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CENTENNIAL CELEBRATION,
First Presbyterian Church,
WASHINGTON, D. C.

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Presented in 1916
by
President Edmund J. James
in memory of
Amanda K. Casad

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Notes and Corrections.

Prepared by Elder O. C. Wight and approved by Dr. Sunderland.

INTRODUCTION :

3d page, 1st line, strike out *old* before *capitol*. 7th and 8th lines, change 1813 to 1812 and 1814 to 1813. 19th line add 9 to the text, thus Haggai, 2 : 9. Last line, change *F* to *T* in Dr. Sprole's name.

4th page—Strike out *g* from Gallagher. 11th line, strike out the word *recorded*. 14th line, substitute *Elias* for *Charles*.

SERMONS, &c. :

9th page—Deacons were first chosen in 1863 and Trustees January 10, 1869.

NOTE.—Compare page 105 with page 1—introduction. Dr. Brack-enridge evidently had no pastoral connection with this "flock" between 1802 and 1809. Compare 6th line from the top with 4th line from the bottom. 1811 is correct.

106th page—2d line, for 1812 read 1813. 5th line from bottom, for 1817 read May 17, 1818.

APPENDIX :

Elders : For Stillman read Hillman. Elder Kennedy died in 1847.

Deacons : First Board installed January 4, 1863. Ellis was dismissed and Carter was elected elder. Second Board installed June 21, 1868. Jewell, Champlin, Ross and McNair all were dismissed. Third Board installed November 30, 1873. Dal-rymple and Church were elected elders, Carpenter and Mil-burn were dismissed. Donaldson was installed in 1879 and is still serving. Next Board installed in 1881. Patterson died in 1892. Tracy and Gibson still on the Board. Curriden, John-son and Knight were installed in 1888 and have since been dismissed.

NOTE.—Page 146. The last Temporal Committee consisted of Dr. Lindsly, Z. D. Gilman, E. M. Gallaudet, C. Storrs, A. D. Robin-son, Z. C. Robbins and F. H. Smith. The first Board of Trus-tees consisted of N. P. Chipman, Dr. Lindsly, Z. D. Gilman, E. M. Gallaudet and F. H. Smith.

PAGE 147.—Strike out after the word corporators "*and the first Board.*" For Albert Robinson, put A. D. Robinson.

PAGE 153.—For Waides put Wades, and for Beals, Beales.

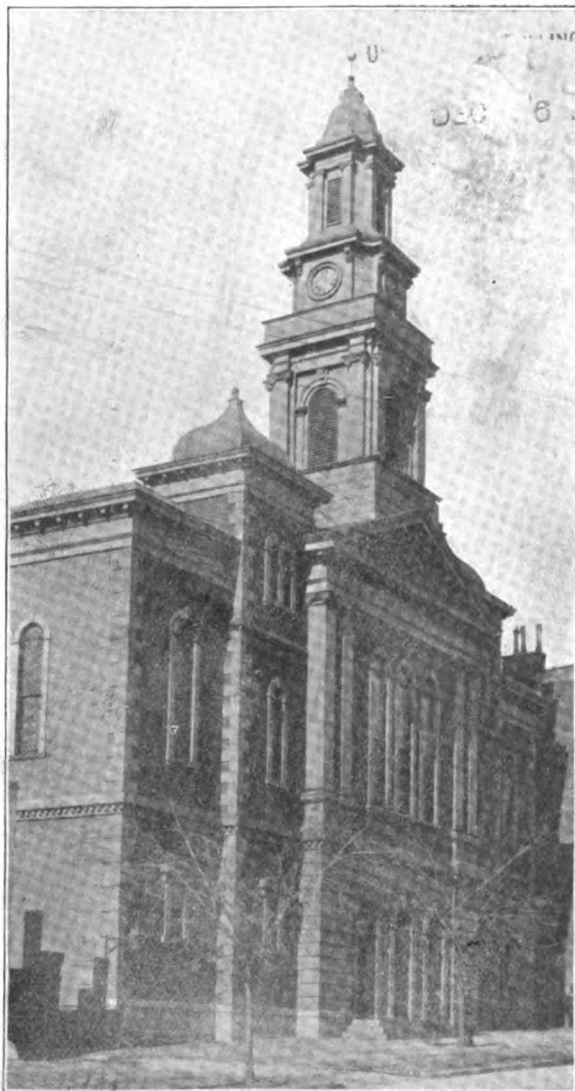
PAGE 154.—Superintendents of Sunday School, William Jardine and A. E. L. Leckie.

PAGE 155.—For F. H. Tolman, Edward M. Tolman. Mrs. Ordway's residence, N. E., not N. W. Mr. Norris, 331 C St., N. W.

PAGE 156.—Treasurer, Mrs. Mary A. McBride, 1330 18th street N. W.

EDMUND J. JAMES

THE CENTENNIAL OF THE BEGINNING
OF PRESBYTERIANISM IN THE CITY
OF WASHINGTON.



*The First Presbyterian
Church, November 17th
to 22d, 1895,
Washington, D. C. . .*

1895.

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Pastors :



JOHN BRACKENRIDGE	- - - -	1809-1818.
REUBEN POST	- - - - - - - -	1810-1837.
WILLIAM McLAIN	- - - - - - - -	1837-1840.
CHARLES RICH	- - - - - - - -	1840-1843.
WILLIAM T. SPROLE	- - - - - - - -	1844-1847.
ELISHA BALLENTINE	- - - - - - - -	1847-1851.
BYRON SUNDERLAND	- - - - - - - -	1853.
ADOLOS ALLEN	- - - - - - - -	1894.
T. DEWITT TALMAGE	- - - - - - - -	1895.

285
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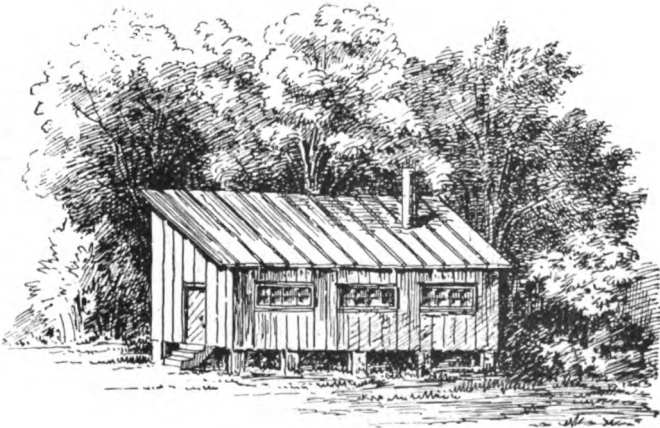
Elders:



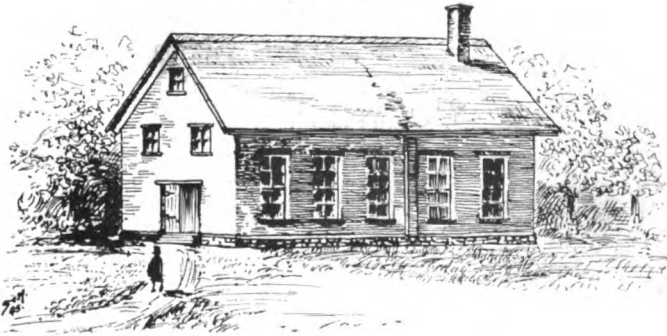
ELIAS B. CALDWELL,	ISAAC S. MILLER,
JOHN COYLE,	ALEXANDER SPEER,
GEORGE BLAGDEN,	JOHN DOUGLASS,
HENRY HILLMAN,	OTIS C. WIGHT,
JAMES MOORE,	THOMAS J. JOHNSTON,
EZEKIEL YOUNG,	HORACE J. FROST,
THOMAS PATTERSON,	FRANCIS H. SHITH,
ANDREW COYLE,	OCTAVIUS KNIGHT,
JOHN KENNEDY,	GEORGE B. PATCH,
JOHN SHACKFORD,	NICHOLAS DuBOIS,
JOHN COYLE, JR.,	WM. A. SUTPHIN,
JOHN G. WHITWELL,	RICHARD W. CARTER,
WM. H. CAMPBELL,	F. B. DALRYMPLE,
DANIEL CAMPBELL,	EDWARD G. CHURCH,
LEONIDAS COYLE,	ALFRED LOCKHART,
THEO. F. SARGENT.	

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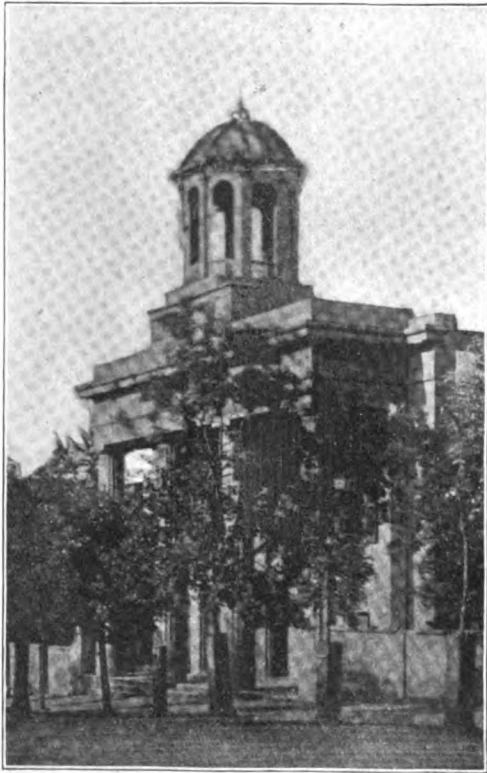
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1795.



1812.



1845.

Order of Exercises:



Sabbath Morning, November 17th.

Historical Sermon.

REV. BYRON SUNDERLAND, D. D.



Monday Evening, November 18th.

Rev. A. W. Pitzer, D. D., presiding.

Presbyterianism and the Nation.

Rev. CHARLES L. THOMPSON, D. D., LL. D.
New York City.



Tuesday Evening, November 19th.

Rev. T. De Witt Talmage, D. D., presiding.

Presbyterians and Education.

Rev. HENRY M. MACCRACKEN, D. D., LL. D.
Chancellor of the University of the City of New York.

Wednesday Evening, November 20th.

Rev. George O. Little, D. D., presiding.

Presbyterianism and the District of Columbia.

Rev. B. F. BITTINGER, D. D.

Hon. JOHN W. FOSTER.

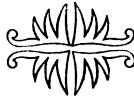
Rev. J. G. BUTLER, D. D.



Friday Evening, November 22d.

RECEPTION.

7.30 to 10.30 P. M.



Wednesday Evening, November 20, 1895.

The Rise, Progress and Influence of

PRESBYTERIANISM

In the District of Columbia.

B. F. BITTINGER, D. D.

In the crypt of St. Paul's Cathedral, London, visitors are shown a black marble slab bearing the following inscription, referring to Sir Christopher Wren, the architect of the edifice : "*Si monumentum requiris, circumspice.*"—If you ask for his monument, look about you. So, in answer to the question which may be suggested by these centennial services, "What does Presbyterianism in this city and district stand for, and what its influence during the past hundred years?" I would say, "Look about you." Look in your pulpits; look in your halls of learning; look in your courts of justice; look in your Young Men's Christian Association; look in your public schools; look in your Bible Society; look in your learned professions; look in the several Departments of the Government, and look in the office of Presidents of the nation, for it is a fact that in all these various positions of honor and usefulness, aye, in almost

every position of public trust, have been, or are now, those who have been brought up under Presbyterian training and influences, and have been either communicants or regular attendants upon the services of our local churches. Lest it may seem to some to be an extravagant claim, so far as the attendance of Presidents is concerned, I make a slight digression to say that Washington and Jefferson were known to have worshipped in the old Bridge Street Church; William Henry Harrison and Buchanan in the F Street Church; Adams and Jackson in the Second Church; Lincoln in the New York Avenue Church; Jackson, Polk, Pierce and Cleveland in the First Church, and Benjamin Harrison in the Church of the Covenant. Yes, to-day, as in former days, and here, as in all other places where its scriptural doctrines have been preached and its equally scriptural form of government observed, Presbyterianism stands for education, intelligence, morality, patriotism and the conservation and maintenance of those divine principles, the practical application of which to human character and conduct changes the moral nature of men, restores them to the favor of God and secures for them the highest form of happiness, both in the present world and in that which is to come.

I would not be understood, however, as setting up for Presbyterianism an exclusive claim to the possession of the exalted excellencies just mentioned. I simply magnify its predestined glorious heritage, and am willing to share it with all others

who recognize the sovereignty of God, accept the Lord Jesus Christ as the eternal Son of God and all-sufficient Saviour, adopt the Scriptures of the Old and New Testaments as the divinely inspired and authoritative and infallible rule of faith and practice, and, recognizing a Spiritual brotherhood, labor together in preserving the unity of the spirit in the bond of peace.

But important as may be these principles, it is not my purpose this evening to illustrate or defend them in their application to the present character and the future destiny of men. The part assigned to me on the present occasion is rather to magnify them as operative in the rise, growth and progress of our beloved Church in this city and district, from its origin to the present time.

For the sake of convenience, and as a simple arrangement of the facts and incidents embraced in the history of Presbyterianism during the past hundred years, I will classify them under three periods; the first period extending to 1823, the time of the organization of the Presbytery of the District of Columbia: the second extending to 1870, the time of the formation of the Presbytery of Washington City, and the third embracing the intervening years to the present day. Recognizing and emphasizing the fact that to this church belongs the honor of instituting efforts leading to the establishment of Presbyterianism in this city, I also recognize the necessity for recording the beginnings of Presbyterianism in the District of Columbia, dating as far

back as 1780, under the missionary labors of the Rev. Dr. Stephen Bloomer Balch, in what then, and until recently, was known as Georgetown. Prior to this time, however, about the year 1761, there was a church at "Captain John's," now known as "Cabin John," of which Rev. James Hunt was pastor, and upon the services of which many of the early Presbyterians residing at or near the site of Georgetown attended. Indeed, the Legislature of Maryland passed an act enabling Mr. Hunt to convey to William Deakins, Jr., a lot of ground called "Scotland lot" in exchange for other ground which is believed to be the site of the old Bridge Street Church, the same having been conveyed to said Hunt and his successors in trust forever for the Presbyterian Society and members of the Church of Scotland, the successors of said Hunt being regular ministers of the gospel.* Subsequently Mr. Hunt became the principal of an academy, one of the pupils of which was William Wirt, afterwards Attorney-General of the United States.

* I am indebted to the courtesy of Hugh T. Taggart, Esq., Assistant District Attorney, for a photographic *fac-simile*, which, as a curiosity, I reproduce *verbatim et literatim*, spelling, punctuation and all:

"Be it Remembert that in the year 1768 I Jacob Funk Laid out a certing pece of ground liing betwin Rock Grik and Goos Grick on petomik in prince georges county mariland into lots for atown Called Hamborg. I solt two lots in the year 1768 to the duch gearmings in sead Town of hamborg, one No. 75 to the gearming prespoterings Congregation, for a churg & bearing ground for wich sead lot I have Receaved five pounts Corent money of the aforsead Congregation it being in full for the above lot. And

Simply by way of magnifying the honorable lineage of Presbyterian ministers, Rev. Hezekiah James Balch, brother of Dr. Stephen Bloomer Balch, was appointed, with two other Presbyterian ministers, a committee to prepare the famous Declaration adopted by the Mecklenburg Convention, and which contained the germ of the grander Declaration of July 4, 1776. Of the members of this Convention it is said one-third were Presbyterians.

In 1780 the Rev. Dr. Balch, then a licentiate under the care of the old Presbytery of Donegal, under whose authority the earliest of our Church organizations in this region were effected, and, commissioned as an evangelist, preached to a few persons, principally of Scotch and New England descent. So favorable was the impression made upon the people that they invited him to settle among them with the view of gathering a congregation on the basis of adherence to the form of worship and government in which they had been

also lot No 183 to the gearmon lutharing Congroagation for a Churg & Bearing ground for which sead lot I Received five pounts Co-rent money of the luthering Congroagation it being in full for said lot— — —

“ Rec By JACOB FUNK.

“ To the cear of andonis gosler }
and Daniel Reinzel.” }

In connection with the above, I state that in 1881, in a suit in equity brought by J. W. Ebbingaus against J. G. Killians *et al.*, involving the legal right of the Concordia Lutheran Church to the lot of ground adjoining it, Judge Hagner delivered the decision of the court that the exchange of lot No. 9, in square 80, by D. Reinzel for lot 75 on Funk's plat, for the benefit of the “Calvin Society,” was vested in the First Reformed Church, Washington, D. C., as the successor in faith of the Calvin Society. What connection may have been between the “Calvin Society” and the “Presbyterian Society” before mentioned, I have not been able to ascertain.

instructed and trained. At first they worshipped in the woods skirting the settlement, and from house to house; afterwards in a little log building on the site of the Lutheran burying-ground, corner of High and Fourth streets. Subsequently Dr. Balch preached for a short time in a small wooden building at the corner of Bridge and Market streets, not far from the present terminus of the Washington and Georgetown street railway. Unfortunately for historical accuracy, we have no official record of the precise date of organization of a church, the records of the Session being destroyed in the burning of Dr. Balch's dwelling, in 1831, he and his wife barely escaping with their lives.

Tradition, however, dates the organization of the church, afterwards and until 1879, known as the Bridge Street Church, in the latter part of the year 1780, with a Mr. Orme the first, and for many years, only ruling elder. At the first communion only seven persons participated in the holy ordinance. In 1783 a church edifice was erected on the site of the Bridge Street Church. The congregation rapidly increased, so that the church building, originally erected in 1782, was enlarged in 1793, 1801, 1810. The increase of attendants was due not only to the popularity of Dr. Balch as a man and a preacher, but also to the fact that at that time there was no other Protestant church this side of Alexandria, while Washington came from Mt. Vernon to worship in the church. Mr. Jefferson, then a resident of Georgetown, frequently attended upon

its services, as also did the first Secretary of the Treasury, Albert Gallatin, both of whom were contributors to the afore-mentioned enlargement of the church building.* Indeed, it was customary for the officers of the Government to attend worship in this church. And what is worthy of honorable mention is the fact that for many years all denominations, Methodists, Episcopalians, and Baptists, worshipped with Presbyterians in the same house, and sat together at the same communion table, thus furnishing a beautiful illustration of the communion of the Saints. Subsequently, when other denominations erected houses of worship, the same fraternal feeling prevailed, Dr. Balch being invited to take part in the dedication services of the Episcopal and other churches, and all the pastors and their people uniting in prayer meetings from church to churches.

Organic denominational union may not yet seem to be practicable, but it must be confessed that, at the time referred to, there was, at the least, the recognition of the parity of the ministry, the interchange of pulpits, and the practical acknowledgment among Christians that there is one Lord, one Faith, one Baptism, and one God and Father of all. Let his-

*A short time ago one of the "oldest inhabitants" of Georgetown pointed out to me the house in which Mr. Jefferson, afterwards President of the United States, resided. The house is situated on a street called by his name, on the east side of the street, and directly south of the canal. At the time, he was Secretary of State under President Washington. More recently it was occupied as an office by Mr. Benjamin R. Mayfield, an Elder of the West Street Presbyterian Church.

tory in this form of union repeat itself among us at the present time, and the world will be compelled to admit that Christians can dwell together in unity; the five points of Calvinism, the remonstrances of Arminianism, the frowning canons of Episcopacy, and the excessive water claims of Baptists to the contrary notwithstanding.

In 1821 a new building was erected, of large and commodious dimensions, which remained as the church home of Presbyterians until the year 1879, when it was abandoned as a place of worship, and the present West Street Church dedicated

Dr. Balch continued his pastorate until his death, September 7, 1833, he being at the time in the eighty-seventh year of his age, and in the fifty-third year of his pastorate; and if the claim be well founded, the oldest Presbyterian in the United States. In respect for his worth the municipal authorities attended his funeral in a body, business was suspended, and the streets were draped in mourning.

Dr. Balch, true to his Presbyterian lineage, did not believe in the celibacy of the clergy, and proved his faith by his works, having himself been married three times. So strong, indeed, were his convictions on this subject that he never delivered a charge to a newly-installed pastor without emphasizing the scriptural qualifications of a Bishop, that he be not only blameless, but also the husband of one wife. I mention this fact by way of reminder to my younger brethren of the ministry,

presuming as a matter course, that they will take due notice and govern themselves accordingly.

It does not surprise us, therefore, to learn that the services of Dr. Balch were in frequent demand by those wishing to be married—so frequent, indeed, that before going out in the morning he left particular directions as to his whereabouts. One day, however, even after diligent inquiry and search, he could not be found, much to the disappointment of several couples who sought his official sanction and blessing. Observing their impatience, and desirous of putting an end to their suspense, one of his sons, in a prankish feat, and with neither ban nor surplice, went through a form of marriage, the parties being none the wiser, and, it is hoped, not the less happy for being married by the son instead of the father.

It is also one of the traditions of the family, that such was the restiveness of another of the sons when quite young, that the Doctor was accustomed to take him into the pulpit in order to restrain his irrepressible mischief. But “the old Adam was too strong for the young Melancthon,” as was seen in the youngster, during the long prayer, picking up his father’s spectacles from the ledge of the pulpit and adjusting them to his nose and opening a hymn book, said with comical gravity: “While father is praying, let us sing a hime.”

Time, however, cured these juvenile indiscretions, for one of the sons became a grave judge in Florida, two became eminent jurists, and the other a Pres-

byterian minister, Rev. Thomas B. Balch, whose eccentricity was exceeded only by his voluminous literary attainments.

In 1823 Rev. John N. Campbell became an assistant to Dr. Balch; in 1832 Rev. John C. Smith, D. D., was elected co-pastor, and became pastor in 1833, resigning in 1839 to accept a call to the Fourth Church, Washington City.

The following is the succession of pastors :

Stephen Bloomer, Balch, D. D., 1780-1833; John C. Smith, 1833-1838; Rev. Robert T. Berry, 1841-1849; John M. P. Atkinson, D. D., 1850-1856; John H. Boccock, D. D., 1857-1861; Rev. Archibald A. E. Taylor, D. D., 1865-1869; Frederick T. Brown, D. D., 1862-1865; David W. W. Moffat, D. D., 1870-1872; Samuel H. Howe, D. D., 1873-1883; Thomas Fullerton, D. D., 1885-1892; William C. Alexander, D. D., 1893.

In my characterization of Presbyterianism, I said it stood for education, as confirmatory of which I point to the fact that, in its early establishment in Georgetown, there existed several schools of learning which doubtless exerted a wide and wholesome influence. For a number of years Dr. Balch conducted one of these schools which had been founded by Rev. Dr. Wylie, he being succeeded by Rev. Dr. Carnahan, afterwards President of Princeton College, and then by Rev. James McVean, at that time one of the first classical scholars in the United States, all of whom were Presbyterian ministers. In the school taught by Rev. James McVean a large number of young men was prepared for college, while others received that instruction and religious training which fitted them for the ministry, for the learned professions, for business and for prominent

EDMUND J. JAMES

101

positions under the National Government. Speaking from my personal knowledge, I may say that, from this school, there went forth one of the early missionaries of our Foreign Board to China, Rev. John B. French ; two who afterwards became generals in the United States Army, Generals Getty and Pleasanton; another, who became an Admiral in the United States Navy, Admiral Semmes ; besides many others, who became ministers of the Gospel, or adorned the medical and legal professions, or attained to distinction in offices of honor and trust under the National Government. Even to-day I recall among the living a professor in the University of Princeton, Henry C. Cameron, D. D.; the Secretary of our Board of Publication, Elijah R. Craven, D. D.; Hon. William A. Butler, an eminent jurist, New York ; and a learned judge of our District Court, Hon. Alexander B. Hagner ; besides many others in various parts of the country, whose names I pass over.

History, Mr. President, is impartial and will not tolerate any concealment or suppression of the truth, compelling me to say that, in addition to those just mentioned who went forth from this school of learning, conducted under Presbyterian auspices, was one who, in after years, attained to the high and honorable position of Stated Clerk of the Presbytery of Washington City, and is the author of what some regard a valuable manual of Presbyterian Law and Usage.

Nor in this connection must I omit the mention of another institution of learning, also conducted by a daughter of a Presbyterian elder, I mean the Georgetown Young Ladies' Seminary, founded in 1826 by Miss Lydia S. English. From this school, as from the one just mentioned, there went forth those who occupied the highest social position, some of whom became teachers, and all, in various ways, exerted that wholesome influence which ever makes itself felt in the home circle, and in every other condition where womanly piety, grace, intelligence and refinement are recognized and appreciated. I do only justice to the memory of this estimable lady to say that, in the curriculum of studies pursued in her school, there was no special course provided for the graduation of the "new woman," this creation of the latter part of the nineteenth century having not then found either her sphere or her apparel.

It is also a fact not generally known, that under Presbyterian influences, was nursed the germ of what afterwards developed into our present excellent Public School system. In 1811, Mr. Robert Ould, a member of the Presbyterian Church, and the father of one of our District Attorneys, became the principal of a school conducted according to a system devised by Joseph Lancaster of England, in the interests especially of indigent children. The idea, however, was not original with Mr. Lancaster, but with John Calvin, with whose name the world associates, not only the idea of a free school,

but also a free Church and a free State. I will not dwell upon this point, however, contenting myself with a passing illusion worthy of historical record, and also confirmatory of the claim made for Presbyterianism that in the past as in the present, it has stood and now stands, not only as the pioneer of religion, but also of education.

In the beginning of the century, when Washington City became the seat of the National Government, Rev. James Laurie, D. D., a graduate of the University of Edinburg, at the urgent solicitation of the Rev. John M. Mason, D. D., of New York, emigrated to this country. The yellow fever prevailing in New York at the time of his arrival, he went to Philadelphia, and after a few weeks' sojourn there, came to this city. Several Presbyterians, among whom was Mr. Michael Nourse, the father of our recently deceased brother, Prof. Joseph E. Nourse, invited him to settle, and gather into a church the scattered Presbyterians then in the village; for at that time this city existed only on paper and in the land-marks of the surveyor. In after years, Dr. Laurie was heard to say that on the way thither, and after passing through an almost uninhabited waste, he inquired of the stage driver how far it was to Washington and received for answer: "Sir, we have been driving through it for the last two hours." Even then it was, constructively at least, a city of magnificent distances.

In 1803 the Session of Bridge Street Church, Georgetown, dismissed sixteen families, which,

together with others, were organized into what was formerly known as the F Street Church. It is probable that Dr. Laurie was installed pastor of the infant church about the same time, that is, in June, 1803. At first this little band of Presbyterians worshipped in the old Treasury building, until it was burned by our British brethren, who, not knowing nor caring that the building held such a precious deposit, consigned it, with the other public buildings, to the flames. This fact, however, only developed in the sturdy descendants of Calvin and Knox the strength of their belief in the doctrine of the perseverance of the saints, and gave them fresh courage in obtaining a more convenient and permanent church home, so that in 1807 a neat and, for that day, elegant, brick edifice was erected and opened for divine worship. It was the first place of Protestant worship erected in this city, and occupied the site of the present Willard's Hall. In this house Dr. Laurie preached until the time of his death, April 18, 1853, aged 75, having served the church fifty years.

At first Dr. Laurie and his congregation were connected with the Associate Reformed Church, and continued this relation until 1823, when they became connected with our General Assembly, under the care of the Presbytery of the District of Columbia. On the death of Dr. Laurie, Rev. Phineas D. Gurley, D. D., succeeded to the pastorate, in the year 1854, who, on the union of the church with the Second Church, in 1859, was elected pastor of the united congregations.

The following is the succession of pastors :

James Laurie, D. D., 1803-1853 ; Septimus Tustin, D. D., from 1839 to 1845 ; Rev. Ninian Bannatyne, from 1845 to 1848 ; Rev. Levi H. Christian, 1850 ; David X. Junkin, D. D., from 1850 to 1854 ; Phineas D. Gurley, D. D., from 1854 to 1859.

The next church in the order of its organization is the First, and, strictly speaking, so far as efforts were made in gathering together the scattered Presbyterians in the then embryo city, it may justly claim the title. Its organization, however, was not effected until September 15, 1812. In 1795, however, it appears from the records of the Presbytery of Baltimore that, acting under direction of the General Assembly, it commissioned Rev. John Brackenridge, one of its members, to labor in the city of Washington. At first the congregation was very small, and met for worship in a carpenter's shop that was used by the workmen employed in the erection of the President's House. Subsequently they worshipped in a small frame chapel erected on F Street, near Tenth. We hear nothing again of Mr. Brackenridge and his little flock until 1809, when, under his commission from the Presbytery of Baltimore, he shared with them his time as a supply to the people of Bladensburg, his services in this city being held once in three weeks in what was then known as "The Academy East," the only suitable place that could be procured. The probable date of the organization of the church is 1811, although there is no official minutes of meetings of the session prior to September 15, 1812, the same year in which Mr. Brackenridge was formally called to the

pastorate of the church, his installation being in the following year, 1813, July 4. Vacating "The Academy East," services were held in one of the rooms of the north wing of the Capitol. The congregation grew in numbers, and the people were much encouraged, so that, on the 20th of June, 1812, they occupied, for the first time, what was commonly called the "Little White Church under the Hill," situated on First Street, about midway between the abandoned Georgetown and Washington car stables, and what is known as the Butler building. A daughter of one of the original members of this church told me a few days ago that she remembered her mother speak of walking, on the Sabbath, to this "Little White Church," not through paved streets, nor on brick sidewalks, but by a narrow foot-path, partly overgrown by grass and weeds, the way to Zion being literally a narrow way.

This reminiscence of streets overgrown by grass brings to mind another mentioned in connection with the early history of this city, on one of the streets of which was to be seen a sign-board bearing the following inscription: "Peter Rogers, saddler, from the green fields of Erin and tyranny to the green streets of Washington and liberty."

In 1816 the pastoral relation of Dr. Brackenridge was dissolved, and in 1841 he died.

Dr. Brackenridge could not say, Mr. President, what you and I and a majority of our brethren in the ministry can say, always excluding certain real

estate in some cemetery, "Not one foot of land do I possess," for he was the possessor of more than 40 acres of land, which was sold to the late Wm. W. Corcoran, and by him to the Government for the park known as Soldiers' Home, in which now may be found his burial place, marked by a stone bearing the following inscription: "Rev. John Brackenridge; died May 2, 1841; the first Presbyterian preacher in Washington City, and who also served the Church at Bladensburg 40 years." I further say, in passing, that, while Soldiers' Home contains the mortal remains of this historic man of God, his writing-desk, made an hundred years ago, is in the possession of Mr. S. W. Handy, a member of Westminster Church.

In 1819 Rev. Reuben Post, D. D., succeeded him in the pastorate, continuing therein until 1836. Shortly after his installation, measures were taken for the erection of a new church on 4½ Street, the site of the present building.

This church edifice was dedicated December 9, 1827. It was enlarged in 1869 and remodeled in 1892, as we find it to-day.

The following is the succession of pastors.

John Brackenridge, D. D., 1795-1817; Reuben Post, D. D., 1819-1836; William McLain, D. D., 1836-1840; Rev. Charles Rich, 1840-1843; William T. Sprole, D. D., 1843-1847; Rev. Elisha Ballantine, 1847-1851; Byron Sunderland, D. D., 1853—; Rev. Adolos Allen, 1894—; Thomas De Witt Talmage, 1895—.

In 1820, May 9, by order of the Presbytery of Baltimore, the Second Church was organized. The edifice first erected was on the present site of the

New York Avenue Church, and was opened for Divine service December 23, 1821.

Prior to this time, however, the congregation held religious services in one of the rooms of the Navy Department, conducted by Rev. Joshua T. Russel, and also by Rev. John N. Campbell, until the election of a pastor, Rev. Daniel Baker, in 1821, who continued as such until 1828. After Dr. Baker, the church was supplied by Rev. John N. Campbell until 1830, and from which time, successively, until 1849, by Revs. E. D. Smith, P. H. Fowler, George Wood and James R. Eckard. In 1853 it transferred its connection from the Presbytery of the District of Columbia to the Presbytery of Baltimore. From the records of the Board of Trustees of the Second Church it appears that President Adams and Mr. Southard, Secretary of the Navy, were among its trustees, being regular attendants upon its services, the former loaning it a sum of money with the stipulation that no interest should be paid for its use. President Jackson also was a pewholder.

Under the conviction that the cause of Christ and the interest of Presbyterianism would be subserved by the union of the Second Church with the F Street Church, such union was amicably consummated July 30, 1859, under the name and title of the New York Avenue Church, with Rev. Phineas D. Gurley, D. D., as the pastor. The F Street property was sold, now Willard's Hall, and the present handsome and commodious edifice erected on its present site, formerly owned by the Second Church.

Previous to this time, in 1829, during the pastorate of Dr. Laurie, mutual overtures were made for a union of these churches, but which, for some reason, failed of practical effect. I also discovered, on brushing off the dust from the musty records of the Second Church, that the trustees offered to sell its house of worship to the Central Baptist Church, but which offer was declined, whether because of the impecuniosity of the Baptist Church at that time, or the absence in the Second Church of sufficient water privileges, the records do not state.

From this congregation a colony went forth and formed the North Church. It has also planted three missions; one, Gurley Chapel; another, Bethany Chapel; and the third, Faith Chapel, under the care of Rev. Edward Warren.

The following is the succession of pastors:

Phineas D. Gurley, D. D., 1854-1868; Samuel S. Mitchell, D. D., 1869-1878; John R. Paxton, D. D., 1878-1882; William A. Bartlett, 1882-1894; Wallace Radcliffe, D. D., 1895-

In 1828 dissatisfaction was expressed by a number of persons connected with the Second Church at what they believed to be an unfair procedure in the election of a successor to Rev. Daniel Baker, who had accepted a call to a church in Savannah, which resulted in the formation of the Central Presbyterian Society of Washington City, under the care of Rev. Joshua N. Danforth, D. D. Subsequently a church was organized under the name and title of the Fourth Church. At first, services were held in a small building directly opposite to the present edifice. Mr. Danforth was succeeded by

Rev. Mason Noble, D. D., whose pastorate was from 1832 to 1839. In 1839, March 1, Rev. John C. Smith, D. D., then pastor of the Bridge Street Church, Georgetown, D. C., was called to the pastorate, in which he remained until his death, January 23, 1878, and was succeeded by its present pastor, Rev. Joseph T. Kelly.

I must now notice the formation of the Presbytery of the District of Columbia, which was, in 1823, May 11, in Alexandria, at the request of the Presbytery of Baltimore, and by order of the Synod of Philadelphia. The original members were Revs. Balch, Post, Brackenridge, Harrison, Baker, Mines, Campbell and Maffit, with licentiates Belt, Tustin and R. R. Gurley, together with the following churches; Bridge Street, Georgetown; First, Washington City; Bladensburg; First, Alexandria; Second, Washington City; Cabin John and Bethesda, Md.

The aggregate membership of the churches in this city was 330.

In 1836 the General Assembly transferred this Presbytery to the Synod of Virginia.

But just about this time, in 1837, a certain unpleasantness betrayed itself in the Presbyterian camp, which grew to large proportions, and finally culminated in an open rupture between the tribes of that ecclesiastical Israel. Ephraim, believing himself to be Divinely moved to defend the faith, vexed Judah; and Judah, believing himself also to be Divinely moved to defend the same precious

deposit, turned about and prodded Ephraim; so that, as the result of the unpleasantness there was a very lively ecclesiastical scrimmage, which precipitated a general engagement all along the line, from the bleak hills of New England to the orange groves of the Sunny South. I cannot go into particulars, pressed as I am for time, and must content myself with saying that the Presbyterian inheritance became divided. Ephraim, taking what he believed was his share, and, with brotherly magnanimity leaving what remained for Judah. There was no further trouble after this, only, to avoid occasion for a revival of the old or the creation of a new unpleasantness, both sides maintained for thirty-two years an armed neutrality. At the close of this eventful period both sides, by mutual impulse, of the Divine origin of which there can be no doubt, were drawn together, and, under circumstances in which the finger of God was manifestly seen, they were happily reunited on terms satisfactory to both. What, therefore, God joined together let neither Sanballat, the Horonite, nor Tobiah, the Ammonite, seek to put asunder.

There is only one colored Presbyterian church in this city, on Fifteenth Street, having its origin in the zealous labors of Elder David M. Wilson. This church grew out of a Sabbath School formed on Fourteenth street and H, and in 1842, May 14, was organized into a church, the first pastor being Rev. John F. Cook, father of the recent city collector of taxes, Mr. George Cook, Superintendent

of colored schools, and grandfather of Professor Cook, Howard University.

The following is the succession of pastors :

Rev. John F. Cook, 1841-1855; Rev. W. Catto, 1858-1861; Rev. B. F. Tanner, 1861-1864; Rev. H. A. Garnett, 1864-1866; Rev. Zella Martin, 1868, 1870; Rev. George Van Deurs, 1874-1875; Rev. John Brown, 1875-1878; Rev. Francis J. Grimke, 1878-1885; Rev. J. R. Riley, 1887; Francis J. Grimke, D. D., 1887—

In 1853, under the labors of Elder David M. Wilson, encouraged by his pastor, Rev. John C. Smith, D. D., the Fifth, now Assembly's Church, was organized with a membership of 20, and under the care of Rev. Andrew G. Carothers. In 1863, Rev. Thaddeus B. McFalls became the pastor. He was followed by Rev. William Hart in 1868, he by Rev. Charles B. Boynton in 1870, who brought with him the disbanded members of the Central Congregational Church. In June 1873, the present pastor, Rev. George O. Little, D. D., was elected pastor, and remains as such at the present time.

Time admonishes me to content myself with little more than the bare mention of the names and dates of organization of the remaining churches, although I am in possession of many facts and incidents of interest connected with them. These churches are the following :

The Sixth, organized with 32 members, January 23, 1853, Rev. Mason Noble, D. D., being the first pastor. Dr. Noble was followed successively by Revs. Geo. H. Smyth, 1864; Frank H. Burdick, 1882; Scott F. Hershey, Ph. D., 1887, and its present pastor, Rev. Daniel W. Skellinger, installed December 14, 1894.

The Seventh Street, now Westminster Church, organized June 14, 1853, under the care of Rev. John M. Henry, its first pastor. Mr. Henry was followed by Rev. Elisha B. Cleghorn in 1856. In 1857, Rev. B. F. Bittinger, D. D., was installed, and in 1863 was released. William W. Campbell was installed in 1865, and in 1868 Rev. B. F. Bittinger, D. D., again became pastor, and continues as such to the present time.

These two last-named churches enjoy the enviable distinction of being located in that part of the city which, at one time, would have been described by an average pupil in our public schools as a narrow strip of land entirely surrounded by water. The water has since disappeared, however; the dry land has asserted its original supremacy, and now what once was known as "The Island" is, in modern phrase, called South Washington, the section of the city in which may be found the Washington Monument, the Bureau of Engraving and Printing, the Agricultural Department, the Smithsonian Institution, the National Museum, the Fish Commission, the Medical Museum, and last, though not least, the Sixth and the Westminster Presbyterian Churches.

It may be known to only a few persons that, about 1850, a Presbyterian church edifice was erected on Eighth Street N. W., between H and I. Some persons connected with the F Street Church were disappointed when, at an election of a co-pastor in 1845, the Rev. Ninian Bannatyne was chosen

instead of Rev. Septimus Tustin, D. D., and who went out and held separate religious services. Dr. Tustin was followed by William McCalla, D. D., and he, by Rev. Ralph R. Gurley. Whether a formal organization was effected I cannot learn, even after diligent inquiry and search. But there can be no doubt of the fact that through the liberality, principally, of Mr. Charles Coltman, a commodious brick edifice was erected; and of him it may be said, as was mentioned of the centurion in the Gospel, he loved our church and built what literally became a synagogue; and, as such, is now used by the descendants of Abraham, Issac and Jacob.

On January 3, 1854, the Western Church was organized with 24 members, and if I record the fact that this church also was largely indebted to the labors of that consecrated elder, David M. Wilson, you must not hold me responsible, unless it be for exhibiting his zeal and untiring activity as worthy the emulation of his surviving brethren in the eldership.*

The succession of pastors is the following:

Rev. T. N. Haskell, 1854-1858; Rev. J. R. Bartlett, 1859-1861; Rev. John N. Coombs, 1862-1874; David Wills, D. D., 1875-1878; Rev. Theodore S. Wynkoop, 1878-1893; Rev. H. Wilbur Ennis, 1894-.

In chronological order I mention the organization of the Presbytery of Potomac, in 1858, by order

*The building of this church was commenced by Rev. Dr. John C. Smith, but he having been injured by a railroad accident in Virginia, the work was completed by Rev. Dr. Sunderland in the year 1857, when there was great financial distress in this country, and to pay the last \$500 to free the church from all debt he took boarders into his own family.

of the Synod of Baltimore. As constituted, it embraced the following members, viz : Revs. Graf, Gurley, Tustin, J. E. Nourse, Motzer, Bocoek, Bittinger and Walton, with the churches of F Street, Second, Seventh, Washington City ; Bridge Street, Georgetown ; Annapolis, Neelsville, Darnestown, Bladensburg and West River, Maryland. Of the original members of this Presbytery only one is now living, namely, the author of this paper.

The Metropolitan Church grew out of the earnest longings of a few consecrated Presbyterians, living on Capitol Hill, in 1864, for a church holding the faith of their fathers. At first they met for worship in a small school house on First street S. E. The congregation rapidly increased in numbers, compelling them to seek accommodations in a large building formerly used as a market house, corner of A and Third Streets, the site now occupied by St. Mark's P. E. Church. On the 11th of April, 1864, the church was organized, with 34 members, as the Capitol Hill Presbyterian Church, and at the same time, Rev. John Chester, D. D., was installed pastor. Subsequently, the church occupied a large room in the south wing of the Capitol, where, for the first and only time in that building, the sacraments of Baptism and the Lord's Supper were administered. In 1865, February 12, the congregation entered into a chapel which had been erected on the lot upon which its present house of worship stands. This chapel was constructed in Burlington, N. J., and brought here and put together,

servicing the church as a place of worship seven years. When the foundation of the present edifice had been laid, in 1868, a proposition was made for the consolidation with this church of the property on E street N. W., originally intended as the site of a church representative of our denomination in the National Metropolis, but which was never used for that purpose. The condition of consolidation, as prescribed by the Synod of Baltimore, was that the name "Capitol Hill" be changed to "Metropolitan," which title it bears at the present time. Dr. Chester continued as pastor until February 26, 1894, and in October of the same year he was succeeded by its present pastor, Rev. George N. Luccock, D. D.

In the year following, December 4, 1865, the North Church was organized with 23 members, under the oversight of Rev. Louis R. Fox, who was installed pastor December 31, of the same year. This church was the outgrowth of missionary labors of members of the New York Avenue Church, holding religious services in a school house, Tenth and M streets, and for a time was under the fostering care of the New York Avenue Church.

Mr. Fox remained as pastor until 1871, and in 1872 was succeeded by Rev. James G. Mason.

The present pastor, Charles B. Ramsdell, D. D., was installed December 3, 1875. The church edifice was dedicated December 3, 1865, and was enlarged in 1878.

In 1870, under promising auspices, the two Presbyteries, District of Columbia and Potomac, were united by order of the Synod of Baltimore, acting under authority of the reunited General Assembly. This union was effected in the Bridge Street Church, Georgetown, the first moderator elected being Rev. John C. Smith, D. D., and the first stated clerk, Rev. Thaddeus B. McFalls. The name adopted and by which it is known is, "The Presbytery of Washington City." The following ministers were present, viz: Revs. Tustin, Smith, Simpson, McLain, Van Doren, Henderson, Sunderland, Bittinger, Murphy, Coombs, J. E. Nourse, McFalls, Chester, Moffat, French, Hart, Fox, Mitchell. The following churches were represented: Bladensburg (now Hyattsville), Bridge Street (now West Street), New York Avenue, First, Fourth, Fifteenth Street, Sixth, Seventh (now Westminster), Metropolitan, and North, Washington City; First, Prince William, Manassas, Clifton, Virginia; Neelsville and Darnestown, Maryland, and the churches among the freedmen in Virginia. As thus constituted, the Presbytery consisted of 18 ministers, and had under its care 17 churches, with 2,889 communicants. Now it embraces 43 ministers, 32 churches, with 7,132 communicants. The churches have a seating capacity of 14,900 persons, and a valuation of \$960,000.

As significant of change, I state that of the ministers answering to the roll call in 1870, only four now remain to respond—Revs. Sunderland, Bittinger, Chester, and French; while of the others, Rev. S. S. Mitchell, D. D., is the sole survivor.

I also state in this connection that, of the ministers who were pastors of the churches in this city at the time of the organization of the Presbytery of Potomac, of all denominations, the only survivors are Byron Sunderland, D. D., of the First Church ; Benjamin F. Bittinger, D. D., of the Westminster Church ; John G. Butler, D. D., of the Lutheran Memorial Church, and Christian C. Meador, D. D., of the Fifth Baptist Church.

In 1871, certain members of the Fourth Church, residing in East Washington, united in the purpose of opening a Sabbath School, with a view of establishing a church. Mr. Moses Kelly, then an elder of the Fourth Church, donated several lots on Eighth street N. E., on which, in 1872, a frame chapel was erected. Rev. Joseph T. Kelly, then a student in Princeton Theological Seminary, was engaged as a stated supply. Mr. Kelly was succeeded by Rev. George B. Patch, D. D., under whose ministrations an organization was effected in May 9, 1875 ; subsequently Rev. S. S. Wallen became pastor in 1881, followed, in 1884, by Rev. Eugene Peck, who was killed on the railroad near the church in 1888, March 15. In 1890, Rev. Maxwell N. Cornelius, D. D., was installed, who, at his death in 1893, March 31, was succeeded by its present pastor, Rev. Thomas C. Easton, D. D., installed January 24, 1894. During the latter years of Dr. Cornelius' ministry the question of building a new and more commodious church edifice was entertained, and which was solved by the erection of its

present handsome structure on the corner of Sixth street and Maryland avenue N. E. This new church, especially in the preliminaries of its construction, is largely indebted to the wise counsels of Dr. Cornelius, but he died without its sight.

Unity Church grew out of the zealous labors of Rev. George B. Patch, D. D., seconded by no less zealous Presbyterians residing in the northwest part of our city. At first religious services were held in Clabaugh Hall, Fourteenth street, and an organization effected March 15, 1882. In 1884 a commodious brick chapel was erected on the corner of Fourteenth and R streets, which, in October, 1892, was demolished to make room for the handsome edifice which now adorns the site, and costing \$70,000, the gift of a generous Christian lady, Mrs. Edward Temple; and in memory of her husband and father, its name was changed from "Unity" to "The Gunton Temple Memorial Church." This new building was dedicated November 5, 1893. Dr. Patch continues to be the pastor.

Should any Presbyterian who loves his or her church and city be desirous of emulating the noble example of Mrs. Temple, and is in doubt as to an eligible location, I would suggest Columbia or Washington Heights, accompanying the suggestion will be the assurance that the investment will pay large dividends which shall never lapse nor cease.

Such was the rapid growth of our city, especially in the northwest, that at several times between 1871 and 1879 Presbytery discussed the question of

planting a church of our order in that section, and in 1879 appointed a committee for its consideration. Even in 1872 the stated clerk, Rev. T. B. McFalls, seriously thought of initiating preaching services, and made tentative overtures for the purchase of a lot. Nothing effective was done, however, until 1883, when, in consultation, certain gentlemen, principally connected with the New York Avenue Church, agreed to undertake the work. These gentlemen, with commendable zeal and liberality, purchased a site, corner of N and Eighteenth streets N. W., upon which a chapel was erected, which was opened for worship October 13, 1885, and in which the Church of the Covenant was organized with fifty-three members. Subsequently, the present edifice was erected, which was first opened for divine worship February 24, 1889. In 1886 Rev. Teunis S. Hamlin, D. D., was installed pastor, and continues as such to the present time. Did it not savor a little of irreverence to associate a christian church with heathen fable, I would say something about Minerva springing forth in full armor from the head of Jupiter. But I will content myself with saying that this church was not nourished by the ordinary pabulum furnished by a Sabbath School, nor did it ever wear the swaddling bands of a mission outpost, but came into being full-fledged, and from the beginning, equipped for service, took an honorable place among its sister churches of the Presbytery. There is connected with this church the Peck Memorial Chapel,

corner of M and Twenty-eighth streets N. W., the minister in charge being Rev. Charles Alvin Smith.

A few words now of another Presbyterian church, the Central, under the pastoral care of Rev. A. W. Pitzer, D. D., whom we all have learned to honor and love ever since we discovered that, unlike the ancient Greeks who brought equivocal gifts to Troy, he brought with him only messages of peace and good will to this city. This church was organized with twenty-nine members May 31, 1868. In speaking of the pastors of the other churches I did not think it necessary to say anything of their orthodoxy, for the simple reason that, being to the manner born, it might be assumed of all of them, from the first to the last born into the Presbytery. The fact, however, of this church and its pastor receiving honorable mention in this historical sketch may be accepted as a full and sufficient guarantee that both pastor and people are sound in the faith; while of the pastor's church work some have said, as a certain workman affirmed of his work, it is not only plumb, but more than plumb.

I need not inform you that Dr. Pitzer, when he came here shortly after that memorable interview in Appomattox, Virginia, between Gen. Grant and Gen. Lee, was, as he is now, in connection with the Southern Assembly, which, as you know, became so distended with righteous indignation against the Northern Assembly for its violation of the 4th section of the 31st chapter of the Confession of Faith, forbidding Synods and Councils to

intermeddle with civil affairs, that it could not any longer contain itself, and for relief formed an Assembly of its own. But, *mirabile dictu*, through a strange lapse of memory, it was not long before it did precisely the same thing, and the separation, as if by a left-handed consistency, continues to the present day, the one being known as the "Presbyterian Church in the United States of America," and the other the "Presbyterian Church in the United States."

True, indeed, of recent years there has been on the part of some, at least, a yearning for the restoration of *ante bellum* happy relations with the Northern Assembly, which, true to its time-honored hospitality, keeps ready a fatted calf, to be killed immediately both Assemblies recover their common, or, better still, their christian sense; and when, as brethren holding the same faith and governed by the same polity, they shall be one in heart, as they are now one in name.

So far, however, the Southern Assembly, as such, does not seem to hanker very much after the aforementioned fatted calf—neither to give much encouragement to the annual proposals of its Northern suitor for closer relations. Willing, indeed, to accept its olive branches, but not ready to order any orange blossoms for itself, and saying, in effect, after the manner of a coy maiden under similar circumstances, "I feel honored by your proposals and shall never cease to cherish for you the most friendly feelings, but—I can never be more to you than a sister—Church."

Prior to 1872 the New York Avenue Church conducted a mission on Florida Avenue, near Seventh Street N. W., but in this year a church was organized with seven members, under the name and title of "The Gurley Church," and under the care of Rev. William H. Logan. In 1876, however, at the request of its elders, the church was dissolved and a large Sabbath School continued under supervision of the Session of New York Avenue Church. In 1889 a church was organized under the name and title of the "Gurley Memorial Church," under the pastoral care of Rev. William S. Miller, who was succeeded by its present pastor, Rev. J. R. Verbrycke.

Through the efforts principally of the family of Mr. Alexander Garden, an elder of the Westminster Church, aided by others, a church was organized in 1892, in Anacostia, D. C., consisting of 18 members. Rev. Joseph B. North, the present pastor, was installed March 20, 1894.

In 1891 the organization of a church at Takoma Park, D. C., was brought to the notice of the Presbytery, and the Committee on Suburban Churches was directed to make overtures to the Directors of "Union Chapel" for its control as a place of Presbyterian worship. In 1893 the transfer was made and an organization effected, consisting of 35 members. The present and only pastor of the church is Rev. John Van Ness, having been installed July 3, 1895.

But I must hasten to a conclusion, not, however, without calling upon you to unite with me in doing

honor to our noble lineage of Presbyterian ministers and laymen who, at great cost of labor and sacrifice, laid the foundations of our Church in this city and District, and bequeathed to us the rich inheritance of which we are the favored possessors. Let this inheritance be our pride and joy; let us guard it with ceaseless vigilance; let us magnify it as the choicest gift of heaven; and, glorying in its historic prestige, its traditional achievements, and its vast resources of honor and usefulness, transmit it to our children with the solemn charge to suffer no one to rob them of its possession, nor even to challenge their title deeds to its peaceable enjoyment.

This is our duty, but no less our privilege, so that to use the words of another, varied and adapted to the present occasion: "If, as Presbyterians, we would rise to the level of our responsibility, we must, while showing the widest charity towards all other denominations, devote the great resources of our own Church, both of men and means, in the dissemination of the truths which it maintains, for the largest possible development of its own institutions. Loyalty to the Presbyterian system involves loyalty to its wide-spread agencies; demands a persistent, resolute, aggressive movement for the meeting in full, along denominational lines, of denominational responsibilities."

On this subject the reasoning of many persons is specious and misleading. For however sincerely we may deprecate the division of Christians into

many sects, or deplore the evils of sectarianism as fostering an unreasonable and unscriptural exclusiveness, there is little probability that denominationalism—meaning thereby an intelligent choice of and love for a particular form of faith, worship and government—shall disappear before the Millennium, when, as we hope and believe, there will be only one flock, as now there is only one Shepherd. Meanwhile, the recent abortive efforts made by the Presbyterian and other churches for the establishment of Christian unity strengthens the conviction that it will continue to be a fixed factor in the status of Christendom. From conviction or choice, or both, we all must find a place in one or another of the Christian denominations, so that it may be accepted as almost a truism that he is the best Christian, the truest to Christ, who, with charity towards others, is most loyal to the church of which he is a member, and for the preservation and maintenance of all the interests of which he has voluntarily, before God and man, brought himself under the most solemn obligations.*

*Let it not be supposed that, in the expression of my views on Christian unity, I am indifferent to either its importance or its desirability. I rather magnify both. A unity, however, which looks for its realization not in the dead level of a monotonous uniformity, but in that freedom of variety which is the characteristic of all life, especially of the "life that is hid with Christ in God." Such variations of individual opinion, feeling and action, moreover, instead of breaking the bond which binds Christians, first to Christ, then to one another, is the best preservative of it, and find their counterparts in the several members of the human body, which, although fulfilling various offices, are actuated by one soul—perfect in one. Diversity in unity—such is the order of spiritual

And is it not, moreover, a fact, that a man who, under special pleading of superior liberality, is indifferent to the welfare, and negligent of the claims, of his own church, is of little, if any, practical benefit to any other church—and who will do well to remember the words of the inspired Apostle—“If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel?”

Then, with the kindest feelings for all who love the Lord Jesus in sincerity, and striving with them to preserve the unity of the Spirit in the bond of peace, let us, with fresh courage, labor for the prosperity and enlargement of our beloved church; stand in our lot, hold fast to our trust, and acquit ourselves of every responsibility which the providence of God has imposed upon us. Let us say of it as David said of the church represented in Jerusalem: “Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good.” Then, indeed, loyal to itself, and to its great King, and fully equipped for every good word and work, it shall shine forth as the morning, fair as the moon, clear as the sun, and to all wrong-doing, terrible as an army with banners.

life, leading us to the conclusion that Christians may be “distinct as the billows, yet one as the sea.”

Our aim, therefore, should be not for a universal visible Church under one organization, but, as in the New Testament, for many churches of distinct organizations, and bound together by affinity and co-operation, all holding a common faith and professing subjection to a common Head, our Lord Jesus Christ. A union of spirit rather than of form.