this congregation has become strong and efficient.

#### THE BUILDINGS.

The first services of the church were held in the parlor of Mr. James Darrach, then the only elder. Very soon, however, a room was fitted up for divine worship in the mill of that gentleman, and was so used for two or three years. The congregation then erected a one-story stone edifice which, covered with debt, became their future home. After a number of years, but still during the ministry of Mr. Culver, this building was altered by the addition of a second story and other important improvements. During the pastorate of Mr. Schenck, in 1869, a manse was erected at some distance from the church, on one of the elevations of the neighborhood, from which there is a magnificent view of the valley of the Schuylkill and of the surrounding hills.

#### THE PASTORS.

There have been ten pastors during the fifty-six years of the church's progress—in the first period, six ;

in the second, one; and in the third, three: namely, James M. Davis, 1832, four years; Sylvanus Haight, 1836, one year; Charles Williamson, 1837, two years; William Wright, 1841, two years; David Longmore (stated supply), 1843, three years; Henry J. Van Dyke, D. D., 1847, part of a year; Andrew Culver, 1847, twenty years; A. V. C. Schenck, D. D., 1868, two years; J. H. McMonagle, M. D., 1871, seven years; Charles E. Burns, 1878, the present pastor.

The pastorate of Mr. Culver is worthy of honorable mention as the longest which this church has had up to the present time, and as that during which it passed into a state of stable prosperity.

Dr. McMonagle was installed October 3, 1871. His health becoming impaired, he studied medicine, and devoted himself to its practice after his resignation in 1878.

Mr. Burns was ordained and installed October 24, 1878. During his pastorate the church has made by far the most substantial progress of its history.

#### THE RULING ELDERS.

The complete list of the elders of this church from the beginning contains fifteen names: James Darrach, 1832; William Marshall, 1833; James Auldjoe, 1833; Edwin Booth, 1847; Henry Keim, M. D., 1847; James Doak, 1854; Joseph Bockius, 1858; James Milligan, 1862; Samuel C. Rutherford, 1862; Jonathan Stead, 1862; William A. Bell, 1868; Caleb Y. Davis, 1878; Joshua Batty, 1878; George B. Gallagher, 1886; Thomas L. Milligan, 1886. Messrs. Keim, M. D., Batty, Gallagher and Milligan at present form the Session of this church.

Of the present Session the eldest is Dr. Henry

Keim. For nearly fifty years he has been foremost in every good work, rarely absent from a church service or a Sessional meeting.

ADDITIONAL.

Few churches in our connection offered so many of her sons to the country during the war as did that of Manayunk. Not far from one hundred of her young men were in the ranks of those that suffered and sacrificed in that conflict.

What a contrast between the present condition of this congregation and that of half a century ago! We have seen what its condition was during its first fifteen years, struggling in the midst of constant pastoral changes with weakness and poverty. During the last year, with its property free from all debt, it contributed over a thousand dollars to the various Boards of the Church.

This closes the record of our old churches up to the time of our reorganization, under the name of the Second Presbytery of Philadelphia, in 1833. They were at that time fourteen in number; the youngest of them is now *fifty-six years old*, and the oldest *one hundred and seventy-eight*.

## CHAPTER XI.

### *PERIOD OF THE SECOND PRESBYTERY, 1833-38.*

IN entering upon the period of the Second Presbytery, which, though so short, was one of great importance, we must first notice the time of our Presbytery's taking its special form and boundaries, and the events connected therewith. The time was in the year 1833, forty-five years after the organization of the General Assembly; ninety-four years after its formation as the leading portion of the original Presbytery of New Brunswick; eighty-two years after it was organized as the Presbytery of Abington; and seventy-one years after it was constituted as the First Presbytery of Philadelphia. After all these changes it was reorganized with the name *Second Presbytery of Philadelphia*, which name was afterward changed to that which it now bears, *Presbytery of Philadelphia North*.

The events connected with the reorganization as the Second Presbytery of Philadelphia we cannot understand without a brief review of some of the controversies and agitations that marked the separation of our Church into the Old and New School sections. The reorganization was only five years before the disruption, and was intimately connected with that event.

The excited discussions of that time may appear to us unnecessary, but the really great and good men who took part in them were honest and earnest. They believed that they were contending for the truth, and that vital interests were at stake. Moreover, we are yet too

near the time of the controversy to judge of the good results that will flow from it, even as such results flowed from the Old and New Light divisions.

The various acts of the General Assembly and the Synod pertaining to this point of our history were peculiarly complicated. To disentangle them and make them understood will be a work of difficulty. We shall simply narrate the facts as we find them in the records; we shall take the eight years, commencing with 1832 and ending with 1839, and give the transactions concerning our Presbytery in succession. It is essential to the understanding of them that the reader should keep clearly in mind the distinction between the General Assembly and the Synod as factors in these events; for, while in the Synod the Old School element always predominated, in the Assembly, for the first three years, the New School had the leading influence, and in the other five years the Old School.

*First Year, 1832.*—In the first of the eight years, or 1832, the New School party being in the majority in the Assembly, opinions had become so diverse and feeling so strong that it was deemed advisable to form a separate Presbytery in which those who were of similar views and feelings could harmonize. The Assembly therefore formed a Second Presbytery of Philadelphia, which was sometimes called the Assembly's Second Presbytery and sometimes the Elective Affinity Presbytery. It was formed May 26, 1832; and the churches of which it consisted were the First, Third, Fifth, Eleventh, Twelfth, First Northern Liberties, First Southwark, Second African, and certain others in the country. It was also enacted: "If any of these churches prefer to retain their present connection with the existing Presbytery of Philadelphia, they may be

allowed to do so, and shall not be compelled against their wish to be attached to the new Presbytery.”

*Second Year, 1833.*—The Synod, which was Old School, at its previous fall meeting had refused to recognize the action of the Assembly creating the new Presbytery; it denied the right of the General Assembly to erect or dissolve Presbyteries, claiming that such power belonged to Synods alone. On this the Assembly of 1833, having still a New-School majority, enjoined the Synod to acknowledge and receive the new Presbytery. The Synod, in the autumn having received this command, obeyed it, but under protest. It received the Second Presbytery, but immediately dissolved it; and then proceeded itself to create a Second Presbytery with boundaries, alleging that it was its special prerogative so to do.

The substance of the ordinance of the Synod of Philadelphia constituting its Second Presbytery was in these words: 1. *Resolved*, . . . The Synod do hereby receive the Second Presbytery of Philadelphia as a constituent member of this body. 2. *Resolved*, That in the exercise of the right of Synod to divide and unite Presbyteries, this Synod do hereby unite the Second Presbytery of Philadelphia with the Presbytery of Philadelphia, and ordain the two Presbyteries thus united to be known as the Presbytery of Philadelphia. 3. *Resolved*, That in the exercise of the same prerogative the Synod do hereby divide the said Presbytery of Philadelphia by the line of Market street, in the city of Philadelphia, extending north as may be necessary, and west to the Schuylkill, then up the Schuylkill to the extremity of the Presbytery; and that the ministers and churches south of the said line be known as the Presbytery of Philadelphia, and those of the north

side be known as the Second Presbytery of Philadelphia.”

Accordingly, the Synod's Second Presbytery of Philadelphia met in the Central church, Philadelphia, November 27, 1833, and was fully organized, the Rev. William Neill, D. D., being Moderator, and the Rev. John McDowell, D. D., stated clerk. The ministerial members present were Jacob Larzalere, John McDowell, William Neill, Alexander Boyd, Robert B. Belville, Robert Steel, Charles W. Nassau, William J. Gibson and Silas M. Andrews. The ruling elders were Messrs. Charles C. Beatty, Robert Hamill, Andrew Brown, Charles Elliott, George Durfor, Matthew L. Bevan and George W. McClelland.

*Third Year, 1834.*—The Assembly again had a New-School majority, and refused to sanction the dissolution of the Assembly's Second Presbytery. The result was that there were two Second Presbyteries—one of the Assembly and the other of the Synod. This state of things being so incongruous, the Assembly, in order to relieve the difficulty, organized a new Synod styled the Synod of Delaware, to which it transferred its Second Presbytery, together with the Presbyteries of Wilmington and Lewes.

*Fourth Year, 1835.*—When the Assembly met, the Old-School party was in the majority. It therefore, disapproving of the action of the Assembly of the previous year, dissolved the Synod of Delaware. In the autumn the Synod again dissolved the Assembly's Second Presbytery, which the preceding Assembly had recognized, and directed its members to join other bodies, without specifying with what other bodies they should connect themselves.

*Fifth Year, 1836.*—The Synod had, by ordinance,

dissolved the Assembly's Second Presbytery, but as it still claimed existence, the Assembly, the Old-School party having the majority, removed the difficulty finally by two acts: first, by taking away the Elective Affinity character of the Presbytery, which seems to have become distasteful to all, by giving it fixed boundaries; and second, by changing its name to that of the *Third Presbytery of Philadelphia*.

*Sixth Year, 1837.*—The action of 1836, mentioned above, seems to have been reviewed by the Assembly of 1837, and the Third Presbytery was dissolved—for what reason does not appear, probably out of the mere intensity of party feeling.

*Seventh Year, 1838.*—The Assembly was so absorbed in the controversy pertaining to the general division of the Church that it took no action concerning the Third Presbytery. In the fall, however, the New-School Synod restored it under the name of the Third Presbytery; thenceforward it continued under the same name until the Reunion of 1871.

*Eighth Year, 1839.*—The final action establishing the Second Presbytery of Philadelphia was that of the Old-School Synod, which in October diminished our territory by removing our southern boundary from Market street, and placing it so as to give all of what was then Philadelphia, together with the Northern Liberties, to the First Presbytery, and all north of that line to the Second Presbytery. This action restored to our Presbytery its original southern boundary, and gave to it substantially its present limits.

We begin the history of our Presbytery as it was then reorganized, and as it has been continued, first in the Second Presbytery of Philadelphia and then in the Pres-

bytery of Philadelphia North, presenting a list of all the stated clerks who during its fifty-five years have so faithfully kept its records. We owe very much to these brethren for the unusually excellent manner in which they have written our history from year to year. We know of no deliberative body that has a history so fully preserved. Their names and dates of service are as follows: John McDowell, D. D., November 27, 1833, four years; William J. Gibson, October 3, 1837, one year; William D. Howard, D. D., May 23, 1838, eleven years; Thomas B. Bradford, April 18, 1849, one year; Benjamin F. Stead, D. D., March, 1850, two years; Jacob Belville, D. D., June 1, 1852, fourteen years; J. B. Davis, D. D., October 3, 1866, three years; Joseph Beggs, D. D., October, 1869, twenty years, the present stated clerk.

From this list it will be seen that we have had eight stated clerks, Dr. Beggs holding that office for the longest period.

#### CHRONICLES OF THE CHURCHES.

During this short period of only five years, from 1833 to 1838, there was only one new church organized within our bounds, the church of Bridesburg.

#### BRIDESBURG CHURCH.

The church of Bridesburg was commenced in the year 1837, the first of six churches which have gone out as colonies from the mother-church of Frankford. Whatever missionary enterprises may have accomplished in modern times, this was, half a century ago, a model of what such new undertakings should be. There was, first, a weekly prayer-meeting established years before; then a Sabbath-school for some time; then occasional

preaching by the pastor of the mother-church and others in school-houses or private dwellings. Thus the way was prepared. In these preparatory efforts the Rev. Dr. Beggs of the Frankford church took the lead, its Session aiding and its people forming the body of the audience. Meantime, God in his providence had brought to Bridesburg a family ready to commence the work, take the lead, give it a standing and assume the responsibility. This was the family of Mr. Alfred Jenks, who had established an important manufactory there seven years before. Other influential families and individuals also were there, among them Mr. Herbert Reynolds, able and willing to aid by his means and his services, and Charles and Andrew Ramsey, willing to undertake the office of ruling elder.

After a period of such preparation the time came for the church to be set up, and accordingly it was formally organized December 8, 1837. It consisted of twenty-one members. This was fifty-one years ago, and the work then commenced has held on its course for half a century without organic change, without serious interruption of any kind and with the blessing of God resting upon every year of its history.

#### THE BUILDINGS.

The first church-edifice, which had been commenced about a year before, was finished and dedicated for divine service December 8, 1837. The lot upon which it was built, together with the adjoining graveyard, had been presented by Mr. Jenks. The money which the building cost had been collected from friends in every direction. It was a plain but substantial and comfortable house, and served the purposes of the congregation for more than thirty years.

The present building, which is undoubtedly the most excellent structure of the kind in the Twenty-third Ward of the city, was erected in the year 1868. It was substantially the princely gift of Barton H. Jenks, son of him who may well be called the church's father. The whole cost of the edifice was more than *thirty-five thousand dollars*, of which Mr. Jenks gave above thirty-two thousand.

The very superior building for Sabbath-school, lecture and prayer-meeting purposes was also the gift of Mr. Barton Jenks, he having borne the entire expense of seven thousand dollars.

The manse, which adjoins the church, was purchased by the congregation in the year 1886 at the time of the installation of the present pastor.

#### THE PASTORS.

The church in its history of half a century has had eight pastors, as follows: John Mason, 1838, three years; Benjamin F. Stead, D. D., ten years; William Scribner, 1852, three years; J. J. A. Morgan, 1855, seven years; J. B. Davis, D. D., 1862, seven years; William A. Jenks, 1870, five years; A. A. Dinsmore, 1875, twelve years; J. P. W. Blattenberger, 1887, the present pastor.

Dr. Stead was ordained and installed February 22, 1842. He was a pastor of superior ability; was for years stated clerk of the Presbytery; and afterward became pastor of the church of Astoria, near New York.

Mr. Scribner was installed November 9, 1852. He was brother to the celebrated New York publisher of that name. He resigned the pastorate because of failing health.

Mr. Morgan was installed October 18, 1855. Some

time after leaving Bridesburg he connected himself with the Episcopal Church.

Dr. Davis was installed March 17, 1862. He was a man of great amiability and excellence of character. While here he was stated clerk of Presbytery, and afterward held the same office in the Synod of New Jersey.

Mr. Jenks was installed May 5, 1870. It is worthy of special notice that he was son of Alfred Jenks, the founder of the church, and brother of Barton H. Jenks, elder at the time of this pastorate.

Mr. Dinsmore was installed December 29, 1875. He was a man of deep piety and was much beloved. He is now pastor of an important church in California.

Mr. Blattenberger was installed November 10, 1887, and is the present pastor.

#### THE RULING ELDERS.

The roll of elders from the first is complete, and has on it the following twelve names: Alfred Jenks, 1837; Francis Putt, 1837; Samuel D. Powel, 1837; Andrew Ramsey, 1837; Charles Ramsey, 1837; Barton H. Jenks, 1855; Andrew McMillan, 1855; John H. Smith, 1855; Charles H. Biles, 1869; Matthew McBride, 1876; C. H. Lambert, M. D., 1876; Andrew Tannahill, 1884.

Alfred Jenks was a man who must ever hold the most conspicuous place in the history of this church. His coming to the neighborhood and establishing his manufactory there in 1830 was what first gave importance to Bridesburg. His ancestry was of the old-fashioned sound Calvinistic, New England people. In his family was illustrated again how the blessing of God rests upon households, for his parents were godly peo-

ple; his wife was daughter of a New England pastor, who was also a professor in Harvard College while that great institution was true to the faith; his daughter was wife of the church's second pastor; one of his sons was its seventh pastor, and another son was an elder, and for a long time superintendent of its Sabbath-school. Previous to the organization of this congregation, he was an elder in the old church of Frankford. In the commencement of this church his devotedness to the cause was best seen. It was very dear to him, and he was steadfast and ready to lend every aid, opening his house for prayer-meeting every Saturday night, sending for and entertaining the preachers, giving ground for the church-edifice and graveyard, contributing largely for the erection of the first building, superintendent of the Sabbath-school for twenty-four years, and ever foremost in every good word and work. In all these he was nobly sustained by his devoted wife, who continued one of the most active teachers of the Sabbath-school until she had reached the age of fourscore. We might also speak of his son Barton as an elder, whose magnificent gifts to this church, as well as other objects of benevolence, can never be forgotten.

Of another of these elders we must make special mention—viz. Charles Ramsey. He entered that office when the church was organized, and though fifty-one years have passed he holds the office still. Ever true to the highest interests of the church, ever present at its services, ever ready to help it forward, his has been the rare privilege of being spared to serve his Master in this church for half a century.

The Bridesburg church has always been distinguished for the excellence of its Sabbath-school. This has been largely owing to the care devoted to it by the

Messrs. Jenks, father and son, the latter of whom, for the many years that he was its superintendent, devoted to the study of its lessons nearly every evening of the week.

This church during its whole history has been blessed in an unusual degree by seasons of revival, by which it has been, from time to time, greatly strengthened. The church began in the troublous times when our Zion was sorely agitated by the controversies connected with the Old and New School division; it had its own troubles from the same cause, but it came out of them unharmed, and has now held on its steady course for half a century.

## CHAPTER XII.

### *PERIOD OF SEPARATION, 1833-1870.*

WE now enter upon a new and important period of our history. It is the period between the division of our one Presbyterian Church into the New and Old School sections, in 1838, and their Reunion in 1870. It was the period when, separated into two independent denominations, we worked on apart; but at the same time it was a period of progress—with us, as a Presbytery, one of rapid growth, in which together we founded no less than twenty-one new churches—an average of two every three years.

To obtain a distinct impression of the character of the Presbytery during this period three things must be understood at the outset—namely, first, the identity of the Presbytery with the one which preceded it and that which followed it; secondly, that the churches in the territory were fully separated into two bodies; and, thirdly, the relative strength of these bodies.

(1) As to the first of these points, our territory was then well defined. When the Second Presbytery of Philadelphia was erected, in 1833, it included the rural portion which the Presbytery North now substantially includes, together with that part of the city which lies north of Market street. In 1839, however, or the year before this period commences, the territory was curtailed by setting off that portion of it which lay within the old city limits to the First Presbytery. This left our limits at that time precisely what they

now are. Moreover, these limits embrace the territory which has perpetuated our identity as a Presbytery. It was the district of the influential portion of the original Presbytery of New Brunswick, of the Presbytery of Abington, of the original First Presbytery of Philadelphia, of our Second Presbytery of Philadelphia, and it is the territory of Philadelphia North to-day. There have been transition periods in the stream of the history of our body, when again and again it was absorbed in the general Presbytery of Philadelphia from three to over thirty years at a time, but the identity, as defined by the territory, has ever sprung up again without material change. It always has been substantially the same, as the chief part of the old Presbytery of New Brunswick, as Abington, as the elder First Presbytery of Philadelphia, as the Second Presbytery of Philadelphia, as Philadelphia North.

(2) At the beginning of the period, and throughout its course, the Presbytery was no longer one body. Previously, all the churches had been united. All the plans and acts of the Presbytery were those of the whole body of Presbyterians within the defined territory. Now, however, together with the whole Presbyterian Church, it had become two distinct bodies—bodies of very unequal magnitude, but still distinct. The larger of these, the Old School, retained the succession, and was the Second Presbytery of Philadelphia; the smaller united with the Third and Fourth Presbyteries of Philadelphia, which were New School.

(3) Moreover, at the opening of the period, the Old School portion consisted of *thirteen* churches, while the New School portion had only three within the same territory. Then during the course of the period there were *seventeen* Old-School churches organized, and

*four* New School. Add to this that in order to bring Lafayette College within the bounds of the Synod of Philadelphia the three churches of Easton, Allen township and Catasaunqua were transferred to our connection, and remained with us for twenty years, and then we have the totals during the period of thirty-three Old-School churches and seven New-School, or forty in all.

This analysis of the composition of the Presbytery during the period is necessary to the full understanding of the history; but, having presented the analysis, we have now done with the Old and New-School parties. As we are writing the history of Presbyterianism in our territory, we shall henceforth treat the two elements promiscuously in our chronology of the churches. Whatever they may have been in their origin, they now belong to one body. Save for simple information we shall not need to name the Schools in the future.

As there were no organic changes in the Presbytery, nor any general movements of special importance during this period, our work will hereafter be chiefly with the history of the individual churches. We are entering the age of progress, and shall find that new congregations increase very rapidly; and the history of them separately is nearly all that we shall attempt. In order to fix them in their proper places and make our enumeration of them the more distinct, we shall classify them in decades, and so mark the origin of each the more clearly. Of course the period divides itself into three such decades—namely, 1841–50, 1851–60 and 1861–70—and we shall consider them in that order.

FIRST DECADE, 1841 to 1850.

During this decade there were eight new churches organized, as follows: Jeffersonville, 1843; Port Ken-

ned, 1844; Bristol, 1845; Port Richmond, 1846; Conshohocken, 1847; Pottstown, 1848; Forrestville, 1849; and Norristown Second, 1850.

#### JEFFERSONVILLE CHURCH.

The church of Jeffersonville was commenced in the year 1843 and had its origin in distractions which arose in the neighboring church of Providence concerning the Old and New School disruption. The heat of that controversy, which had culminated but five years before, was yet very great, and affected this region in a high degree. An extract from the records of the church will give all that our history needs: "After a long series of dissensions and distractions the church of Providence was divided, one part known as the Old School, the other the New School; and in October, 1843, each congregation worshiped separately, the Old School retaining the church-building and property incident thereto, holding their connection with the Second Presbytery of Philadelphia, and the New School with the Third Presbytery of Philadelphia." The new organization must have been very small and weak, and must have continued so; for when Dr. Collins commenced his ministry there, twenty-three years afterward, the property was encumbered with debt and there were only thirty-three church-members. It was not until four years after the enterprise commenced that a charter was obtained and the name of Jeffersonville Presbyterian church adopted. From that time onward it has been struggling in weakness, and yet in hope and faith.

#### THE BUILDINGS.

The first church-edifice was dedicated to the service of God October 10, 1844, the year after the organiza-

tion. The Rev. Joel Parker, D. D., Rev. Daniel H. Emerson, and Rev. C. F. Diver officiated on the occasion. The house was a plain strong building, fifty-four by thirty-six feet in size.

After this first building had stood about thirty-two years it had become so unattractive and uncomfortable that a new edifice became a necessity for the continued life of the church. Accordingly, by the most strenuous efforts of the people, and especially of Dr. Collins, then the pastor, a new one was built, and was dedicated October 1, 1876. This second edifice, which is the present one, is an ornament to the surrounding country, over which it can be seen far and near. Its whole cost was about twenty-eight thousand dollars.

#### THE PASTORS.

Of these, the church has had the seven following : C. F. Diver, 1844, two years ; George Foot, 1851, two years ; William Fulton (stated supply), 1853, two years ; Samuel Helffenstein, Jr., 1855, two years ; A. J. Snyder (stated supply), 1858, eight years ; Charles Collins, D. D., 1866, twenty years ; W. C. Hendrickson, 1886, the present pastor.

During the intervals between the short pastorates the pulpit was filled by various supplies, either for a single Sabbath or for a month or two. Among such temporary supplies we find the names of Messrs. Aller, Ottanger, Cross and others.

Mr. Diver was ordained and installed October 22, 1844, by the Third Presbytery of Philadelphia (N. S.).

Dr. Collins, after serving for ten years as stated supply, was installed pastor January 2, 1876. His ministry of almost a score of years in the church was not only longer than any other, but longer than all of the

others together. Within it most of the best days of the church were contained. The pastor's self-denying labors were unremitting through heat and cold and discouragements of every kind, and without other incentive than love to the cause and its Master. And they were crowned with abundant success, for the church, which at the beginning of his pastorate was almost ready to be abandoned, with a discouraged membership of about two dozen persons and a building not worth a thousand dollars, was through his efforts awakened to new life—blessed revivals strengthened it, the new edifice was erected and freed from debt, and the number of communicants greatly increased.

Mr. Hendrickson was installed December 14, 1886. He has been the pastor for two years.

#### RULING ELDERS.

Of these we have the full roll. Six of them have passed away from their earthly labor—namely, Joseph Janey, James S. Smith, Henry Countiss, Henry Loucks, Christian Weber, David Shrack, M. D. Three more are still at their post of duty—namely, Francis Whiting, Michael H. Reed, John C. Weber.

Francis Whiting removed to Jeffersonville, Pa., in the spring of 1865 from Great Barrington, Mass. He is a lineal descendant of the renowned Governor Bradford of early colonial times.

Mr. Whiting was graduated from Yale College, and afterward studied law, but preferred and chose an agricultural life. In 1841 he was married to Miss Harriet W. Curtis of Columbia co., N. Y. In 1866 he united with this church, and was soon after elected a ruling elder, and during the twenty years' pastorate of the Rev. Dr. Collins he was his most faithful and efficient

helper. He was born in Berkshire co., Mass., March 27, 1808, and at this writing is enjoying a fair measure of health, having entered his eighty-second year.

One act of this church we cannot but greatly regret. It was that by which, through legal ratification in 1875, its name was changed from the old and proper one of Jeffersonville to that of Centennial. Thus the historical identity of the church was broken, the descriptive title was taken away and a name far less attractive was assumed. If we had the ear of the people, we would urge that the old name be restored.

This church, possessing a history of forty-four years, with a property free from all encumbrances and all its agencies in good working order, may look with confidence to a hopeful future.

#### PORT KENNEDY CHURCH.

Port Kennedy lies on the west of the Schuylkill River, about three or four miles from the united charge of the Norriton and Providence churches, while toward the west it is about the same distance from the Great Valley church. In the year 1844 a few families of the last-mentioned church residing in Port Kennedy petitioned Presbytery to organize them into a new congregation. The petition was granted, and for that purpose a committee was appointed which met with the people March 20, 1845, and organized a church consisting of but *three members!* Such is the simple story of the beginning of this church, which has now been in existence for forty-three years.

#### THE BUILDING.

The first and only church-edifice, being the one which is still in use, was built in the fall of the year 1844.

## THE PASTORS.

The church, though small and weak from the beginning, has had an almost unbroken succession of pastors, who have been five in number: Henry S. Rodenbaugh, 1846, twenty-six years; Charles T. Anderson, 1873, one year; E. P. Hawes, 1874, two years; Yates Hickey, 1878, two years; Belville Roberts, 1880, the present pastor.

Mr. Rodenbaugh was ordained and installed May 14, 1846. His pastorate, which covered more than half of the church's life, was the palmy period of its history. Although at the same time constituted pastor of the two old and important churches of Norriton and Providence, he was willing to assume this charge also; nor did he slight its work, but for over a quarter of a century ministered in it with great energy and success, building up also the old churches, so that to-day they are stronger than ever. This is an instructive example to our Presbytery of what may be done by the judicious grouping of neighboring churches.

Mr. Anderson was ordained and installed May 8, 1873.

Mr. Hawes was ordained and installed October 15, 1874.

Mr. Hickey was installed October 13, 1878. He is now pastor of the church of Torresdale.

Mr. Roberts, after having served as stated supply for eight years, was installed pastor during the present year, and is working most faithfully.

## THE RULING ELDERS.

Of these the church has had but four—namely, William Henry, 1846; George Hart, 1850; James McPherson, 1855; Joseph B. Powel, 1859.

Mr. Powel has been the only acting elder for twenty years, and nobly does he strive to sustain the feeble congregation.

Although this church was commenced forty-three years ago, it is still small and weak, its membership probably being no greater now than it was at the beginning. This has been owing chiefly to the removals of its families to other parts of the land. A large colony and flourishing church exist in Kansas which are made up almost entirely of families that went from this neighborhood.

Still, there are now prospects of future growth; especially has the Sabbath-school been greatly encouraged by large increase and improvement. The advance in the contributions of the church to objects of benevolence is also awakening hope, as within a short time they have become more than double what they were in former years.

#### BRISTOL CHURCH.

The career of the church of Bristol has been one of such exceptionally steady progress that there is little more for the writer to do than to note the various salient points of its history. There have been no strifes, no convulsions, no organic changes, marking the twoscore years of its life.

This church owes its origin to the energy and self-denying efforts of the Rev. James M. Harlow, who came from Centreville to Bristol, and moved in the matter of its organization, and especially in the work of the erection of a house of worship, as early as the spring of 1844. At the time of the organization, October 17, 1845, the membership consisted of only fourteen persons, of whom Mrs. Mary Pierce—then Mary Vanuxem—is now the only survivor.

## THE BUILDINGS.

The present church-edifice is the one which was erected in 1844. It was built chiefly through the untiring efforts of Mr. Harlow. He seems to have secured subscriptions from every quarter where he could make appeal—churches, ministers and private individuals listening favorably to his plans.

In the year 1872, twenty-seven years after its erection, the church-building was enlarged and refurnished at a cost of forty-four hundred dollars. It has now capacity for seating four hundred persons. The congregation also owns a large and well-arranged manse, conveniently near the church.

## THE PASTORS.

Of faithful pastors the church has had seven: James M. Harlow, 1845, five years; Franklin D. Harris, 1851, ten years; Alfred Taylor, 1862, two years; Henry F. Lee, 1865, three years; Jacob Weidman, 1868, five years; James H. Mason Knox, D. D., LL.D., 1873, eleven years; Edward P. Shields, D. D., 1884, the present pastor.

Mr. Harlow commenced his ministry here with the organization of the church, and to him under God it is indebted for its very being.

Mr. Harris was installed May 8, 1851. His preaching was eminently sound and instructive as well as earnest.

Mr. Taylor was installed July 31, 1862.

Mr. Lee was installed November 7, 1865.

Mr. Weidman was installed November 18, 1868.

Dr. Knox was installed October 30, 1873. Of him we have already spoken in our sketch of the First

church of Germantown. His services to this church were specially valuable, among other things in that he stimulated it to a very high degree of liberality. He resigned this charge in compliance with a call to become president of Lafayette College.

Dr. Shields was installed May 1, 1884. Under his wise, devoted and efficient ministry the church still pursues its upward and onward course.

All the seven pastors of this church are still living and actively engaged in useful service for the Master in some branch of Christian work.

#### THE RULING ELDERS.

For no less than sixteen years after its founding this church was in the anomalous position of having in it no ruling elder. Presbytery met the difficulty in part by appointing Mr. Charles Bradfield, ruling elder of another church, to aid the pastor of Bristol in receiving new members and in administering the Lord's Supper. This was the situation of the church until 1861, after which time the following brethren held in it the office of elder: Silas E. Weir, 1861; Peter E. Hope, 1870; James Noble Dickey, 1878; John Hope, 1878; Alexander Ralph, 1880; Foster P. Crichton, 1888; Willis P. Weaver, 1888. Messrs. Ralph, Crichton and Weaver are, with the pastor, the present Session.

The work of twoscore and three years shows steady growth in the various elements of true church organization. The membership, originally but fourteen, is now not far from two hundred. With the growth of Bristol there are many reasons for the confidence that this church, distinguished for its harmony and energy and devotion to good works, will advance to greater strength and usefulness.

## PORT RICHMOND CHURCH.

The church of Port Richmond—now of the Central Presbytery of Philadelphia—was organized February 5, 1846, by a committee of this Presbytery. The reason of its connection with us was that the Presbyterian families of that vicinity, which was then far outside of the city, originally worshiped with the church of Frankford, and afterward with that of Bridesburg. The place was therefore naturally considered as within our bounds.

For a few months after its organization the new church was ministered to by Mr. Oakley. Meantime, its first and only house of worship was built. In a little over a year the Rev. Samuel D. Alexander, D. D., was called to the pastoral charge. He was ordained and installed November 16, 1847. He was a son of the Rev. Archibald Alexander, D. D., of Princeton Theological Seminary; and that fact, together with the expected importance of Port Richmond, gave the event of his settlement great prominence. Mr. Alexander, however, remained only two years. He was succeeded in the charge by the Rev. William Dod, brother of the celebrated mathematical professor of Princeton College. He also remained but a short time. The church then passed over to the First Presbytery of Philadelphia, to which it naturally belonged. It is now, after a period of more than forty years, one of the churches of the Presbytery of Philadelphia Central.

## THE CHURCH OF CONSHOHOCKEN.

The church of Conshohocken owes its origin to the establishing of the Conshohocken iron-foundry, of which Mr. Stephen Colwell was the chief proprietor and man-

ager, and of the marble-mills of the Jacoby family. The church enterprise was commenced in 1847, when the Rev. David Eakins preached for a short time in a small frame temperance hall. The church was organized November 16, 1847, with a membership of eighteen persons.

At that time Mr. Colwell applied to Princeton Seminary for one of the graduates to enter the field as a missionary; and the writer was sent, and spent a few months in the field previous to his ordination in some permanent charge. The work was one of great difficulty and many discouragements. During the Sabbath-school exercises boys would run out and throw stones at their teachers through the open windows. On hearing the sound of in-coming trains persons in the congregation would go out to see the arrivals, and then return to their seats. A woman on whom the young preacher was calling told him that she had not heard a sermon nor seen a Bible in three years, though a church-member before coming to this country. The neighborhood was as thoroughly heathen as one could find. There was also opposition from unexpected quarters. Another denomination, failing to oust the Presbyterians from the hall, established rival open-air services at the door of the building, and that at the same hour with the worship of those who were honestly striving to found an evangelical church.

But the work went on and prospered amid all trials. Another preaching-service was established at the neighboring village of Spring Mill, with an audience of sometimes not more than six persons. A house of worship was built. The inexperienced preacher, fresh from the seminary, was encouraged by Dr. Ralston of Oakland Female Institute. He was also greatly helped by Mr.

Colwell and his excellent family and by the family of Mrs. Jacoby. He was also encouraged by many Roman Catholics of the place, who would come to him respectfully with their troubles, and upon whom he was exerting considerable influence until a neighboring priest interfered. The result of all the work was that a fair-sized congregation was collected, a Sabbath-school was gathered, a house of worship was built and in due time another preaching-place was established. The work has gone on and the church has pursued a prosperous course for twoscore years.

#### THE BUILDINGS.

The first house in which the services of the congregation were held was a small one-story frame hall which had been erected by the Sons of Temperance. After it came the plain stone structure which is still the house of worship, and which was built in 1848. The writer collected from every quarter most of the funds which were needed. The whole cost was a little over two thousand dollars, which, though a small sum for such a purpose, was gathered with long-continued and anxious effort. The building was of course very plain and unpretending. Twenty-four years afterward, in 1872, this building was repaired, improved and enlarged to its present dimensions. Another house should be erected very soon—one much more attractive and capacious and in a better location than the one now in use. We are glad to know that efforts in that direction are in progress: a new lot of ground has been secured and funds are being collected.

#### THE PASTORS.

The church has enjoyed the services of eight pastors,

as follows : Samuel Paul, 1850, two years ; James Martin, 1853, one year ; Joseph Nesbit, D. D., 1855, five years ; James Laverty, 1861, two years ; Henry B. Townsend, 1863, four years ; J. H. Symmes, 1867, seven years ; W. Fulton, 1875, ten years ; Alexander Waddell, 1888, the present pastor.

Mr. Paul was installed October 21, 1850. He was at the same time pastor of the Second church of Norristown.

Dr. Nesbit was installed May 17, 1855. He also had charge of the Second church of Norristown at the same time with this. He is now in the church of Lock Haven.

Mr. Townsend was installed May 5, 1863.

Mr. Symmes was installed November 12, 1867.

Mr. Fulton was installed in October, 1875.

Mr. Waddell was ordained and installed February 13, 1888.

#### THE RULING ELDERS.

During the forty years of the life of this church there have been nine of these brethren : Moses Woolverton, 1847 ; William Moore, 1849 ; L. M. Streeper, 1867 ; William Dunlap, 1867 ; Walter F. Fahnstoeck, 1872 ; Harvey K. Kroh, 1886 ; George Ewing, 1886 ; Prof. J. W. Schlichter, 1887 ; H. D. Prendaville, 1887. The last five of these are now acting.

This church was blessed with a very powerful revival of God's work in 1876 under the pastorate of Mr. Fulton. No less than one hundred and seventy-five persons were added to the number of its communicants as the result of that awakening. A very different prospect lies before the church this day from that which was beheld forty years ago.

## THE CHURCH OF POTTSTOWN.

The beginning of the church of Pottstown, a place where the Lutheran and German Reformed churches had formerly absorbed nearly the whole population, was of very special interest. Several things awakened attention to it as a location for a Presbyterian church, and led finally to the organization of one there. The first was the return of the Hon. Jacob Yost from Washington, where he had been as a member of Congress for a number of years, bringing with him a bride who had been Miss Harrington of Troy, New York, and who had been thoroughly trained in the Presbyterian faith by the Rev. Dr. Beman. She wondered how she could live in Pottstown, a place where there was no Presbyterian church. Her words were communicated to Dr. Gray of Easton. By him they were repeated to the Rev. W. R. Work, who had just left the college of Newark, Delaware; the results were deeply momentous. Mr. Work was prompted by the remark to establish a female seminary in Pottstown, and of course cast about for a Presbyterian church. The Rev. Matthew Meigs, D. D., LL.D., about the same time came to Pottstown accompanied by his noble wife and her godly father, the Rev. W. R. Gould, and commenced what is now the well-established and influential "Hill Seminary" for boys and young men. With such a simultaneous influx of the very best material for the purpose, a Presbyterian church could not but arise. In 1847, Mr. Work began to preach on Sabbath afternoons in the Methodist church, which was kindly offered for the purpose.

The church was organized May 9, 1848, by a committee of Presbytery consisting of Rev. Messrs. Howard and Rodenbaugh and Elder Shearer. The num-

ber of members enrolled at the beginning was ten, with Hon. Jacob Yost as elder.

#### THE BUILDINGS.

For a time, as we have stated, the services of the infant congregation were held in the Methodist church. But a house of worship was indispensable, and the persons to aid in the erection of one were very few. Nevertheless, an edifice was commenced in 1848, in which, though it was only partially finished, services began to be held in 1850. This structure was completed and dedicated in 1853. The entire expenses were borne temporarily by Mr. Yost and Mr. Work, while they collected the funds from every quarter—Mr. Yost, from friends in Washington, amongst whom was the President of the United States, and from friends in other localities; and Mr. Work from the churches of the Presbytery. A chapel, which it is expected will grow into a much larger and more attractive house of worship than the one now occupied, has been erected during the past year.

#### THE PASTORS.

Seven brethren have faithfully ministered to the church whose names are—William R. Work, 1848, five years; Robert Cruikshank, D. D., 1857, three years; Wm. B. Stewart, D. D., 1861, one year; John C. Thompson, D. D., 1864, nine years; Henry F. Lee, 1873, seven years; H. B. Stevenson, 1881, six years; Henry M. Dyckman, 1888, the present pastor.

Mr. Work was not installed as pastor, but served as stated supply while conducting his female seminary. The church owed very much of its success to his self-sacrificing efforts.

Dr. Cruikshank was installed October 3, 1857, and

remained three years. As president of a college in the West, he has done good service to the Master's cause since then.

Dr. Stewart was installed May 6, 1861. He is now an efficient agent of the American Tract Society.

Dr. Thompson was installed the second Sabbath of November, 1864. He is a successful pastor in Philadelphia at the present time.

Mr. Lee was installed Dec. 28, 1873. He is now doing excellent work among the seamen as pastor of their church in Philadelphia.

Mr. Stevenson was ordained and installed Nov. 1, 1881.

Mr. Dyckman was installed May 6, 1888.

#### THE RULING ELDERS.

Of ruling elders the church has also had seven excellent men: Hon. Jacob Yost, 1848; the Rev. W. R. Gould, 1855; the Rev. John Moore, 1868; W. C. Beecher, 1868; D. K. Hatfield, 1868; William M. Gordon, 1868; Isaac Sweinhart, 1880.

Mr. Yost was a man of decided mark and influence. He has been not only a prominent man of business in the vicinity of Pottstown, which was his native place, but a member of the State legislature for three terms, an influential member of Congress, and also a United States marshal—to which office he was appointed by President Buchanan, his lifelong friend. To aid in this church enterprise he left the German Reformed body, the Church in which he was born—for he was a descendant of the Palatinates—took a prominent part in forming the new enterprise, gave and collected a large part of the funds needed for the church-edifice, and continued an elder until his death. To him and

his most excellent wife, who is still active in promoting its interests, the church owes more than to any other persons.

Mr. Gould, though an ordained minister, served as ruling elder for years, and his sweet piety and earnest efforts in the cause of Christ were greatly felt in the church. Mr. Moore was also an ordained minister. While serving as elders both of these brethren frequently filled the pulpit in periods when the church was without a pastor.

The two seminaries of this place were of important service to the church, their principals and teachers often filling its pulpit and rendering other aid, their pupils forming no insignificant element of its audiences and their influence giving a prominent standing to the congregation. The "Hill School" still flourishes as one of our most important seminaries for young men and boys. The founder of this institution, Dr. Meigs, is still with it; his son, however, is at the present time its active principal.

#### FORRESTVILLE CHURCH.

The church of Forrestville was commenced by the Presbytery of Raritan, of the Synod of New Jersey, and continued in connection with that body for twenty years. Although not formally organized until 1856, at least seven years before that time the enterprise resulting in organization had been entered upon, so that we may properly fix the date of its beginning as 1849. Prior to that time preaching services had been held in a neighboring grove and in a carpenter-shop. The old church of Neshaminy aided in the efforts of those who were engaged in the enterprise, its pastor preaching for them and its Sabbath-schools being turned

over to their care. The Presbytery of Raritan also continued to help.

The formal organization was effected June 19, 1856, by a committee of the Presbytery of Raritan. The infant church consisted of eleven members, John H. Conover and John Brown being the elders. In 1868 the church, being on this side of the Delaware, at its own request and with the approval of the Presbytery of Raritan, was transferred to our Presbytery by the General Assembly.

From the beginning this church has been extremely weak, so much so that at one time its services were suspended for several months. Still, being sustained and guided by the good hand of God, it has kept on its way in a field which should never be deserted.

The congregation has had but one church-edifice. For the first four or five years of its existence its places of worship were a grove and a carpenter-shop. At length, however, in 1853, preparations for erecting a house of worship were commenced; the building was begun in 1854, and was completed and dedicated to the service of God in 1855.

This church, during its forty years, has had only two pastors. They have been good and faithful men, else it could not have survived its struggles. Previous to the formation of the first pastoral relation, and again after it came to an end, various brethren preached occasionally in the field, among them the Rev. Daniel Gaston, Otto Bergner, A. M. Woods and Peter Studiford, D. D. On November 11, 1856, the Rev. Henry E. Spayd was installed by the Presbytery of Raritan as the first pastor. This clergyman was at the same time pastor of the church of Solebury, and continued to minister to both charges. Thirteen years afterward,

however, he felt constrained to resign this charge, the work being too great for him.

After preaching for some months as a supply while still a student in Princeton Seminary, the Rev. Jacob B. Krewson was ordained and installed the pastor May 20, 1869. At that time there were only thirty-one members in the church, and the persevering and self-sacrificing labors of the new minister alone saved it from extinction. Few other men could or would have endured so many hardships. But he has in faith labored and endured, and the church continues on its mission.

#### RULING ELDERS.

The roll of elders who have served the church is as follows: John H. Conover, 1856; John Brown, 1856; Aaron F. Hageman, Gilbert Walton, Charles D. Wright, Charles S. Bewly, Richard K. Foster, T. Shoemaker Wilson, Anson B. Atkinson. The three last-named constitute the Session at the present time.

The brightest gleam of sunshine which this feeble branch of the Lord's vine has enjoyed was a blessed revival season in 1858 and 1859, by which it was greatly cheered and strengthened through the addition of twenty persons to its communion.

#### NORRISTOWN SECOND.

We have been able to obtain but very scanty data for the construction of even a brief sketch of the Second church of Norristown. It was organized September 27, 1850. Most of those who composed the congregation at the beginning were persons so strongly attached to the singing of Rouse's version of the Psalms that they desired a separate organization in which they could enjoy that privilege. Because of the location of the

church, only a few rods from the First church, and because of the unattractiveness of its building, the congregation in a few years removed its place of worship to Mogeetown, about a mile south of Norristown. A few years later it was removed to Bridgeport, which is directly across the Schuylkill from Norristown, where there was a much better field because of a larger population.

#### THE BUILDINGS.

The building in which the church was first established was a small old stone structure which had belonged to the Primitive Methodists.

When the church removed to Mogeetown a plain but commodious edifice was built, chiefly, if not entirely, by the liberality of Mr. Moge. On removing to Bridgeport a large new structure was erected, at a cost of about seventeen thousand dollars. This expense involved the congregation in a heavy debt by which it has been sorely crippled ever since.

#### THE PASTORS.

During its life of thirty-eight years the church has had six pastors, whose work would have been more successful had not the changes in location and other adverse causes greatly hindered their efforts. Their names are—Samuel Paul, 1850, two years; Joseph Nesbit, D. D., 1852, nine years; James Harrison, seven years; Belville Roberts, 1872, eight years; Henry F. Mason, 1880, five years; S. R. Queen, 1887, one year.

Mr. Paul was installed October 21, 1850.

Dr. Nesbit was installed November 3, 1852.

Mr. Harrison—date of his installation unknown. He resigned October 15, 1871.

Mr. Roberts was installed the third Sabbath of May, 1872.

Mr. Mason was installed October 14, 1880.

Mr. Queen was installed January 7, 1887. He recently resigned the charge.

Of the elders we are able to give the names of only the two who now hold office—Charles H. Mann, M. D., and Thomas Worrell.

The exclusive use of Rouse's Psalms in this church has been given up. The debt, which at one time nearly crushed it, has been almost liquidated. When it is entirely free from this burden, the church, with the important field it occupies and its fine house of worship, will doubtless do a noble work in the Master's cause.

#### CHRONICLES OF THE CHURCHES (CONTINUED).

##### SECOND DECADE (1851-1860).

During the decade upon which we now enter ten new churches were founded within the bounds of the Presbytery, an average of one a year. Those churches were—Chestnut Hill, Slatington, Brainerd, Holmesburg, Roxborough, Flowertown, Falls of Schuylkill, Germantown Second, Morrisville and Huntingdon Valley.

Besides the ten churches mentioned above, three others were at the beginning of this decade transferred to our connection—namely, Allen Township, Easton First and Catasauqua. This transfer was made by act of the General Assembly, which extended our bounds so as to include Easton and the adjacent country, in order that Lafayette College might be brought within the limits of the Synod of Philadelphia. These churches continued with the Presbytery for twenty years, or until the rearrangement of all the Synods at the union of

the New and Old School bodies in 1870. All that devolves upon us in reference to them is to trace their history while they were with us, as their beginnings and subsequent careers were in other connections. In the same transferred territory the Presbytery founded three other churches, whose history it will be proper for us to trace so long as they continued in connection with us.

#### CHURCH OF ALLEN TOWNSHIP.

It is a source of gladness that our Presbytery embraced this old and renowned portion of Presbyterian territory even for a short period. Its connection with us forms an episode in our history in which we may well rejoice.

The church of Allen Township will be first considered, because it is a monument of that grand work of our early days which had such a vast influence upon the whole destiny of our Presbyterianism. The first great settlement of the Scotch-Irish Presbyterians was in the "Forks of the Delaware," and that region may therefore be considered as the old home of our Church.

Even such an important colony as that of the Cumberland Valley can look back to that locality as the birthplace of many of its most important families. Our own Presbytery of the Neshaminy received thence many of the founders of its churches. Throughout our whole Church some of the greatest and best members trace the lines of their ancestry to that favored spot.

With the planting and early history of this church we are not familiar, and it comes not in our way to trace the record. As a church it came to us with its pastor, the Rev. Leslie Irving. He was of Irish birth, of superior talents and attainments, but so humble and

unpretentious that he was but little known. We have pleasant recollections of him in our meetings of Presbytery as one who was conscientious in attendance, modest in counsel, but rich in thought and sweet in spirit. He left us in 1868, attracted westward by children who had settled there. Two years after the departure of Mr. Irving the church, in the rearrangement of the Synods, was incorporated with the Presbytery of Lehigh.

#### CHURCH OF EASTON.

We rejoice in having had this church connected with our Presbytery, because, among other things, it makes it our pleasant duty to aid in embalming the memories of three men whom our Church should never forget, two of them elders—Thomas McKeen and David Thomas; and one a minister—the Rev. John Gray, D. D.

Among the many valuable families that county Antrim, Ireland, has sent to this country, there have been few so worthy of being remembered as that of the McKeens, which came here about eighty years ago from Ballymena. The patriarch of the family was the venerable Thomas McKeen of Easton, scarcely more eminent than his nephew, Henry McKeen, long a well-known elder of the Scots church of Philadelphia, who still lives at between ninety and one hundred years of age, or than his other nephews, James and Thomas McKeen. Thomas McKeen was undoubtedly the most prominent and honored of Easton's citizens in its early days. He must ever be remembered as the founder of Easton, as the famous surveyor known by the German population as the "Honest Irisher," as the president of the old Bank of Easton and as the noble man whose

word was bond enough for any engagement. In his relation to this church he was the real founder, the elder who was never absent from its services, the leader in every project for its welfare, the stand-by of the pastor in every work and trial, the man whose principles and practice and piety were as stable as the surrounding hills—who knew no guile and could practice or endure nothing but the truth.

Side by side with him lived and labored the church's first and most honored pastor, the Rev. John Gray, D. D. His pastorate commenced in 1823. At that post he continued in work and prayer and faith for forty-four years. He was therefore fully identified with the church for the first half century of its prosperous career. Through his ministry it grew up from nothing to be one of our finest congregations. He loved it as his very life, all of which he gave to it.

Dr. Gray also came from the great training-school of the North of Ireland. In crossing the Atlantic he and his wife were shipwrecked, and finally escaped with their lives only after terrible hardships. A singular and very touching scene of his last days is worthy of record. His health had long been declining before the end came. In great feebleness he was at the tea-table with his family for the last time. He arose, asked for his overcoat and hat, and, putting them on, said, "I shall eat and drink no more until I go home." And he did not, for he was immediately carried up to the bed on which his soul forsook the body and went home. His funeral service, amid the silent sorrow of his bereaved flock, was one of the most pathetic scenes of the writer's ministry, the more so as the trying task was his of speaking the words of comfort and improvement that were demanded.

On April 17, 1867, Dr. Gray resigned the pastoral charge of the church to which he had so long and faithfully ministered. In the fall of the same year the Rev. W. C. A. Kerr was ordained and installed in his place. Three years afterward the church was transferred to the Presbytery of Lehigh.

#### CHURCH OF CATASAUQUA.

This church owes its origin to the establishing in Catasauqua of one of the great iron-furnaces of our State. It is interesting to us as the scene of the faithful services of David Thomas, one of those devoted elders in whom our church may justly rejoice. He, too, in his youth came from a foreign land—from Wales, where he had been brought up in the church of Howell Harris and Lady Huntingdon. He began in this country as an humble worker in an iron-furnace; he prospered, and by his virtues, skill and energy built up one of the largest smelting-furnaces in the region. Of this church he was the founder, the chief support and the ornament. To him, his church, its ministers and his religion were of the first interest. He wavered in his Christian life no more than the rocks around him. To him, guile, wrong, faithlessness, seemed incomprehensible. With him, to attend every service and promote every interest of his church were matters of course. The early days of the church are all associated with his fidelity. His sweet, loving spirit was its charm.

When this church came to us, it was connected with that of Allen township, both being under the pastoral charge of the Rev. Leslie Irving.

The Rev. William Fulton became pastor and was installed Dec. 17, 1868. Two years afterward its connection with our Presbytery ceased.

## CHESTNUT HILL CHURCH.

There is a true pride which it is lawful to cherish, and in that pride we may well indulge as a Presbytery when we contemplate the origin, the progress and the present condition of the Chestnut Hill church. Its history runs through but thirty-six years, and yet it is one of the strongest and most influential of our sisterhood of churches.

In the year 1850 the Rev. Roger Owen, D. D., was providentially led to take up his abode at Chestnut Hill, and his coming may be regarded as the planting of the germ from which this church grew. On arriving in the place Dr. Owen found of the Presbyterian faith no organization, no house of worship, no Sabbath-school, no prayer-meeting and scarcely any people. In a year afterward, however, a little interest had arisen, and his instinct for the service and honor of God was gratified by the agreement of a few Presbyterian families to meet with him on the Lord's Day to listen to his preaching. This was the beginning: the cause prospered, the assemblies increased, a Sabbath-school was established, and in a year thereafter a church was organized.

This organization was effected April 21, 1852. Divine services were at first conducted in an old academy or chapel. In the year of the organization, however, the erection of a house of worship was begun, which structure was completed and dedicated in 1853. To appreciate the efforts of the congregation in so speedily erecting a sanctuary we must consider that then Chestnut Hill was far from having its present numerous and wealthy population.

The special blessing of God seemed to rest on this

church from its very commencement. Its course was onward and upward, year by year, until it took rank among our most important congregations.

To write the history of such a church is but a brief task. There are so few disturbing events and so few changes that the material for extended history is wanting; nothing but the leading facts that indicate progress can be narrated.

#### THE BUILDINGS.

The church-building in which the services of this congregation were first held is the one in which they are still held, although it is greatly changed. It was finished and dedicated in 1853, the year following the organization of the church. Sixteen years afterward, in 1869, it was enlarged and greatly improved. Eleven years after that, again, in 1880, it was still further enlarged and made much more attractive. In the same year, 1880, a fine Sabbath-school building was put up, and thus another addition was made to the facilities of worship. Only four years after the church was erected a beautiful and convenient manse was built by its side for the comfort of the pastor and his family. The total result of all this labor and expenditure is one of the most complete and picturesque clusters of buildings for the worship of God and for the various departments of church work that can be seen. No wonder that artists from home and abroad visit and sketch it as affording a most beautiful group for a picture.

#### THE PASTORS.

The church of Chestnut Hill through its history of thirty-six years has had but two pastors—the Rev. Roger Owen, D. D., 1853, who wrought in the field

with great acceptance and blessing for thirty-three years; and the Rev. Walter W. Hammond, D. D., 1885, the present pastor.

Dr. Owen was installed Nov. 10, 1853. So great a portion of the history of this church was covered by the pastorate of Dr. Owen that a few special words must be devoted to an account of his work. Few men have ever had a more happy and useful ministry than he. He has been a model pastor, and hence, he having to do with a faithful people, the church's great prosperity. An eye single to the glory of God in the performance of the great work assigned him was eminently the secret of his power. He loved this church sincerely; its members were his personal friends; they had come into the church under his ministry; their good name was his; he ever had them on his heart at home and abroad; he gave the best of his life to them; and his greatest joy was to see them walking close with God. It was a sore trial when failure of health forced him to give up the charge which was so dear to his soul; but his loving and loyal people have done all that deep affection could prompt to give comfort to his remaining years.

Dr. Hammond was installed Oct. 14, 1885.

#### THE RULING ELDERS.

Not the least of the peculiar favors which this church has received from its Divine Head is the bestowment of the excellent body of elders who have conducted its spiritual affairs. They have been in all ten in number: James Smith, M. D., 1853; John Piper, 1854; John F. Houston, 1860; Albert B. Kerper, 1860; Henry J. Williams, 1860; Frederick W. Vanuxem and Thomas Potter, 1872; George H. Stuart, Jr., John Macfarlane,

Frank Olcott Allen. Messrs. Kerper, Stuart, Macfarlane and Allen constitute the present Session.

Mr. Williams was a man of blessed memory, whose name must ever stand amidst the highest in the history of this church. Having retired from public life after a long and honorable career of legal practice, he devoted his closing years to the cause of Christ in connection with this congregation. To his pastor he was a bosom-friend and counselor. Most generously did he devote of the abundance which God had given him to the improvements in the church-buildings, to the pastor's comfort and to general objects of benevolence. He was active in the Lord's business in all the church's services, in the Sabbath-school and with his pen, so that the words of his sanctified wisdom live after him.

Mr. Potter was another strong pillar of this house of God. Though a very busy man, manufacturer, merchant and bank president, yet could he find time for always aiding in the work of the kingdom. He would withhold no expenditure in time, talents or money that might be needed for the cause of his Master. He was always ready and prompt in every duty.

With such a body of elders, led by such a pastor, the church could not but be prosperous and happy.

It is an interesting fact that the Rev. M. B. Grier, D. D., who has been for twenty-eight years one of the editors of *The Presbyterian*, was formerly connected with this church, and so was a member of our Presbytery. In his family again we have an illustration of God's faithfulness to his covenant with godly parents. The progenitor of that family in this country was a devoted Presbyterian who came from the North of Ireland one hundred and fifty-eight years ago, and

almost all his descendants have been persons of like character with himself. Among these there are known to have been ten ministers of the gospel, some of whom have held prominent places in the Church, while the number of ruling elders found in every generation has been very great. It has been one of those highly-honored families which have made our Church what it is to-day.

#### SLATINGTON CHURCH.

This is one of the churches which, for a time, was connected with us in consequence of the extension of our boundaries into the region of Easton. Its case, however, was different from the three previously mentioned, in that, while they were simply transferred to us, it, as were two others, was organized by our Presbytery.

The town of Slatington, in the valley of the Lehigh, in which this church is located, had grown up into a large community that had been attracted by the working of one of the large slate-quarries in the vicinity. The way was prepared for the church by Providence in sending to the place, as chief owner and superintendent of the slate-works, Mr. Robert McDowell, a Scotch Presbyterian of sound faith, earnest piety and fine business abilities. He took the responsibility of the leadership of the new church enterprise. Not only was he the chief agent in its formation, but he became its elder, Sabbath-school superintendent and most devoted worker. He gathered into it the Welsh operatives and others, and so became instrumental in building up an important congregation which is still doing a great work in the valley.

The church was organized June 24, 1852. For some time it was served by various supplies, when the

Rev. Mr. Harned was installed pastor in 1860. After a pastorate of five years, Mr. Harned resigned, and the Rev. George J. Porter was installed Oct. 3, 1866. Mr. Porter remained five years, and upon his retirement the Rev. John McNaughton was ordained and installed April 26, 1870. During the pastorate of the last-named minister the church was transferred to the Presbytery of Lehigh.

#### BRAINERD CHURCH OF EASTON.

Like Slatington church, this was organized by our Presbytery during the period when the Easton territory was within our bounds. It was situated in Easton, and from the first was a very successful and important enterprise. The First church had grown very strong, and its house of worship was overflowing, while at the same time the population of the place was rapidly increasing. Another Presbyterian church became a necessity. Mr. James McKeen and other men of faith and influence entered into the new organization, and it soon took rank among our leading congregations.

The church was organized October 5, 1852. Two years afterward, during which time its house of worship was erected, the Rev. G. W. McPhail, D. D. (October 18, 1854), was installed as pastor. On the retirement of Dr. McPhail after a service of eight years, the Rev. Alfred H. Kellogg, D. D., accepted the pastorate, and was installed October 22, 1862. He remained three years, and was succeeded by the Rev. D. T. Banks, D. D., who was installed November 5, 1865.

Five years after the installation of Dr. Banks the church was transferred to the Presbytery of Lehigh. Since its transfer it has held on its course as one of our strong and influential congregations.

## THE HOLMESBURG CHURCH.

The Holmesburg church was the second colony that went out from the mother-congregation of Frankford. Previous to its organization quite a number of Presbyterian families resided in Holmesburg who were connected with the church of Frankford, and, as these places were four miles apart, the desirability of forming a separate church for them had been for years earnestly considered. At length, with the purpose of preparing the way for a new organization, the Frankford pastor commenced holding Sabbath-afternoon services in a school-house at Holmesburg. He continued these services about three years, preaching every Sabbath afternoon, excepting one Sabbath in the month, when some other neighboring minister took his place. In these preparatory efforts the leading burden of responsibility and work was borne by Mr. Robert Pattison, Sr., a ruling elder in the Frankford church who resided in Holmesburg. Under God the church owes its origin to Mr. Pattison and his family.

The church was organized April 26, 1853. It consisted of seventeen persons, nearly all of whom were members of the Frankford church, and some of whom belonged to the most important families of that church. Mr. Pattison was the only elder. The church thus constituted has pursued its onward course for about the length of a generation, and most of its founders have already passed away from earth.

## THE BUILDINGS.

At first, for a little while, the congregation held its services in a small school-house. Then, until after the church was organized, it worshiped in a large public

hall called the Athenæum. Soon after the commencement of the first pastorate funds were collected and a house of worship was built, which is still the sanctuary in which the people gather for their sacred services.

#### THE PASTORS.

The church thus far has had five pastors—James Scott, 1854, seven years; A. Hartpence, 1861, two years; Jacob Belville, D. D., 1864, two years; J. F. Jennison, 1866, three years; John Peacock, the present pastor, 1871, eighteen years.

Mr. Scott was ordained and installed June 6, 1854. For more than one reason his name must ever stand foremost among those of the pastors of this church. It was a sad and mysterious providence that this most excellent minister was so soon taken away from the infant congregation, which under him was so rapidly increasing and giving such blessed promise. The writer, with whom Mr. Scott was very intimate, can truly assert that of all the men he has ever known he was one of the purest in heart. He appeared to be absolutely without guile. Thoroughly trained for the ministry—first in Ireland, his native land, and then in Scotland—he was an able, sincere and successful preacher. He had a single eye to the glory of God in striving to build up this church, which he most dearly loved.

As might have been expected, his death, which was within the bounds of the writer's congregation and almost in his arms, was a wonderful triumph of grace over the last enemy. At first, as is often the case, he had doubts and fears, and sometimes he would whisper, "Oh what if, after having preached to others, I should at last be myself a castaway?" But every cloud soon was dissipated, and then for the remaining days he

had perfect sunshine and peace. His very last moments we shall not fully understand until perchance he may tell us of them in the realms of the ransomed. Suddenly his eye brightened as though, with indescribable rapture, he were gazing on the beatific vision ; *and doubtless he was.*

Mr. Hartpence spent the two years of his ministry here from April 1, 1861, to April 1, 1863, as stated supply. His health was declining, and soon after leaving this field he went to his blessed home.

Dr. Belville was installed June 2, 1864. As already, in our sketch of the Neshaminy church, we have been led to state a few things concerning this very able and devoted brother, we need not repeat them here.

Mr. Jennison was installed Nov. 14, 1866.

Mr. Peacock was ordained and installed April 28, 1871. He has now been the pastor of the church for eighteen years.

#### THE RULING ELDERS.

This church has had ten ruling elders. Their names and the order of their installations are as follows: Robert Pattison, Sr., John Fowler, Charles E. Neville, John Irwin, John W. Morrison, Robert Pattison, Jr., Richard J. Wheeler, Charles H. Bamford, Louis Floye, Harry Taylor.

As to Mr. Scott among the pastors, so to Mr. Pattison, Sr., among the elders must be accorded the first place. He was at first an elder in the church of Frankford, and having been installed in that office at the organization of this church, he continued to hold it until his death. He was a Scotch Presbyterian of the truest and best type. Next to his immediate family, of all earthly things his heart beat most warmly toward his church until that heart altogether ceased to beat. For the in-

terests of his church he spared neither time nor money nor anxious thought and work. In his relations to it, as in all the other relations of life, he was like a rock in truth, in faith, in every righteous practice.

Mr. Fowler was the second elder elected, and most faithfully did he stand by the church in all its interests until he removed to another field of usefulness.

#### ROXBOROUGH CHURCH.

Although the church of Roxborough was established as a Presbyterian church in the year 1854, it had existed previously for nineteen years as a Dutch Reformed church. Its original founding was in the year 1835, when the corner-stone of its house of worship was laid by the Classis of Philadelphia. At that time it was a branch from the Dutch Reformed church of Manayunk. The building, whose corner-stone was laid June 8, 1835 (the proper date of the commencement of the enterprise), was finished and dedicated in 1836.

On the fourth Sabbath of August of the same year (1836) a church was organized consisting of twelve members. Early in the next year the Rev. T. A. Bumstead was installed the pastor of the "Dutch Reformed church of Upper Roxborough." He was at the same time pastor of the church of Manayunk, preaching there in the morning and at Roxborough in the afternoon or evening.

Mr. Bumstead continued to be the pastor for four years, and then resigned; he, however, again served the church for a short time, some years after his resignation. He was a man of fervent piety and great zeal. After him, in 1842, the Rev. A. Ammerman became the pastor and ministered for four years. He was succeeded in 1846 by the Rev. Robert Queen, who was

pastor for three or four years. Such is an outline of this church's history during the nineteen years that it continued in the Dutch Reformed connection.

Owing to some dissatisfaction with the Classis, the church by unanimous vote resolved to change its ecclesiastical relation. It made application for admission to our Presbytery. It was received April 19, 1854, and ever since has continued to be one of our staunch congregations. For a short time after the change of relation the Rev. Dr. Owen of Chestnut Hill preached occasionally for the people. It was not long, however, until the church was blessed with a pastor of its own.

#### PASTORS.

Six clergymen have in succession held the office of pastor in this church during the thirty-four years of its connection with us: Joseph Beggs, D. D., 1855, thirteen years; Charles H. Ewing, 1868, two years; Samuel Phillips, 1871, seven years; William A. Patton, 1878, three years; William C. Westervelt, 1881, five years; Charles A. Oliver, 1887, the present pastor.

Dr. Beggs was installed March 24, 1855. While pastor of this church he preached also in Falls of Schuylkill, where his great life-work afterward lay, and of which presently more will be said.

Mr. Ewing was installed September 30, 1868.

Mr. Phillips was installed March 13, 1871.

Mr. Patton was installed in October, 1878. After leaving this church Mr. Patton entered upon the pastorate of the church of Doylestown, which he still ably serves.

Mr. Westervelt was installed November 20, 1881.

Mr. Oliver was ordained and installed May 12, 1887. He is pastor still.

## THE RULING ELDERS.

The church's list of elders contains the following eleven names: John Hagy, 1854; Francis H. Latch, 1854; Valentine Keely, 1854; Peter Streyker, 1872; Michael Blyun, 1872; Henry D. Coler, 1874; Ephraim Rex, 1874; Henry C. McManus, 1874; Robert Corbit, 1877; Robert R. Lownes, 1877; William W. McFadden, 1877. Of these, Messrs. McManus and McFadden are now in active service.

## SPRINGFIELD CHURCH.

The church of Springfield was organized December 5, 1855, by the Fourth Presbytery of Philadelphia. It was originally composed of fourteen members, who came from the Lutheran and the German Reformed Churches. Its first two elders were John Sorber and John Jacoby.

The church-edifice, which was built in 1861, is the one which is still in use; it was, however, greatly improved in 1887. There is also a fine manse in connection with the church, built in 1861.

## THE PASTORS.

In consequence, doubtless, of the weakness of this church there have been many pastoral changes, and several of those who ministered were merely stated supplies. The entire list of those who have served as pastors or stated supplies is as follows: Alfred Snyder, pastor nine years, 1857-'66; George H. Hammer, stated supply three years, 1867-'70; Henry F. Mason, pastor two years, 1871-'73; Joel S. Kelly, pastor one year, 1874-'75; William Travis, stated supply, 1878, one year; W. E. Westervelt, stated supply, 1882, four

years; A. W. Long, stated supply, 1886, the present minister of the church.

During the pastorate of Mr. Snyder this church was grouped with that of Jeffersonville. While Mr. Westervelt supplied the pulpit it was a station of the Roxborough church. Since Mr. Long entered the field it has been grouped with the Ambler mission, which Mr. Long also serves.

This church has had but three elders—namely, John Sorber, John Jacoby and Amos Dungan. The first of these has passed to the upper sanctuary, the others are still acting.

#### NORRISTOWN CENTRAL CHURCH.

At the time of the division of the Presbyterian Church in 1838 the First church of Norristown, which was then the only one in that place, threw in its lot with the New School side. Sixteen years afterward, however, the congregation determined to change its relation, and by a formal majority vote passed over to the Old School body. A portion of the members, however, not acquiescing in this change of relation, were organized in 1855 by the Fourth Presbytery of Philadelphia (N. S.) as the "Central church of Norristown." For a short time the new congregation worshiped in a public hall, but as soon as the work could be done a house of worship was erected; and since that time the church has gone steadily forward in a course of progress and usefulness.

#### THE BUILDINGS.

For a few months the new congregation, while it was in a formative condition, held its services in what was called Hill's Hall. The corner-stone of a church-edifice was laid Aug. 9, 1856, which in due

time was finished and opened for service. This sanctuary is still in use. In September, 1886, a newly-built, beautiful and commodious manse was purchased with the proceeds of a very liberal bequest which had been left by Mrs. Sarah Derr a year before for that purpose.

#### THE PASTORS.

On the roll of the pastors of this church there are six honored names: Daniel G. Mallory, 1856, five years; Robert Adair, D. D., 1862, three years; Henry T. Ford, 1866, nine years; William A. Jenks, 1875, six years; Joseph McAskie, 1882, four years; J. Lincoln Litch, 1886, who is the present pastor.

Mr. Mallory was installed Oct. 15, 1856. After a successful though short pastorate, he was forced to resign by impaired health.

Dr. Adair was installed June 17, 1862. This veteran man of God still lives.

Mr. Ford was ordained and installed July 26, 1866.

Mr. Jenks was installed July 22, 1875. He was a son of Alfred Jenks, the eminent elder of the Bridesburg church, and a brother of Barton H. Jenks, also an elder in that church.

Mr. McAskie was installed April 27, 1882. After leaving Norristown, he took charge of the church of Port Carbon.

Mr. Litch was installed Nov., 1886, and continues to hold the pastorate.

#### THE RULING ELDERS.

The names of the entire list of elders of this church, fourteen in all, with the years of their installation, are as follows: David Getty, 1855; Jacob Teany, 1855; Joseph T. Smith, 1855; Charles A. Hallman, 1855;

William McDermott, 1855; Abraham Gerhart, 1861; John Hill, 1866; Isaac Royell, 1866; Ninnian Irwin, 1866; John W. Loch, 1866; William P. Cuthbertson, 1886; Montgomery Evans, 1886; John E. Finley, 1886; George M. Rynick, 1886.

It is proper in the narrative of this church to make record of the admirable institution for young men and boys, "The Tremont Seminary of Norristown," of which John W. Loch, Ph. D., an elder of the church, and who was long the principal, is proprietor. In rank it is inferior only to our leading colleges. On its annual catalogue there are the names of over a hundred students from all parts of the United States, from Canada, from India, and from Central and South America. During the forty-four years of its history it has sent out many hundreds of young men into every department of life and usefulness.

Much of the success of this school has been due to the admirable ability of Principal Loch. His combined gentleness and kindness, his good sense and excellent business qualities, together with his mathematical, belles-lettres and general scientific attainments, eminently fit him for his difficult but exceedingly important trust. Who can estimate the endless results for good of that institution the development and conduct of which has been the great work of his life?

#### FALLS OF SCHUYLKILL CHURCH.

The Falls of Schuylkill church ranks amongst the first of our congregations in respect of its small beginning and its steady progress. It commenced with no organization, no house of worship, no expected aid from without and almost no people. It had to rely upon its own efforts and resources. The pastor with

whom it began is its pastor still. From the very first day it has been going steadily forward, step after step, ever increasing in strength and equipment for usefulness. It has the rare pleasure of having the same house of worship and the same pastor it had at its organization, thirty-two years ago.

So smooth and gradual has been the progress of this church that the historian has almost nothing to record. In its annals there have been none of the important changes and no such strifes and divisions as those of which history is usually made. It is one of the churches in view of which our Presbytery may properly rejoice and be thankful. It would not be easy to find a better specimen of the working of a genuine Presbyterian church planted in a new field and steadily rising to a position of commanding influence.

In order that the history of this church may be presented in as clear a light as possible the successive steps by which it arose to its present condition of usefulness will be narrated.

In the autumn of 1855 a prayer-meeting was established and sustained by some of the neighboring pastors. Three months later, in January, 1856, some of the surrounding brethren commenced preaching on Sabbath afternoons in the old academy. In about two months afterward the interest in the enterprise had so much increased that Dr. Beggs, then pastor of the Roxborough church, engaged to preach as stated supply every Sabbath afternoon. In about nine or ten months after this arrangement, as the field seemed ripe, the church was organized Nov. 7, 1856.

In a little more than two years after the organization, in accordance with the petition of the church, Dr.

Beggs was installed pastor for half his time, April 28, 1859; previously he had been merely stated supply. Nine years afterward, April 22, 1868, his whole services being needed at the Falls, Dr. Beggs severed his connection with Roxborough and made the sole pastorate of this church from that time forward his great life-work. Seven months after this change, Oct. 11, 1868, the new church-edifice, the erecting of which had been going on for a year, was dedicated to the worship of God, Messrs. Knox, Dickson and Murphy preaching successively morning, afternoon and evening. From that time to the present the church has been eminently prosperous and useful.

The first place of worship was the old academy, which was occupied for twelve years. In 1868 the church entered its own sanctuary, which from time to time has been greatly improved, and which it is in contemplation to subject to a still more radical improvement that will so enlarge it as to enable it to accommodate the increased congregation.

This church has no list of pastors: only one honored name is on its records. Dr. Beggs may well rejoice with thankfulness in the peculiar distinction. He was installed April 28, 1859. His pastorate has now extended over thirty years.

The church has had but four elders: John Kinnier and John Hope, who were installed at the time of the organization, and James McMurtrie and John Maxwell, who are now also in the Session.

#### GERMANTOWN SECOND.

Unlike most of our churches, which were very weak in the beginning, the Second church of Germantown may be said to have commenced full grown. It was

virtually a colony of the First church, from which most of the families, though not the greater part of the members, came that they might engage in the new enterprise. It had its origin in the conviction of a few gentlemen of energy and means that another church of our denomination ought to be established in the western part of Germantown, which was becoming an important suburb of the city.

These friends of the cause having made all necessary preparations, the church was formally organized on the evening of December 31, 1857, by a committee of Presbytery. The meeting for this purpose was held in a little old Mennonite meeting-house; twelve members were enrolled and two elders were elected. The new organization at once took rank among our leading churches, which position it has continued to maintain during the thirty-two years of its history.

#### THE BUILDINGS.

The first services of the congregation were held, as before remarked, in an old Mennonite meeting-house on Main street, which is still standing. The year after the organization a chapel was commenced which it was designed should serve temporarily as a place of worship and ultimately for prayer-meetings and Sabbath-school purposes. This house was opened Sept. 12, 1858. The church-edifice was commenced in 1860 and dedicated June 30, 1861. Its cost was twelve thousand five hundred dollars, which at the time was considered remarkably small. The present Sabbath-school building, the erection of which was pushed forward with great taste and energy by Mr. Harry Schiveley and other members of the congregation, was completed in 1882. A fine manse was recently erected, being fin-

ished and entered by the pastor's family during the early part of 1888.

#### THE PASTORS.

This church has had seven pastors, who have served it with great ability and with encouraging success, though some of them have remained but for a short period. Their names are—Horace G. Hinsdale, 1859, three years; Robert Taylor, 1862, two years; Prentiss de Veuve, D. D., 1864, two years; William E. Ijams, 1867, three years; Archibald McCullagh, D. D., 1871, seven years; John W. Teal, D. D., 1878, eight years; C. P. H. Nason, 1887, the present pastor.

Mr. Hinsdale was installed Oct. 6, 1859. He has now for several years been pastor of the First church, Princeton, N. J.

Mr. Taylor was installed Oct. 13, 1862. He was cut off by death in the midst of a prospectively brilliant and useful career.

Dr. De Veuve was installed June 22, 1864. He is now the pastor of the First church, Dayton, Ohio.

Mr. Ijams was installed May 10, 1868. After leaving this church he renounced the Calvinistic faith and connected himself with another denomination.

Dr. McCullagh was ordained and installed May, 1871. For several years he has been the pastor of one of the leading churches of Brooklyn, New York.

Dr. Teal was installed June 4, 1878. During his pastorate, the longest the church has yet enjoyed, Dr. Teal, by his able ministrations, greatly endeared himself to all the Presbytery. He is now pastor of the Westminster Presbyterian church of Elizabeth, N. J.

Mr. Nason was installed May 5, 1887. Though the time he has been with us is short, it has been long

enough to manifest that he is one of those Congregational brethren from New England whom we shall always heartily welcome.

#### THE RULING ELDERS.

The church cannot but prosper which has been blessed with such a noble body of elders as has this—men of God so able, so willing, so devoted, so prompt in every duty to the church, and so cordial in sustaining the pastor in all his work. The names of the thirteen are—Thomas Broome Smith, 1857; Jonathan S. Helffenstein, 1859; Charles E. Morgan, 1863; James L. Carnaghan, 1866; Samuel T. Bodine, 1870; William Brockie, 1870; Frederiek S. Kimball, 1873; George F. Wiggan, 1873; Samuel Bradbury, 1878; William Garretson, 1878; William Harvey, 1888; Henry L. Davis, 1888; Penrose R. Perkins, 1888.

#### INTERESTING FACTS.

This is one of the churches which from the first was fully organized, as it had a band of deacons whose names are found on record throughout all the pages of its history. It has also been a church much distinguished for its liberal gifts to all the agencies established for the advancement of the divine kingdom. The Lord gave its members the means to do liberal things, and they have recognized their stewardship. From several causes its prosperity has recently received a great impulse. Its house of worship is filled almost to overflowing.

#### MORRISVILLE CHURCH.

From the very beginning the condition and prospects of the church of Morrisville have been in the extreme

weak and disheartening. Its whole history has been one long struggle to preserve itself from becoming extinct. In its thirty years there is scarcely to be found one bright, hopeful spot.

It was commenced because Morrisville, lying on the other side of the Delaware from the large and rapidly-increasing city of Trenton, was expected soon to become a populous place. The expectation, however, was not realized; it never increased greatly in the number of its inhabitants. The church was organized October 5, 1858. After that we can obtain only a few of the leading facts which measure the years of its sad story.

The laying of the corner-stone soon after the organization of its first and only house of worship we remember chiefly on account of an admirable address delivered by the Rev. Dr. John Hall of Trenton.

As far as we can ascertain, the church has had but three pastors—namely, James Callen, 1859, three years; John M. Rogers, 1873, four years; Martin Hoffard, D. D., 1878, eight years. In addition to these, Andrew Tully and others served for various periods as stated supplies. A. F. Hutchinson of Trenton is now ministering as stated supply.

Of the elders of this church we have been able to find the names of only two—William Buchanan and John Colland. One thing casting a ray of brightness over this history is the faith and endurance of the Scotch elder, William Buchanan, who has stood unflinchingly by the church throughout its thirty years of discouragement.

We would venture to ask the question, Should not this feeble church be taken under the care of the churches of Trenton? It is at the farthest extremity

of our Presbytery, and our hands are full of other important and pressing enterprises which have none to aid them but ourselves. It is connected by bridge with Trenton, and business intercourse unites its members with that city. The separation of Synodical boundaries need not be a barrier, for the cause is one, and such exceptional accommodation could be made as would at least serve to keep the church alive.

#### HUNTINGDON VALLEY CHURCH.

There were three things which conspired to the preparation of the way, and then to the actual formation, of the church of Huntingdon Valley. The first was the long-cherished purpose and plans of the Rev. Robert Steel, D. D., pastor of the Abington church, of which Huntingdon Valley was an outlying district. Many times during previous years did he describe to the writer his hopes and purposes in reference to this field. With the establishment of a church in view as the ultimate aim, he had set up a monthly preaching-station and a Sabbath-school in the neighborhood. Then, finally, he took the lead in the organization of the church, making the sacrifice of giving up some of his own families to unite with it, and aiding it in all its important movements. It was, in fact, a colony from Abington.

The second preparatory thing was the striking providence which placed on the ground three persons who were ready to assume the care and perform the work which the enterprise demanded. One of these was Mr. Casper W. Fetters, who was elected ruling elder, assumed the responsibility, became the official head, represented the church, was always at the post of duty and stood steadfastly by the cause through all vicissi-

tudes and trials. Another was Dr. B. Snowden, together with his family, who took a prominent place in every effort, extended hospitality to the preachers and others who aided the church in its infant days, and by his extensive influence as a physician drew many new families to the enterprise. The third was Miss Rebecca Snowden, of the same old ministerial family to which Dr. Snowden belonged, who generously gave of her money as the rising church needed it, collected other funds from her many friends, interested many in the enterprise, and who sympathized, counseled and worked in a most efficient manner.

The third preparatory thing was the great religious awakening of the years 1857 and 1858 which kindled new zeal in the cause of Christ throughout Philadelphia and its vicinity. This brought to a crisis the preparations for founding the church, and drew out from the city congregations young men and others who aided in the religious services which were held as introductory to the establishment of stated preaching.

All these conspiring to open the way, the cause was ready, and the church was organized April 17, 1860, by a committee of Presbytery in an old frame school-house near to the spot on which the present building stands. There were eighteen members in the infant church, and Casper W. Fetters was ordained the elder. From that time forward for these twenty-nine years it has been graciously sustained through changes and trials, through seasons of spiritual dearth and of spiritual refreshing, through seven pastorates and through all the mutations of an increasing population, until it has become one of our most substantial churches and an incalculable blessing to all the surrounding country.

## THE BUILDINGS.

The church-edifice which was built at the beginning of the enterprise, and which is seen from afar on the hills, is the only one the congregation has had, though in late years the house has been repaired and improved. Beside it stands a comfortable manse, which the devoted people erected immediately after finishing the house of God.

## THE PASTORS.

Though the church has a history of but twenty-eight years, it has had seven pastorates: however, as some of them, from providential circumstances, were very brief, their average duration would not be a proper index by which to judge of the true relation between the church and its ministers. The names of the pastors and their times of service are as follows: George J. Mings, 1861, two years; James B. Kennedy, 1863, three years; Thomas L. Gray, 1867, one year; T. C. Anderson, 1869, nine years; James W. Cowles, 1879, five years; W. T. Barnes, 1884, three years; W. P. Fulton, 1887, the present pastor.

## THE RULING ELDERS.

The elders have thus far been five in number—viz. Casper W. Fetters, Samuel R. Mann, Daniel H. Yerkes, Andrew Erwin and Edward H. Bullock. Mr. Fetters, it was before mentioned, was ordained when the church was formed, and he still faithfully serves in his office. He and Mr. Erwin, with the pastor, constitute its Session at the present time.

## THIRD DECADE (1861-1870).

A singularly instructive fact emerges from the careful study of the dates of the beginnings of the churches of this period. For the sake of greater distinctness we

have divided the period into decades. In the decade 1841-50 we find that eight new churches were formed, and in the decade 1851-60 there were ten. When we came to decade 1861-70, the one now under review, we expected to find the organization of about an equal number, but to our surprise we discovered that there were only *three*, and as one of these had only an ephemeral existence, and as another was separated from us when the Easton territory was placed under the care of another Presbytery, it appears that, in fact, but one of the churches now in our Presbytery was formed in this decade. On looking forward we found that in the following decade, 1871-80, eight new churches were established, and that even in the short period 1881-88 there were eight. The question arose, What means it that in four of the decades there was an average of over eight new churches in each, and that in the one imbedded in their very centre there was but one? The answer is manifest when the date is carefully considered. This decade, 1861-70, was that of the war.

We cast our eye back to the times of our great Revolutionary struggles. The sad fact met our gaze that not a single new church was formed by our Presbytery from the year 1770 throughout all the Revolutionary period, and even to the close of the century. The meaning of this cannot be mistaken. What a commentary on the influence of war upon the spread of religion! War is sometimes a necessity, but it is always a horrible one.

#### CHRONICLES OF THE CHURCHES (CONTINUED).

##### THE CHURCH OF PLUMSTEADVILLE.

When the church of Plumsteadville was formed, twenty-seven years ago, it was felt that there ought to

be a congregation of our faith in the wide extent of country of which it was the centre. There were some influential Presbyterian families in the place, and it was hoped that many others would gradually fall in with the enterprise. In this hope the church was organized October 30, 1861.

The prospects of growth, however, either in population or in adherents to the cause, were not realized. On the contrary, it was found, after a while, that the congregation could not hold its own. The Rev. Samuel Harrison took charge of the church as pastor in 1861, and labored very faithfully for four or five years, but became discouraged and left. The Rev. J. E. Miller followed in 1866, and remained two years. In 1880 the Rev. F. R. S. Hunsicker, D. D., undertook the pastorate in connection with his chief work in Carversville, and after three years of labor resigned. In 1885 the Rev. Henry L. Gleiser became the pastor, in connection with his charge in Carversville, but he has proved that no ordinary means can enable our cause to flourish at Plumsteadville. Important families of our faith from time to time are removing from the neighborhood, and others of a different creed—chiefly of German sects—are taking their places. The cause has run so low that it is no longer possible even to find suitable persons to fill the necessary offices of the church. It will probably have to be made a mere preaching-station, where adjacent pastors may hold occasional services. The ruling elders who have served the church have been six in number: Justus E. Long, Joseph H. Grier, M. D., William H. Gibson, Jacob Hagerty, Joel H. Krause, M. D., John L. Rickert.

## HERMON CHURCH.

Twenty years ago Mr. Matthew W. Baldwin purchased a piece of ground in the northern part of Frankford, and built on it a house of worship for the use of a Presbyterian church when one should be organized. The ground afforded ample room for the erection upon it of a large church-edifice at some future day. About the same time, in 1868, a church, consisting of thirty-seven members, was organized by a Presbytery in connection with the New School body. The Rev. J. Ford Sutton, D. D., was called to the charge, and was installed pastor in the same year. His pastorate continued for five years, when he resigned. During this period both church and pastor, through the Reunion of the Assemblies, became connected with the Presbytery of Philadelphia North. Very serious troubles having arisen in the congregation, in which the body of the people had no part, and these troubles proving utterly incurable, the church was finally dissolved by an act of Presbytery, which was ratified by the higher judicatories in 1877.

After a little more than three years the church was reorganized Feb. 21, 1881, with a roll of nineteen members. Its commencement, therefore, as it now is, may be placed at the date Feb. 21, 1881. Since that time it has enjoyed seven years of steady progress and usefulness.

## THE BUILDINGS.

The present beautiful and convenient church-building, the gift of Mr. Baldwin, though large enough for the use of the congregation, is intended merely as a chapel preparatory to another edifice to be erected in

the future. Within a few months past an elegant manse has been erected adjoining the church, and has already been taken possession of by the pastor's family.

#### THE PASTORS.

In its seven years of renewed life, this church has enjoyed the ministrations of two excellent pastors—the Rev. J. H. Boggs, 1881, six years; and the Rev. Alexander Henry, 1888, the present pastor.

Mr. Boggs was installed April 26, 1881. Temporary ill-health caused him to resign that he might find rest and restoration.

Mr. Henry was installed January 17, 1888. He is great-grandson of the eminent Alexander Henry, whose name he bears. Under his ministration the church is proving a great blessing in the community.

The church has two most efficient elders—Charles H. Biles and Robert H. Mackie.

The congregation is now in a prosperous condition in every department. In its earlier days it had sore trials, but an important future of usefulness now apparently lies before it.

#### SOUTH BETHLEHEM CHURCH.

The Presbytery had felt for years that an effort should be made to establish a church of our faith in Bethlehem, which, because of its interesting history, its concentration of railroads and its rapidly increasing population, was a place of peculiar importance. With the aim of making such an effort committees were sent for three successive years to explore the field and, if possible, to take some steps preparatory to an organization. Such steps were at length taken, and April 27, 1869, a church was organized. Immediately thereafter a church-

building was commenced, which was soon finished and dedicated to the worship of God. This, however, was but two years before the Reunion, when the Presbyterial connection of so many of our congregations was changed. At that time this church passed into the Presbytery of Lehigh, and its subsequent history belongs to that body.

## CHAPTER XIII.

### *PERIOD OF REUNION.*

WE now enter upon the presentation of the last period of our history, the one in which the Presbytery has made most rapid progress. It is a period without any outward movements or organic changes which call for the special attention of the historian. All of importance that has now to be recorded is steady and rapid progress, as indicated by the formation of new churches. There are, however, three things to which at the beginning of this chapter special attention should be called. These are, the name by which the Presbytery is now designated; the definite boundaries which have been established; and the union in one body of the two Presbyteries that were before on the territory.

The first is the name. The introduction of this subject naturally leads to the consideration of the various names which mark the whole track of our history and of the changes indicated thereby. Having now the whole of that track before us, we are prepared to give a full account of the lineage of our Presbytery up to the present time.

In order that there may be no mistake, we take the precaution of stating that in tracing the annals of our Presbytery we make the general territory it covers that in which its identity inheres. A little reflection will convince the reader that this, in the premises, is the only thing on which we can rely as still the same, but that this for our purpose is sufficient. With these

points understood we would trace the course and changes of what is now styled the Presbytery of Philadelphia North from the very beginning.

(1) For eleven years after the organization, in 1705, until the Synod was formed in 1716, it made a principal part of "The Presbytery," which was then, in fact, the whole Presbyterian Church, so far as organized in this country.

(2) From 1716 for twenty-two years all the churches in this region of country were united in what was designated simply the Presbytery of Philadelphia.

(3) In 1738 the original Presbytery of New Brunswick was formed, and its major and influential portion was located in what is now the territory of our Presbytery. In evidence of this, on page 233 of the *Records of the Presbyterian Church* there is a list of the members of the Presbytery of New Brunswick, and five out of the nine were men of the Log College settled within the present bounds of our Presbytery and in our territory.

(4) Thirteen years after that, in 1751, the Presbytery of New Brunswick was divided into two parts, located respectively in New Jersey and Pennsylvania, the New Jersey part retaining the name New Brunswick, and the Pennsylvania part being styled the Presbytery of Abington. This Abington Presbytery was essentially our Presbytery, as may be seen on page 250 of the *Records*, where there is a full list of its members, all of whom were located in our territory.

(5) Seven years afterward, at the healing of the Great Schism, 1758, all the ministers and churches of this region were again absorbed in the one Presbytery of Philadelphia.

(6) Only four years after that, in 1762, as may be

seen on pages 321, 322 of the *Records*, the Presbytery of Philadelphia was again divided. A new Presbytery, consisting of the city portion, was formed, and named "the Second Presbytery of Philadelphia," while the portion in our territory, retaining ten out of the fifteen old members, and embracing several New Jersey churches, was named "the First Presbytery of Philadelphia."

(7) Our Presbytery continued thus the First Presbytery of Philadelphia until the General Assembly was formed, in 1788, when, again, the churches of this whole region were united in the one Presbytery of Philadelphia.

(8) Forty-five years afterward, in 1833, the Synod of Philadelphia (O. S.), as a sort of counterpoise to the erection of a New School Second Presbytery of Philadelphia by the General Assembly, organized a Presbytery consisting of the churches within our territory, and named it "the Second Presbytery of Philadelphia." The *Records* published by Dr. Engles do not extend beyond the organization of the General Assembly, but the facts as stated may be found in full in the *Minutes* of the General Assembly and of the Synod.

(9) The Second Presbytery of Philadelphia continued under that name for thirty-seven years, when, at the Reunion in 1870, the Presbytery of Philadelphia North was constituted of the churches lying within its territory.

Such are the recorded facts of the varied history of the Presbytery. From them its lineage may be condensed and placed in one view, as follows: it was in 1705-16 a principal part of the one Presbytery that embraces our entire Church; in 1716-38, a part of the Presbytery of Philadelphia; in 1738-51, the leading portion of the

original Presbytery of New Brunswick; in 1751-58, the Presbytery of Abington; in 1758-62, absorbed in the Presbytery of Philadelphia; in 1762-88, the First Presbytery of Philadelphia; in 1788-1833, absorbed again in the General Presbytery of Philadelphia; in 1833-70, the Second Presbytery of Philadelphia; in 1870-89, the Presbytery of Philadelphia North. Or, dropping the connecting portions of the time when there was nothing very special in the history, it was the leading portion of the Presbytery of New Brunswick, which was the representative of the Log College with its great evangelizing influences; then the Presbytery of Abington, which was the Pennsylvania division of the former; and then the old First Presbytery of Philadelphia, while leading the way up to the formation of the General Assembly; in this the evidence of its being the cradle of the American Presbyterian Church reaches its culmination.

The second important fact in the beginning of this period was that the boundaries of the Presbytery were definitely established. Previously thereto, while our general territory was well enough understood, its limits were very loosely held: occasionally they were extended much farther north than at other times, and sometimes as far south as Market street, Philadelphia. Even in the days of the Second Presbytery they were not clearly defined. But in the arrangement made at the Reunion they were definitely fixed. On the one side the Presbytery embraces the entire counties of Montgomery and Bucks; and on the other it extends into the city as far as Erie avenue.

The third point was the uniting of all the Presbyterian churches within this territory into one body; and this, of course, as a consequence of the Reunion

of the two great branches of the denomination. Previous to this period, while the great majority of the individual churches were Old School, yet there were a number on the New School side scattered throughout our bounds; and the two elements were for a time as fully dissociated as though they had not had a single point of faith in common. The exact number of churches on the respective sides were—of the New School branch, seven, and of the Old School, twenty-seven. As in 1870 the whole body of the Presbyterian Churches in the Northern States came together in one, so those of our territory joined in one, and became so perfectly amalgamated that the old lines of division are obliterated and party names almost forgotten.

Thus the Presbytery, as this period opened, received the name of the Presbytery of Philadelphia North, and had its boundaries well defined and settled; and since then nineteen years of happy progress have passed over it, during which *seventeen* new churches have been formed, an average of almost one a year.

#### CHRONICLES OF THE CHURCHES (CONTINUED).

##### FOURTH DECADE (1871-1880).

During this decade eight new churches were formed in the Presbytery. This is peculiarly gratifying, and it is also a cause for much thankfulness, since this is the period immediately succeeding the Reunion, and such increase must be regarded as a precious manifestation of the divine approbation. We shall now take up these churches in the order of their formation.

##### CARVERSVILLE CHURCH.

Carversville was an outpost of the Doylestown church in which a few of the members of that congre-

gation resided. Dr. Andrews, the Doylestown pastor, had long been in the habit of holding occasional services there on Sabbath afternoons. The location was a very important one for the planting of a church of our denomination, for it was the centre of a wide region of country in which there was no such church.

In process of time, several influential Presbyterian families being in the neighborhood that would form a nucleus, the field was considered ready, and at the instance of Dr. Andrews preparations were made for an organization. A church was accordingly organized January 28, 1871, by a committee of Presbytery. It was composed of fourteen members. Since then, though the progress has been very slow, the congregation has increased from year to year, and is undoubtedly destined to become a substantial church.

Soon after the organization the erection of a house of worship was commenced, and in due time a fine edifice was completed which does much credit to the energy and generosity of the people.

During its seventeen years this church has had but two pastors—F. R. S. Hunsicker, D. D., 1880, three years; and Henry G. Gleiser, 1885, the present pastor.

Dr. Hunsicker was installed May 6, 1880. He had served the church as stated supply for some years before his installation.

Mr. Gleiser was installed June 15, 1885. He is doing a great work in maintaining the cause of Christ in that region and making gradual advance in establishing the gospel therein.

The church has thus far been served by three elders: William W. Morris, Edmund M. Price and Edmond Heling. This important point should be held; the

region needs it, and the present faithful pastoral work, aided by the few but earnest people, will lead to the most blessed results.

#### WAKEFIELD CHURCH.

This church had its origin in the combined plans and efforts of the other three churches of Germantown. As far back as 1856 a Sabbath-school had been formed by a number of Christian ladies, at first under the shade of the trees. It was an humble effort, but it was not destined to die out. The school after a short time was transferred to the old Wakefield knitting-mill, and afterward to a small frame building erected for the purpose. Meantime the Session of the First Presbyterian church had taken the school under its care and appointed one of its own members to be the superintendent.

The God of providence had thus prepared the way for the church, and then he put it into the hearts of his servants to begin the work. Mr. William Adamson, an elder of the First church, proposed to the Sessions of the three churches that they should all unite in building a chapel for a new church. Mr. Adamson himself proposed giving the necessary ground near his own residence as a site for the building. This proposition was accepted; he headed the subscription-list; five thousand dollars were soon gathered in liberal gifts; and the structure was erected.

A church of twenty-one members was organized May 4, 1874, by a committee of Presbytery consisting of the ministers and elders of the Germantown churches. Ruling Elders William Adamson of the First church of Germantown, and Francis B. Reeves of the Second church of the city, were elected and installed as the el-

ders of the new enterprise. At once it became strong, self-reliant and prosperous, and so it has since continued.

#### THE BUILDINGS.

The story of this congregation's places of service is peculiarly interesting. The shade of the trees, the old knitting-mill, the small frame Sabbath-school building, the chapel of 1874, the noble church-edifice finished, furnished and dedicated free of debt in 1883, the second beautiful chapel completed in 1887 at a cost of fifteen thousand dollars,—these are the various sanctuaries where God has come unto his people.

#### THE PASTORS.

In its fifteen years the church has had three pastors—namely, N. S. McFetridge, D. D., 1874, ten years; A. Wilson Clokey, 1885, three years; D. W. Woods, 1889, the present pastor.

Dr. McFetridge was installed December 10, 1874. The ten years of his pastorate was a period of great blessing and prosperity to the church, and his resignation, which was occasioned by failing health, was a great blow to it. He was a fine scholar, an impressive preacher, and a careful and affectionate pastor.

Mr. Clokey was installed October 18, 1885.

#### RULING ELDERS.

This church has been greatly favored in an excellent body of six elders, as follows: William Adamson, 1874; Francis B. Reeves, 1874; William Kinnier, 1876; William H. Matthews, 1876; John Canfield, 1876; Charles B. Adamson, 1883. All these remain except Mr. Adamson, who has entered into rest, and Mr. Canfield, who has removed to another part of the vineyard.

Concerning Mr. Adamson it is proper to say that he was the unwearied leader in planning, working and giving for this Zion, which owes to him more than to any other man, and which must ever hold his memory most dear.

Before this vigorous church there now lies a fine prospect of usefulness. Everything is in good working order; with its devoted elders, its earnest people, its splendid location, its liberal givers, its harmonious spirit, its great love for the cause, we may well promise it, with God's blessing, a most important future.

#### CHURCH OF LOWER MERION.

In 1869, five years before the real commencement of the Lower Merion church, an effort was made to effect an organization; a congregation was gathered and divine worship established; but after about a year's experiment the enterprise was abandoned. The failure at that time resulted from obstacles placed in the way by another denomination. After a period, however, the work was revived, and the present church was organized with seventeen members, October 29, 1874. Since that time, for fifteen years, it has persevered in a substantial, quiet, but ever-increasing work. The people are earnest and devoted. The church has had one stated supply and two pastors.

The stated supply was the Rev. H. F. Mason, who entered the field in 1875 and remained with the people for two years. The pastors were—A. W. Long, 1877, nine years; Claude R. Brodhead, 1887, the present pastor.

Mr. Long, after serving as supply for a few months, was ordained and installed Nov. 1, 1877. For nine years he toiled on with patience and diligence, and

by his faithful labors laid the foundation of a spiritual structure that will doubtless stand for generations to come.

Mr. Brodhead was ordained and installed October 20, 1887. He has thus but recently entered upon his work, yet he is laboring in the spirit that always brings success.

In the list of elders of this church we find but three names—Joseph Herbert, J. C. McCurdy and J. C. Fryer. Mr. McCurdy, who has faithfully served the church from the beginning, we cannot but regard as one of those men who are sent by the Church's great Head to be the bulwark of the cause in neighborhoods where without them the ordinances could not be maintained.

From the first this church has had the distinction of being the chief centre of gospel ordinances in an almost deserted neighborhood, of maintaining perfect harmony through all its changes, and of allowing no debt ever to cripple its energies. May God's work prosper gloriously in its hands!

#### ANN CARMICHAEL CHURCH.

The Ann Carmichael church of Franklinville is another of the enterprises which were undertaken and made ready for organization by the church of Frankford. The location was one of the outlying posts, then called Coopersville, where the old church maintained a Sabbath-school and where some of its members and officers resided.

The first germ of the enterprise was a proposition to the mother-church, in which his family were members, by Mr. William Baird, to open a Sabbath-school in a building adjoining his residence, which was accompa-

nied with an offer of pecuniary aid. In consequence, a committee was appointed by the church Session to superintend the enterprise; the sum of two hundred dollars was secured, a Sabbath-school was opened, and Sabbath-afternoon services were established. At these services the pastor of the Frankford church either preached himself, or secured another to do so, every Sabbath; the pastor also occasionally conducted service on an evening in the week. This continued for about two years, when the work fell into the hands of the Rev. S. J. Milliken, who had been appointed by Presbytery to conduct missionary services on the line of the North Pennsylvania Railroad.

In 1876, Mr. Thomas Potter, an elder of the Chestnut Hill church, who owned and worked the very large oilcloth factories in the neighborhood, with noble generosity erected a fine house of worship, bearing the entire expense himself, and at the same time engaged to contribute two hundred dollars every year toward the support of a pastor.

The way having thus been fully prepared by God's providence, the church was at length organized February 12, 1877. The organization consisted of forty-one members, and was named the Ann Carmichael church, in memorial of a beloved sister of the generous donor of its sanctuary.

Rev. S. J. Milliken, who had supplied the pulpit for some months, was installed as pastor November 26, 1877. He remained for six years, and then removed to another field. W. Y. Thompson was installed May 8, 1884. He remained three years. Albert L. Kelly was installed January 19, 1888. He is still the pastor, and under his ministry the church is making good progress.

## RULING ELDERS.

During its twelve years the church has been served by nine elders, as follows: John K. Fischer, William H. Goodwin, William P. Walkinshaw, Benjamin F. Brown, George W. Kennedy, Moses P. Bruce, Harry P. Brown, B. F. Fisher, Findley Braden.

## MACALESTER MEMORIAL CHURCH.

Mr. Charles Macalester, an elder of the Second Presbyterian church of Philadelphia, had his country-seat in Torresdale, on the banks of the Delaware. He was naturally interested in the establishment of a Presbyterian church in that suburb, and in order that ultimately one might be formed, he made a bequest for that purpose. By that bequest he left five thousand dollars for the erection of a house of worship, an acre of ground on which to place both it and a manse at some future time, and also five thousand dollars for an endowment-fund, the proceeds of which should go toward the support of a pastor. After Mr. Macalester's death a committee of Presbytery was appointed to attend to the duties which this gift imposed upon the Presbytery.

From several causes there was some delay, but after three or four years the nucleus of a congregation was gathered and other preparations were made; a church was finally organized November 5, 1878. A short time afterward the church-building was commenced. This was completed and was dedicated January 23, 1883. Since then the work has gone on without intermission and the ordinances have been stately maintained. The Rev. Yates Hickey was installed as pastor of the church December 30, 1883. He is pastor at the present time.

Through the persevering efforts of Mr. Hickey funds were collected and a commodious chapel was erected at Mechanicsville, a large village four miles from Torresdale, which was opened for services August 1, 1886. This chapel enterprise, with its stated preaching-services, its large Sabbath-school, its weekly prayer-meeting, and the seventeen members it has already gathered into the Torresdale church, is a most important tributary to that church, while it supplies a need in a wide section of country in which before it there was no organization of our faith.

#### LEVERINGTON CHURCH.

The church of Leverington was organized May 9, 1878. At the organization there were installed four elders—viz. William A. Bell, A. B. Detwiler, P. J. Langer and William C. Todd, M. D. In the years of its history since then it has become established as a great power for good in a part of the city where it may look forward to many generations of usefulness. Its beautiful house of worship was completed and dedicated to the service of God not long after the organization of the church.

Three pastors have ministered to this church during its existence—namely, Samuel Phillips, 1878, two years; A. A. Murphy, 1881, one year; James W. Kirk, 1882, the present pastor. Willis Skillman also served it as stated supply for a few months in 1880.

Mr. Phillips was installed June 13, 1878.

Mr. Murphy was ordained and installed January 13, 1881.

Mr. Kirk was installed October 17, 1882.

The elders of the church have been nine in number—viz. William A. Bell, 1878; Philip J. Langer, 1878; A. B. Detwiler, 1878; William C. Todd, M. D., 1878;

John Doak, 1884; John J. Foulkrod, 1884; John R. Hendricks, 1887; Homer Parsons, 1887; W. A. A. McKinley, 1887. All but the first three are in the present session.

The church is now thoroughly united and is in a prosperous condition.

#### ASHBOURNE CHURCH.

The Ashbourne church seems to have been one of those which had no infancy, but sprung at once into vigorous and active youth. Its beginning was on the 16th of June, 1878, when a Sabbath-school was assembled, which on the first day numbered about one hundred scholars. Only four months afterward, October 25, 1878, the church was organized with fourteen members and two elders. The youthful congregation grew healthily and rapidly, until at the end of eleven years it stands almost as strong as one of our oldest churches, with over one hundred members.

For six years the congregation worshiped in a small frame hall belonging to Mr. Richard J. Dobbins and kindly furnished by him for their use. In June, 1884, an excellent house of worship was dedicated, which had been built and furnished at a cost of fifteen thousand dollars.

The pastors of the church have been J. W. Kirk and Richard Montgomery.

Mr. Kirk was installed May 13, 1880. He remained for two years.

Mr. Montgomery was ordained and installed December 19, 1882. He has now been in vigorous and substantial work for over six years.

Nine elders have served the church, viz.: Charles T. Luther, 1878; Thomas Van Horn, 1878; Daniel H.

Yerkes ; Hugh J. Laird ; John L. Erwin ; Silas Yerkes ; G. Howell Arthur ; George B. Heller, and Robert J. Thompson.

This church, because of its important location, its vigorous youth and substantial growth, its earnest people and its energetic pastor, may be regarded as one of the strongholds of our Presbytery.

#### MOUNT AIRY CHURCH.

The Mount Airy church was organized Nov. 9, 1880, with a membership of twenty-four persons. For nearly two years it was ministered to by the Rev. John Rutherford, who served it as stated supply. Then the Rev. William P. White was installed pastor Dec. 5, 1883. He is still the pastor, having continued in that office for five years. During the first year of his pastorate a lot of ground was purchased and the present house of worship erected and dedicated, free from any debt. During the second year a beautiful manse was built and paid for.

During the church's existence it has enjoyed the services of two ruling elders—viz. John Lund and John H. Tingley.

This church from the beginning has manifested a most earnest spirit of self-reliance, having never sought or received any aid from either the Board of Home Missions or that of Church Election. On the contrary, it has been a liberal contributor to them and all the other benevolent agencies of the Church. During the five years of Mr. White's pastorate it has contributed an average of nearly four hundred dollars a year, which for an enterprise so young is truly remarkable.

The location of the church is a very important one, and from the vigorous life it has already shown it promises to occupy it in an admirable manner.

## FIFTH DECADE (1880-1888).

The number of new churches formed by the Presbytery during this period has been eight. That there have been so many is the more remarkable from the fact that, though we call it a decade, it consists of only eight years. This, again, reveals the gratifying result of an average of one new church a year during the closing years of our history. We now consider these churches in their order:

## CHRONOLOGY OF THE CHURCHES (CONTINUED.)

## GRACE CHURCH OF JENKINTOWN.

There were five influences which contributed to prepare the way for the founding of this church more fully than in the case of any other of our new organizations. They were as follows: (1) Jenkintown being a district of the old Abington church, several of whose families lived in the neighborhood, Dr. Steel had many years before established it as a preaching-station and formed a Sabbath-school there. (2) In the pastorate of Dr. Lowrie the Sabbath-school was revived, and through the earnest efforts of himself and his devoted and energetic wife a prosperous school was built up and Sabbath-evening preaching-services were established. (3) The success of these efforts giving promise of still greater results, the Abington church purchased a desirable lot of ground, and Mr. John Wanamaker, whose country residence is in the neighborhood, erected at his own expense a beautiful chapel in memory of a beloved little daughter who had been removed by death. (4) In order that permanent services might be sustained in this new house of worship, the Session of the Abing-

ton church procured the services of two licentiates as missionary assistants for the after-part of every Lord's Day—first, Mr. Joseph H. Dulles for one year, and then Mr. A. A. Murphy for two years. (5) In the mean time the population of Jenkintown had been greatly augmented by residents from the city finding homes there.

All these things conspiring to prepare the way, the organization of the church came as a matter of course, and it was accordingly effected May 6, 1881. Its subsequent prosperous course is well known.

The first place in which the Sabbath-school met and the occasional preaching-services were held was the old Lyceum of Jenkintown. The chapel or church was built by Mr. Wanamaker in 1872. This building was repaired and improved, and another excellent Sabbath-school building was erected in 1886.

The pastors of the church have been the Rev. Henry A. Maekubbin, 1882, two years, and the Rev. Richard A. Greene, 1886, the present pastor.

Mr. Maekubbin was ordained and installed June 1, 1882.

Mr. Greene was ordained and installed July 15, 1886.

The ruling elders have been five in number, as follows: John J. C. Harvey, Robert Coltman, M. D., Andrew H. Baker, Charles D. Wright and Francis Triol.

This church, judging from the prosperity of the past and the bright prospects of the future, must be regarded as a precious habitation of our God. It is a noble branch in which the old tree of Abington is again putting forth additional vigor and beauty and fruitfulness.

## CARMEL CHURCH OF EDGE HILL.

This congregation was another colony from the Abington church. The members, the money, the sympathy and the fostering care all came from it. A Sabbath-school was first established in connection with that church, and through the fidelity of Mr. George Hamill it has been continued until the present time. As the Sabbath-school increased, and as it had a weekly prayer-meeting connected with it, a building became necessary, and, accordingly, a chapel was erected in 1876, the Abington church giving the ground and much of the money. The building of this chapel was under the superintendence of a committee from the Abington church—viz. John B. Stevenson, William A. Drown, Gen. Robert Patterson, John M. Fenton, George Hamill and Robert Craig, with the Rev. Mr. Eckard, pastor of the church.

By the approbation and aid of the mother-church this new congregation was organized Feb. 15, 1882. It was composed of eighteen members, most of them from the Abington church, with the ruling elders—George Hamill and George R. Todd.

Soon after the organization, June 1, 1882, Mr. Howard Bent was ordained and installed pastor. Mr. Bent continued the pastor for two years. After that Mr. Bray, while completing his studies for the ministry, supplied the pulpit for some time, under the superintendence of a committee of the Presbytery. This infant church occupies an important position and should be sustained in its good work.

## FOX CHASE CHURCH.

Fox Chase had been for many years a preaching-station of the church of Abington, with the pur-

pose and hope that it would some day become an independent congregation. The writer also, as pastor of the Frankford church, some of whose members resided at that place; had held occasional services there on Sabbath afternoons. Many consultations were held about forming a separate organization in the locality, but the way was not open; God's time had not come. At length, in 1881, a strong desire for such an organization arose among the people; the time was drawing nigh.

The real founder of the church was Mr. Gustavus Benson, an elder of the West Spruce Street church of Philadelphia. He was one of the most liberal givers to objects of benevolence that the Philadelphia Presbyterian Church has ever known. He was generous, untiring in work for Christ, unassuming, whole-hearted. He had become interested in Fox Chase through the residence there of a son. In the rooms of the Board of Publication, of which both were members, he said to the writer, while leaving them for the last time, as it proved, "You see to the gathering of a congregation in Fox Chase, and I will see that a church-edifice shall be erected." Soon afterward, he was summoned to the heavenly sanctuary. But the son, and the whole family with him, inheriting the same generous spirit, took up the well-known intentions of the father as a sacred trust, and in due time erected the beautiful Presbyterian church which is the ornament of the village of Fox Chase.

A flourishing Sabbath-school having been already established, as well as weekly preaching-services on the Lord's Day afternoon, the way seemed to be open for permanent work, and accordingly the church was organized Nov. 13, 1883.

A few months afterward, Feb. 4, 1884, the Rev. Samuel J. Milliken was installed pastor. He still continues in that office.

The church has had two ruling elders—Mr. Frank Benson, who gathered and superintended the Sabbath-school, established the prayer-meeting, moved in the organization, and took the lead in erecting the church-edifice; and Mr. B. F. Stratton.

#### DISSTON MEMORIAL CHURCH OF TACONY.

The first step in the founding of the church of Tacony was the appointment, by the Session of the Frankford church, March 1, 1883, of a committee to establish a mission in that place, to be under the care of the Session.

The second step was the spending of three years in building up a Sabbath-school, holding prayer-meetings, and preaching by the Frankford pastor, sometimes on Sabbath afternoons, and sometimes on week evenings. All this was accomplished through the untiring energy, the earnest work, the wise planning and the personal sacrifices of Mr. Barton Castor and his family, members of the Frankford church.

The third step was the building by Mrs. Henry Disston, at her sole expense, of a beautiful and well-appointed house of worship. Concerning this the not-exaggerated language of the people was, "Words are inadequate to express the gratitude of our hearts to this noble, generous lady for this gift. Long will her memory be enshrined in the hearts of those who owe her so much."

The fourth step was the dedication of the completed church-building by the Presbytery April 1, 1886. On the same day, the church was organized with twelve

members, and with two elders—Barton Castor and William W. Milner.

The fifth step was the ordination and installation June 8, 1886, of its first and only pastor, the Rev. D. W. Woods. The church, being fully equipped, entered at once upon a career of usefulness that will doubtless long continue.

#### CHURCH OF LEIDYTOWN.

The church of Leidy town was formerly connected with the German Reformed body. At a meeting of Presbytery April 21, 1886, it applied, by its commissioners, for admission to our connection. A committee was appointed to visit it, examine into all the facts and report to a future meeting. The committee on June 16th of the same year reported that the resolution to make the change had been adopted by the unanimous vote of the congregation, and that there was no legal impediment in the way; whereupon the church was formally received and enrolled by the Presbytery.

On August 3, 1886, the Rev. F. F. Christine, the former pastor of the church, was received from the German Reformed Classis and installed its Presbyterian pastor. He remained for about a year. The Rev. Thomas Van Sycle became stated supply in 1887, and served the church for over a year. The Rev. David Wills, D. D., is now supplying its pulpit.

The church has an important adjunct, in that it has an excellent chapel at Chalfont on the North Pennsylvania Railroad, in which a congregation is already worshipping. This congregation, doubtless, will in time become strong.

## CHURCH OF THE REDEEMER.

This is one of four new churches organized by the Presbytery within the year 1888. It commenced in the erection, chiefly by persons connected with the Market Square church of Germantown, of an excellent church-edifice.

As soon as this house of worship was completed Presbytery, April 24, 1888, dedicated it to the service of God, organized the church with thirty members and installed Mr. Jonathan Graham as elder.

Shortly after the organization the Rev. Louis F. Benson, having been unanimously called, was ordained and installed its pastor May 10, 1888.

The church commences in full vigor and activity, from which, together with its fine location in Germantown, it may look, by the divine blessing, to a prosperous future.

## LANGHORNE CHURCH.

The Langhorne church was organized June 7, 1888. It consisted of fifteen members, with Mr. J. H. Young as elder. It has not yet called a pastor, but, being located in the now rapidly-growing village of Langhorne (formerly Attleboro'), it will doubtless become a living, active congregation. A very peculiar interest attaches to this new organization from the fact that it is located within the bounds of old Bensalem, and that its house of worship stands not far from the very spot where stood the sanctuary of that oldest of all our churches. Is there no providence in the fact that this, almost the last-formed church in the Presbytery, should now arise as if to take the place of the first?

## WISSINOMING CHURCH.

The infant church of Wissinoming is the result of a mission established by the Session of the Frankford church. It was nurtured into a strong and rapid growth by Mr. Barton Castor, an elder of the Tacony church, and his devoted family. Through their unceasing efforts a fine frame chapel was built, a large Sabbath-school formed, a weekly prayer-meeting established and preaching maintained on the evening of every Lord's Day. When such an enterprise as this applied to be formed into a church, the request was promptly granted, and the missionary committee, by direction of Presbytery, organized it on the evening of October 11, 1888, with a membership of twenty-eight persons, and with Mr. Barton Castor as its ruling elder. A pastor has not yet been installed.

## LAWNDALE CHURCH.

The Lawndale is the youngest church in the Presbytery. To the pastor of the Frankford church, a part of whose former territory it occupies, it is associated with very precious memories. In the manufacturing village of Crescentville adjoining it he had preached, generally once a month, for more than twenty years, sometimes in the house of one of the workmen and sometimes under a willow tree. Some of the most marvelous triumphs of grace he has ever seen were witnessed there. Two of these ought to be put on record. John Schofield had been grossly intemperate from his earliest days. He could neither read nor write. He could scarcely utter an intelligible sentence in consequence of stammering. But the Lord touched his heart. He became a changed man. Tracts were selected for him which

he gave to his friends until a temperance reformation followed. He learned to read the Bible. He turned the chief room of his house into a kind of chapel in which a weekly prayer-meeting was established, where he was the chief speaker, and in which the writer for years preached occasionally. The other case was that of Samuel Williams, an old Welshman. He was the first-fruits of John Schofield's labors. Though he could not read and scarcely knew there was such a thing as a Bible, and could remember nothing about religion but what he had learned from a little bound-girl in a home where he had been a bound-boy in England, yet he was brought to the saving knowledge of Christ, gave clearest evidence that he was a new man, and was baptized when eighty-four years of age.

The church had its origin in the formation of the new suburb of Lawndale, largely by Presbyterian families from the northern part of Philadelphia. As soon as they had taken up their residences in the new home they set about preparations for the establishment of a church; a large Sabbath-school was formed, Sabbath evening services were established, at which Samuel J. Milliken and others preached, and the erection of a house of worship was begun. They soon applied to Presbytery to be organized into a church. The request was granted, and the organization was effected December 17, 1888, by the missionary committee of Presbytery. The new church consists of fifteen members, with Messrs. John Roper and George Carson as the ruling elders. Upon the completion of the church-edifice, which will be effected in the near future, it is believed that the congregation will enter upon an exceedingly important career.

The writer has now gone over the roll of all the churches of the Presbytery and given an historical sketch of each of them. The work has been one of the most laborious undertakings of his life, involving as it did the gathering, the analyzing, the arranging of the facts, and the writing of a brief history of each separate church.

The Presbytery has been composed, in this its established territory, of no less than *fifty-eight* churches. Of these at the time of the Reunion six were set off to the Presbytery of Lehigh—namely, Easton First, Brainerd, Allen township, Catasauqua, Slatington and Bethlehem; and two, Tinicum and Durham, having done good service, one for over a century and the other for half that time, had at last, in consequence of the removal of their families, to close their work. The Presbytery now consists of fifty churches.

In this history the writer has purposely not even alluded to the strifes by which some of the churches have been sorely afflicted. He did not think it wise to perpetuate their memory, regarding them as among the things that were best cast "into the depths of the sea." With this exception he has not knowingly omitted one fact of historic importance in his account of any one of the churches. He has passed over no church, of however little importance it might seem. He has given the name of every pastor and of every stated supply who has ever been connected with the Presbytery. He has mentioned every ruling elder whose name he could find on the records or hear of by means of an immense correspondence, sometimes dwelling upon the life and character of those who had done special service; but rarely, however, in the case of those still living. He has not knowingly omitted the names of any of these

nor suffered himself to be influenced in his remarks concerning them by personal prejudice. He has devoted longer or shorter space to individual churches, not in view of their present importance, but in accordance with their influence on the history. Sometimes, doubtless, he has made mistakes, but never through relying on vague recollections or mere probabilities; for he has in every case required positive information as the basis of his statements. He has always given names, dates and facts as they were given him or as he found them in the records, thus throwing the responsibility on his authorities. His abiding desire has been to prepare a thesaurus of that highly important portion of Christ's kingdom whose interests God had entrusted to the Presbytery.

## CHAPTER XIV.

### *PROGRESS IN THE PRESBYTERY'S LIFE.*

HAVING thus far studied the history of the Presbytery in detail, investigating all points of special importance, it is proper that it should be regarded as a whole, so that the important facts it brings to light concerning church-work may be ascertained. Has the work of the Presbytery been successful? If so, what is the amount of success which God has accorded? What is the amount of increase that has been made, so far as is indicated by the statistics in our possession? What was the Presbytery one hundred and eighty years ago, and what is it to-day? The full answer to these questions would involve several elements, such as the relative degree of piety both in churches and individuals, the amount of gifts to benevolent objects in proportion to ability, and other similar questions; but as these are beyond the reach of human investigation, we must confine ourselves to the numerical strength in members and in churches at various periods. This we can ascertain with absolute correctness, and we can grasp their import without any difficulty.

#### INCREASE IN MEMBERS.

Our first investigation will be as to the increase in church-members. We cannot learn the number at the beginning of our history or even at the beginning of this century, but we can obtain the number forty years

ago, and that will serve to give a satisfactory view of the direction in which we have been moving. There are certain facts deducible from such summaries and comparisons which are deeply significant.

We take the period from 1850 to the present time, which is nearly forty years. Let us then compare the number of Presbyterian church-members in 1850 in the territory which the Presbytery of Philadelphia North now covers with the members in the same territory to-day. In 1850 there were in that territory five New School churches and all the churches of the Second Presbytery. In these combined there were then two thousand and seventy-three (2073) members. In the Presbytery there are at the present time seven thousand seven hundred and forty-three (7743) members, or more than three times as many as there were at the former date.

But has not the entire population increased just as rapidly, so that really there has been no proportionate gain of church-members? This question induced the writer to make an investigation as to the increase in the population, in which search, for a time, he feared that he could not be successful. Who could tell or what tables would show the number of inhabitants in that peculiar territory in either 1850 or at the present time? Fortunately, he found one—perhaps the only—man living who could give the exact amount of population of Bucks and Montgomery counties, and especially of the city north of Erie avenue—namely, the Hon. Richardson L. Wright, for years the speaker of the House of Representatives in Pennsylvania. After careful examination he arrived at the conclusion that in 1850 the population of that district amounted to 150,393, and at the present time is 316,000. According to these

estimates, which undoubtedly are proximately correct, there was in 1850 one Presbyterian church-member to every seventy-two (72) of the population, and at the present time there is one to every forty (40) of the people. These are actual communicants in the church, but in the families of the members and in the congregations and the community there are many children and others who are adherents of our Church, though not communicants. The usual estimate of these is from four to five as represented by each member. If we take the lower number, *four*, then in 1850 we had 8292 adherents in the territory, while at the present time there are 30,972 nominal Presbyterians therein. Then, again, in 1850 we had one adherent to our cause for every eighteen (18) of the people, and now we have one to every ten (10). How richly God has crowned our imperfect efforts for the extension of his kingdom! Had we been as faithful as all the servants of Christ within our bounds should and might have been, what glorious results might we now behold!

#### INCREASE IN CHURCHES.

The whole number of actual churches that are, or have been, on the roll of the Presbytery is fifty-eight. In making this exhibit three or four small organizations are omitted which ought never to have been formed, and which had but an ephemeral existence. Fifty-eight churches! Where do we find them? Six of them—namely, Easton First, Brainerd, Allen township, Cata-sauqua, Slatington and Bethlehem—were set off to the Presbytery of Lehigh; two of them—Tinicum and Durham—after doing good service, one for a century and the other for half a century, had no longer a population around them by which they could be sus-

tained. And the remaining fifty now constitute the Presbytery.

#### CHURCHES ORGANIZED IN FIFTY YEARS.

During the last *fifty* years the Presbytery has formed *forty* new churches—an average of eight to each of the five decades. This fact becomes the more significant of progress when we see in the records that nineteen of the forty were organized within the last twenty years. This is an average of one church a year for the last twenty years. Moreover, these forty churches are not sickly, dying organizations: some of them are amongst our strongest congregations. We have not included in the review the ephemeral ones which were no sooner formed than they began to die, and only five of the forty are receiving any aid from the Board of Home Missions.

#### THE CHURCHES IN GROUPS.

One hundred years ago the whole number of churches in our territory, commencing with Bensalem and ending with Frankford, was only nine. How is it now? In order that the answer to this question may make due impression, the fifty churches of the Presbytery will be considered in five groups into which they naturally divide themselves. In each of these groups there is a central or mother-church which existed in the last century, around which most of the others arrange themselves. In some cases the lines of division are arbitrary. A controlling principle in forming the groups was that they should be nearly equal, in order that there might be impressive comparison with the past. It is proper to add that in fixing the groups no comparison of the individual churches is intended.

(1) The first may be called the *Neshaminy Group*, the mother-church of which is Neshaminy of Warwick. It is composed of the ten churches—viz. Neshaminy of Warwick, Neshaminy of Warninster, Bensalem, Doylestown, Newtown, Morrisville, Carverville, Plumsteadville, Thompson Memorial and Forrestville.

(2) The second is the *Schuylkill Valley Group*, with Norriton as the mother-church. It is composed of eleven churches—viz. Norriton and Providence, Lower Merion, Falls of Schuylkill, Manayunk, Conshohocken, Norristown First, Norristown Central, Norristown Second, Jeffersonville, Port Kennedy and Pottstown.

(3) The third is the *Central Group*, with Abington as the mother-church. It is composed of ten churches—viz. Abington, Eddington, Bristol, Huntingdon Valley, Fox Chase, Jenkintown, Ashbourne, Leidytown, Langhorne, Edge Hill.

(4) The fourth is the *Germantown Group*, with Market Square as the mother-church. It consists of ten churches—viz. Market Square, Germantown First, Germantown Second, Mount Airy, Chestnut Hill, Springfield, Wakefield, Church of the Redeemer, Leverington, Roxborough.

(5) The fifth is the *Frankford Group*, with Frankford as the mother-church. It consists of nine churches—viz. Frankford, Hermon, Bridesburg, Wisconsining, Tacony, Torresdale, Holmesburg, Lawndale, Erie Avenue.

We are now prepared to appreciate our growth in a hundred years. At the beginning of the century the Presbytery consisted of nine churches; it now consists of five groups of churches, the smallest of which groups has in it more than the original number of churches.

Dividing the century into periods of twenty-five years each, there has been an average addition every quarter-century of as many churches as the Presbytery contained in 1788, or eighty years after it was organized. How wonderful is the evidence of God's care of his Church!

#### INTERCOMMUNICATION WITH OTHER DENOMINATIONS.

Some very interesting questions appropriately arise while we are considering the growth of the past. What is the standing or drift of our people with reference to other denominations? What are the tendencies in our families? Do our people leave us to connect themselves with other communions, or do many from other communions come from them and connect themselves with us? What do the facts of history—not impressions or guesses, but facts ascertained from averages of congregations variously situated—teach us concerning the intercommunication between the various branches of the one great family of our common Lord? There is an impression—an impression to which our own people give too much countenance—that the balance is against us, and that our young people especially are leaving us and joining other communions. Is this the fact? Is there any way of proving whether it is so or not? There is one mode which will prove at least partially effective. The roll of the members of a large church with the religious history of whose members the pastor was very familiar was taken, and after much careful scrutiny it was ascertained that forty-four per cent. of the members had been brought up in connection with other denominations. After conference with other pastors, and after comparison with other churches differently situated, it was concluded that this was not far

from a general average. Now, it cannot be contended that a larger percentage leave us to join other communions. The conclusion, therefore, appears to be a fair one that while, beyond doubt, a large number go from us to other denominations, at least as many come to us from them.

## CHAPTER XV.

### *TEACHINGS OF THE NINESCORE YEARS.*

THESE one hundred and eighty years of church-life and activity have wrought out a very rich store of experience, and have established many valuable principles on sure foundations. They teach the thoughtful many important lessons. They have exposed many errors in both doctrine and practice. They have developed many excellent maxims and many invaluable rules of life and work. These matters have not been alluded to in the body of this work, it being deemed preferable to wait until they could be presented as fortified by the whole mass of the experience of our history, and thus made more impressive than they could have been when seen standing by themselves.

This mass of experience is for practical use the very essence of our history, and with its invaluable lessons must not be overlooked or lost. It is rarely that such a rich treasury of experience is ever possessed, and assuredly it ought to be fully improved. Throughout the years and in the various churches all sorts of motives have arisen, all kinds of plans and experiments have been tried, and the results are here. All sorts of Christian men have been with us and all sorts of efforts have been made, and the influences which sprang from them are before us. Some of these influences have utterly failed of good result, some have been of doubtful effect and some have been crowned with God's testimony of success; and the inferences are ours. Certain evils have

been seen in their hideousness and certain excellences have appeared at their full value; and all their lessons are for us to read.

Presbyterianism itself, as a system, has been here fairly subjected to the test of experiment. Has it stood the wear and strain of years? Has it shown itself to be the solid, ever-abiding and unchanging truth? Has it turned out to be an invaluable boon sent down from heaven to the children of men? If true and real, it must have proved itself to be so in the course of these years; if false and pretentious, time must have shown that it is so.

Never in the history of the world was there a better field than this region of the Neshaminy in which the experiment could be made. Presbyterianism has had a period of almost two centuries in which to prove itself. It has had a field of operation wide enough for the testing, and yet compact enough to be readily kept in view. It has had a population that with their descendants remained the same from age to age, and so its peculiar influences could descend unbroken and unchanged. It has been left to itself, without outside influences either to advance or to retard. It has had neither worldly patrons to give it a spurious growth nor worldly persecution to oppose its progress. In these respects the opportunities for the testing have been complete, and the trial of the Presbyterian system has been as perfect as can ever be expected on earth.

The value of the lessons derived from this history, therefore, cannot possibly be overestimated, and these lessons, in all their freshness and force, are now before us for our instruction. So abundantly have they been established by the history which we have gone through in detail that it is impossible for us to be mistaken

concerning them. They pertain to living issues with which we have to do at the present time; they pertain to the whole round of our principles, doctrines and duties; so that they will certainly apply to every case with which we can possibly have to do.

The writer would not dogmatize, but, having his own mind fairly saturated with the spirit of the history, he would present the impressions made upon him to those who have not had the same opportunity of receiving them. There is an advantage in a single mind having before it all the lessons arising out of a history, and thus being enabled to arrange them into definite form. In presenting the lessons of this history under the following arrangement, it is proper for the writer to remark that he has not fallen back on the unerring utterances of Scripture, nor has he merely repeated the maxims of human experience: he gives simply what he has gathered from the history. He presents no point of instruction that is not sustained by the actual facts.

#### I.

##### PRESERVING CHURCH RECORDS.

This point will be the first presented, because in writing the history the writer has been made to feel very deeply upon the subject, inasmuch as there is scarcely one of our old churches a great part of whose minutes have not been lost beyond all hope of recovery. In consequence of this loss, their history can never be completely written. Of some pastorates of thirty, or even forty, years, no record remains save the names and the dates; even the names of many elders are gone. Families that we would delight to honor have no memorial left, and important events have no appropriate

mention. A little care on the part of church officers would have prevented this lamentable loss.

When either records are not fully written or the book containing them is thrown aside as a worthless thing, little is it considered how priceless in value would these records become in after-years. The career of a church, like the life of a person, is one and indivisible from year to year; to be understood and appreciated, it must be viewed as an entirety. What a mutilated and imperfect thing it appears if a large part of its history has passed out of knowledge! There are certain influences or causes operating in the present which had their origins in the past; how sad when the knowledge of those origins is lost beyond recovery! There is a wholesome curiosity the gratification of which would be a great delight, and which would certainly have an exalting influence, and that gratification the properly-kept records alone can yield; for ordinarily such records afford the only reliable and abiding information concerning church officers, families and individual members. And, besides all else, the knowledge of the past is a great power for good in any church. The recorded experience of the fathers is a guide: it gives impulses and warnings, the effects of which are of vast importance in the hard and perplexing work of the present.

*The Presbytery to which the interests of all its churches are committed should undoubtedly take some action on this subject.* And it should do it promptly, for the danger of losing some of the records of our fifty churches becomes more and more threatening every year. What that action should be it may be difficult to determine, but the welfare of our churches demands that something should be done. Three sug-

gestions may open the way for the devising of something that might be practicable: (1) An immediate inquiry might be instituted as to the present condition of the records of each church. Are they all in existence? Where are they? Who are their custodians? Are they perfectly safe? (2) It might be made a rule at the commencement of every new pastorate to have all the records delivered to the pastor, and then to hold him responsible for their safekeeping. (3) Would it be impracticable to procure some safe building or fireproof apartment where all the old records of all the churches might be deposited, and so kept from accidental destruction and the dangers resulting from negligence? As a case in point, it may be stated that the old records of all the parishes of the Established Church of Scotland are kept in a fireproof building in the city of Edinburgh.

## II.

### AN AMERICAN PRESBYTERIAN CHURCH FOR AMERICA.

Our meaning on this point is that in the way through which God in his providence has led this Presbytery as a part of the whole Church during ninescore years, he was preparing a Presbyterian Church which would be suited to the character of this nation when both should come to maturity. If ever it is given us on earth to read the meaning of any providential events, assuredly this is an instance. The footsteps of God have been so manifest, so many, so clearly in one direction, and have so certainly concentrated at one point, that we cannot possibly be mistaken. We may well doubt whether a more reliable indication of so sublime a fact could be found in all modern history. It is so deeply interesting

and important for us to realize this that even at the risk of repetition the leading and most discernible of the divine footsteps will be pointed out. Only when they are considered in detail and their dependence upon each other is studied and their final culmination in one great event is properly estimated can they awaken that surprising impression which is inevitable.

(1) The first step was the gathering together here of a people out of whom to form the new Church for this land. Was it not significant that this people should have been gathered from the best types of European nationalities, and that every branch of them, without exception, should have been tried and refined by the fires of persecution?

(2) Was it not significant that the same sound Calvinistic faith should have been assured to this collected people from the teachings of John Knox, of the Heidelberg Catechism, of the Synod of Dort, of the Westminster Assembly, of the halls of Trevecca and of the school at Geneva?

(3) Was it not significant that, the people being collected and the creed assured, in order to furnish a needed supply of educated ministers the Log College should be founded, with the three offshoots therefrom, Nottingham, Fagg's Manor and Pequa?

(4) Was it not significant that the infant Church should then have a wonderful baptism of the Holy Ghost in which the spirit of Wesley and the Oxford Methodists should be imparted through that divinely-gifted man George Whitefield?

(5) Was it not significant that then, the system being thus matured, there should be raised up a band of apostolic men, chief of whom were the ten great preachers from the Log College, who should teach that

system throughout the whole land and set up the needed institutions of Christian learning?

(6) Was it not significant that the new Church, being completely formed and extended, should next be subjected to the annealing or tempering process of the Great Schism, by which its heterogeneous elements were homologated, its misunderstandings cleared up and the body firmly compressed into one?

(7) Was it not significant that, all else being prepared, there should be given to the Church a period, a full generation in length, from 1758 to 1788, in which it had opportunity to take root and to become firmly established?

(8) Was it not significant that, the nation and the Church having both become matured by an equal length of time and a similar preparatory process, the government of the nation and the General Assembly of the Church should both be organized at the same time, in the same place, by men educated largely in the same Calvinistic schools and on principles precisely alike, so far as similar principles were possible in bodies existing for purposes so unlike?

(9) Was it not significant that since that time there has followed a century of unprecedented prosperity for the nation, and that the Church, from being a handful, has grown to be the largest Presbyterian body in the world?

Is there any possibility of our mistaking the providential meaning of all this? We must be modest in our attempts to interpret God's providential purposes; but if all this process, continued so long, consisting of so many converging steps and with the one great object apparently so clearly in view, does not force us to the assured conviction that this peculiar Church was in-

tended for this peculiar nation, how shall we ever form any opinion concerning current providences?

### III.

#### PRESBYTERIANISM IMPERISHABLE.

Another of the lessons to be learned from this history is that Presbyterianism is imperishable. By this declaration it is not intended to assert that it is always so, or that it cannot be corrupted, or that it ever lives on without divine support. But it means to declare that when left to itself, free from outside destructive influences and in a fair field, it is so sure of the fulfillment of the divine promise, "Lo, I am with you always, even unto the end of the world," that it will continue on through unlimited periods. So surely is it founded on the truths of God that it will always be enabled to hold on its way indefinitely. The proof of this from our history is abundant.

An experimental test of this fact is one which, from the nature of the case, can very rarely be made. It requires time for such a test, and protracted time in order that it may be satisfactory. In the long life of our Presbytery, extending through almost two centuries, we have an exceedingly favorable opportunity of applying the test, and, since such opportunity is so rare, we should eagerly improve the one thus offered. Indeed, we may well question whether the whole history of the Church has ever afforded a better instance of the endurance of any system of faith than is furnished by the continuance of Presbyterianism in this land.

Presbyterianism has lived during all these years, not because it was free from all impediments that could obstruct its way or from all defects in its members that

had a tendency to wear it out. Like all things earthly, it was exposed to the wearing, exhausting influences of time. It had to pass through violent storms, some of which wellnigh destroyed it. The restlessness of professed friends sometimes subjected it to dangerous—at times almost fatal—experiments. The deceitful influences of but partially sanctified hearts sometimes threatened its very existence. Nor was it upheld by any special human supports. It has had no government help, no patronage from the great of earth—from princes or potentates. There was no cunningly devised hierarchy by whose shrewd policy it was sustained. Whatever it has been, it has been of itself, as a part of its very nature, always resting upon God alone.

In this way it has been enabled to continue its course for one hundred and eighty-three years—*almost one-tenth* of the period since the coming of our Lord. Had it contained in itself the elements of decay, it had been dissolved long ago. Had it not been preserved by a vitality imparted by its divine Head, it would inevitably have worn out. On the contrary, however, it has continued for generations precisely the same that it was at the beginning. Not one essential principle has changed, not one feature which God gave it at first has altered. Even after all these years it shows no symptoms of decay. Have we not evidence most plain that our Presbyterian system is one which God himself preserves? Has it not endured the test of permanence in the past? and in this have we not proof that the hand of the Most High is with it to preserve it into the far-distant future?

## IV.

## PRESBYTERIANISM FOR THE PEOPLE.

Another lesson is that Presbyterianism was designed by God for the people. The people composing the churches of this Presbytery have from the beginning possessed at least a fair average character and intelligence. They have been just such a people as we would desire in order to such an investigation as is intended under this head. Moreover, they have always been contained in such a compact territory that they could easily be studied and their religious condition ascertained. Still further, throughout their generations they have continued substantially the same people that formed the body of the churches at the beginning. A large part of the families which were found in the Presbytery then are those which, running down through five generations, are in it still. In an extraordinary degree, therefore, we can trace the course of influences which have marked this people in all their history. A natural identity can be found in them in all places and times which fits them admirably for such an investigation as we have in hand.

Now, the influence of our Presbyterian system upon a people so well adapted for the experiment, the retention of that system by them and the character it has developed in them present a study of great interest. That system formed their character in youth; it guided them in busy life, ministering to their integrity and usefulness; it sanctified to them all the changes of life; it strengthened them in the day of temptation; it consoled them in affliction; it comforted them in old age; it cast cheering light over the grave, and it upheld them in the hour of death. It met all the wants

of their souls and made their lives what they were, and that not merely through some special season of reviving, but by the steady influence that it exerted day by day, from generation to generation. It was the very thing needed by their mental and moral nature, and under its teaching they became a people remarkable for their intelligence, their stability, their virtue and their Christian integrity. Through its influence they individually grew in grace, and they increased in number in proportion to the whole population. They found by experience that this system of gospel truth had not deceived them by holding out delusive promises, but that it had the same happy effects from age to age. So fully did it always meet their wants that they did not become weary of it or feel any desire to abandon it for some other system that might seem to be more attractive. They clung to it throughout their various generations. They tested its excellences for themselves, and they would not let it go.

Could there be any better proof than all this that Presbyterianism is especially adapted to the people? Since it has met all the spiritual needs of this people so fully, and they have ever clung to it with the most devoted affection, does it not become manifest that Providence intended it as *the* system for the people?

v.

AN EDUCATED MINISTRY THE BULWARK OF THE  
CHURCH.

Another of the lessons to be learned is that a thoroughly educated ministry is the bulwark of the Church. One of the most distinguishing characteristics of our Presbyterianism, from the beginning of our history, is

that it has always insisted upon its ministers being liberally educated. One of the very first steps, after the formation of the infant Church, was the setting up of an institution by which a needed supply of such ministers could be made sure. To the one thus established, similar institutions were added from time to time, as they were needed, showing that the fathers regarded the establishment of such institutions as indispensable.

The good and great men who planted our churches were all thoroughly educated. Says Dr. Alexander: "The first Presbyterian ministers in this country were nearly all men of liberal education, and, though there existed such a destitution of ministers in this new country, they never thought of introducing any man into the ministry who had not received a college or university education, except in very extraordinary cases—of which, I believe, we have but one instance in the early history of the Presbyterian Church." In succeeding years a similar practice has been observed. It has ever been a law of the Church that its ministry should be thoroughly educated. All its most successful pastors have been men who had received such training for their office, such as the Tennents, the Treats, the Belvilles, the Wilsons, the Steels, the Grays, the Andrews, the Halseys, and multitudes of others whose names need not be mentioned. And the Lord of the Church has been with these men and helped them, and has thus affixed the seal of his approbation to the practice which his providence had led the Church to adopt.

So firmly was this principle established in the beginning of our history that those providentially-raised men to whom we look for example would not depart from it even when greatly tempted by a sore need of

more ministers. They would not do so in a very exceptional case, when a young man named Evans, possessed of many eminent qualifications for the ministry, but not liberally educated, began to labor without the approbation of the Presbytery. He was censured for preaching without a license, and then directed to undertake a special course of study in order to his preparation for the ministerial office.

The reasons then urged, reasons which still hold good, are obvious. The chief work of the minister is to deliver the message of God, to make it plain and to press it home upon the hearts and consciences of men. To interpret the Scriptures to the edification of others demands that a man should be well trained both in the knowledge of the Scriptures and in the art of imparting that knowledge to others. Only by the former training can he understand divine truth in its fullness and bring out of the treasury of the word of God "things new and old;" only by the latter can he meet the scriptural requirement of being "apt to teach."

A liberal education also is needed that the mind of the teacher may be strengthened and fitted for its infinitely momentous work. Mathematics and kindred logical studies are of importance to train the reasoning powers. The study of languages is needed also to fit a man for the better expression of his thoughts. All experience proves that such training enlarges the mind, makes it sober, substantial, well balanced, and keeps it from being puffed up. And, in addition to all these reasons, we have the example of our divine Lord, who would not send forth his apostles on their mission to the world until he had first trained them for years.

With these teachings before us, can we help regard-

ing with great sorrow the efforts which are made in some quarters at the present time to secure a lowering of the standard of ministerial education? We cannot think that those who would bring about this change fully realize what they are doing. An effort in this direction in the early part of the last century rent the Church asunder; for ninescore years the minds of the wisest of our ministry have been fixed against any lowering of the existing standard; our history shows that there has hardly ever been any variation therefrom that was not most unfortunate. We feel sure that the subject would not be reagitated if the possible—indeed, the probable—consequences were duly weighed. The want of more ministers may be sorely felt, but lowering the standard of preparation, all experience declares, is not the way to supply the lack. Temporary expedients of every kind are always hazardous. Assuredly, it is not now the time for a lower degree of education in the ministry, when the average intelligence of the people is rising higher. It would be suicidal for Presbyterians to depress their standard, when Methodists, Baptists, and all other denominations, are raising theirs.

Would it not be wiser to study carefully and employ the remedy given by our Lord for this very evil?—"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Was this injunction intended only for apostolic days? Was there not a depth of special significance in it which the Church has not yet sounded? Can the people of our Lord go to his throne with the very petition which he himself has put in their mouths and he not heed them? Most assuredly, to use the means which Jesus himself has appointed, and not to adopt a scheme of doubtful expediency, is our wisdom. God has stamped our pres-

ent plan with the seal of his undoubted approbation : we cannot adopt any other without fearful risk.

## VI.

## THE ELDERSHIP ANOTHER BULWARK OF THE CHURCH.

On no point have the teachings of these ninescore years been more clear and instructive than on that of the stability, the dignity and the value of the eldership in our Church. No reflection has impressed itself more deeply on the mind of the writer than that as a people we have not duly appreciated or improved this ordained agency for conducting the affairs of our portion of the kingdom. Of course we believe that it is an office established by God himself; and we believe that it is a fundamental element in the organization of the Church, as enjoined in the Scriptures of divine truth. We know that it is the feature of our system which eminently distinguishes it from all others, and which also gives it its name.

But as we have traced the history of our churches we have seen how much of their life and prosperity and attractiveness and usefulness has depended on their elders. There is no class of men more worthy of high esteem than the true Presbyterian elders; they are a tower of strength to the church and the community wherein God may have placed them. As a class they are men of true piety, of good sense, of intelligence, of high reputation, and consequently of great influence. Their character and the high estimation in which they are held by the community are manifest from the important trusts which are so often committed to them. As a specimen we may refer to the fact that in the State of Pennsylvania a large number of its most honored

judges have been, and are, men who have been ordained to this sacred office.

In every sense our elders are one of the bulwarks of our Church. In the first organization of a church, in its feeble infant days, in the inauguration of its various enterprises, in the choice of its pastors, in carrying it through the trials of bitter strifes, the elder is the reliance established by divine appointment. On the Sabbath the faithful elder is as certainly in his pew as is the pastor in the pulpit; the pastor looks for him and is encouraged by his presence and aided in his preaching thereby. His presence and voice and unfailing interest are a vital element in the weekly prayer-meeting; it would not, in fact, be the prayer-meeting without him.

To the pastor, as his appointed confidant and adviser, as his informant concerning the wants and wishes, the hopes and fears, the errors and prejudices, of the people, as his defender from the effects of all misunderstandings and misrepresentations, as his aid in all difficult and perplexing duties, the elder is an invaluable helper. To the people there is no visitor more valuable than is he, for he listens to and can sympathize in the story of their longings, their sorrows, their troubles and their wants. His voice is well known and valued by the poor, the sick, the anxious, the erring and the inquiring. To the church he gives continuity as being with it uninterruptedly while his life lasts; he imparts weight to its counsels from his long experience and superior knowledge of its people; he secures respect and consideration for it in the community from the influence of his own justly esteemed reputation. As peacemakers in the church, helpers in every good word and work, friends throughout all the families, counselors

in the management of all affairs, standard-bearers of the cause, attendants and participants in all the ordinances and true and loyal supporters of the pastor, we cannot speak too highly of the influence of faithful elders.

In bearing testimony so decided we are not merely depicting men of ideal excellences, but are simply relating what we have learned from the history, and what we know has given such singular success to some of our churches. There is not one element in the description which is not based upon instances which are clearly before our mind. We could very easily give the names and the churches—not a few—which are the models that we have chosen. To say nothing of the living, we could name of deceased elders a Robert Pattison, a Morgan Long, a Robert Hamill, a Silas Weir, a Dr. Beattie, a George Castor, a Henry Williams, a Thomas McKeen, a David Thomas, a Joseph Mitchell, and innumerable others. Without any feeling of reservation do we assert, in view of the whole history of our Presbytery, that it could not have had such a record of usefulness, of stability, of influences for good, of blessing for the whole community and of constant and happy progress had it not been for its faithful elders. We can think of no really prosperous churches where they were not the leaders; we can think of none in which faithful elders were found that did not prosper. Need we repeat that this is the clear and unmistakable testimony of long and ample experience as to the divine wisdom of the appointment of the eldership as an element of our church organization?

It was a sad day for our Church when the door was opened for taking the crown from the heads of our elders by a system of rotation in office, when it became possible to make of them mere committee-men, and when

thus admission was given to possible evils by their losing the weight of their ordination influence and the value of their experience, by throwing away the power of their established official character, and by exposing the churches to the annual convulsions of elections. We rejoice that the evils of this step are more and more clearly seen to be *as a deep wound* to our whole system. May the day soon come when that wound shall be healed, and our eldership be restored to the dignity of an office to which they were elected, not by the people merely, but ordained of God, and that for all the days that may be allotted them on earth.

#### VII.

##### HEREDITARY PIETY.

We are well aware that the term "hereditary," as we apply it here, is not strictly accurate, yet it is so expressive of our thought that we venture to make use of it. Piety is never inherited as is property or as are personal characteristics, either physical or mental; but piety, when it exists in parents accompanied by true fidelity, will generally be found in the children also, as the result of God's faithfulness to his promises. This, of course, we believe from the teachings of the Scriptures; but in entering upon this study of the history of our Presbytery we felt that we were entering upon another method of reaching the same truth, and probably the best illustration of the method in all modern times. We have therefore kept this subject in view throughout all our work, for we have felt that the establishment of the point at issue by the mode contemplated was well worth our whole labor.

Is it a fact that as a general rule, by the divine blessing, devoted piety descends from parents to children,

and that from generation to generation to an unlimited extent? There are, of course, but two ways of determining the answer to this question—one from the affirmations of Scripture, the other from the experience of believers throughout the ages of the Church. As to the first—the testimony of Scripture—it does not here come within our consideration; for our sole study pertains to the teachings of the history of our Presbytery. We therefore confine our investigations to the latter. Does the experience of believers confirm the truth that earnest piety descends in families from generation to generation?

Four things are necessary in order to a satisfactory induction on this point: (1) The investigation must extend over a long period of time. It might happen that there would be instances of such descent for a generation or two; that, however, would not have much weight. (2) A large number of families must be brought under review. One or two cases, or even several, would not suffice to justify us in inferring a general rule. (3) The record of the facts must have been made by those whose testimony can be relied upon, and must have been accurately preserved. Mere rumor or tradition would have but little authority. (4) There must not have been outside influences either aiding or hindering in the production of the contemplated result: that result, if apparent, must be seen as springing from covenant relations.

These four elements of a satisfactory induction, however, can hardly anywhere be found in conjunction. When has there ever been a portion of the Church in one period and place in which, in order to such induction, there was a sufficient number of families in a succession of many generations, a reliable record kept of

the events, and no extraneous influences either to help forward or prevent the work? No such conjunction existed at any time in Scotland or in the North of Ireland or in Wales or in Holland or in New England, or in any place of which we have knowledge—at least, in modern times. In each instance some one or more of the named requisites are wanting. In no instance but in this which we are considering do they all meet. Here we have almost two centuries of time, or over five generations; we have all the families of seven or eight churches; we have records concerning which there can be no doubt; and there were no persecutions to hinder, or worldly patronage to advance, a result springing from covenant relations. We have, therefore, a case of the very utmost value for our purpose.

Now, what can we learn from the careful study of the history of this Presbytery as to the question of devoted piety descending from parents to children from generation to generation? We may first look at the matter in its more general aspect. We have here a collection of churches which have stood, some of them, one hundred and seventy-five years, and all of them eightscore years, and the same godly families which composed the body of them at the beginning compose the body of them still. Does not this fact alone afford strong reason to believe that the piety of the fathers went down from generation to generation throughout the whole period? Again, we may contemplate the individual households, and we shall reach the same conclusion. The names of families can be given in which the same true piety can be traced through three generations, four generations, five generations, six generations, seven generations—even ten generations. In all of those families, from age to age, there have been

those who held important positions as either ministers or elders or deacons. In some of them there have been unbroken lines of elders for over a hundred and fifty years. In the annals of some of them we find lists of from five to ten ministers, and a still larger number of elders. To aid us in realizing this wonderful fact still more fully, the names of some of these old families in whose generations the covenant of God has been so remarkably fulfilled may be given. Among these were the McNairs, the Vanarsdalens, the Van Zandts, the Yerkes, the McKinstry's, the Castors, the Jamisons, the Carrells, the Cravens, the Mearns, the Ralstons, the Reeves, the Manns, the Henrys, the Griers, the Vandegrifts, the DuBoises, the Van Horns and the Wynkoops. All these families we can follow back for over two hundred years—some of them in lines of ten generations in every one of which there were either ministers or elders or deacons, or all of such officers. And there are still other families which belong to this history, for they sprang from the Log College. Among them we name the Beattys, the Finleys and the Blairs. Where else is there such an instance as that of a sister of the Blairs—sister of Drs. Samuel and John Blair, wife of Robert Smith, D. D., of Pequa, and mother of John Blair Smith, D. D., president of Union College, and of Samuel Stanhope Smith, D. D., president of Princeton College? We could easily add many to these instances, but it would be superfluous.

Not only is the divine promise positive; but the fact is certain, as manifested by the history of this Presbytery, that true piety does go down in families from generation to generation as surely, and we believe in as many instances, as any hereditary type of blood or mind or character. And there are causes which produce this

result. Not that piety is inherent, but that the pious instruction, the godly example, the affectionate discipline, the fervent prayers, and, above all, the covenant engagement of God to bless the children for the father's sake, are just as sure to produce it as is any cause of which we can possibly conceive.

The right appreciation of this subject is a matter of inexpressible practical importance.

(1) It comes in to confirm the covenant engagement and promise of our gracious Lord. Listen to that covenant and the promise it involves: "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." This covenant has never become obsolete. Its great principle is as imperishable as God himself.

(2) It comes in as the greatest possible comfort to believing parents. God does not forget their children. The precepts, prayers, example and restraining influences of faithful fathers and mothers will tell, most likely, while they are alive, and assuredly after they are gone, and down to generations yet unborn. The covenant cannot fail. Parents have the assured pledge of the God of infinite truth, and that confirmed by all the experiences of the Church's history. On this they may confidently rest.

(3) It comes in as the strongest possible incentive to incite unto the diligent training of the young in the principles of religion. Here we see how God has blessed such training, and how much it will accomplish. Its efficacy has not worn out. And here an important question arises: What kind of religious training was it which has proved effective? Most of the plans extolled in these modern days were not even

thought of in the times of our predecessors. It was the old-fashioned, God-ordained method of the *family*, the *Bible* and the *Catechism*. Anything which is calculated to divert from these must be regarded with suspicion. If anything tends to weaken the parents' sense of obligation, to induce neglect of the Bible or to cause disuse of the Catechism, we must beware.

Our diligence in the religious training of the young should be vastly increased. When the youth of the Church are thoroughly grounded in the gospel of Christ, stable and influential characters are sure to follow. Our history makes this so certain that it cannot be questioned. There are a few, very few, apparent exceptions, but this is the ordinary rule. There is no planting or sowing in the world which is so sure to produce an abundant harvest as this. In every old church and in the entire history of our Presbytery this is written as with God's own finger. The fruit may not be seen at once—even a generation may sometimes pass without its being perceived—but the word of the Lord stands sure; and even to the third and fourth and tenth generations the blessing of Heaven will surely be seen. That blessing will come: God has promised it. The whole experience of these ninescore years makes manifest the certainty of its bestowal. What is needed in the Church is not the emotion of an hour or a day or a year, but principle—abiding principle founded on God-revealed truth. *This is the supreme lesson of our history, as if written with a pen of diamond.*

#### VIII.

##### PRESBYTERIANISM AND EDUCATION.

In an address delivered at the centennial anniversary of the Frankford church in 1870 by Dr. McCosh,

president of Princeton College, there were remarks on the relation between Presbyterianism and education, which we may cite as an admirable presentation of its general aspects. From his ripe experience as an educator, and from his personal knowledge of Presbyterian churches in various lands, these remarks are of priceless value. We cite them only in their substance: "We believe that Presbyterianism is founded on the word of God, and is agreeable thereto. It was bred in a mountain-country—Switzerland—transplanted into Scotland, came to the North of Ireland, and thence was transported to America, and has taken deep root and flourishes here. There is one characteristic of Presbyterianism which I wish especially to bring before you, and that is the close and intimate connection through its whole history that has existed between it and education. I believe Protestantism is itself favorable to enlightenment. It cannot subsist except among a people taught in the word of God. Presbyterianism—in particular, from the fact that it is an organic system—at an early date saw fit to establish a system of schools: lower schools, upper schools, higher schools or academies, and colleges. It did so in Geneva, the place of its birth. Traveling in Switzerland, you can tell whether you are in a Protestant canton or in a Roman Catholic canton by five minutes' conversation. But the system of elementary education was first organized in Scotland. The principle that every parish ought to have a school and that every child has a right to be educated was undoubtedly first announced by John Knox, and not only did he announce this as a speculative principle, but he put it into execution; and when he died, there was a school in every parish except a few of the most remote, and an

academy in every important town, and no less than four universities in that comparatively small country."

Such has been the general characteristic of our Presbyterianism as to its affiliation with sound learning, but how has it been with our own Presbytery in particular in reference to the same spirit? Has it been true to the traditions of the whole Church in this respect? Has its experience been such as to add to the whole mass of experience which proves that this is of the very nature of our system?

To this question our history enables us to give an answer in the affirmative, most positive and emphatic. We had prepared a list of educational institutions of every grade to present as proof, but it is too long for insertion here, and we must therefore confine ourselves to mere specimens. Our old territory proper had but few towns large enough for the higher institutions of learning, yet in it was the Log College, the mother of all such institutions in our whole Church. Of academies we must name the "Hill School" of Pottstown, Mr. Long's academy of Neshaminy, the academy of Newtown, the Tremont Academy of Norristown, and many others. Of seminaries for young ladies we have had the peerless "Oakland Female Institute" of Norristown, Belville Seminary of Neshaminy, Dr. Gosman's seminary of Doylestown, and still others. Of pastors who associated teaching with their ordinary parochial work we could instance Pauli and Biggs of Frankford, Andrews of Doylestown, Steel of Abington, Stead of Bridesburg, Rodenbaugh of Norriton, and a long list of others. As to common schools founded by churches and sustained by them in the early years, they were almost as numerous as the churches themselves. In many instances the Presbyterian parochial school sup-

plied all the elementary education for the neighborhood. The old academy of the Frankford church, for instance, for many years after 1800 was the only school in the place; to it all resorted, and it was sustained by the trustees of the church by greater efforts than were necessary in order to collect funds to defray the ordinary expenses of the congregation. Such were the facts all through the generations of our history. And such is the spirit still. We could name a single church at the present time over twenty of whose members are public school-teachers.

Why this should be so we may not be able to explain in full, but the very genius of our system seems to require light for its highest development. The system is founded on intellectual as well as on moral and religious truth, and must have intelligence in its members. Certainly no system is so much in need of light to vindicate it from the misunderstandings and misrepresentations of enemies as is ours, which strictly follows the truth as it came from God, even when that truth clashes with the preconceptions of the natural heart. As a matter of historic experience, there is no question but that the prevalence of sound learning in our Presbytery has contributed much to give us our success and stability.

#### IX.

##### INFLEXIBLE ADHERENCE TO THE TRUTH.

What would be the ultimate effect of setting up the truth as the standard of preaching and worship—the truth alone—and adhering to it without any attempts at softening down or modifying it into conformity with the currents of human thought or the tendencies of the times? This is an important question, and probably there never was a better opportunity for giving an

answer than from this history. In 1729 the Westminster Standards were adopted by the Church, and during the one hundred and sixty years since there has never been an effort to depart from them even in the slightest degree. Nor were they adhered to in blind, unreasoning prejudice, for twice at least have great storms swept the Church and shattered it, causing the very foundations to shake, but not an inroad has been made upon the old faith.

And what has been the result? The answer is written on these pages with an emphasis that is absolutely wonderful. The faith which centuries have tested is the faith of the present day. The little group of churches which formed the Presbytery a hundred years ago has now become five groups, each one of which is larger than was the original. During the fifty years past there have been forty new churches commenced. In the space of forty years the increase in the number of our communicants has been such that whereas, at the beginning of the period, we had but one member in seventy-two of the population, we now have one in forty. Could there possibly be a better test of the effect of the truth alone—the truth without any other aid than that which its Author gives it wherever it is made known?

On the other hand, what would have been the history had the truth been tampered with, experiments attempted and errors—even little ones—admitted? We can answer only from what errors have wrought out in other places and times: they have upset well-founded systems; they have brought into the house of God wretched absurdities, gross corruptions and irreligion; they have created bitter alienations; they have rent churches asunder and blighted their usefulness; they

have eut good people adrift from their faith and goodness; they have raised up bodies of infidels; and then they have themselves died out, leaving behind them, however, seared and blasted traeks of ruin and woe. All kinds of experiments have been made, but they have all been most hazardous; they have all been worse than failures. The truth cannot be improved on; God's plans cannot be amended.

Be it, therefore, the inflexible purpose of every Christian, every church and every body of churehes to cling with a grasp that will not be relaxed to the truth, the truth alone, to the whole truth—to the truth in doctrine, in worship and in praetice. We ean afford to be branded with old-fogyism: if old-fogyism can do what this history shows us has been done, we may well be proud of the name. We may well say, especially to those who are near to the commencement of their course, Cling to the truth, pure and simple—to the truth, and not to mere feelings, impressions, sentiments; to the truth, and no tampering with falsehood; to the truth: it is heaven-born; to the truth: it is from God, and he knows best what we should believe and what do; to the truth: it has been well tested by many a generation; to the truth: it is a roek upon which our all both for time and eternity may be rested; to the truth: it is sure to bring after it the rich blessings of its Author. *Let us cling to the truth, wherever it may lead us!*

## X.

## PRESBYTERY RESPONSIBLE FOR ITS FIELD.

Very few of us have a sufficiently deep impression of the weight of obligation which rests upon the Presbytery, as such, to cultivate the territory within its bounds by the planting of new churehes. By his

providence God has placed us here, and has made this the special field of our work. Who will cultivate it by the planting of Presbyterianism—which we believe to be the nearest of all systems to the truth—if we do not? We are always in danger of overlooking that which is near and easy of access, and of appropriating our contributions for work in fields that are more remote. Not for a moment should we harbor the thought that any part of our territory is hopeless. What it is possible for us to accomplish should be emphatically impressed upon us by the measure of success we have experienced in the past, even through the very imperfect efforts that we have already made.

The work to which the pastor is called is not by any means limited by the bounds of his own congregation; it is selfish for him to think so. There are regions beyond, and who is to look after these? He is a watchman upon the walls of Zion, and desert-plains lie around him; he is a leader, and these are the fields over which the soldiers of God are to be conducted. The whole territory of the Presbytery should be kept in view by each one of the band of pastors whom the Great Captain has placed therein. The sight of desolate fields should prompt to action.

There are two modes in which the appropriate work of Presbytery in reference to the destitute portions of its territory may be conducted. One method is for each pastor to look after the neighborhood immediately adjacent to his own congregation. Where is there a church near to which some preaching-station or stations might not be set up? Two or three families, or even but one, might be found who would take the lead and open a private house, if need be, for services; and then the pastor could aid by preaching weekly or monthly at such hours

as might be deemed best. There are few of our pastors, especially of our younger ones, who could not easily assume such additional services. In this way many a nucleus of a church might be collected, the foundations laid and the way prepared. Many of our more recent organizations had precisely such an origin. *Never should any pastor be without such an enterprise at heart, and, if possible, on hand.*

Another method might be for the Presbytery, as such, to concentrate its efforts upon some point that lies remote from any particular church. It might survey the field, contrive to have stated services established and detail its own members to preach in turn, and so continue until the enterprise should be ripened for an organization. Then another similar point might be taken up, and another and another; and never should the Presbytery be without one or more such enterprises. Thus would new churches arise without expense to the Boards, the entire field be gradually covered and this home-work be made to prosper. This is easy, it is practical, it is inexpensive; it would be of great benefit to our pastors as well as to our people, and one of Presbytery's first and most momentous duties would be fulfilled.

## XI.

### EVILS OF SHORT PASTORATES.

There are churches in the Presbytery not a few which for a long time have been kept back from a satisfactory measure of growth chiefly because of frequent change of pastors. Possibly these churches do not see the cause of the stagnation in their life, but, viewed from the outside, it is not difficult to perceive that there could not be much progress, while ever and

anon there came such a shock to all their plans and efforts as is occasioned by a dissolution of the pastoral relation. The survey of all our churches which the preparation of this history rendered necessary furnishes an excellent opportunity of calling attention to what has become a most serious drawback to our cause.

Among the numerous evils arising from frequent changes in the pastorate of a church, the following may be mentioned:

(1) The church is kept in a restless, unsettled state. At each change old plans of work and worship generally are abandoned and new ones introduced. The loss of a pastor is itself a great shock to a congregation, and frequently contentions and alienations arise during the effort to secure another. The evils consequent upon such changes are far greater with us than in the Methodist Church, where they are made systematically, and consequently are expected and arranged for.

(2) Frequent changes in the pastorate prevent deep and permanent foundations from being laid. The pastor, warned by the past history of his church, does not lay out his plans for training, especially the young, as if he expected in future years to reap the fruits of his labors. There is danger that all work shall be performed merely for the present, and consequently that many of the best effects of our system shall fail of being realized.

(3) The formation of the peculiar and affectionate confidence that should exist between pastor and people is almost certainly prevented. Such confidence is one of the mightiest powers for giving to the cause of Christ its most blessed success. Its growth, however, is necessarily the work of time. By the separation of

those between whom it should exist, as it is forming or just as it is ripening into fullness of strength, it will be blasted.

(4) Frequent change is calculated to diminish the impression upon the community of the dignity and sacredness of the pastoral relation. The connection between the pastor and people is an ordinance of God, and is designed to be an important agency in building up the church through the edification of believers and the conversion of the impenitent; but when it is broken every year or two, much of this power is gone.

(5) Serious injury frequently results to ministers from the dissolution of the pastoral relation. In some cases, indeed, it is in order to their removal to situations of greater comfort and usefulness; in many instances, however, it results in unsettling them for a long time, and so of exposing them to numberless hardships. The writer has in mind one case where a pastor of an exceedingly attractive country charge left his field because of an estrangement with a single elder, and after that spent the remainder of his days almost without a charge or a home. He knew of another, a prominent man in the Church, who in his old age mourned that once he had been induced unwisely to give up a most desirable pastoral charge, thus rendering his whole subsequent life a failure.

As a matter of sad experience it is found that when there are frequent changes in the pastorate of any church, that church becomes restless and unsettled, plans of usefulness are not continued, enterprises for advancing the cause of Christ are not undertaken, strifes are engendered, discipline is not attempted, foundations are not laid deep; and, as a matter of fact, such churches are rarely, if ever, among those that prosper.

## XII.

## EVILS OF CHURCH STRIFES.

There is nothing more detrimental to the prosperity, the happiness, the beauty and the usefulness of a church than are parties, contentions, strifes, among its members. They are sadly common, and it is not very difficult to give the reasons. The interests of the soul and of eternity are so overwhelmingly important that earnest men are liable to become greatly excited when such matters are brought under discussion. And, still further, the body of the members of a church is composed of such a diversity of people that it would be strange if it was not sometimes agitated by misunderstandings and controversies. Our history exhibits the sad fact that such liability does exist. There are no darker pages in our ecclesiastical records than those which are filled with the long, weary, bitter, yet unnecessary, contentions which have blurred our otherwise fair history. Yet we probably have less to lament than many other Christian bodies.

Some of these evils the writer feels bound to expose. He has not even alluded to them in the body of this work, and he would not mention them in this place did not a sense of duty, induced by what he has seen in the study of the records, constrain him to do so. He has seen church strifes producing such an atmosphere of animosity that the presence of the Holy Spirit seemed to have been withdrawn. He has seen them leading to such utter disregard of the urgent and repeated exhortations of Scripture to cultivate the spirit of peace that the Lord Jesus was wounded in the house of his friends, sad reproach brought upon the cause of Christ, opportunity given the enemy to gloat over the deformi-

ties of Christians, the blush of shame brought into the faces of the true friends of Christ even in other communions, sore animosity introduced into families where nothing but love should reign, and in the end the fruit of long years of faithful labor destroyed in a few short weeks. Alas! this is no imaginary picture.

Some of the actual facts which have passed before the view of the writer are inexpressibly painful to relate. He has seen no less than ten churches wounded and rent and suffering for years. He has seen churches that were flourishing and happy reduced in a few sad weeks to weakness and wretchedness. He has seen such deplorable effects produced by internal strifes that it has taken a whole generation to restore the churches to what they once were. He has seen churches so crippled that their whole subsequent course was one long struggle merely to live. He has seen alienations produced that were never healed. One sad case rises before his mind of a man who at one time was ardent and apparently true to the cause of Christ, but who became so exasperated and soured that his life was blighted; and fifty years afterward his unhealed wounds made him bitter and wretched even on his death-bed.

What lessons concerning such strife should be learned, especially by pastors! Let anything in the wide world short of sinning be done to avert them. Let any wrongs and self-denials be endured rather than encourage them. Let any sacrifice short of principle be made rather than engage in them. If they must be engaged in, let it be under the pressure of principle, and not of temper; let not conscience be made the scapegoat for sinful passion. One such strife in a church may do more harm than the whole life of an ordinary pastor can remedy. If the bitter alternative should ever arise, let a man give

up the ministry rather than take the lead in them. "The servant of the Lord must not strive." These things are written considerably, in view of the whole history of the Presbytery.

### XIII.

#### DANGER OF WARRING AGAINST THE CHURCH OF GOD.

Another lesson which the records of the churches of this Presbytery abundantly teach is that it is a most dangerous thing for any one to take a position of hostility to God, to his Church or to his ministers. It is on the very surface of these records that God does not hold such persons guiltless even in this world. The writer recognizes that this world is not the place of retribution, but he also believes that there are exceptions wherein the divine displeasure is especially manifested in the present life against certain offences that are peculiarly heinous. He long entertained a very strong conviction of this awful fact; but when, in the providence of God, he was led to give special attention to an undoubted instance of such exceptions in Scripture, his belief became most positive. "For this cause many are weak and sickly among you, and many sleep." If Paul knew that "the prevailing sickness and frequent deaths among the Christians of Corinth were a judgment from God on account of the irreverent manner in which they had celebrated the Lord's Supper," is it not certain that similar judgments may be witnessed in the Church at the present day?

Warring against God's Church and God's servants is undoubtedly one form of such heinous offence, and the fact of God's present judgments coming upon those engaging in such warfare is engraved upon our whole

annals. The writer could, were it proper, tell of one who declared his purpose fixed immovably to effect the banishment of his pastor from his charge, but before a fortnight ended he was himself by a mysterious disease summoned into eternity. He could tell of another who was found a corpse in the dust of the road on a Sabbath morning after a renewed assertion of his bitter hatred toward the minister who had been a faithful expounder to him of the word of life. He could tell of another who persistently refused to cease from fomenting strifes and animosities in the church until he was suddenly prostrated by a broken thigh that could not be healed, and that laid him on his bed a suffering invalid all the remaining years of his life. Other instances of divine retribution could be mentioned, but they were so remarkable that even an allusion to them would involve such exposures as it would not be proper to make. Many such cases do the unpublished records of this Presbytery reveal—so many that there can scarcely be a question but that it is a feature of God's providential government often to punish in this world those who war against the Church and its ministers. So thoroughly convinced is the writer of this, even from the teaching of the records he has had under review, that he would not dare to oppose the cause of Christ were he influenced by no other motive than dread of earthly consequences.

## XIV.

## THE FALLS OF MINISTERS.

The teaching of this history on "the falls of ministers" we must consider as very significant. It is also very timely, in view of the fact that in this day there is

a great outcry made concerning the alleged hypocrisy and flagrant sins of ministers. Such alleged crimes are paraded in the public press; they are often shamefully exaggerated; they are held up to the disparagement of the Church, and outcries against them are heard throughout the whole land. But what is the testimony of our history concerning the falls of those who have been ordained to the sacred office? This is testimony on which we can rely, for it is not mere insinuation or surmise or indulgence in idle and slanderous condemnation.

The writer has carefully examined all the records of the Presbytery; not one page or paragraph—nor, as he believes, one sentence—has escaped his eye. He has gone over them twice, to make the examination the more thorough, and has had his attention specially directed to this point from the first. This is the result of his investigation: In what may be called the modern history of the Presbytery, commencing in 1833, the minutes began to be fully kept, and in all the fifty-five years since that time, of ministers deposed, or even arraigned for offences of any kind, there were only two. One of these was a man in whom eccentricity amounted almost to insanity, and whom it is hardly proper to count. In reality, there was but one. Only *one* arraigned for offence of any kind out of a body of ministers ranging in average number from fifteen to fifty-six, and that during a period of over half a century!

This tells the story. A body like this, which we may take as a fair sample of the whole ministry, in a period of fifty-five years having, at most, but two members that were subjected to discipline! What a record! Why will the enemy continue to slander? Why will

friends continue to give credence to defamatory reports that can but damage the cause of Christ?

XV.

PREACHING THE WORD ONLY.

The whole experience of this Presbytery is that the men who made the holy word the substance of their sermons, their texture, their warp and woof, were the men who built up the strong congregations, held the long pastorates, did a work which will last for ever; these were, in the highest sense of the term, the successful, the honored, the happy pastors. This is an experience which to make distinct and prominent is worth the whole labor of writing this history. Other pastors who delivered essays on religion and morals or flashed out startling sentimentalism or excited surprise by their comicalities may have had a short day of popularity, but where now are either they or the results of their work? The value of the Scriptures as affording the matter and the model of all true preaching can perhaps nowhere receive a finer illustration than from the history of this Presbytery. That we may not rest in mere generalities, the names—as specimens only—will be mentioned of some of those whose preaching is still bearing fruit, and will continue to do so while the Church endures. Reference might be made to the apostolic ten who went forth from the Log College, where the Bible was the leading text-book, and who moulded the character of our early Church; mention, however, will be made of the names of men in more recent times—a Gray who built up the church of Easton; an Andrews whose ministry of half a century left on Doylestown an impress that can never be effaced;

a Steel who for more than forty years had so much to do with giving the church of Abington its honored record; a Halsey who even amid the infirmities of age made such an enduring impress on Norristown; a Scott of Holmesburg who was so early cut off in the midst of a most promising work. Many other names among those of both the living and the dead might we mention, but these will suffice. All these preached the word—the word only: they never dreamed of preaching aught else—and the results to themselves and to their churches and to the Presbytery and to the cause of Christ are in undying efficiency.

Why is it that this preaching of the word alone should be the first and highest work of the pastor's life? The points of the answer are manifest:

(1) The word is the sword of the Spirit, prepared by the Spirit, directed by the Spirit, blessed by the Spirit. There is no instrument like it.

(2) In preaching the word the pastor speaks with authority—speaks as God's ambassador. He is delivering the King's message. He is interpreting in accordance with his commission the holy oracles. He preaches the preaching which God has bidden him.

(3) In preaching the word he can always be fresh, new and interesting. His own thoughts soon become stale and exhausted. In the word there is a treasury of thoughts prepared in heaven which is inexhaustible; drawing thence, he need never become a tiresome repeater of himself.

(4) By preaching the word which was given for spiritual nourishment and edification he can build up the people, so that they shall become intelligent, substantial and permanent in Christian life and character. It is a sore wrong to them for their pastor to endeavor

simply to amuse or interest them with his own imperfect cogitations, when he might be enriching their minds and hearts with the truths of God.

Another strong argument is from the teaching of experience as to what is ordinarily preached when the word is neglected. What generally takes the place of the word? Essays about religion or morals or human improvement which are all well enough in their place, but which are all wrong enough when they take the place of the preaching which God has committed to his ministers. It is a serious question, What can be preached if the word is not preached? Shall it be the exciting themes of the day—the political movements, the improvements, the agitations of the nations of the world? Intelligent hearers know as much as do their pastors of these things, and, wearied and jaded by the report of them during the week, they desire on the Lord's Day to get away from newspapers and newspaper excitement. Shall the sermon be on the charms and refining influences of literature and art? These are not the high and solemn themes appropriate to him who is set to watch for souls. Shall the effort be to make people stare by novelties and eccentricities, to excite a sensation, to produce a laugh? Oh that those who, under the pretence of attracting hearers to the sanctuary, thus trifle with souls, could see how they are degrading the sacred office, how they are wounding the hearts of the best of God's children, how they are ministering to their own woe and to the woe of those uncared for by them!

We would speak in the strongest and most urgent terms upon the most solemn duty and high privilege of preaching the word alone. It takes some men nearly the whole of their ministerial life to learn how

great is the importance of such preaching. Would that the study of this history might impress that importance especially upon those who have recently entered upon the ministry! We would bring the whole weight of the lesson to be derived from this history of preachers and congregations for nearly two hundred years to press home upon those of our brethren who have yet the greater part of their ministerial life before them that their highest duty, their greatest honors, their brightest prospect of success, their purest happiness, depend upon their preaching the word only, and that with all their energies concentrated on the sublime work.

## XVI.

## LOYALTY TO CHRIST THE ANIMATING AND LIMITING PRINCIPLE.

What is the secret principle that has given life and oneness to this Presbytery throughout the one hundred and eighty years of its history? What is it that has given identity to the body, though its individual elements have been ever changing? What is it that has given unity to the spirit and purposes and work of its members wherever and whenever found? What have been the fountain of its life, the bond of its union, the secret of its perpetuity?

The great significance of these questions will be appreciated if we consider how many things there were which rendered it improbable that the career of the Presbytery would have continued so long. An observer who did not understand the secret principle which animated it might have said, The wear and tear of a few generations will surely bring it to an end. The incessant strain upon its friends will eventually cause them to

become weary. The ever-varying currents of fashion and drifts of thought and feeling will inevitably lead to its being supplanted by other objects of attraction. The ever-continuing friction of the world will irresistibly wear it out. The temptations that will perpetually assail it will ultimately lead it to apostasy.

Something was needed that would counteract the influences ever acting against the continuance and growth of the vine that was planted so many years ago—something more powerful than the artifices of Satan; something animating and indestructible; something that would preserve life and vigor from age to age. That hidden principle was supreme love and loyalty to Christ wrought in the souls of the individual members by the Holy Spirit. It was the character and source of this principle which gave it superiority to all the influences of earth. This it was which, uplifting and ever the same, imperishable and invincible, rendered all causes of decay or failure utterly harmless. This explains all. It continued from year to year without extinction or diminution. It came down from a celestial Source that was not subject to fluctuation and that could not be destroyed. It gave a life and a fervor which nothing could subdue. In a word, all that which the wisdom of this world could not fathom is explained by the divine testimony: "Not by might, nor by power, but by my Spirit, saith the Lord."

This supreme love and loyalty to God and his truth which animated the fathers as well as their descendants has been the secret source of prosperity in all our generations. It raised up a bulwark stronger far than human hands could build against all enemies—even against the ravages of time. It strengthened the hands of the generations of the faithful when discouragements

and toil and time would have worn them out. It afforded a beauty, a unity and a harmony to all the enterprises, of whatever age or place, which gave to this Presbytery its ever-abiding identity and its concentration of forces in the one glorious work of building up the kingdom. It bound the generations together with a secret cord soft as love could twine, yet stronger far than any which human researches have discovered. The centre of that never-dying love was the throne of God, and its rays have beamed down into every church and into every year of the passing ages. It is still as bright and as warm and as benign in its influences as it was in the beginning.

## XVII.

THE CHEERING HOPE OF MEETING THE FATHERS  
HEREAFTER.

We have now become familiar with those precious men, ministers and elders, who in the various generations were raised of God to take the lead in the blessed cause which is so near to his heart. Our long-continued study has brought them very close to us, so that we now regard them as dear personal friends. In imagination they stand before us as well-trying acquaintances in company with whom we have gone through their trials and their victories. In the pages of the history we have seen so much of their heroic work, and at this distance of time we are able to judge so justly of its results, and time has so effaced their defects, that it is possible they seem greater to us than they appeared to the Church in their own day. And, in addition to all, we have entered into their work and are now reaping its rich fruits.

Shall we not some day see them face to face? Shall

we not meet them hereafter in that celestial home into which long ago they were permitted to enter, and into which we also hope to receive admittance after our toils and struggles in the same cause which was so dear to them shall have come to an end? Would it not be a wondrous bliss to us in those happier ages if permitted to describe to them how the work which they had the privilege of commencing was continued after they were taken up to their rest, and how the great results which they had never imagined flowed out from it to the glory of Him who is the rapture of their being? And may it not be that they will be permitted to explain to us many an event of their earthly days which we had in vain sought to unravel? Shall we not be allowed to rejoice together—fathers and sons who, though separated on earth by long years of time, had the honor of taking part in the same great enterprise and helping forward the same cause and participating in the same glorious achievement? May it not be that we shall there have much sweet communion concerning the interests that on earth were so dear to us both? Victors from the wars of time, shall not the saints rest in the blissful regions and rehearse the conquests gained through their Great Captain? Shall it not be that we, bound to these fathers by the special ties of association in the same work on the same field, shall have fellowship with them in the peculiar joys of that portion of the heavenly harvest? It is probable that we shall; for, though we must speak modestly of what God has not revealed, surely the old interests of earth have projected into the future such momentous results that throughout the ages of eternity they can never be forgotten.

## PICTURE OF THE ORIGINAL LOG-COLLEGE BUILDING.

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IN the journal of the Rev. George Whitefield record is found which states that the Log College was a structure built of logs, and that its dimensions were twenty by eighteen feet. Beyond this simple notice and the name it has ever borne, the appearance of the building has thus far been a mystery. No picture, or description even, has been supposed to be in existence. This makes the discovery of what is the frontispiece of this volume an event the value of which only the antiquary can appreciate. It is a discovery for which the author is indebted to Dr. W. S. Steen, a gentleman well known in San Francisco, Cal., member of the Calvary Presbyterian church of that city and for years superintendent of one of its Sabbath-schools, also an eminent mineralogist and assayer.

While engaged in geological and kindred pursuits at the Yuba mines, in California, he made the acquaintance of a man named Wilson, a pious and intelligent miner, in whom he became greatly interested. Both being natives of Pennsylvania and members of the Presbyterian Church, they would seek refuge on the Sabbath in the forest from the noise and profanity of the mine, and there study the Bible. On these days Wilson related his previous history. He was of pious ancestry in Eastern Pennsylvania. A grandfather had importuned him to study for the ministry of the Church of his forefathers, and among other inducements had pre-

sented him with a Bible in which there was a picture of "the first college established in this country for the training of young men for the Presbyterian ministry." It looked as if it had been an illustration from an old pamphlet or had been sketched by some bright youth of the institution. The building was small and rude, of logs, and located in Eastern Pennsylvania among the Presbyterians. On this picture, as a reminder of their far-off home, the two had gazed times without number. Dr. Steen came to have it so fixed in his imagination and memory that he could recall it with the utmost vividness. Failing by correspondence to find either Wilson or the Bible, at the author's solicitation he described the picture so exactly that the designer had no difficulty in reproducing it with the utmost accuracy. Of this the doctor has given the accompanying certificate, with the liberty of making it public :

"I do hereby certify that the accompanying engraving is an exact reproduction of 'a picture of the first college building in this country for the education of young men for the ministry of the Presbyterian Church in Eastern Pennsylvania, and which was constructed of logs,' which I very frequently saw in the Bible of a pious miner of the Yuba mines of California, and which he had received as an heirloom from a grandfather whose ancestral home was in that region of the State.

"W. S. STEEN,  
"San Francisco, Cal."

In addition to this certificate, there are three corroborative circumstances which leave no question but that we have here an actual likeness of the original Log-

College building: (1) The picture is so unique with its two tiers of windows, so unlike the traditional log house, that the building evidently had some special purpose; (2) The grounds around the building, as seen in the larger original picture, are precisely like the existing grounds around the site of the Log College; (3) In the original picture was the form of a man standing in front of the door, which in the position, dress and mode of wearing the hair bore an unmistakable likeness to the existing pictures of William Tennent. All these peculiarities Dr. Steen described before he had seen the likeness of Tennent or knew anything else about the Log College.

There can, therefore, be scarcely a doubt but that in this picture we have a correct representation of the original Log-College building, and so a treasure of the greatest value.

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## APPENDIX.

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### CELEBRATION OF THE FOUNDING OF THE LOG COLLEGE, SEPT. 5, 1889.

FOLLOWING the preparation of this volume, and growing out of it, there was held on September 5, 1889, the year which is the centennial anniversary of the organization of the General Assembly, a celebration which was so extraordinary in every respect that the author was persuaded to delay the issuing of the book until a description of that noteworthy event could be prepared as an appendix. The commemorative occasion was marked by so many favoring providences; it drew together such a vast assembly; it was so cordially advocated by the public press; it was honored by the presence of so many distinguished people; it had with it such hearty good-will from all classes, all parties and all denominations,—that it cannot but be regarded as a most remarkable and significant event. It was the more noteworthy in that such results were entirely unanticipated. In the beginning its friends had no higher purpose than an ordinarily important reunion, and all its vast proportions were developed as the work of preparation progressed.

The celebration grew out of the continued study of its history which had been undertaken by direction of the Presbytery. As that study progressed and led to the minute investigation of points in the history which had not come in the way of previous explorers, certain new and striking facts were discovered. How should these important facts be rescued from oblivion and brought to the attention of those who are interested in the cause of religion? Evidently some extraordinary thing must be done for that purpose. This was the first impulse that prompted to our wonderful celebration. What else would be so well adapted to awaken the attention of the Christian public to our strangely interesting history?

It became more and more manifest to us at every step that we were following the leadings of Providence. Plans of preparation

opened up to us which were not of our contriving, friends volunteered us aid for which we did not look, and prosperity met us for which we had not dared to hope. All these things cheered us with an increasing assurance that our undertaking was from God and that the effects of our work would be for his glory. This conviction gave firmness to every step we took, and bore us onward even when we encountered many things to discourage.

As the celebration itself will doubtless become historical, and will prove to be a climax and a landmark in the way in which God is leading our branch of his Church, we enter somewhat minutely into its events and give some of the more important elements of our success. Among them we place on record (1) The deep feeling that we had an important object before us—an achievement that would bring honor to the name of our Lord through the promoting of his cause and the strengthening of the credit of his Church. (2) The assurance growing stronger and stronger that the favor of God was with us, that our many prayers were being answered, and that a wisdom higher than our own was our reliance. (3) A very strong conviction, which our prolonged researches had awakened, that we were working a new mine of our history—a mine the very existence of which had scarcely been imagined before. This gave to our whole work the charm and the impulse of novelty. (4) The perfect harmony which from first to last prevailed among those of us who were busy in the work. There was perfect acquiescence in every effort. Very great difficulties and diversities of opinion were sometimes encountered, but individual preferences were soon yielded, and all were united in heart, aim and work. Without envying of any kind every one cheerfully took up the part of the work which lay in his way and for which he had qualifications.

The writer has had one source of uneasiness. He feels that he has received more credit for the success of the great undertaking than is his due, while other brethren whom he dearly loves have worked as hard as he and accomplished things which he could not have done, and yet their names are not even mentioned. He had prepared a few paragraphs for insertion in this Appendix in which acknowledgment should be given to such by name; but those self-denying brethren positively refuse him the privilege of so doing. They will not allow their names to be used lest it might seem to ignore other brethren of the Presbytery, some of whom did aid efficiently, and many of whom would have worked just as hard had there been more time to organize all our forces.

Our celebration has been successful beyond our utmost expectations or imaginings—beyond our dreams. Every view we can take of it gives us this assurance. The gathering was probably the largest ever witnessed in this land for a religious purpose. Five different estimates by five different and independent parties—estimates undertaken for the express purpose and carried on systematically—put down the attendance at not less than twenty-five thousand. So far as we can ascertain from all quarters, the satisfaction is exceedingly great and very general. The deep conviction established in the most thoughtful minds is that results must follow that will be of lasting importance to the cause of Christ in this land.

A description in detail of the great event is generally demanded by those who participated in it and imbibed its spirit, as well as by its historic importance. The brethren best qualified to give that description by reason of their having been the leaders in their respective portions of the work have been requested to furnish the material needed, and have kindly done so.

THOMAS MURPHY.

#### PREPARATIONS FOR THE GREAT GATHERING.

Thought precedes action. Prearranged plans must lead up to the accomplishment of all worthy purposes. And the celebration of September 5th was not the expression of sudden impulse. On Oct. 3, 1888, the Presbytery of Philadelphia North, at the suggestion of the Rev. Thomas Murphy, D. D., took the initial step toward such a gathering on the site of the old Log College, as should emphasize an appreciation of the fact that the foundations of Presbyterianism, as an organized and aggressive force in America, were laid within our territorial limits. The proper committees were appointed to carry out this determination, and their several chairmen were constituted an executive board, as follows:

Thomas Murphy, D. D., Chairman of Committee on Speakers and Programme; the Rev. D. K. Turner, on Selecting Place; Wm. Wynkoop, Esq., on Finance; the Rev. Chas. Collins, D. D., on Advertising and Invitations; Chas. B. Adamson, Esq., on Railroads; the Rev. G. H. Nimmo, on Entertainment; John L. DuBois, Esq., on Music.

Mr. Adamson's resignation on account of illness was accepted with great regret. A most acceptable and energetic substitute was

found in Hamilton Disston, Esq., who kindly gave influence and effort when and where they were most required.

Wm. Wynkoop, Esq., was also prevented from serving, because of absence in Europe. This was a sore discouragement, and was acquiesced in only through necessity. The writer was subsequently designated as his successor, and acted in that capacity.

On April 30th, at a general conference of the committees, it was decided to invite the President of the United States, Postmaster-General Wanamaker and Gov. Beaver of Pennsylvania, each of these distinguished officials holding the office of ruling elder in the Presbyterian Church. Dr. Murphy and President Knox of Lafayette College were instructed personally to convey this invitation and urge its acceptance. Their mission was successfully accomplished. Gov. Green of New Jersey was also asked to participate, and agreed to do so if public duties permitted. Unfortunately, he was not able to attend.

From this time forward the entire scheme attracted great interest, and public opinion accorded it an importance which even its earliest advocates had hardly claimed. Divine Providence was conspicuously propitious, and it was shown how "when God wills all winds bring rain." The newspapers lent their influence, Christian brethren of other denominations offered aid and encouragement, and success became assured.

A delicate and difficult duty was the selection of speakers. These were chosen according to the rule that each must represent some historical interest. J. Addison Henry, D. D., represented the Board of Trustees of Princeton College; the Rev. D. K. Turner represented the venerable church of Neshaminy (Warwick); Joseph Beggs, D. D., came as the present Stated Clerk of the "mother-Presbytery;" R. M. Patterson, D. D., LL. D., one of the successors of the distinguished Rowland in the Great Valley Church, was designated as the proper person to discourse on the "Log College Evangelists;" President Patton of Princeton would have represented that institution but for a sad affliction: the dean of the college, Dr. Murray, came instead; Richard McIlwaine, D. D., LL. D., who presides over Hampden-Sidney College, Virginia, was the well-qualified spokesman for the South, where the influence of the Log College was so potential; Charles A. Dickey, D. D., appeared as the representative of the Presbytery of Philadelphia; Dr. Ebenezer Erskine embodied the excellencies of "Presbyterians in the Cumberland Valley;" S. A. Mutchmore, D. D., stood forth as the stal-

wart champion of the Scotch-Irish; and Dr. Knox told of the heroic struggles, so similar to those of the Log College, which, under God's favor, made Lafayette what it is to-day.

Simultaneously with these Presbyterial arrangements a great popular interest manifested itself. Preparations were made to extend a suitable welcome to President Harrison and those who should accompany him. All classes and creeds became interested.

On Sept. 4th a telegram was received announcing that the President and Mrs. Harrison, Postmaster-General Wanamaker and Private Secretary Halford would arrive at Jenkintown at 7 o'clock p. m. Gov. Beaver, who had previously arrived, was notified, and at the appointed hour gracefully welcomed the Chief Magistrate to Pennsylvania. The following-named gentlemen were present to extend the greetings of the Presbytery to President Harrison as he entered the limits of "Philadelphia North:" the Rev. Richard Green, Jenkintown, chairman; the Rev. L. W. Eckard, Abington; Capt. Nicholas Baggs, Abington; J. M. Colton, Esq., Abington; Theodore Glentworth, Esq., Abington; Roberts Stevenson, Esq., Abington; A. H. Baker, Esq., Jenkintown.

As the assemblage at Jenkintown was very large, the committee decided not to detain the Presidential party. They therefore drove to the residence of Mr. Wanamaker, where Mr. Harrison was to be entertained. There a suitable opportunity was soon presented, and the appreciation of the Presbytery in Mr. Harrison's presence was cordially expressed and as cordially responded to.

It is simple justice to say, just here, that the President came at a great sacrifice of time and personal comfort—greater, indeed, than can be well expressed. It should be noted, as well, that obstacles which at times seemed simply insurmountable were overcome by the unequalled energy and kindly effort of the Postmaster-General, who gave himself unreservedly to the task of ensuring success.

Sept. 5th was a pleasant day. At an early hour the roads were blocked by vehicles of all descriptions. Soon the special trains from the city brought their multitudes, who had been attracted by the announcement of the ovation prepared for the President along the road which he must drive over to reach the Tennent farm. Montgomery county never before witnessed such an outpouring of people or such widespread enthusiasm. At 8.30 the Presidential party entered carriages in the following order: President Harrison and Mr. Wanamaker; Mrs. Harrison and Gov. Beaver; the Rev. Dr. Scott and Mrs. Wanamaker; the Rev. Dr. Lowrie and Mrs.

Dawson Coleman; Private Secretary Halford and Mrs. Lowrie. The journey up the Old York Road at once began. The Rev. W. A. Patton, on behalf of the Presbytery's Committee on Reception, accompanied the party. Jenkintown, half a mile away, was quickly reached. There the flags fluttered from houses and stores, and amid the din of ringing church-bells and cheering throngs the residents waved their welcome from every window and doorway.

Noble Station was the next point. Hither the drum corps of the First Regiment Band of Philadelphia had been sent by the Reception Committee of Abington. They made a striking effect in their scarlet uniforms, and led the way to the village, where the greatest demonstration on the entire route was made. For two miles flags lined the road on both sides. Telegraph-poles, fences, trees were blazoned with the tricolor. Houses and barns were covered with bunting. At the Abington church three hundred children stood on the lawn, each holding a flag. Over the entrance was an arch bearing the legend, "Abington Church, founded 1714. Greetings to our Ruling Elders who rule our country." Just opposite the graves of Finley, Gilbert Tennent and Wm. M. Tennent were suitably marked. Farther up the village was a colossal arch with a span of sixty feet. On the right was a grand-stand accommodating seven hundred ladies.

A pleasing incident here was the offering to each of the ladies of the Presidential party of choice flowers on behalf of the Abington Committee, the bouquet given Mrs. Harrison being composed of exceptionally rare orchids.

Another stand was occupied by the First Regiment Band, forty-two pieces. At this point it seemed to be a wilderness of colors, "Iris and Aurora blended," and none who saw will forget the sight. The President halted three times and acknowledged the honor paid him with evident pleasure. There were now fifteen hundred carriages following his, and the grand procession passed on to Hatboro', where similar scenes were re-enacted, although on a less elaborate scale. The most pleasing feature was the reception tendered the Presidential party at the residence of Hon. I. Newton Evans. G. A. R. Post No. 101, under the command of Major Rorer, preceded by a mounted guard led by Capt. Abram Slack and Marshal Philip Fretz, had met the President just as Hatboro' was reached. They were accompanied by a band. In front of Dr. Evans's the Post was halted and a way opened for the President to enter. Many were here personally presented to Mr. Harrison.

From this point onward the Grand Army men did service for which too much praise cannot be accorded. They cleared the road, protected the President from all annoyance and materially facilitated the progress of the party. Under their guidance the President reached the grounds at last, again to be greeted by the twenty-five thousand there assembled.

It was a memorable morning. When the Presbyterians of this vicinity forget it, their piety will have languished and their patriotism been lost. *Quod Deus avertat.*

L. W. ECKARD.

#### ARRANGEMENTS ON THE GROUND.

The celebration was held on historic ground formerly owned by the Rev. William Tennent, and not far from the site of the Log College. Mrs. Cornelius Carrell, the present owner of the farm, very generously offered to the Presbytery a beautiful field of twenty-five acres for such uses as were desired. This field is located just west of the house in which Mr. Tennent lived in Warminster township, about half a mile below the village of Hartsville, eighteen miles north of Philadelphia and nine miles from Jenkintown. The site selected for the celebration was most convenient for all purposes. The field was dry and had a hard sod. It was accessible both from the front and rear, having two entrances from each quarter.

A partition fence was run in this lot, enclosing about ten acres. This portion was reserved for holding the exercises of the day, and no teams were allowed within the enclosure. Here three large tents were placed, affording seats for five thousand three hundred persons, and during the exercises not less than three thousand more were standing outside close by, listening to the speeches. The platform erected under the middle tent was twenty-four by sixty-four feet. On it were seated the speakers and invited guests, also the large choir of more than one hundred voices. The patriotic and floral decorations of the platform and tent were very beautiful.

At a proper distance from the tents were two luncheon-stands conducted by authorized persons. These furnished refreshments to many thousands during the day. Several similar stands were placed on the adjoining fields, owned by other parties. All did a large business. A booth for receiving and checking various articles was erected. Here many persons deposited their satchels, lunch-baskets, etc. Three water-stands were placed at convenient points

and supplied every few minutes with pure, cold water from wells near by. A hospital department was provided having three cots. This was in charge of Dr. J. B. Carrell. A dining-tent was erected, floored and carpeted, under which an elegant collation was served to about one hundred distinguished guests. Twenty-nine thousand feet of lumber were required for the various structures and for seating.

In the portion of the field outside the enclosure a large number of hitching-posts were planted. Twenty-five hundred teams were accommodated and fed on this part of the ground. Fifteen hundred more were tied in adjoining fields, making four thousand in all.

The day chosen for the celebration was fair and beautiful, the sky clear, a refreshing breeze blowing from the south-east all day, and the sun not oppressive. As early as six o'clock in the morning carriages began to arrive on the grounds. An hour later all roads leading to the place were filled with vehicles; an unbroken procession extended up from Jenkintown, and another as long came down the York Pike. The Reading Railroad Company offered lower fare to all who wished to attend, ran many extra trains during the day, and conveyed two thousand eight hundred persons from Philadelphia and the parts of Pennsylvania adjacent—from Delaware, from New Jersey, and not a few from New York. The large number of conveyances running from Johnsville Station to the grounds was ably directed by Mr. J. B. Larzelere of Jenkintown.

President Harrison and his party arrived about 11.30 P.M. After a brief rest at the house of Mrs. Carrell, they were driven to the grounds, where they were most cordially greeted by the assembled thousands.

A multitude so vast as this is difficult to number, but the attendance was estimated by those who were competent to judge at not less than twenty-five thousand. Constables and detectives were appointed to preserve order during the day, but their services were not required. The crowds were well-behaved; no disturbance of any kind occurred. An apple-orchard in an adjoining field laden with choice ripe fruit was not molested.

An invitation to attend the celebration had previously been given in the newspapers of Bucks and Montgomery counties to all ministers, church officers, congregations and professional gentlemen. This invitation was accepted by clergymen and laymen of every denomination.

It is a remarkable fact that so large a number of teams were

driven into the field, and so many thousands of persons were conveyed to and from the grounds on that day, without a single accident or an injury to man or beast.

The favor of Divine Providence was granted from the beginning of the preparatory work to the close of the celebration, and to God be the praise for all the joys and blessings of the notable day.

G. H. NIMMO.

### THE EXERCISES.

The Executive Committee requested the writer to act as marshal during the exercises of the Log College Celebration. He had for his assistants forty young men from Neshaniny of Warwick, Neshaniny of Warminister, Doylestown, Abington, Jenkintown, Frankford, Falls of Schuylkill, Huntingdon Valley and Ashbourne Presbyterian churches and from the Reformed (Dutch) churches of Churchville and Richboro'. Too much credit cannot be given to these young men for the faithful way in which they performed their difficult and trying duties. These aids wore a yellow badge stamped with the words "Old Log College Celebration, September 5, 1889."

A large choir of more than one hundred voices, under the direction of Professor J. R. Sweney, and accompanied by a full orchestra, occupied the left of the stage and led the singing. The right of the stage was reserved for the speakers, committees and invited guests. The front part of the main tent was reserved for the members of the Presbyteries of Philadelphia North, Philadelphia and Philadelphia Central.

At the hour of commencing the exercises every available seat was occupied, the aisles were crowded and numbers were pressing upon the outer edges of the tent. It was an enthusiastic and patient multitude. As the ovation to the President was without political significance, simply the loyal welcome to the Executive of the Nation, so the observer of the vast multitude could not but be struck with its character. It was a Presbyterian celebration, but its significance clearly had been recognized as wider than any denominational lines. While, of course, a large majority of the people were from our own churches, all denominations were represented. The sister Reformed (Dutch) Church, so strong in that community, and whose sturdy orthodoxy and fervid evangelical spirit have done so much for the Log College neighborhood, was largely represented. In the gather-

ing also were Methodist, Baptist, Reformed (German), Lutheran and Protestant Episcopal clergymen and laymen of the neighborhood and from Philadelphia. Many members of the Society of Friends were also present. The addresses were listened to with close attention and enthusiastically applauded. Especially was this observed at every reference to the old-fashioned orthodoxy of our Church and predicted progress not away from, but along, the old lines of truth.

Of course the presence of the President and of one of his Cabinet and of Pennsylvania's popular governor drew many to the celebration, but that the occasion itself possessed the chief interest was shown in the afternoon, when, after the President had retired, a still larger audience crowded the huge tents and patiently endured the heat until the programme was completed. The addresses were worthy of the occasion, and it is to be regretted that they cannot all be given in full in this Appendix.

One of the exceedingly pleasant features connected with the celebration was the widespread interest shown in it. The secular papers of Philadelphia and vicinity spared no pains to secure full and accurate reports. Every one of our denominational papers devoted a great deal of space to it, and through their editorial columns called the attention of their readers to its significance. Not only is this so, but nearly all the other denominational papers made special mention of it in most complimentary terms; the *New York Independent* may be quoted as expressing the sentiment of all:

"We have special reference to the celebration of the founding of the Old Log College, which was the occasion of one of the greatest gatherings of Presbyterians this country has ever seen. We may simply say that what the landing of the Pilgrims was to Congregationalism in this country, the founding of the Log College has been to Presbyterianism. The after-influence of the small and slender institution was not over-estimated last week, and the vast throng, which included the President of the United States and the dean of Princeton, was not over-enthusiastic. The event merited it all."

#### MORNING SESSION.

At eleven o'clock, Rev. Thomas Murphy, D. D., who had been appointed to preside by Presbytery, called the gathering to order and introduced J. Addison Henry, D. D., of Philadelphia, who read the hymn, "All people that on earth do dwell." Joseph Beggs, D. D., of Falls of Schuylkill, read the Scriptures. The Rev. L. W. Eckard of Abington offered prayer:

## PRAYER.

Holy, holy, holy, Lord God of Sabaoth! Heaven and earth are full of the majesty of Thy glory. Grant unto us, just now, the spirit of grace and supplication, and enable us to draw nigh to Thee in the full assurance of faith.

We give thanks for Thy goodness and the multitude of Thy mercies in that Thou hast created us in Thine image, redeemed us by Thy Son and sanctified us by Thy Spirit. Thou hast made us, who had nothing, to inherit all things. Blessing and honor and glory and power be ascribed unto Thee for evermore.

We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. Thou didst establish a covenant with them, and didst cast the lot of their inheritance in this New World. We praise Thee that here Freedom was proclaimed—that here Faith was established—that here God Himself built up Zion.

And to-day we would make mention especially of Thy favor, O Lord, in sending to this place where we are assembled one who was permitted to establish an institution of learning, a school of the prophets, which became so beneficent to Thy Church, so useful to the land we love. For all thus accomplished, for all the impulse here given to truth and righteousness and effort for God's cause, we praise Thee.

And for Thy care as well over that great branch of the Church catholic with which we are connected we offer thanks. It was as an handful of corn in the earth, upon the top of the mountains. Lo! the fruit thereof now shaketh like Lebanon.

May our pastors and people continue to enjoy Thy governance, and, clothed upon by Thy power, evermore discharge their several duties according to Thy pleasure. Bless Thy heritage; purge from it all error and corruption; confirm in it all that is right; build it up yet more and more, Thou Holy One of Israel.

We commend to Thee our country. Make it Immanuel's land. Establish here Thy throne, King of kings. Bless Thy servant the President of these United States and his Cabinet counselors and the governors of our several commonwealths. May these all receive the spirit of wisdom and so be led to seek Thy honor and the welfare, peace and happiness of all who dwell within our borders. God bless the Church! God save the State!

And now unto Him who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God His Father, to Him be glory and dominion for ever and ever. Amen.

The hymn "Praise the Lord; ye heavens, adore Him," read by the Rev. Charles E. Burns of Manayunk, was then sung.

At this point the Presidential party arrived. They were escorted

by the ushers to the platform, and received by the large audience standing and with cheers.

The Rev. D. K. Turner of Hartsville read a paper on "The Log College." He said :

Rev. William Tennent, Sr., the founder of "Log College," was an Episcopal clergyman in Ireland, who married Miss Catharine Kennedy, daughter of a Presbyterian minister in that country. In 1716 or 1717 he crossed the Atlantic. In 1718, being dissatisfied with the doctrines and government of the Episcopal Church, he united with the Presbyterian Synod. For more than six years, from May, 1720, to September, 1726, he was pastor in Bedford, N. Y., and in Stamford, Conn.

In the autumn of 1726 or the spring of 1727 he removed from Bedford. It is possible that Mr. Tennent did not come to Neshaminy till 1727, for he was not present at the Synod of Philadelphia, September 21, 1726. In the graveyard-wall of the Neshaminy church of Warwick there is an ancient stone, with the date cut on it "1727," which was in the old church and was carefully preserved when that building was taken down. So far as can be ascertained, that was the year when the first house of worship was erected in this neighborhood.

The precise spot at which Mr. Teuueut resided and conducted his theological seminary the first eight years is unkuown. September 11, 1735, he bought one hundred acres of land, on a part of which we now are, of John White of Philadelphia. During the last ten years of his life he occupied these acres now around us. His residence was on this side of the "York Road," and the building in which the young men studied and recited was just opposite on the other side, only a few rods off.

The school-house was of log, about eighteen by twenty feet in size and perhaps two stories high. In it the students spent most of the day, and lodged at night with their preceptor or with families in the vicinity. The house which stands where his dwelling formerly stood may properly be spoken of as his dwelling *rebuilt*; the west end, containing a large stone chimney, is standing now much as it was when he resided here. Within the fireplace of that chimney there was, until a few years since, a wooden crane, large and strong, on which it is commonly believed the pots and kettles hung wherein the students' dinner was boiled, and their mush was cooked from corn grown on the ground under our feet. Before the logs were all decayed Rev. Robert B. Belville, for a long period pastor here, had a cane made from one of them and presented it to Samuel Miller, D. D., of Princeton College.

Besides Mr. Tennent's sons, the names of the following persons have come down to us as having been under his instruction in theology: Samuel Blair, John Blair, Samuel Finley, D. D., Hamilton Bell, John Rowland, William Robinson, Charles Beatty, James McCrea, John Campbell, John Roan, William Dean, Daniel Lawrence, David Alexander. Whitefield in November, 1739, spent a night with Mr. Tennent on this property, and wrote thus concerning the seminary: "From this despised place seven or eight worthy ministers of Jesus have lately been sent forth; more are almost ready to be sent, and the foundation is now laying for the instruction of many others."

The church-edifice in which old Mr. Tennent preached is not now standing. It was on ground which is at present included in Neshaminy Cemetery, near the house of worship of Neshaminy congregation. His remains lie in the graveyard, a few rods from the site of the meeting-house in which he held forth the word of life. On the large flat marble

slab covering his grave it is recorded that he died May 6, 1746. His will was made in February, 1745, and he died shortly after.

"Log-College Evangelists" was the title of the address of R. M. Patterson, D. D., LL.D., of Philadelphia, as follows:

The cautious Dr. Archibald Alexander has declared: "The Presbyterian Church is not more indebted for her prosperity and for the evangelical spirit which has generally pervaded her body to any individual than to the elder Tennent."

The founder of the Log College deserves that transcendent commendation because—

1. He began the movement that thoroughly Americanized and Presbyterianized the Presbyterian Church in America.

2. He insisted that the first and the essential qualification for a true minister of the gospel is vital piety.

3. He held that when God bestowed extraordinary gifts upon a man, he was not to be kept from preaching the gospel because he could not go through a college curriculum.

4. Accepting the birthright membership of the children of members of the Church, he contended that for full communion they should exhibit the evidences of regeneration in the fruits of piety.

5. He believed in revival and awakening seasons.

The "Log-College evangelists" whom William Tennent trained for the ministry leavened the whole Church with these views.

*Gilbert Tennent* was first a pastor in New Jersey. He then settled in the Secoud church, Philadelphia, and left his impress on that city, which is the metropolis of Presbyterianism in the United States.

*John Tennent*, spiritual and seraphic, a Robert Murray McCheyne, died when twenty-five years of age, after a pastorate of only seventeen months in Freehold, N. J.

*William Tennent, Jr.*, through whose life one can scarcely resist the conviction that there ran a line of the supernatural and the miraculous, succeeded his brother in Freehold, and continued the influence begun by him.

*Charles Tennent*, at White Clay Creek, Delaware, and Buckingham, Maryland, helped quietly to mould what has ever since been a strong Presbyterian region.

*Samuel Blair*, profoundly learned and deeply pious, labored for four years in Shrewsbury, New Jersey, and then in Fagg's Manor, Pennsylvania, for twelve years, establishing there a classical school from which went such men as Samuel Davies and John Rodgers. He and Gilbert Tennent were the ecclesiastical leaders of their party in maintaining the Log-College principles through the unhappy internecine struggles of the Church.

*John Blair*, the brother of Samuel, first settled in the Cumberland Valley at the Big Spring or Newville; then followed Samuel at Fagg's Manor as preacher and teacher; afterward becoming professor of theology in and vice-president of Princeton College.

*Samuel Finley*, after itinerating as an evangelist through Southern New Jersey, settled in Nottingham, Maryland, for seventeen years, and instituted an academy there in which some of the most distinguished men in the Church and State were educated, and then was the president of Princeton College.

*William Robinson*, the son of an English Quaker, entered the ministry

from the Log College and devoted himself to evangelistic labors among the poor and outlying populations, and during the short period of his life of five years in the ministry was "the instrument in the conversion of as many souls as any minister who ever lived in this country."

*John Rowland*, a fervent Welshman, was the man whose licensure by the Presbytery of New Brunswick against the diploma rule of Synod led to the Schism. He too was a powerful awakening preacher; under his ministry were wonderful works of grace wrought first at Maidenhead and Hopewell, New Jersey, then in Eastern Pennsylvania. The elders of the Great (Chester) Valley church, intensely Old Side in the Schism, shut its doors and barred its pulpit against him one Sabbath morning, and turned him into the fields to preach; the pastor of that church here pronounces an unstinted eulogy upon him!

*Charles Beatty's* life was in some respects the most versatile of all. Entering as a student and graduating, he became the successor of its founder in the Neshaminy church, was a missionary to the Indians, preaching the first Protestant sermon on the site of Pittsburgh, and was the ecclesiastical diplomat of the day.

Thus these ten men, so multiform in their gifts, covered the whole Church from New York to Carolina.

Their principles are now commonplace among us. But they were bitterly opposed in the beginning and middle of the eighteenth century. The Log-College men in maintaining them became in part the innocent occasion and in part the guilty cause of a division of the Church which lasted from 1741 to 1758.

It was the day of small things for the American Presbyterian Church. In 1726, when the Log College was opened, there were only twenty-seven ministers in the denomination. In 1743, on the consummated division, there were only fifty-one. At the reunion there were only ninety-four ministers. But the unhappy strife ended, and the Log-College principles prevailing, the Church began to grow rapidly.

That growth, however, met with a severe check from the Revolutionary War. Presbyterians to a man were patriots. We have not, with backward step, to cover the Tory nakedness of any of our ecclesiastical ancestors. And the destroying havoc of war surged specially over the section of the land in which our congregations were located. The enemy particularly hated them. These congregations were, therefore, fearfully crippled. Comparative data show that there were not in the whole land at the close of the war ten thousand members of our Church. In 1807, the first year we have the official figures of communicants, there were only 17,871, with 330 ministers and 598 churches, in a general population of about seven millions. There are now, in all the branches of Presbyterianism in the land, over 10,000 ministers, nearly 13,000 churches, over 1,500,000 communicants, fully as many Sabbath-school members, with 26 theological seminaries, 46 colleges and universities and academies, and schools without number, controlled by them. *Here* is the Ramah of the American Presbyterian Church. *Here* began our schools of the prophets.

The same heavens are over us to-day that were one hundred and sixty-five years ago. The same green pasture-fields (Naioth) where the sons of the prophets abode are around us. The old beautiful scenes of Nature are still here. But the little rustic log building, eighteen by twenty feet, has disappeared. From it, however, were developed not merely Princeton College and Seminary, Lafayette and Hampden-Sidney, which are to be heard from to-day, but all the colleges and theological seminaries which are training the young men of the Church for its ministry. It

still lives in each and all of them. And its site is still here. Vcrily it is sacred. The place whereon we stand is holy ground.

President F. L. Patton of Princeton College, who was to have been the next speaker, was prevented from attending by the death of his little son. His place was taken by the Rev. Dr. J. O. Murray, dean of the faculty of Princeton College. Dr. Murray said that although he was unable to trace the exact connection between the two, he was sure Princeton owed very much of what it is to-day to the beginning of things at Neshaminy. He liked the modesty of those early teachers. They called their institution "Log College," and not "Neshaminy University."

We owe more to the founders of institutions than to those who carry them on. They endure the self-sacrifice of meagre salaries and attendant labors. For their successors ample endowments and special departments make toil far easier.

He was glad to say that Princeton College is largely perpetuating the spirit of the Log College. It has seventy sons of clergymen on its roll and seventy candidates for the ministry, and contributes in free tuition not less than ten thousand dollars a year.

No institutions are more long-lived than institutions of learning. Roundhead and Cavalier have disappeared from English history; Oxford and Cambridge, which looked down on their conflicts, flourish more vigorously than ever. Such a university as that of Bologna has seen kingdoms rise and fall and has taken a new lease of life. The work of the men who started Log College, which resulted in the founding of Princeton and other colleges all over our country, can only be measured when the life of those great institutions has been fully developed and their history fully written.

The hymn, "Come, Thou Almighty King," read by the Rev. Richard Montgomery of Ashbourne, was sung, after which the Rev. Richard McIlwaine, D. D., LL. D., president of Hampden-Sidney College, Virginia, read a careful and comprehensive paper on "The Influence of the Log College in the South."

He alluded to the migration of those Pennsylvanians who had come under the influence of the Log College into Maryland, Virginia, and North and South Carolina. He traced the visits of the Rev. William Robinson and his successor, Samuel Davies, to those localities, and referred to the work of John Roan, Samuel Finley, the Tennents and the Blairs in that region. He dwelt particularly on the success of Davies, who was termed the "Apostle of Virginia," and in quoting from a sketch of that pioneer of the Church, said, "To no one man, in a religious point of view, does the State owe so much. No one can claim a more affectionate remembrance by Christian people. If the Log College had done nothing more than lend this incomparable man to Virginia, it would be entitled to the everlasting gratitude, not only of the South, but of the world, for it was through his instrumentality, in part, that the principles of human freedom were first formally acknowledged and enacted as fun-

damental law. He laid particular stress on the number of institutions founded by men who were the product of the Log College. He referred principally to Washington College, now Washington and Lee University, and Hampden-Sidney College, the Alma Mater of President William Henry Harrison, and traced the history of these institutions, showing the progress they have made under the principles of Presbyterianism." Concluding, he said: "And thus does the influence of the Log College survive in the institutions it originated and in the hearts and lives of the men it has helped."\*

Dr. Murphy, introducing President Harrison, said:

We cannot utter the weight of obligation we are under to the President for being with us to-day. He is here at a great sacrifice of time, and had we known the burden that presses upon him we would scarcely have had the heart to ask him to be here.

He suggested that the audience manifest its gratitude to the President for his presence, which suggestion was promptly taken up by the entire audience rising and cheering.

The President rose and bowed his acknowledgments, and Dr. Murphy further remarked that as the President was suffering from fatigue he would call upon him to speak at once, so as not to detain him into the afternoon. He introduced him by saying:

"One of the sublimest sights this earth ever can afford is that of the Chief Magistrate of sixty millions of people taking part in a religious gathering such as this."

President Harrison came forward amid prolonged applause. The audience, responding to the impulse of the moment, gave three hearty cheers.

MY FRIENDS: I have had illustrated here to-day one of the conspicuous traits of the Presbyterian Church. Nothing, I assure you, short of a robust embodiment of the doctrine of the perseverance of the saints, in the person of our distinguished brother who presides over these exercises, could have overcome the difficulties which seemed to be in the way of my meeting with you to-day. I have had also illustrated, I regret to say, another trait, which I have observed in the non-ecclesiastical world more than once, and very much to my discomfort, and which I thought would be absent here. And I must trace it, I suppose, to the same responsible source. I never, at any time, promised to make an address on this occasion. (Laughter.) I have authorized no one to say so. (Laughter.) Indeed, among those direful incidents which accompany the Presidency of the United States, and which have been so graphically described by Dr. Murphy, there is none more embarrassing than this of being constantly associated upon the platform or at the banquet-table with gentlemen who have manuscripts in their pockets. (Laughter.) It is altogether unfair, and I expected in this great meeting of my Presbyterian brethren more hospitable treatment. (Applause.) And yet I have pleasure in being here, for every impulse of honorable pride

\* It is to be regretted that through absence from home Dr. McIlwaine was prevented from furnishing a fuller synopsis of his admirable paper.

which stirs your heart moves mine. I am glad to stand at the source of a great movement. I have seen the Mississippi River pouring out its great torrent into the Gulf and opening a way inland for an enormous commerce, and I was glad to stand a few years ago where the Gallatin, Jefferson and Madison combine to form the Missouri and send it on its great course to the sea. On this spot, about which there are gathered so many historical associations, we celebrate one of those great impulses born of God and that will do God's work until the world shall cease to move. (Applause.)

I stand awed before the thought of what the great day will reveal as the fruit of this modest but pious and courageous effort, the institution of the Log College—the wholesome fruit of faith. Only the eye of God can follow those tender and imperceptible filaments of mental and moral influence that touch our lives. If it could be revealed to us to-day, how many in this great audience, gathered from remote sections of our country, would see the silver thread by which they had been drawn into the Church of God reaching back to efforts that were started here! It is pleasant to believe that that which is now hidden to our eyes will some day be known, and that we will be able better to realize what these men wrought for God and for mankind.

I do not want unduly to exalt the Presbyterian Church, and yet I think the historians who have been untouched by the partiality of membership will say that it has been, as a body, magnificently characterized by faithfulness to God and human liberty. (Applause.) If some have supposed that it was not a progressive Church, that its creed was hard, let us not forget that there are times in the development of affairs, both secular and spiritual, when the rock must be opposed to the sword of error. We have been progressive toward the truth, and not from it. Steadfastness our enemies have called obstinacy. Well, even that characteristic has its occasions and its services. We are to-day, as a Church, in the most affectionate fellowship with all who revere the great doctrines of the Christian faith and practice them. (Applause.)

The great period of polemical and acrimonious ecclesiastical discussion has its day and its use. If we are now come into a day when essentials have been magnified and non-essentials have been set in their subordinate place, let us rejoice that we may unite our efforts with those who would lift up mankind, and, while still loving the Church, the banner that designates the regiment to which we belong, let us rejoice that we are one army.

Let me kindly thank you for this most cordial and brotherly greeting. Let me wish that this day may close under auspices as pleasant as it has opened. I hope all will carry away from this occasion the instructive lessons which you have heard from the manuscripts.

The exercises of the morning were concluded with the singing of the Memorial Hymn, composed and also read by Charles Collins, D. D. :

Father divine, to Thee  
Humbly we bow  
With reverence, godly fear;  
Help us just now.  
Subdued each worldly thought,  
Our minds with praises fraught,  
Thy gracious Spirit sought,  
Bless us, we pray.

Here on this festal day,  
 In calm review,  
 Brightly through memory comes  
 The old and new.  
 Here men of God bequeathed  
 The "sword of truth" unsheathed  
 "Faith, Hope and Love" were wreathed;  
 Rich legacy.

Here on this hallowed spot  
 Glad songs we raise,  
 Hearts filled with gratitude,  
 Songs filled with praise.  
 Join we the rapturous song,  
 Now with the blood-washed throng  
 Saved!—let the sound prolong  
 On this glad day.

Now let the chorus break  
 O'er glen and hill;  
 Let every voice resound  
 With heartfelt thrill.  
 Inspired be every mind,  
 With love and praise combined,  
 To God, supremely kind,  
 This glorious day.

O God of grace! to Thee  
 Fervent we pray;  
 Strengthen and plead Thy cause  
 Each passing day.  
 God of our fathers, hear,  
 Make us through life sincere,  
 May we our trust revere—  
 Accept our lay.

Preceded by the mounted escort and the Grand Army Post, the ushers escorted the Presidential party, the speakers and a large number of invited guests to luncheon. The blessing was asked by the Rev. J. Witherspoon Scott, D. D., of Washington, D. C.

#### AFTERNOON SESSION.

The first address in the afternoon was by the Rev. Ebenezer Erskine, D. D., of Newville, Pennsylvania, on "Presbyterians of the Cumberland Valley."

Dr. Erskine, after describing the Cumberland Valley and showing that its original settlers were almost exclusively Scotch-Irish Presbyterians, then showed—

1. Who and what the Scotch-Irish Presbyterians were.
2. That nine-tenths of those who came as early settlers of the Cumberland Valley were of this people.
3. That the peculiarity of the Presbyterians of the Cumberland Valley is that here for forty years was to be seen a Scotch and Scotch-Irish Presbyterian settlement more universal and extended than was to be seen anywhere else upon this continent. Their chief peculiarity was due to the providential and religious training which they had received.

Now, what of the relation of the Log College to the Cumberland Valley? Soon after the withdrawal of the New Side party from the Synod in 1741 the people of Hopewell, which included Big Spring, Middle Spring and Rocky Spring congregations and the New Side portions of Derry, Upper Pennsboro', Conococheague and other parts of congregations, sent supplications to the New Side Presbyteries of New Castle and New Brunswick for supplies, and Revs. Campbell and Rowland were sent to visit them.

Rev. John Rowland was a strong and impressive preacher, and his ministry was extraordinarily blessed in what is now Lawrenceville and Pennington, New Jersey. When he came into the Cumberland Valley he came fresh from these revival scenes, and much in the spirit of Whitefield and the Tennents. Mr. Rowland's preaching is represented as having been with great power and marked results through all these congregations.

In 1742, Big Spring, Middle Spring and Rocky Spring churches united in calling Rev. John Blair, an alumnus of the Log College and a licentiate of the Presbytery of New Castle, to become their pastor. Mr. Blair continued pastor of these three congregations probably until 1756. John Blair, like his brother Samuel, was among the most talented and gifted ministers of his day. He is believed to have had no superior as a theologian at that time. He was a man of strong convictions with respect to the doctrines of grace, and preached them with great clearness and force. In the inscription upon his tomb he is spoken of as a man of genius, a good scholar, an excellent divine, an eminent Christian, a man of great prudence and a laborious and successful minister, who lived greatly beloved and died greatly lamented.

Rev. John Roan, an alumnus of the Log College, was settled over the united New Side congregations of Paxton, Derry and Conewago in 1745, and labored there until his death in 1775, and lies buried in the graveyard at Derry. On his tomb is inscribed, "Here lie the remains of an able, faithful, courageous and successful minister of Christ."

And, finally, Dr. Benjamin Rush and Governor John Dickinson, pupils of Dr. Samuel Finley, an alumnus of the Log College, while at Nottingham, Maryland, and therefore grandsons of the Log College, were the founders of Dickinson College.

Few parts of the Church or country therefore received a more direct or deeper impress from the Log College than the Cumberland Valley.

Mr. William H. Scott read the hymn, "Our God, our Help in ages past," which was sung, after which Pennsylvania's Chief Executive was introduced, and received with hearty applause.

#### ADDRESS OF GOVERNOR BEAVER.

LADIES AND GENTLEMEN: These surroundings are as interesting as the occasion is peculiar. We have met to-day to celebrate the founding

of the Presbyterian Church in the United States of America. This is not the spot on which any of the earlier churches were located; this is not, so far as I know, a special anniversary of the founding of any particular one of the early churches. We have assembled on the site of the old Log College and here hold this commemorative service, not because the college preceded in point of time the founding of the earlier churches, nor because the first churches in this country were in any way connected with the college or the locality, but the rather because, until the establishment of this college, Presbyterianism in the United States had no solid foundations and no assured future. We speak of the occasion, therefore, as the "old Log-College celebration," and couple it with the founding of the Presbyterian Church in America because the founding of the college gave assurance of the desire among the people of Pennsylvania and New Jersey to secure the perpetuation of a Church which should be Presbyterian in form and be characterized by the methods, the principles and the faith which its members had brought with them from the mother-country.

I am not a son of the old Log College nor of any of the institutions which have grown directly from it: I claim, however, a right to be here, because, if we can recognize an ancestry so remote in educational institutions, I am its grandson, being a son of that other log college which John McMillan of blessed memory planted on the western slope of the Alleghenies after receiving his early education from the legitimate and rightful successor of that here located by Tennent.

The building itself has little significance. You have heard of its plan and physical features. They were not different from many buildings used for other purposes in that day. The primitive building of logs with its exterior chimney and rude accompaniments is not what we magnify and celebrate on this occasion. Its physical features, except as they are indicative of the times, have little interest for us. Our celebration to-day has to do rather with the thoughts, the aspirations, the aims, the purposes and the acts of the men who wrought through this humble institution and used it for the glory of God and the welfare of their fellow-men, than with grounds or buildings or surroundings or mere outward circumstances. Metonymy uses the container for the thing contained, the sign for the thing signified; and so our purposes should be, it seems to me, as we meet on this occasion, to determine, as far as possible, what the Log College stood for. Of what is it the symbol? As we look back upon it how does it interpret the thought and the life and the hope of the men who founded it? Let us forget the *thing*, and recall and vivify and magnify the *thought*. What does the little log building, diminutive in size, rude in exterior, contemptible in appearance and perishable in material, symbolize? The answer to this question would occupy more time than I have at command and more than is allotted to this entire celebration.

Briefly, however, we recall to-day by this celebration, the love of liberty. Scarcely had the breadth and scope of the Commonwealth which William Penn proposed to found been made known and been understood by the world when the fathers, taking advantage of his liberal offer and cordial invitation, sought Pennsylvania's hospitable shores to found a Church based upon representative government—a government distinct from that of the State, maintaining its own exclusive spiritual jurisdiction, and yet acknowledging the right and the power of the civil authorities to rule in things temporal. Penn's government recognized the right of private judgment and the exercise of the individual conscience in the worship of God. Is it any wonder, then, that here Presbyterianism

flourished?—that under such a government its churches were founded and its first college established? New-England exclusiveness would not tolerate such independence. There was no welcome and no foothold for Presbyterianism in the land of the Pilgrim and the Puritan. Our fathers loved liberty—liberty of conscience, liberty to rule the Church of their choice in the way of their own choosing, and, with this right established, the liberty of choosing who should legislate for them in temporal things. The tap-root of Presbyterianism in America was the love of liberty, and here its early advocates found what they loved.

The Log College symbolizes the determination of the fathers to maintain the character of the ministry of the Presbyterian Church for learning as well as piety. A ministry which could instruct as well as exhort has ever been the ideal of the Presbyterian Church. Mental training as well as the acquisition of knowledge was essential to such a ministry. Such training could be secured only through years of patient toil and study. How could the Church be maintained without such a ministry? How could there be such a ministry without training? How secure the training without teachers? How teach without the college? Hence the determination finding expression here and elsewhere in such rude structures as the elder Tennent founded, built and maintained. But the college meant more than this: it signified an advance in civilization. Not only was the ministry to be trained, but men were to be educated for other pursuits. The times demanded knowledge and mental culture outside the pulpit. It was not wholly a struggle for bread and physical existence in this new land. So it was natural that in one of the three counties into which Penn's province was originally divided, the one in which he had his residence, and before a single new county had been formed, this college should have been established—an evidence, on the one hand, of the determination of the fathers to perpetuate the learning of the ministry, and a desire on the part of the community and the youth, on the other, to secure a liberal education.

But it was a *log* college, and here we find the symbol of poverty. The founders loved liberty; they were men of high resolve and patriotic purpose; but with them the gaining of a livelihood was a continued struggle. The forest must be subdued, the land must be tilled, the children must be fed, but the college *must also* be built. How? No materials could be by them imported from home; no financial help could be secured from a proprietary government which, whilst it tolerated freedom, did not encourage a trained and hired ministry. The college, if established, must be built here, as elsewhere, from the proceeds of the fields, the spinning-wheel, the loom, and, shall we acknowledge it, the still; and so the contributions were made in kind, and the result was emblematic of the primitive surroundings of the founders. The boys could not be sent away for their education, not only because their parents were poor, but because the colleges of New England and the home-country did not furnish the kind of education which our Presbyterian ancestry desired for their children. And here appeared that sturdy independence of which the college was at once the product and the symbol. We must be independent of the home-country; we must be independent of New England; we must found our own institutions in our own way; we must educate our sons in our way of thinking to take our places. To do this we must have our own college. So the fathers thought, so they reasoned, so they acted.

The Log College, moreover, is the symbol of expectation. Hope was one of its corner-stones. There was no despondency over the smallness of the beginnings; there were no tears because the college was built of

logs, no misgivings because the students were few in number. There were patient toil, honest endeavor and the scant offerings of poverty, because there was joyous expectation of the triumphs of the future. This hope was coupled with strong faith—faith in the cause, faith in the results, faith on the part of the founders in themselves, and, above all, a simple, unwavering faith in the God who uses means and directs results.

As we look back upon the eventful one hundred and sixty-three years which have passed since the college was founded, who shall say that it is not the symbol of success? Count the institutions which are its legitimate offspring. Count, if you can, the men whose characters have been moulded in them, and who, because of that moulding influence, have been a blessing in their day and a help to their fellows. Measure, if you can, the weighty influences which have been felt as the result of them in Church and State. Compute, if you are able to do so, the number and value of the contributions to literature, to science, to living thought in every department of intellectual activity which their devoted sons have made. Take the census of the men and the women who, through the efforts of men who were trained in the old Log College and in the institutions which have grown out of it, have lived noble lives, died triumphant deaths and are enjoying a blissful immortality; and tell me, is not the old Log College which we celebrate a success?

Now, what is the lesson of this celebration for Presbyterians to-day? What does it teach us? Evidently this: multiply the log colleges. Not the colleges built of logs, but the small colleges for the education of the young under right influences and pure principles. If Pennsylvania and New Jersey could not go to New England to educate their sons for the reasons which we have mentioned, neither should Illinois and Iowa, Kansas and Nebraska, Minnesota and Dakota, come to New Jersey and Pennsylvania. We must take the college to them.

One of the wisest and most munificent givers of our generation has lately died in a foreign country and his remains have just been laid to rest at his home at Pittsburgh. Was it chance or caprice or impulse which led him to make the largest bequest, among those given to our Church charities, to the Board of Aid for colleges? or had he learned the lesson of to-day, and did he, with wise forecast, see that if the Church is to be supplied with a learned and a godly ministry, if the community is to be blessed by the ministrations of such clergy, and if the country is to be saved from anarchy and Sabbath desecration and the horde of evils which are crowding upon us from the ignorance and the superstition and the unsanctified education of other lands, we must multiply the log colleges?

I do not undervalue, nor would I in any degree minimize, the influence of our large and flourishing colleges. I would not discourage the beneficence which seeks to enlarge the usefulness of our wealthy institutions of learning, unless by making the rich richer we make the poor poorer. The great university has its place and its sphere. Give assurance to the one and breadth to the other. But let us emphasize the lesson of the occasion. Let us catch the inspiration of the day. If the Church of our fathers is to be perpetuated in its strength and in its purity; if a learned and pious ministry is to continue as its strong bulwark and sure defence; if Presbyterianism is to flourish elsewhere as in Pennsylvania and New Jersey; if we would carry into our newer States the safe and conservative influences which permeate society in the sister commonwealths here represented;—if, in short, we would do the best for our country, the Church and the world, let us plant the college alongside the church. Let us carry a Christian education, as we

carry the gospel, to those who need it and will accept it; let us found and foster the modest but efficient institution of sound learning wherever an intelligent constituency will demand or warrant it. From this Atlantic coast to the shores of the broad Pacific let the policy and practice of the fathers find their counterpart in the wise and conservative action of the present generation. *Multiply the log colleges!* MULTIPLY THE LOG COLLEGES!

The next address was by Postmaster-General Wanamaker, who received a warm welcome as he stepped to the front of the platform. He said:

MR. CHAIRMAN AND FRIENDS: It is because I am your neighbor that I am honored to-day with a place on your programme. Three months ago, when my old and dear friend the Rev. Dr. Murphy invited me to make an address, I said no, but that I would endeavor to attend, though not to speak. Nevertheless, the compliment is paid me by your committee of placing my name on your historic programme, which in itself is a roll of honor. I am too grateful to take advantage of this to make a long speech.

Permit me to say that I share with you in pride of the good fortune that fixes our homes close to the Revolutionary glories of Independence Hall and near by the scenes of Germantown, Valley Forge and Neshaminy, where the Log College made its mark in the history of our nation. A lowly spot this seems, to be the birthplace of the momentous movement that set in motion the early educational life of the land, but it is not the first time that out of obscure places streams of light have shed brightness over the land—never more so than when the star shone on Bethlehem's plains and the Light of the world came with angelic songs. Centuries before, David came from the hidden pastures with the harp whose melody for three thousand years has been singing on. In later days, Elisha left the plough for that first day-school of the prophets of which the Log College was the succession.

When those untitled heroes, in whose ancestry some of you may well be proud, came nearly two centuries ago to this place to lay the foundations for their college, their path lay through the shining gateway of faith in God. The bush that flamed at Moses' feet, indicating God's presence with his servants, must have glowed again before their reverent eyes. Not in their own strength they came, neither were they alone; for Joshua and Elijah spoke again through these early teachers, Isaiah and David with lofty inspiration repeated their message, and the apostles and martyrs took up the strain, and the word of God had free course and God was glorified in the widespread beneficence of the institutions of learning that grew out of this holy ministry.

Few in number, not powerful nor rich, without stone or costly carvings, they built a great cathedral enduring as the truth, its base and buttresses, column and capstone, a benediction to all the land. Not created by act of Parliament nor fostered by act of Congress, but in simple and strong confidence in the God whose Spirit led them, they wrought this work that in the ages to come will continue to manifest the wisdom and goodness of its founders and give glory to God.

I like Memorial Day that puts flowers on the graves of the nation's heroes, and I like the thought that gathers us to keep this feast of celebration for the heroes of our faith. While we stand together to-day on this high level, looking off over the centuries at the true men whose

work built the institutions we are now enjoying, there comes to me, like the song of the lark, an inspiration that out of other humble places true men may come up with God's blessing to do service in Church and State for themselves and coming generations, for which the world will rise up and call them blessed.

Charles A. Dickey, D. D., of Philadelphia, read a paper on "The Presbytery of Philadelphia," in substance as follows :

I am asked to convey the congratulations of the mother-Presbytery of Philadelphia, and to note that exchange of influence which gave the Christian college the fostering care of the Church, and the Church the never-failing fruits of the college. The college and the Church have common interests. Through mutual dependence they have come to present power and influence. We can hardly believe that the humble Log College whose memory has inspired our assemblage, and whose history calls forth our homage, was the germ of so many great institutions. And the growth of the Church is no less marked or wonderful. When the college was a humble cabin the Church was a single small Presbytery. The Presbytery of Philadelphia has become a glorious Church, whose borders are the sands and rocks of the great oceans, whose Synods are commensurable with nearly half a hundred sovereign States; whose larger Presbyteries occupy imperial cities thronged with more people than composed the nation a hundred years ago. The depth and breadth and strength of the foundations laid by the noble men whom we honor to-day clearly indicate that they conceived the glory and greatness of the edifice that should be built by their successors. God's promises were facts to their faith. Their visions were their inspirations. Our inheritance was their hope. If our statistics show marvelous growth, let us remember that, under God, we are indebted for it all to that noble band of Christian ministers who stood at the cradle of Church and State and covenanted with God to meet responsibility, and to ensure the life of both by the creation of an educated Christian ministry. Our heritage is the favor that God has shown to their fidelity. More than a million strong in our Presbyterian households; represented by more than six thousand able ministers of the word; our missionary fires kindled around the globe; millions of substance contributed every year; with great seminaries and colleges to meet increasing demands; the memorials of the dead and the praise of the living,—this is the triumphal arch under which the procession of the loyal dead passes to-day; this is the monument upon which we would inscribe their devotion to truth, to Christ and their country. The Log College trained men to keep the liberties of the land out of the grasp of tyrants and to free the gospel from the shackles of ignorance and unbelief. To call the roll of the Log College would be to name the champions of civil and religious liberty. To the Presbyterian college and to the Presbyterian Church is to be credited a large share of the prosperity and stability of this free Christian nation. The principles for which both have contended have, in a large measure, determined our national greatness. The Church has nobly sustained the college, and the college has nobly sustained the Church, and both have strengthened the nation.

Looking in pride upon the children whom she has nursed to greatness, the mother-Presbytery pays her homage to the old Log College which contributed so much to their growth.

I claim no gift of prophecy, no ken to reveal the future, but I know what I hope. I hope the future may be the past repeated more glori-

ously. I hope that no court will divorce the old college and the old Church. I would rather have the crown and covenant safe within the old logs than an unsanctified scholarship within marble walls. Some would divorce the college from the Church. There is peril in that speculation, which would subvert the word of God. I believe the Church will raise up a ministry that will refuse to remove the old landmarks or to leave the old paths. The Church will disown the college that refuses to guide the thoughts of young men by the gospel of Christ.

We have reached a crisis. We have some grave questions to consider and settle. There may be a few rough stones in our foundation that may be polished without great risk. But let us not disturb foundation-stones upon which we have been building so long and so successfully. The grandeur of our temple should make us content with our foundations. We should let alone a Confession whose belief and defence God has honored with such growth and power. It will not be safe to shift from the rock that has stood so many storms, and that has shown itself such a strong foundation. Let the work go on. Let us finish the temple upon tried foundations. May both college and Church be loyal to Christ!

S. A. Mutchmore, D. D., delivered an address on "The Early Scotch-Irish Immigration." He said:

Blood tells the world over in both goodness and badness: good blood is well mixed and in it is the world's progress. The English-speaking world is a grand mixture. God mixed it in suffering and stirred it up with pain. The Scotch-Irish, whose sufferings and victories are being celebrated to-day, had their blood filtered and strengthened by persecution on account of their faith and their unquenchable love of civil liberty. The causes of their dispersion may be briefly included under three heads—Popery, Prelacy and Landlordism. The tide of emigration to America was strongest from 1670 to 1680, occupying portions of the territory of five States. Of the character of these settlers Froude says: "They were of the same metal as those who afterward sailed in the Mayflower—Presbyterians in search of a wider breathing-place than was allowed them at home. The Calvinists of Derry won immortal honor and flung over the wretched annals of their adopted country a solitary gleam of true glory. Even this passed for nothing; they were still dissenters, still unconscions that they owed obedience to the hybrid successors of St. Patrick, the prelates of the Establishment. And no sooner was the victory over the papists gained than prelatial spleen and bigotry were at their old work, until they abandoned the unthankful service and sought a country where the long arm of the prelaey was still too short to reach them."

At the request of our honored president, Dr. Murphy, we give at this point some facts in history. About this time seven families left Londonderry in their own ship and landed at the mouth of the Delaware: the Bradys, descendants of the first Protestant bishop of Meath; the McCunes, the Youngs, the McCombs, the McCaheys, the Jamisons and my own paternal ancestors, who allied themselves by marriage with the Bradys and McCunes. The McCunes have been statesmen, ministers, men of position in Church and State. Almost within sight of this place Col. Thomas McCune, a Revolutionary hero and a Presbyterian elder, was promoted by Washington for bravery in saving the remnant of the troops at the battle of Crooked Billet, where stands a monument erected by the grate-

ful citizens of this country. The Bradys were a long line of brave men, of which were General Hugh Brady of Revolutionary memory and Captain Sam Brady the famous Indian fighter.

The men from Scotland and the North of Ireland laid the foundations of a half-dozen commonwealths. A nobler race never trod the earth—freer, truer or more heroic never served God nor honored a great country—men who endured as seeing Him who is invisible, who could stand on their principles, and on their legs for their principles. It is fashionable in some quarters to denounce Presbyterian Puritanism. The greatest of the world have always had to endure the reproach of the meanest. It is a crime to be above mediocrity. Men attempt to be witty at the expense of those who conceived and built up a country without a king and a Church without a bishop. Of such is the strength of a people, resistless by self-denials rather than forsake their religion. They were men not only of opinions, but of formulated ideas, who could give a reason for their beliefs as clear and concise as a demonstration in Euclid. It is by some regarded as a reproach that they taught their children the Catechism, as if it had weakened their minds. More minds are for ever weak for want of such mental and moral distension. It is also fashionable to denounce their extempore prayers into which they wove the events, joyous or sorrowful, of every day, which gave significance and sacredness to each commonplace. Such prayers kept glowing the fires of devotion and raised the spirit of patriotism when the country was in danger. It is said that the sermons were long, and we would not dishonor them by denying it. They were long, but not tedious when men craved knowledge and had not the resources of the printed page. Minds and souls were enlightened from the pulpit.

Presbyterian Puritans had two cardinal principles: faith in the absolute will of God, and in the absolute equality of all who love and obey him, and this faith made our ancestors men of endurance, obedient until obedience became a crime, when they were ready to fight until conquering or conquered. But they were withal tolerant; they burned no witches, caused no exiles on account of conscience. They were persecuted, but never caught the Satanic inspiration. They strove for their own elevation and that of the race, and their graves are on all our country's battle-fields. In the victories of peace they are illustrious. They brought the love of learning with them, and desired it for their children. They began with the determination not to have an ignorant ministry, and in this they lead the host. Wealth has been to them a means to a better end. Our ancestors have been loyal to God, to country, to the race and to the sublime hope of a world redeemed for Christ.

The hymn "Glory and Praise and Honor," read by Rev. W. A. Patton of Doylestown, was sung.

J. H. Mason Knox, D. D., LL.D., president of Lafayette College, delivered an address on "Lafayette College."

Amid the thronging memories and suggestions of this scene and hour it is easy to speak of Lafayette, a spiritual child of Log College.

In 1726 the Rev. Mr. Tennent instituted the school of the prophets whose record we recount to-day so lovingly and gratefully. To this he was moved by the needs of his own sons and the desire to be useful in furnishing for the Church he loved a godly and faithful ministry.

Just a hundred years later the legislature of Pennsylvania granted articles of incorporation for a new college, to be called by the name of

America's friend in her time of need, the marquis de Lafayette, who two years before had made a triumphal tour through the land which he had helped so greatly by his sword and purse to wrest itself from the oppressions of Great Britain. For some time the college existed only on paper, but in 1831 the trustees elected to the presidency the Rev. George Junkin, then at the head of a manual-labor school in Germantown. This election was accepted, chiefly because Dr. Junkin believed that it opened to him a field in which to carry successfully into effect the work to which he had devoted his life—viz. to prepare godly young men of promising abilities, poor in this world's goods, for the gospel ministry. So, across the hundred years that separated their lives, William Tennent and George Junkin struck hands. They were both men of strong personality. Of the same Scotch-Irish stock, men of force and learning, their characteristic was their intense conviction of truth and absolute devotion to the work of furnishing to the Church a ministry well instructed and truly spiritual. Valiantly and with great success Dr. Junkin wrought in the field allotted to him, and from feeble beginnings Lafayette became a power in the land. After Dr. Junkin's removal from the presidency the college had a period of depression and fitful life, but in spite of this it continued to do good work, and under Yeomans, McLean and McPhail maintained well the character impressed upon it by the genius and devotion of its first president. Then with the accession of President Cattell came revival and enlargement. Dr. Cattell brought to his duties fine intelligence, unbounded enthusiasm, rare tact and tireless effort. He interested in the college men of wealth, specially Mr. Ario Pardec, and by the means thus afforded him he was enabled, without departing in the least from the original thought and design of the institution, to add to it a very complete scientific department. And so it is that for years past Lafayette, while continuing, as from the beginning she has done, to send out men into the older professions and callings, theology, law and medicine, has also prepared her sons as educated men to take up as their life-work the pursuits which require training in scientific techniques. I count it joy to-day that I preside over a college whose sons are distinguishing themselves in law and medicine, whose names are pronounced with respect in the busy workshops of the land, and which at the same time has not diminished in the least her zeal in preparing for the Church well-instructed and godly men to serve in the ministry—that to-day nearly one-third of her graduates in the arts are devoted to the best of all callings in which man can engage. Lafayette's ministers are about me on this platform and within the reach of my voice, and they are men to whom she proudly points as her jewels. They are found in every Synod, and almost in every Presbytery, in our Church. Many are in other churches—Methodist, Reformed, Lutheran, Episcopal, Baptist—men well behaved and highly esteemed. More than one hundred at this hour are engaged in the frontier settlements of our land laying there the solid foundations of empire, while in all foreign-mission countries their voices are heard preaching the gospel of salvation, and so hastening the day of the Lord.

And whence comes all this? What was it that moved Tennent to the humble endeavor out of which have come the results so rejoicingly rehearsed during these hours? It was the Spirit of the Lord. He stirred the soul of the old preacher of righteousness to build the Log College. He builded better than he knew. The Log College was the forerunner of Princeton in New Jersey, of Hampden-Sidney in Virginia, of Washington and Jefferson, and Lafayette in Pennsylvania. These certainly the Log College can claim as her children, as begotten of her

through the same divine Spirit which gave to her her life and power. And if we who are here present are here in good faith, appreciating the spirit of this celebration, then will we see to it that these institutions, so evidently given to us by the grace and loving-kindness of our own and our fathers' God, have our sympathy and help—that they may continue their benedictions upon country and Church till time shall be no longer.

The following original hymn, composed and read by Thomas MacKellar, was then sung by the choir and audience:

Strength of our fathers in the day  
Thou didst thy saving grace display,  
We glorify and worship thee,  
O Lord, in hymns of jubilee.

A house for thee they builded well:  
Though humblest in all Israel,  
Yet thou didst sanctify as thine  
The prophets' school of love divine.

A grain of mustard-seed was sown;  
Nurtured of thee, a tree hath grown  
Whose branches overspread the land,  
Till thousands in its shadow stand.

Its fruits are knowledge, life and light—  
Knowledge of thee so clear, so bright,  
That he whose soul with truth is rife  
Shall find in Christ eternal life.

That tree, of verdure fresh and fair,  
While mountains stand shall fruitage bear,  
And in the garden of the Lord  
Perennial blessings shall afford.

Jehovah-jireh! we adore  
The Lord whose grace provided more  
Than they foreknew who sowed in tears,  
And reaped in joy in after years.

Glory to God! our voices sing;  
Glory to God! our praise we bring;  
Glory to God! let all men cry;  
Glory to God! let heaven reply.

Dr. McCosh, the venerable ex-president of Princeton College, was unable to be present, and sent the following letter of regret, which was read by Dr. McCloskey of Princeton College:

MOOSEHEAD LAKE, Maine, August 28, 1889.

TO REV. DR. MURPHY:

*My Dear Friend*—Thank God I am nearly restored to my usual health, but my doctor will not allow me to go down the country until the cool weather comes in. I cannot tell how much I regret that I am not able

to take part in your commemoration. The Log College was a well among the hills from which a great and beneficent stream has risen. The Log men, the Tennents and Blairs, were heroes, and it is due to them and for our good to keep alive their memories.

It has not been sufficiently noticed by historians, such as Macaulay, that there was a difference between the Puritan and Covenanting type of Christianity. The Puritans contended nobly for liberty and the rights of the individual. The Covenanters were not satisfied without a common creed and joint action; they formed themselves into Presbyteries and proclaimed a solemn League and Covenant, grand in everything except that it did not contain a doctrine of toleration. The Puritans in England had no bond of union and were scattered, though they have a fit representation in the Congregational churches of New England. The Covenanting spirit is embodied in the Presbyterian churches all over the world. It has been one of the greatest privileges of my life that I was enabled in Philadelphia to start that Presbyterian Alliance, which is yet destined to bring them into closer visible union.

Before the older Tennent established his school in the log cabin the Presbyterians were somewhat scattered and had no college to train their young men. They had to depend on Old England and New England for an ordained ministry. The college in the wilderness insisted on two great principles: on a native ministry and an educated ministry. This led indirectly to the establishment of the college at Princeton to give high instruction both in religious and secular knowledge. The whole work was watered by Whitefield and the revivals which followed his preaching. The great Presbyterian Church of the Middle States became consolidated with its sound creed, its wisely-constructed polity and its educated ministry. If that Church, so well organized with its theological seminaries, had more of the zeal of what I may describe as its John-the-Baptist forerunners, it would spread into every district of our country and over all lands. We of Princeton College and we of the Presbyterian Church are not in our prosperity ashamed of our poor but noble ancestry. I am glad beyond measure to hear that you, doctor, are to give us a history of the period and thereby transmit a picture of it to instruct and inspire future generations. Yours,

JAMES MCCOSH.

The Hon. Henry Chapman of Doylestown was also unable to be present. His letter was read by Rev. A. A. Murphy of Philadelphia:

FROSTERLY, DOYLESTOWN P. O., Penna., August 23, 1889.

THE REV. THOMAS MURPHY, D. D.:

*Dear Sir*—I have the honor to acknowledge the receipt of the invitation to attend the exercises commemorative of the founding of the Presbyterian Church in the United States, to be held on the site of the old Log College, near Hartsville, on the 5th of September next, and also your complimentary request that I will occupy a seat on the platform, for which I beg you to accept my sincere thanks. I regret to say, however, that owing to physical infirmities I cannot be present on the interesting occasion: otherwise I should be much gratified to witness the ceremonies and to unite with the many who will be there to signalize the important event and do honor to the memory of the learned and good men who erected the humble, though pregnant with vast results, prototype of hundreds of religious edifices throughout the land, and, like it, fostered by and kindred to the Presbyterian Church. I am with much regard, very truly yours,

HENRY CHAPMAN.

Letters of regret were also received from the Rev. Francis Brown, Ph.D., D. D., of Union Seminary, the Rev. R. B. Welch, D. D., of Auburn Seminary, General Horatio G. Sickel, Ex-Senator Horatio Gates Jones and George H. Stuart, Esq. The venerable Dr. J. Witherspoon Scott closed the exercises with a few exceedingly interesting remarks concerning his family connection with the Log-College neighborhood and his interest in thus revisiting its historic scenes.

“Praise God, from whom all blessings flow” was sung, and the benediction was pronounced by Dr. Scott.

Thus closed a day long anticipated and thoroughly enjoyed, whose exercises, we humbly pray, may redound to the glory of God and the upbuilding of our beloved Zion.

RICHARD MONTGOMERY.