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THE PRESBYTERIAN CHURCH AT BETHEL

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Presbyterian Church

AT BETHEL,

In the Wilderness of UPPER NODE FOREST,

BALTIMORE Co., Md., before 1769.

BY ANDREW B. CROSS.

Christ loved the church, and gave himself for it:
That he might sanctify and cleanse it with the washing of water by
the word;
That he might present it to himself a glorious church, not having
spot or wrinkle, or any such thing; but that it should be holy
and without blemish.—EPHESIANS V: 25-27.

BALTIMORE,

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In 1837, at the suggestion of Rev. Samuel Martin, D.D., of Chancesford, Penn., Mr. Thomas Hope, an Elder at Bethel, came to see if I would consent to take charge of that church.

After examining to see whether I could preach at Bethel, Wises, New Market, Middletown, Hereford, &c., and at Long Green Academy, now Chestnut Grove, Franklinville, Belair, Copper Factory, &c., I decided to try.

My interest in all these fields was from personal knowledge, and continues unabated to the present. It was one of those peculiar times, when there was a class of men who seemed raised up of God to aid in new enterprises for the Gospel, and out of which we have all the churches except Bethel. My Methodist brethren in the ministry, now cordial in enterprises for advancing every good thing, then were exceedingly jealous, and represented Presbyterians as believing in learning but not in religion. In one of my preaching places which belonged to my particular friend, Mr. James Mahool, they would preach against us and then go and enjoy his hospitality and that of Mr. Upton Reid, two as upright and noble men as I ever met, and from whom I received constant encouragement and help. Neither of them were members of the church, but they sustained my preaching, starting, keeping up, and teaching a Sabbath School at Franklinville, when I could not get one church member in all the rest of my field to second any effort to gather and teach the children. They were *rare men*, both united with the church at Franklinville when organized, and both became Elders.

My Methodist brethren and I soon became not only friends, but co-laborers, realizing that we were soldiers under the same great commander, having one great work, the conversion of every creature to our Lord Jesus Christ.

I was and am not only cordial with all my Christian brethren in the ministry and churches, but especially with my Methodist brethren many of them have been brought up on the Shorter Catechism, and their great and good Bishop Simpson said "Methodism is only Presbyterianism with a standing Bishop instead of a Moderator." May God prosper them as a people.

The History of Bethel Church can never be written on earth. Until 1837 they had not a paper record of anything connected with it, except the deed from old Mr. Hope of the land on which the house was built, and a copy of the call to Rev. Mr. Clark in 1839.

From a few old persons in the congregation whom I could collect incidents of times past, I inquired, as I had opportunity, and compared their recollections with one another, and such surroundings as were in the records of Presbytery and other sources that would throw light on the history. The names appended to the call of Mr. Clark, if carefully examined, may reveal an extent of the increase of families like that of Robert Kirkwood, and show in some measure to what a population the Gospel, through Bethel, has been made known. What we do know shows that it has spread over a large field in the early history of this country.

Baltimore, Oct. 28, 1886.

ANDREW B. CROSS.

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— THE —

PRESBYTERIAN CHURCH AT BETHEL.

In the wilderness of Upper Node Forest, Baltimore
(now Harford) Co., Maryland, before 1769.

Instead of thy fathers shall be thy children, whom thou mayest
make princes in all the earth.—PSALM 45: 16.

God Almighty, in his word, declares that he has given Jesus Christ the heathen for his inheritance and the uttermost parts of the earth for his possession, Ps. ii: 7-8, that the kingdoms of this world shall become the kingdoms of our Lord and his Christ, Rev. xi: 15; that at the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father, of things in heaven and things in the earth and things under the earth. Phil. ii: 6-11.

Every change that takes place on this earth, has in some way to further this end. He has placed his church here, that through it He may accomplish his eternal purpose, and make known to principalities and powers the manifold wisdom of God.—Ep. i: 9; iii: 10-12.

The malice of hell and devils, the wrath, opposition and impiety of infidelity and wickedness, can no more hinder His purpose than the mockers at Noah could prevent the flood.

We have a record of the cunning and enmity of Satan, the workings of sin and unbelief against God's law, the manifestation of God's dealing with man. The kingdom or church was set up by Christ himself; his teaching, especially his Sermon on the Mount, sets forth his doctrines and exhibits their spirit and intent in his own life and in his followers. A power rose in the church, working with all deceivableness of unrighteousness, while it professed to be an angel of light. Paul called it "The Mystery of Iniquity," "Man of Sin," "Son of perdition, sitting in the temple of God, declaring that he is God."—2 Thes. ii: 3-12. Daniel, "The Little Horn that made war against the saints of God." Dan. vii: viii. John, as "Babylon the Great."—Rev. xvii.

It grew up in the church of Rome, became master not only of the church, but of the nations, systematically training them to believe that the Pope of Rome was God's representative on earth, and requiring the people to believe that the Priest in the tribunal of confession and the Pope in his office were God: well expressed by a prominent priest who said, "I am God Almighty to my people."

God raised up men from age to age who exposed these corruptions, and preached the gospel. Rome tried them by her laws and burned them, as in England, Germany, France, &c., by hundreds and thousands. God through Luther and Calvin and others brought about that Reformation, which was attempted before their day and which has been ever since spreading its principles over the earth. He sent Columbus in 1492 to discover this land. Nine years before he had introduced printing into England. Tyndal had translated the Bible into English. John Calvin, born July 10, 1509, became the Theologian of the Reformation, the founder of Public schools and advocate of civil and religious liberty. Luther's blast against Rome in Europe and that of Knox in Scotland are yet echoing round the world; that *every man has a right to God's word, every child to be taught its sacred truth. Parents are unfaithful to God, their children, their race, who are neglectful of their instruction in that blessed book.*

To know the thoughts of mankind and control them Rome provided the *Confessional* and the *Inquisition* as the great institutions of the church. The *Confessor*, the skillful detector, the Inquisitor, the terrible judge and avenger, whose murderous tortures have exhausted the resources of cruelty. In our day President Antonio Carnasco said to the Spanish people: "Rome is the cancer which consumes the very vitals of the people of Spain. In every country where she has gained sway, the same symptoms of decomposition and death are to be observed. She bears on her forehead the mark—stamped by God's own finger—in order that her crimes may be seen by all. The mother of Harlots and murderer of God's saints."

The great and eloquent Spanish orator and statesman, Castelar, in her most public assembly said, "Rome made the state use the *Inquisition* as HER DAGGER to arrest, torture and put to death every one suspected of heretical opinions, or advocating, reading the Bible, Liberty of the Press, or speech."

The Gospel idea, of private judgment and personal responsibility to Almighty God, elevates, ennobles, dignifies man, gives him a personality of being, in every position, interests him in the universe of God. To overcome this and cultivate absolute obedience of the most degrading kind in body, mind and soul to Priesthood and Pope, is the *religion of Rome*. Ignatius Loyola founded the order of *Jesuits* to train men to sink every personal idea of their being, in devotion to a superior; they became confessors to kings, controlled their consciences at confession, trained them to be murderers, daggers for the Popes, as the Kings of England, France, Spain and Italy proved.

Philip II. of Spain sought the extirpation of all who dissented from the Pope. In every city of Spain as many as thirty to forty Protestants at a time were roasted alive. Philip made it a point of duty to be present at the executions in Madrid. An innocent youth who was to be burned asked that he would interfere and save him from the fire. "Die thou, and all like thee," cried the king. "If my own son was a heretic, I would carry the wood and kindle the fire to burn him."

WILLIAM THE SILENT, the first Prince of Orange, with a zeal, courage, perseverance and masterly skill, did a work which

has placed his name among the most honorable on earth. "I am," said he, "in the hands of God. My worldly goods and my life have been long dedicated to his service. He will dispose of them as seems best for his own glory and my salvation. Here is my head and my property, I dedicate them afresh to God." All his great wealth, position and talents he laid down in that mighty struggle for the rights of God and man against the despotism of Rome, led on by Philip, until assassinated by a Jesuit Priest in disguise. Every Presbyterian and Protestant that would know through what fires of Rome our fathers came, should read "Motley's Dutch Republic."

The Pope claims all the power and authority of Jesus Christ. Governments under his control murdered the saints of God. He worked into all their laws, as the warp and woof of their being, those persecuting ideas of intolerance which faithful men of God had to encounter, as a tremendous state power. Hume says, "It required every minister to be reordained who had not been by a Bishop, and assent to everything in the Book of Common Prayer, abjure the Solemn league and Covenant, and renounce the principle of taking arms vs. the King." By the act of Uniformity in England they ejected 2,000 most faithful Presbyterian ministers from their pulpits because they would not adopt the Book of Common Prayer. In the preceding century 2,150 Presbyterian churches in France were broken up, 200,000 of their members put to death, leaving little remnants to witness for Christ, who enduring the fires of persecution, proved a chosen remnant, some of whom escaped to England, Ireland, Germany and America, carrying trade, manufactures, industry intelligence and moral principles, which made them an *Elect people*, wherever they went, acquiring a character which made the name of a *Huguenot* a synonym for everything that was excellent and useful.

Scarcely a Protestant family came to this country before the Revolution, some of whose members or ancestors had not been imprisoned, butchered, burned, tortured on the rack in the dungeons of the Inquisition, or suffered in the galleys. Some came for gain, with enterprise, energy, foresight, seeking places for trade and to make good settlements; others God had prepared by suffering to plant a new nation free from persecution. To the Woman, (the persecuted people of God,) was given the wings of a great eagle, the ensign of this nation.—Rev. xii: 14. They were Puritan fathers from England, Presbyterians of Holland, Scotland and Ireland, who braved the ocean, encountered the savages and endured trials that they might worship God according to the dictates of their own consciences.

The Rev. Dr. Robert Smith, of Piqua, Lancaster Co., Penn. in a sermon of Dec. 13, 1781, said, "The remarkable manner in which America was at first founded, by the brave New England adventurers, who flying from tyranny civil and ecclesiastical, risking the dangers of the savages and beasts of the wilderness, rather than continue under those hated chains, is one of my hopes of success and future glorious days to America. It may yet be a refuge of many European saints from the dreadful storm when God shall cast down thrones and deluge Europe with blood, to prepare for the glory of the latter days."



In the 17th century emigrants, mostly Protestant and Presbyterians, commenced settlements in Pennsylvania, Delaware and Maryland. Early in the 18th century hundreds and thousands of families arrived at New Castle, Delaware, and other parts. This district of country may well be called *the Cradle of Presbyterianism in the United States*.

Col. Ninean Beall, a native of Scotland, a refugee from persecution in 1669, came to the neighborhood of Upper Marlborough. He invited the Rev. Nathaniel Taylor, who with about 200 Scotch emigrants his hearers, came to that region about Washington and Georgetown in 1690. In 1699 the Assembly of Maryland passed him a vote of thanks for his bravery in driving back the Indians of the Susquehanna and causing the surrender of forts held by the adherents of James II. He died at the age of 109, is buried on East Branch in sight of Washington City.

Rev. Francis Makemie, the Pioneer and Father of Presbyterianism, whose name should be familiar to every Presbyterian, for his character, principles and his manly boldness as a minister of Jesus Christ, was in this country in 1684. He left his impress wherever he went as a minister of the gospel. McNish and Hampton in 1705. Davis and Wilson in Delaware, 1692. Jedediah Andrews in Philadelphia, 1698. Hugh Conn on the Patapsco, 1698.

In those days the Indians were in every part of Maryland. In 1661 the Susquehannocks held possession of Baltimore county, then including Harford, Cecil, Kent, and all Western Maryland. In 1652 (Bozman, 2d vol. 683) at Severn River, to five commissioners of Maryland, five Susquehannock chiefs, the most powerful of the Confederacy, by treaty ceded all the land from Patuxent to Palmer's Island now Garrett, in Susquehanna, and from Choptank to Elk, not including Kent or Palmers. Augustine Herman, Jan. 14, 1661, a Swede, then from Hudson River, bought of them the land on Bohemia River, upon which he founded his colony. When he treated with them, their chiefs came out from their fort on Spes Utias Island, where Clairborne had established a trading post with them as early as 1630, and where Capt. Smith discovered a fort in 1661 (see letters of Polk vs. Mead Addison).

In 1729 the Susquehannocks were in occupancy of the country west of the river from Peach Bottom to Deer Creek, and out past the Rocks and above and over York Co. Their fort before 1725 was most probably on the prominence below the rapids on the river below Peach Bottom, known as Bald Friar or Maiden's Mount, adjacent to Bald Friar Ferry. The Mingo occupied west of them, having three settlements on Deer Creek until 1763. One on the right bank opposite the residence of the late E. Stanley Rogers, another village about 50 yards from where the mill of Anderson now stands. The name of this place was Mingo Push, after a Mingo chief who lived about 100 yards above the mill. The massacre of their kindred Mingo in Lancaster county, on Conestoga, Wednesday, Dec. 14, 1763, hastened their removal from Baltimore, now Harford County.

William Penn did not purchase from the Indians on the west

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side of the river, or York Co., until 1786; it is certain that they must have been in that country and adjoining, as the Mingoes did not remove until 1763 or '64. The line between Pennsylvania and Maryland, known as *Mason and Dixon's*, was commenced Jan. 6, 1764, by Charles Mason and Jeremiah Dixon, surveyors sent from England. Dec. 26, 1767, they were stopped at a war path on the borders of Dunkard Creek, by order of the *Six Nations*, 244 miles west from Delaware and within 36 miles of the western extremity. In 1729 John and James Hendrics made the first authorized settlement in York Co., in the neighborhood of New Freedom and Shrewsbury. Bethel Church attendants then were over the line, out of whom was gathered the nucleus for Centre Church. Penn induced many to settle in Delaware, which was then included in his claim, who moved onward from New Castle where they landed into Kent and Cecil counties, coming down by Bohemia river, around by the head of the bay, by Charleston, over the Lower Ferry, now Havre de Grace. Others from Kent came across the bay to Swan Creek, which was then a very prominent landing, where tobacco was brought down the rolling road past Hall's Cross Roads, now Aberdeen.

A tradition in the Michael family says that emigrants came from Kent to Swan Creek, then up the country, others at the road where old Spes Utiae church stood, took a west road which led past Michaelsville, to Baltimore on the east side of Bush river to the ferry, called Ferry Bar, below and in view of Bush river at the railroad, thence to Joppa and up along and around by what was known for many years as Long Cam or Ridgely's Forge. Three miles from that road is Franklinville Presbyterian Church. In the records of Baltimore Co., in 1740, three sons of Obadiah Pritchard divided their land, of which part was on the rolling road from Swan Creek through Halls Plains, near which is Grove Presbyterian Church. Also, Michael Gilbert, deeded to his son Samuel Gilbert's addition on branch of Swan Creek, &c. Among those who subscribe to the call at Bethel in 1769 is Richard Pritchard. William, son of Obadiah, was Elder at Churchville. Michael Gilbert died in 1823 over 80 years of age. The Swan Creek neighborhood is an old Presbyterian settlement connected with Churchville, then Deer Creek. Rev. Mr. Finney in his sermon on History of Churchville Church—called Deer Creek, says of Michael Gilbert and wife that "they lived to be more than four score, one dying 1823, the other 1827. Among the many incidents was one about 110 years ago, when he and four or five young men purchased a boat and locked it to a tree opposite to what is now Port Deposit. On Sabbath morning they would walk four to five miles from Swan Creek neighborhood, unfasten the boat, go over the river and walk five miles to West Nottingham Church, and return home in evening."

The Rev. Andrew Bay was ordained by New Castle Pres. before 1748, for that year his name is on record of Synod of N. Y. He was pastor at Churchville before Aug. 6, 1767, as on that date his relation was dissolved. At that time that church had been built 29 years, but had no pastor, and preaching only occasionally from a traveling missionary who had enterprise enough to penetrate the wilderness.

They must have had a considerable sized session, as in 1764 a paper was before Presbytery signed by five elders, and at the same time another in opposition signed by eight. From 1767 to 1792 it seems to have been vacant.

To be able to understand the settlements which were along the road toward Deer Creek and on by Bethel to Shrewsberry, Round Hill, York and Marsh Creek, we must look at the country and the headquarters of the Indians on Bohemia River, Swan Creek, Bush and Gunpowder Rivers, with Palmer and Spes Utiae Islands, on the north of Deer Creek, up to and above the Rocks, &c.

As late as 1760 and 1770 the people in the upper end of Baltimore Co. were annoyed by Indians, in the fall of the year burning the *barrens of York* and Baltimore County, producing smoke which was often taken for Indian summer. These depredations at such times kept the settlers on the constant watch. A tradition was in the family of old James Carlin of one of their last visits, in which they killed a boy about 10 or 12 years of age on his or adjoining land.

They were in the habit of wintering along the river and bay, and came by the roads which led from Marsh Creek by Hanover, Shrewsberry, Round Hill, Bethel, &c., to Swan Creek and the Bay. Evidences of their wintering are along the shores, where are large piles of oyster shells yet remaining. The roads they would naturally take are even now county roads on which tobacco was rolled, and were called *rolling roads*. The Indians on the east side of the river also had a road or path which led them from Perryville up to and by Cochranville, and across into the Piqua valley near the Compass, where on the land of Col. Andrew Boyd as late as 1831 were found the heads of arrows, where it was supposed there had been an Indian battle.

The roads or paths on which the emigrants would naturally go would be those travelled by the Indians, and as early as 1706 we find the settlers bringing tobacco from this upper country in hogsheads with false heads and shafts fixed in them, and rolling them from beyond My Lady's Manor, &c. From all that country they were wont also to come for fish to the Lower Ferry, Bush and Joppa, where were their winter headquarters. Ports of entry and landing were at Bush from 1685, Joppa from 1712. So they were places for holding courts and elections; and in time of the Revolutionary war Thomas Hope, Sr., and men from about Bethel mustered at Joppa.

The early records show that some of the same people who took up land in Baltimore County, now Kent and Cecil, are afterward found on the west side of the Susquehanna, on the north and west of Deer Creek, on Winter's Run and the Upper Gunpowder. While these settlers were cultivating tobacco and trading at these various points, Pennsylvania west of the Susquehanna was still in the hands of Indians. York County was not bought from Indians until 1736, or set off from Lancaster until 1749.

Herman Moll, the English geographer, in 1729 wrote: "In Baltimore County, which lies between Anne Arundle and Pennsylvania, is the parish of Baltimore, situate on the northwest part of the Chesapeake Bay—p. 679, vol. 5, part 2nd. Pennsylvania was

divided into six counties east of the Susquehanna. 1, Buckingham; 2, Philadelphia; 3, Chester; 4, New Castle; 5, Kent; 6, Sussex. Three of these are now Delaware. Maryland had ten counties, six on west, St. Marys, Charles, Prince Georges, Calvert, Anne Arundel, Baltimore, and four on east of Chesapeake, Somerset, Dorchester, Cecil, Talbot. The Line east of Susquehanna between Penn and Lord Baltimore was run by Levin Gale and Samuel Chamberlain in 1739 on the part of Maryland. The population in 1788 of Maryland was 320,000, New York 250,000, Pennsylvania and Delaware 350,000, New Jersey 150,000 and Virginia 650,000.

The early history of the *erection of counties* in Maryland is uncertain. Anne Arundel, erected 1650, was not distinctly determined until 1823, and then by act of Legislature and compromise. McMahon, p. 78, says 1650, Charles gave to Robert Brooke by order of council to be commander of one whole county, to be set forth round about, next and adjoining the place he shall settle in, by such quantity and number of miles in circumference as are usually allowed in Virginia and Maryland. It would puzzle a court to define those lines. Emigrants into a new country would not be very particular about the county or state or lines of the land, seeking mainly a desirable piece of land, with protection from savages, facility to raise food for themselves and families. Records and titles and leases were often very imperfect. They dealt with one and another by word of mouth, in exchange of products and labor, but were prepared to unite in general defense. Their habitations were simple and inexpensive, their roads often only foot paths on which a horse could scarcely travel, as any kind of wheel vehicle was scarce they did not spend much on roads. *Their places of preaching* and religious service would be private houses, little log huts. They sought to locate on or near navigable rivers or on roads that would be accessible to water. Public landings for shipping, holding markets, fairs and courts would be among the first desired. April 17, 1637, Leonard Calvert established such by act.

Baltimore County was established 1659. Many had settled themselves in different parts of it before. Cecil was taken from it 1674, Frederick 1748, Harford 1773. The population of the whole county in 1634 was 200 persons; 1660, 1,200; 1665, 1,600; 1671, 2,000, and 1753, 17,233.

Emigrants, who then came to this country were of three classes. 1, On account of religious principles, seeking in the wilderness quiet and relief from oppression. 2, Those who came chiefly to benefit their temporal condition. 3, Those sent here. The latter were from England. A writer in the Maryland Gazette of July 30, 1767, said, "I suppose that for the last thirty years there have been at least 600 convicts per year imported into this province, and these have probably gone into 400 families." He advocated the sending and receiving of them, the buying and selling of them as slaves. One of the able articles in reply in Green's Gazette, Aug. 20, 1767, said, "There is a certain class of men of so selfish a cast, that they would set fire to a neighbor's house for the convenience of roasting an egg. Who but a man swayed with most sordid selfishness would

disarm the people of caution, lest his petty schemes of profit should be hindered? Who but such a man would appear publicly as an advocate for the importation of felons, the scouring of jails, and the abandoned outcasts of the British nation as a mode of peopleing a young country? What opinion can the mother country and our sister colonies have of us to see an advocate among us for peopleing our country with the most abandoned profligates in the universe? I solemnly declare, that the most discerning and judicious among us esteem it the greatest grievance imposed on us by the mother country." The price of convicts and common laborers was £12, for tradesmen from £18 to £20. These convicts were transported by private shippers under contract with the British government and were sold in the colonies for the advantage of the shipper. McMahon p. 299-300.

Another class who could not pay for their voyage, regularly indentured themselves to the captains of vessels, engaging to serve a fixed term. A form of indenture, 1635—"They engage to serve from the date of article to arrival in Maryland, and afterwards during the term of — years in such service, and the company engage to pay the passage, to find meat and drink, apparel and lodging, with other necessaries during the term, at the end give — one whole year's provision of corn and fifty acres, according to the terms of indenture." They engaged to serve any person to whom the time was sold. Men and women were then sold in companies, to men who followed the business as a speculation, who would buy fifty and take them around the country to sell one or more as would be agreed upon by the purchaser. The usual term was for three years. These men were called *soul drivers*. This business was as extensive in Pennsylvania as in Maryland, but was broken up in 1785. This will explain notices in the papers where we would see Scotchmen, Irishmen, &c., advertised as running away from Bush Furnace, &c., they being the kind of hands who were generally in the houses of all who were able to purchase these "redemptioners." It was common for men to come on board vessels (who could not read and signed their contracts with a mark), to buy a school master, and for the owner to make his mark and not read, when the servant read and wrote.

That class who came with the fear of God before their eyes, seeking to enjoy *Liberty of Conscience to serve God without hindrance*, were particular in forming their marriage relations, having more regard for moral character than any amount of wealth. Those who have any knowledge of the *old settlers* will recall how particular they were in this matter. With them moral character, Christian principles, the Bible, the Sabbath, the school house, the church or place of religious service were the chief things. There was a family neighborhood and settlement feeling among them which came out on every emergency. Col. James Turner said that in his boyhood the old neighborhood feeling continued, which in harvest led all the people, as soon as they had finished gathering their own grain, to go and help their neighbors, one after another, until all in the settlement was out and harvested. This was

peculiarly so in Lancaster County, in the Piqua valley, and among the Scotch-Irish and wherever they settled. McMahon says "It was not the mere spirit of enterprise, gain or the love of novelty which impelled these early emigrants to forsake their native land. *They sought freedom from the civil and religious shackles and oppressive institutions of the parent country.*"

In 1692 the Church of England was established by law and sustained by general taxation until the revolution. In Maryland 1704, ch. 49, was an act to *prevent the growth of Popery*, but Priests were permitted to exercise functions in private houses. In 1706 an act to *protect Protestant dissenters, including Quakers*, was passed, called the Act of Toleration. There was no liberty here but what was allowed in England, then very few emigrants came. Many Presbyterians had settled on the eastern shore of Maryland and Virginia on Norfolk and Elizabeth river, where Makemie had his home; many others came into the state though they had to contribute to support the Episcopal church until the revolution. They were on the Eastern Shore, and at Bladensburg, Marlborough, Deer Creek and in the field of Bethel.

When we hear of the Jesuitical attempts to claim toleration in Maryland as an outgrowth of Popery, and the act to prevent the growth of Popery as intolerance by Protestants, we may recall such an act as that of the Parliament of Aix, Nov. 18, 1540, which issued this proclamation "Seventeen inhabitants of Merindol shall be burned to death. Their wives, children, kinsmen and servants shall be brought to justice, and if they cannot be seized they shall be banished perpetually from the realm. The houses of Merindol shall be burned to their foundations, the groves cut down, the fruit trees torn up and the place rendered uninhabitable, so that no person can rebuild it." P. 64, Hist. of Prot. of France. The massacre of St. Bartholomew's day was on Aug. 24, 1572. The Edict of Nantes, signed by Henry IV. May 2, 1598, had been merely an act of tolerance and was always a halter round the neck, and was yet the only charter of the Huguenot liberties. Revoked Oct. 18, 1685, by Louis XIV. and his dragonades ordered to compel at the point of the sword the conversion of the French Protestants; the execution of the order in all the lawless, bloodthirsty spirit of Rome as taught by the Priests, led a deputy general to represent to Louis the sufferings of two millions of his subjects. Louis said "To bring them all back to the Catholic unity, he would give one of his arms and with one hand he would cut off the other." Persecuted, butchered, banished, burned, poisoned, imprisoned under the advice of his counsellor La Chais, who in a letter to a Priest in Ireland tells how hard it was to get Louis to do it, but he persisted and *held him over hell* in fear of his own damnation until he signed it. Aug. 13, 1684, Madame de Maintenon wrote "This enterprise will cover him with glory before God and man." The dragons entered the houses of Protestants crying, "*death! death! or be Catholics.*" They would force the mouth open with the point of the sword or bayonet and throw the host down their throats, compelling them to receive it. With such facts fresh in the minds of

those whose fathers and brethren had gone through these fires, does any one wonder at an act to prevent such principles?

The Protestants and Presbyterians who came to this country in those days were the children and grand children whose fathers had in France suffered every torture—and from Ireland who had been in the sieges of Derry and Enniskillen, &c. So of the 2,000 ministers in England who abandoned their pulpits and living on the 24th of August, 1662. Trained as they must have been and familiar with those blood-thirsty edicts of France, and the efforts to exterminate Protestants from Ireland; then in England compelled, in obedience to Bishops, to use the English prayer book; then coming into this country with the church of England established by law, they left a wide space between themselves and the Papists or the church of England—yet they had to pay tax to support the English church, while they subscribed liberally for the times to sustain the church of their fathers, which was the church not connected with the state.

We sit under the shade of the great oak, protected from the scorching rays of the sun. We feed upon the delicious fruit of a tree which yields its abundant crop from year to year, and we ask not who planted, how, or why? *No one knows who was the first Presbyterian who came into this Upper Node Forest.* Why did he locate here? how did the neighborhood grow up? who can tell? Beginnings are lost sight of, but where would be the oak without the acorn? We can never tell the difficulties of beginnings.

Had we *records* we might, as the surveyor with course and distance, make out our plat, but old churches kept no records. In records of New Castle Presbytery we read time and again of ministers to preach in the Settlements and Over the River. *PREACHING* was in private houses, by travelling preachers, who stopped for a night in a neighborhood; a notice was sent out acquainting the neighbors, or by a missionary sent through the settlement, giving an occasional sermon, or a committee of Presbytery, or at seasons when they gathered, as at protracted meetings and sacraments.

The beginning of life is a little matter, but it must be begun. A single sermon seems a little thing, but the result is often great. A boy ten years old was led to Christ by a sermon from a stranger on Rom. xii: 1—*"I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."* He became the great, eminent, learned, pious and useful Archbishop Usher. The man that preached it, first heard of it when the Archbishop came to heaven.

The Rev. G. Bourne preached a sermon in Philadelphia to young men. Many years after, when an old man, at a synod in Albany, the pastor of a prominent church came to him and said, "I want you to preach on Sabbath night in my church. Do you recollect preaching in Philadelphia, many years since, on such a text?" "I do." "Will you preach it to my people?" "I'll try." He did. After the sermon Dr. W. got up and said to the large audience, "*I heard that sermon when I was a boy. About twenty of us were converted by it and*

nearly all are in the ministry. "Glory to God," said Mr. B. "I never heard anything of that sermon from the night I preached until now."

The men who acting on the conviction of their own minds and resolves of their own hearts in preaching at such places as would be considered out of the way, and out of season, and useless, little know in how many hearts they may have planted just such seed which will grow and bring forth fruit for generations—nor where or when, or how they lighted a lamp, which has not only lighted one mind, but from which others have been lighted that are giving light to unnumbered minds, and filling hearts with the joy and hope of the gospel. A family went out from this church and settled down in a new country, and with them carried the remembrance of this home of their childhood and house of God. They soon began to think of a church and concluded to call the place Bethel. They began and persevered until they builded a house much larger and in every way more modern than the mother church, and now that one of her children is prospering, others have done even more.

Who laid the foundation of a Light House, is not matter of moment to the voyager who in the dark stormy night is steering by its light for a harbor, or to avoid rocks or sands. He wants to know the accuracy of its position, the certainty of the light to calculate course and distance, and that it can be RELIED ON. He may despise the builder, the keeper, and all that have anything to do with it, but in the storm he is going to risk vessel, cargo and their life on the faith that IT IS TRUE and IN THE RIGHT PLACE. So men in every community may despise the church, hate the minister, scornfully pass them by when well and in prosperity, but on a dying bed, going into the eternal world, to stand at the Judgment bar and hear the Judge pass sentence upon them, they realize that all their money and worldly goods are of no avail, hatred, prejudice and indifference give way; they want to have something on which they can believe, on which they can rest, a teacher on whose instruction they can confide. He is a madman who would rather perish in the storm than be guided by the Light House, or flounder in the mud in the dark rather than have the kindly offices of a neighbor to help him out or give him a light, or who would rather die of thirst than drink the water from the spring of a man he did not like. What would you think of a man who would have refused to go into the Ark with Noah, because he did not like Noah or some of his workmen?

THE GREAT THING FOR A CHURCH IN A NEIGHBORHOOD IS TO HOLD UP THE GOSPEL, THE TRUTH OF GOD, TO BE THE LIGHT HOUSE, THE SCHOOL OF INSTRUCTION IN THE THINGS OF GOD, AND TO TEACH ALL WHO MAY BE UNDER ITS INFLUENCE, THE WAY OF SALVATION. The most important man in any community is the faithful Gospel minister. Let Satan rage, let wicked and ungodly men make sport of the gospel and despise the people who sincerely walk before God in his ordinances and commandments: see to it that you preserve, make honorable, let all around who see or know you, be assured of the fact that it is to you the HOUSE OF GOD,

that you prize it above every earthly joy and glory. Never suffer it to be in such a condition that it will be a disgrace to you and your principles and the cause. It will do its work regardless of all enmity. Let the truth be preached, positive, decided, as coming from God, unpolluted, undetiled by the vessels of clay through which it comes. Let it claim the right and authority of God's Holy Law. Let it show man's sinful and undone condition, the necessity of a new birth, faith in Christ, and a Godly life, that there is a life and power in that faith, and is to you a reality, no sham, that your religion is of and from God.

While it is of little importance by whom or how a church was built, it is yet the best thing and the greatest glory and honor of any neighborhood that it has and has had a house where God has been worshipped and where God has come down and blessed the people. It is THE COMMUNICATING PLACE WITH HEAVEN, the light in a world of darkness. Could we go back over the hundred and probably fifty years since the first preaching in this then infant settlement, in this forest or wilderness, surrounded by Indians, and see the hundreds and thousands whom it has lifted up with the knowledge of the heavenly world! Could we hear those many men of God, who in those early days awakened up the whole country around them, and those who through all the succeeding generations have spoken the word of eternal life, or could we know the multitudes to whom its silent, visible presence has spoken as they passed, telling them that there is THE HOUSE OF GOD that points them to a heaven above, then out of that number how many were saved, who but for its influence and teaching would have been wrecked, lost souls! Could we then look up into that heavenly world and see the great company of the saved through the instrumentality which God used here, what a history of joy and blessedness!

God only can tell how many sons and daughters have been brought to glory through the preaching and ordinances here administered, how many down-cast and desponding Christians have been cheered and comforted, how many wayward youths warned and rescued, strangers comforted, families trained up for God, how many have gone out into all parts of the west and south, bearing the influence for good which God by his servants and ordinances conferred upon them. Probably one-third or one-half of those whose names are on the first call, 1769, went into other states, and of their families on the morning of the resurrection we may hope to see many gathered among the redeemed around the throne.

No influence can compare with the gospel, no place so honorable as the HOUSE OF GOD, no work so important as preaching the gospel, no honor so great as that of being officers in God's house, no gate like the gate of heaven. With an appreciation of this gospel, and faith in God, in that then wilderness they gave it the name BETH-EL, THE HOUSE OF GOD AND GATE OF HEAVEN. Jacob was a Pioneer who had slept all night in the open air, with no home, or church, but that place became to him such that he said *Bethel*, the House of God and the Gate of Heaven. This was a Pioneer church advanced into the wilderness of *Upper Node Forest*.

When the first house was built or where no one can tell, but the house preceding the present, which was built in 1802, was a log building standing in the middle of the graveyard, the door to which faced the tombstone of old Thomas Hope and the pulpit where is now the tomb of Rev. Geo. Luckey. Some of the logs are in the barn of Nelson Rampley. This settlement must have been among remnants of Indians, against whom they had a fort or forts for defence and protection.

That this must have been a large and most important settlement will appear by a reference to the list of ninety-one subscribers to the call of Mr. Clark and a subscription of £85 in 1769, when a united call of Slateridge and Chanceford in 1781, twelve years after, was only £60 in grain.

They were a *positive Presbyterian settlement* from which their sons went south and west. Of members who reached back into 1780, children of those families, there was a decision in their principles, a union and combination which is not often found. One reason for this may have been that they were on the frontiers and had to keep united for self defence, the church of England demanding their pay, but that they could do as citizens without being so earnest in their church attachments which led them to come seven, eight, ten and twelve miles on ill-constructed roads, and most of them on foot, to unite in the worship of God.

In the middle of your graveyard is a stone bearing the inscription JOHN HENRY, died January, 1810, aged 33 years. No one knows anything of him but this. He was a lonely stranger who died on the York turnpike, where he was engaged helping in its construction. His dying request was "*that he might be taken over and buried here in a Presbyterian graveyard, that his bones might lie with the people of his faith, in hope to rise with them at the Resurrection.*"

The ministers who preached through this country and by whom God led many to Christ, were those whose names appear in the Presbyterian records as visiting vacancies, destitutions and settlements, most of them men who were able and faithful and whose preaching was often attended with great power. From my knowledge of the geography of the country, including the lower part of York, the east, north and west of Harford and Baltimore county adjoining, and the courses of the different roads and streams, the fact of York county then in possession of the Indians, many of them in Harford and Baltimore county, and that the lines of travel from New Castle, Elkton, Swan Creek, Bush and Joppa to Deer Creek, Churchville, Hickory, Cooptown, &c., leading on to Shrewsbury or Round Hill and York, and to Hanover and Marsh Creek in Adams County, Pa., were compelled to run through by this settlement; and that roads from Middle Octorara, Lancaster county and the ferries of Peach Bottom, Ball Friar, Conowingo, &c., all had a connection with this part of the country bearing southward, and on their way by Soldiers' Delight to Marlborough, Cabin John, Georgetown, Bladensburg, &c. The road they would probably travel would be that which the Indians had opened as the most eligible, and which proves to this day the route from all these points to the

western part of Pennsylvania, must have gone through this as one of the most prominent and accessible routes.

From the language of the call 1769 prominence is given to his being a *settled minister*, and evidently for all his time, which was an unusual thing. At Deer Creek they seem to be uncertain about a pastor except Andrew Bay until 1792. Then vacant from 1799 to 1813, at one time vacant for twenty-five then again for fourteen. You will observe the language of the call. There is a dignity about it, a realizing of what they want, not a *supply*, but as Presbyterians they head their call "FOR SUPPORTING THE GOSPEL BY A SETTLED MINISTER," not a doubtful man, but one "*who shall be a member in full communion with the Synod of Philadelphia and New York.*"

CALL FOR REV. JOHN CLARK.

BETHEL CONGREGATION, In Upper Node Forest, Baltimore County,
December 27th, 1769.

FOR SUPPORTING THE GOSPEL, BY A SETTLED MINISTER, who shall be a member, in full communion with the *Synod of Philadelphia and New York.*

We, the subscribers, do promise unto the *Rev. John Clark*, by annual payments the particular sums set to our names, provided that the said *Mr. Clark* shall be our settled minister in congregation aforesaid, and that said payment shall continue to be annually paid by us, our heirs, executors, administrators, so long as we shall profess ourselves members of said congregation; and in case that it should happen that we shall be disappointed in obtaining the aforesaid *Mr. Clark* as our settled minister in said congregation, we do hereby unanimously consent and agree that this subscription shall be for the benefit of the first minister of the gospel, who shall be settled among us, provided he be a minister of the *Synod aforesaid*; and also provided he shall be settled among us, by the unanimous consent of two-thirds of our congregation. In witness we have hereunto set our hands.

£. s. d.		£ s. d.	
1	Cornellus McDonald...	2	5
2	John Dale	1	10
3	William Nelson	2	10
4	Robert Kirkwood.....	1	
5	Alexander Fron.....	1	10
6	William Beatty.....	1	
7	Sam'l Patterson.....	1	
8	William Johnson.....	1	10
9	James Finley.....	1	10
10	Sam'l Jackson.....	1	10
11	William Plunkett.....	1	
12	Adam McClung.....	15	
13	John Querns.....	10	
14	Andrew Makemson.....	1	
15	Adam McGaw.....	1	10
16	James Maddeu.....	15	
17	Thos. Hope.....	1	
18	Robert Black.....	1	
19	Hugh Allison.....	2	
20	John Vance.....	1	
21	Hugh Niven.....	15	
22	Richard Pritchard.....	1	
23	Philip Madden.....	10	
24	Alex. Allison.....	1	
25	James Orr.....	15	
26	David Johnson	1	
27	John Wilson.....	15	
28	Robert Gillies.....	15	
29	Henry Woods.....	15	
30	Charles Richardson	15	
31	Thos. McCune.....	1	10
32	Arthur McCoard.....	15	
33	James Skiventon.....	7	
34	Archibald McDermot... ..	10	
35	John Black.....	10	
36	Hugh Reed.....	1	10
37	James Curry.....	15	
38	Daniel Henderson	1	10
39	James Donel.....	15	
40	Richard Green.....	15	
41	George Black.....	15	
42	Hugh Bankhead.....	1	5
43	James Bankhead.....	12	6
44	John Shaw.....	10	
45	Thos. Kennedy.....	7	6
46	Richard Hope.....	15	
47	John Thecker.....	7	6
48	James Crichton.....	7	6
49	John Campbell.....	1	
50	David Bell.....	1	10

	£	s.	d.		£	s.	d.
51 David Brown	1	10		72 James Guthridge	18	6	
52 James Vogan	1	12		73 Henry Neil	15		
53 John Anderson	10			74 James McBoise	15		
54 James Adere	15			75 James Wilson	10		
55 Wm. Sturgeon	10			76 Andrew Tate	10		
56 Robert Bell	10			77 James Clendinen	1	10	
57 Margaret Akin	10			78 Robert Smith	10		
58 John Graham	10			79 Margaret Brierly	5		
59 John Logogn	10			80 Joseph Finley	1	10	
60 Alexander Ramsay	10			81 Thomas Turner	1	10	
61 John McCaskey	7	6		82 David Armstrong	10		
62 James Reed	15			83 James White	1	10	
63 John Walker	10			84 William Campbell	1	0	
64 Solomon Brown	1			85 John Smith	17		
65 John McClure	1			86 Hugh Bay			
66 James Hope	2			87 John Bell			
67 John Tate	5			88 James Carlin			
68 Isaac Bush	5			89 William Coulson			
69 Robert Glenn	1			90 John Given			
70 Francis Miller	2	16		91 Thomas McGetegen			
71 Isabel McGonigal	2	6					

54 James Adere.
 19 Hugh Alison, married Margaret, sister of Thos. Hope the first, went to South Carolina.
 24 Alexander Alison.
 53 John Anderson, near Rocks of Deer Creek, supposed grandfather of Hugh, Betsey and Nancy.
 51 Margaret Akin, widow of Archibald, who died 1769. See his will vol. 7, p. 16, Orphans Court, Baltimore County.
 82 David Armstrong, lived near Fugets, Anthony Lewis' place.
 86 Hugh Bay, born 1741, died July 18, 1808. Lived on place now Mrs. E. Ayers. Blacksmith. Jabez Kirkwood (father of Hon. S. J. Kirkwood, Secretary of Interior, and ex-Governor of Iowa) learned with him.
 50 *David Bell* buried at Bethel, lived on place now Wm. Rampley's.
 87 *John Bell* born 1738, died March 18, 1824, lived on place on which Wm. Bell died. He married Mary Kerr.
 56 Robert Bell, May 8, 1771. Children, Rebecca md. Robert Kirkwood, father of Calvin and Mrs. William Robinson, Dr. R. K. R., Baltimore, his oldest child Dr. Ephraim Bell md. Julia Ann Dagon, children Mary R. S. md. John E. Hurst, Sally Williams md. Thos. DeFord—both of Baltimore.
 41 George Black.
 18 Robert Black, lived where Wesley Anderson, now Joseph Mollineux.
 35 John Black, on Bradenbaugh's land, where McKendree church built, buried at Bethel.
 43 James Bankhead, where John King and Mrs. Robinson live.
 42 Hugh Bankhead, over Deer Creek, place of Dr. Montgomery and now Thomas Glenn's. Ancestor of the Patterson family.
 51 David Brown, now Thomas H. Wiley's place.
 64 Solomon Brown, born 1729, died Dec. 23, 1804, buried at Bethel, lived on Ed. Guyton's place, daughters married Robert Henderson and Ed. Guyton.
 6 William Beatty, buried at Bethel, father of Samuel, James, John and William.
 68 Isaac Bush.
 79 Margaret Brierly, owned the land from Black House to German church.
 37 James Curry, buried at Bethel, lived near Baptist Church, Amos and Pocock's place.
 88 James Carlin came from Delaware, had no children, adopted Wm. Senter as Wm. Carlin died 1837 aged 99 years, buried at Bethel. Wife sister of J. Clendinen. Large family of Carlins, most of them in the west.
 45 James Crichton, ancestor of Sterretts, Chris. Slade, &c.

- 49 John Campbell lived on part of Mr. Hope's place.
 84 William Campbell.
 77 James Clemlinen died Nov. 16, 1795, aged 58 years. Buried at Bethel. James Carlin's wife his sister. Lived on place now Dr. R. K. Robinson—Mrs. John P. Kane, of Baltimore, descendant. Sons, John, David, Daniel. John's daughter married W. Waters, Cooptown, father of Judge Waters, of Harford.
 89 William Coulson, on place now Reuben McCullough's, married Rhoda Kerr, sister of Mrs. John Bell, who lived where William Bell died.
 2 John Dale.
 39 James Donel near Morton's, wife mother of Mrs. A. Elliott.
 9 James Finley, now Frederick Dietz place—two unmarried daughters went to Ohio.
 80 Joseph Finley.
 5 John Given, buried at Bethel, died Nov. 26, 1815, aged 84, lived at Vance's Mill.
 28 Robert Gillies, buried at Bethel, died 1807, aged 75, came from Ireland 1750, in 1752 bought land, wife Elizabeth Sharp. 1786 took up 242 acres, Gillies' garden. Had ten children, five boys and five girls—three sons went west, one daughter married and went west, one south. Lavinia married Dr. J. R. Moore. Two children, Caroline married Col. Davidson, of South Carolina. J. Thomas lives on home place.
 40 Richard Green.
 88 John Graham.
 72 James Gutridge, supposed to be the first grave in grave-yard.
 69 Robert Glenn, father of W. Glenn, Sr., lived near the German church.
 86 James Hope, father of Thomas and Richard, went to South Carolina, owned the place on which N. Rampley and G. Lemon live, was with Mr. Clark at Synod 1771, came from Buck's Co., Penn. The lot on which the church and grave-yard given by James. His father was in Battle of Boyne, 1690.
 17 Thomas Hope, of James, died March 20, 1815, aged 72, buried at Bethel.
 46 Richard Hope, father-in-law of William and John Kirkwood, where William Cariens lived, father of James, Isaac and George Andrew.
 88 Daniel Henderson, where Eli Turner, Sr., died. Sister Jane married Robert Kirkwood, grandfather of Robert, John, Calvin and Mrs. Robinson, mother of Dr. R. K. Robinson. He went south before the Revolutionary war, was supposed to have been killed by the Indians. Was at Synod 1751, p. 222.
 10 Samuel Jackson—John Bell bought his place.
 9 William Johnson, son William lived on place, married sister of Thomas Hope, went to Ohio.
 26 David Johnson, on place now Christopher Slade's, went west.
 45 Thomas Kennedy.
 4 Robert Kirkwood, born in Donegal, Ireland, 1728, father William died in 1781. His widow came over with Robert three years old and sister older. The widow married a Mr. Galagher; after this Robert and his sister were taken to his Uncle Robert's, father of Captain Robert who was killed by the Indians in St. Clair's defeat 1791 near Fort Jefferson. In 1759 Robert md. Jane Henderson of Chester County who belonged to Christiana Church, Delaware. R. K. belonged to White Clay Creek Church. When he came to Bethel in 1765 an Indian had a cabin of punchons between where Calvin and Andrew now live. He said there was a large congregation at Bethel. He died in Bethel March 14, 1810, his widow, January 26, 1813. Of his children:
 1, William, born April 20, 1760, md. Richard Hope's daughter Jane, lived about six miles north of Bethel near Deer Creek, had a large family of children. William, J. Henderson, &c., R. Hope, now is the only survivor in his 88th year.
 2, John, born January 29, 1763, md. to Agnes, second daughter of R. Hope, lived and died on farm where Andrew now lives. Ten children grew to maturity. Daniel an Elder is Prof. of Astronomy and Mathematics University of Indiana, Bloomington. John H. was elder at Bethel, his son John is now; his son Robert Jabez, Superintendent House of Refuge, Elder at Paradise Church, Catonsville.
 3, Sarah was born 1764, md. Robert Anderson, lived near Stewartstown, belong to Hopewell Church.

4. Robert, born December 8, 1765, md. Rebecca Bell, sister of Dr. Ephraim lived on homeplace, three sons, three daughters, he and two sons Robert and J. B. all Elders at Bethel.

5. Nathaniel, born March 26, 1768, md. Ruth Wilson, lived in Ligonier, Westmoreland Co., Penn., two sons, three daughters. He and his son Robert were Elders.

6. Jabez, born May 31, 1776, first wife Rhoda daughter of Wm. Coulson, Elder at Bethel. His second wife Mary Alexander, his youngest son is Ex-Gov. and Ex U. S. Senator of Iowa and Ex-Secretary of Interior in the person of Samuel J. Kirkwood.

Professor William R. Kirkwood, D.D. of Macallister College, Minn., and Samuel J. Kirkwood, L.L.D. of Wooster, Ohio, are his grandsons

Eleven of the grand children of Robert Kirkwood are now living the sum of whose ages is 866, averaging a little over 78 years each.

All these Elders, Preachers, Professors, Lawyers, Politicians are descendants of that fatherless, three year old boy, who came to Delaware, landing at New Castle, 1731.

To me there is a peculiar interest in the childhood of that boy, who came there at a time when my maternal ancestor Rev. Thomas Craighead was the first minister of White Clay Creek Church. In all my ministry I have been on the most intimate terms with and have preached to many of the Kirkwood family, and I would not do justice in this notice if I did not say from a long and intimate knowledge of them that they have been a family that have been always true to their country—and to their Presbyterianism, with a line of Elders from the beginning in 1731 until now.

59 John Logogn.

1 *Cornelius McDonald*, grandfather of Col. James Turner, of Baltimore County, near Parkton. Col. Andrew Turner married Ann McDonald. Her sister married Andrew McCauley, was his second wife.

12 Adam McClung, where Robert Sterrett lived. Mrs. Crichton was a McClung.

15 Adam McGaw, son John father of Richard M., on the Manor, who married Sally Hutchins.

23 Philip Madden.

16 James Madden, not married, lived where Adam Hildt now lives.

91 Thomas McGetegen, died June 1811, aged 72, buried at Bethel, lived on Isaac Carien's place, near Baptist church.

14 Andrew Makemson.

31 Thomas McKune.

32 Arthur McCoard, Benjamin Almony's mother his daughter. Mr. Ayers wife granddaughter, and sister of B. Almony.

34 Archibald McDermott.

61 John McClasky.

70 Francis Miller.

66 John McClure.

71 Isabel McGonigal.

3 *William Nelson* came from Cecil to Winters Run, near White House, where grandson Nathan lived, now Nunemaker's. Daughter Rebecca married Matthew Wiley.

21 Hugh Niven.

73 Henry Neil.

25 James Orr.

23 Richard Prichard, near Abel Alderson's.

11 William Plunkett.

7 Samuel Patterson, on young Thos. Ayers. William, son, Elder where I. N. Patterson lived.

13 John Querns, place called "Querns' Fruitful Barrens," now Nicholas Norris.

60 Alexander Ramsay.

62 James Reed.

36 Hugh Reed, son lived below Manor Church, near Jared Hutchins, when an old man came regularly to Bethel.

30 Charles Richardson.

- 85 John Smith.
 78 Robert Smith, son John near Pocock, grandfather of Eliz. P., wife of Wm. Hope.
 83 James Skiverton, Jackson Wiley's place, formerly Guyton's.
 55 William Sturgeon. Fulling-mill near Rocks of Deer Creek.
 44 John Shaw.
 47 John Thecker.
 67 John Tate, near Roger's Furnace. Peter Kerney's wife Mary Tate.
 76 Andrew Tate, son of John.
 81 Thomas Turner, father of Col. Andrew.
 20 John Vance, grandfather of W. Vance, wife Agnes. Children John, Andrew, Mary Creswell, Hughey and Rebecca.
 52 *James Vogan*, where W. Glenn. Dr. Montgomery's mother, Robert Glenn's wife, a Vogan.
 20 John Wilson, on place Col. Jas Almony, now Columbus Slade, of Christopher.
 75 James Wilson.
 29 Henry Woods, grandfather of Woods Shane.
 68 John Walker.
 83 James White.

Those in italics were Elders.

Rev. JOHN CLARK, supposed first settled pastor at Bethel, was born 1718 in New Jersey, graduated Princeton 1759, joined New Brunswick, Pres. November 30, 1759. Licensed May 9, 1760, ordained evangelist Bethlehem, N. J. 1761, called to Tehicken, Allentown and Upper Mount Bethel, within bounds of Presbytery of Philadelphia, on August 12 connected with said Presbytery, after some delay was installed October 13, 1762. Experienced a great deal of trouble, asked leave to resign Mount Bethel, but Presbytery did not consent, but on November 3, 1767, they did, and on account of ill health moved in bounds of New Castle Presbytery, and two years after, December 27, 1769, was called to Bethel and accepted October 16, 1770, where remained until April 25, 1775, when the relation was dissolved, but remained several years as a supply, but not dismissed from Presbytery until August 14, 1782, when he went to congregation of Bethel and Lebanon, Alleghany Co., Penn. Received by Presbytery of Redstone March 12, 1783, remained with Lebanon until April 17, 1788, and Bethel until April 23, 1794, when on account of ill health he resigned. Lived to see Rev. W. Woods his successor, and died July 13, 1797, aged 79 years and some months.

While he resided at Forks of Delaware, there were various Indian massacres and in the west the whiskey insurrection was largely in the bounds of his congregations.

There was an extensive revival of religion under his ministry in the year 1787. The singing was said to be unusually good, owing to the powers of a pious colored woman belonging to him, and a colored man named *Dave* whose *bass* alone was sufficient for a large congregation. There is a tradition that he taught a colored man named Peter Miller, who preached often in Harford Co., a man of great ability and a thorough Presbyterian. Judge Archer told me he once heard him in the Court House at Belair, was an excellent preacher, and very decided Presbyterian.

Very little is known of Mr. C's connection with Bethel, but an old letter to Mrs. Agnes Vance, widow of John of October 3, 1787, gives an account of her son Hughey and her daughter Rebecca, and of the sacramental occasions, where he had seen them. It is a very earnest letter calling upon the children left in Bethel to give diligence in seeking their souls' salvation, and then addresses the congregation—

"Oh, Bethel! Poor Bethel! the place of my former abode, and where some of my poor and weary labor was spent and *lost*. *Could you hear my voice over the separating hills, I would gladly sound one alarm more in your ears, and once more pray you in Christ's stead to be reconciled unto God.*" This was the year of revival in his church in the west.

A large part of the land around this church for miles must have been owned by those whose names are subscribed to the first call of Dec. 27, 1769. From below Cooptown across by Rheit's mill, the Rocks of Deer Creek, and beyond it, then north and west following it on up on the north side, east of the Wiley mills, over and above the line including the Centre congregation, west of the old York Road above New Market, across the N. C. R. down on west of the York turnpike and Quaker bottom, then east to the Upper Cross Roads, on to the White house, across Winters Run and toward Rockspring church and Forest Hill, on both sides of the road from Cooptown, by Jarrattsville, Black House, Black Horse, Blue Rocks and on near to New Market, then on all the roads crossing and connecting with this as a main thoroughfare. On the lands of this country can be traced locations of men who lived in these parts of the country in 1769 and before, and their descendants have occupied much of it ever since.

A plat of land occupied by these people shows that it was an *entire settlement*, and must have been in existence many years before. Besides those holding land in after years, we in that early day find numbers moving to other parts of the country both south and west. James, the great-grandfather of W. Hope, and his son-in-law Hugh Alison, about this time removed to South Carolina. His son Thomas sold his land west of the church, had his goods packed up to move south or west, and called on Rev. Mr. Clark to bid him farewell, and while there bought Mr. Clark's place, where Mr. Hope died and his son Thomas' family were all raised, where he died and his wife, Catherine Hutchins, one of the mildest, kindest and best of women, who sought the comfort of all and made every one that came to preach at Bethel feel that she was a mother indeed. Her husband, Mr. T. Hope, should never be forgotten for his attention to and interest in the Bethel church.

In 1837 Rev. W. Finney gave me a book of Daniel Kenly, a schoolmaster in Baltimore county as early as 1739, who was an Elder at Deer Creek. It contained extracts from standard practical Calvinistic writers, written in a clear and beautiful hand, containing about 700 pages. I found in the possession of the brother of Gen. J. R. Kenly, both of whom are his great-grandchildren, the family Bible, in which is the following record—

Daniel Kenly, November 6, 1739, married Frances, daughter of George Wells, of Harford, whose will is in 1695 vol. 1, p. 200, Orphans Court, Baltimore County. 1704 will of widow Blanch Kenly. The children of Daniel were

- 1 William, born March, 1741. Baptized by Rev. Chas. Tennent.
 - 2 Elizabeth, born March, 1743, died March 2, 1748. Baptized by Samuel Blair.
 - 3 Susanna, born November 9, 1745. Baptized by Samuel Blair.
 - 4 Letitia, born April 11, 1749. Baptized by Sam'l Davies.
 - 5 Sarah, born June 8, 1743. Baptized by Philip Otterbine.
 - 6 Mary, born April 23, 1756. Baptized by Samuel Finley.
 - 7 Samuel, born August 22, 1758. Baptized by Andrew Bay.
 - 8 Richard, born November 3, 1761. Baptized by Andrew Stirling.
- My daughter Susanna married John Lattimer, Oct. 14, 1767.

My daughter Letitia's child Samuel was born May 28, 1769.

My beloved wife died Friday night at 8 o'clock, March, 1788. We lived together 48 years. May we have a happy meeting when time shall be no more, to join in singing endless praises to God's rich grace through a precious Jesus.

The names of Charles Tennent, Samuel Blair, Samuel Davies, Samuel Finley, Andrew Bay, Andrew Stirling, appear on the records of New Castle Presbytery before 1751. At Deer Creek, the Settlement, Round Hill, York and Marsh Creek, they all probably preached. Bay was pastor of Deer Creek before 1760, baptizing Kenly's seventh child in that year, was ordained 1748 and had been pastor of the other three churches. Of the Bay family, his brother Hugh graduated Princeton 1750, the 3rd class of the college. In 1755 Andrew Bay headed a company to defend the frontiers. Hugh, born 1741, died 1808, buried in the graveyard.

Mr. Whittlesey, whom Dr. Martin thought formed the Slate Ridge and Chanceford churches, says in a letter to Bellamy, May 8, 1750, from Mr. Finley's in Nottingham, Cecil County, "I have been directed to ride abroad in March and April and supply *Vacancies*. This week I go to Deer Creek. His labors extended through all the neighboring Settlements. William Robinson preached in *Vacancies*," says Davies 1746, "in Virginia, Maryland and Pennsylvania, and cannot recollect a place in which he officiated for any time that there were not some illustrious effects of his ministry. In Baltimore County 1745-7 there was a great revival. It was like the first planting of religion there."

Whitfield writing from Annapolis, November 8, 1746, "Lately I have been in *seven counties in Maryland* (it had only ten) and preached with abundant success. The harvest is great here. I have preached to large congregations and with great power." He had made a circuit through Maryland into Pennsylvania and up the Susquehanna as far as Derry. "Thousands were ready to hear, but nobody goes out scarcely but myself." Evidently he must have gone up through this country and York County.

In 1747, coming from Georgia by land, Whitfield saw Davies, who had four houses licensed. There was a proclamation against Itinerants. At Bohemia he writes "after two days here I purpose, God willing, to take three weeks in hunting for Maryland sinners."

In 1738, John Paul, of Nottingham, was one of the first supplies to Deer Creek. He died at Nottingham 1739 and is buried in the old graveyard at the Rising Sun. October 8, 1734, Alexander, son of Thomas Craighead, was licensed and sent to Octorara and *Over the river*, which would lead him into the Deer Creek country, &c., which extended above Bethel to the neighborhood of what is now Centre church.

Rev. Samuel Blair, who came to New London in 1737, says the congregation fourteen to fifteen years old, was a new settlement of people mostly from Ireland, as all the congregations in Pennsylvania were except two or three. People came from that congregation to the Bethel settlement, and he in 1743 baptized Kenly's second child.

Charles Tennent, who was ordained at W. Clay Creek 1739, in 1741 baptized first child of Kenly's.

John Craig, licensed by Donegal Presbytery 1738, was sent to Deer Creek and West Conococheague, which was through the settlement of Bethel. The history of that church by that excellent brother Rev. Dr. Thomas Creigh, throws light upon the early history of our Pioneer churches, and especially Bethel. "The church buildings were of logs, of small dimensions, built in the same style in which their cabins were built, fitted up with benches, had a barrel-shaped pulpit, a clerk's box, without fireplace or stove. During coldest seasons, inclement weather, deep snows, neither pastor or people met with fire from leaving home until returning, and it was no uncommon thing for them to bring their rifles with them in case of an attack from the Indians. The *Token* was a small round piece of lead or some other metal about the size of a dime, given each communicant member on Saturday preceding communion."

REV. GEORGE LUCKEY, (third of four sons and one daughter Sarah, who married Rev. James Dunlap, DD., President of Canonsburg College, children of Hugh Luckey and Jane Findlay) was born June, 1750, at Fagg's Manor, Chester Co., Penn., was brought up under the ministry of that remarkable man, Rev. Samuel Blair; attended school under Ross, author of the Latin Grammar, went to Virginia and taught school, boarding with James Madison's father. Went to Princeton, where he graduated 1772, the year after James, Jr., whom he had prepared for college, and who became President of the United States, a class mate of Rev. Dr. John McMillan, the pioneer and father of Presbyterianism in Western Pennsylvania, and Aaron Burr, Vice-President. He supplied Little Britain 1781, called to Bethel 1783, installed 1784. Was probably the first who preached at Centre (where they had a tent) alternately with Bethel. As late as 1837 the old people called it "The Tent." He continued to preach there until 1819, when his relation was dissolved. He, however, continued preaching at Bethel until 1823, in which year, on December 23, he died and is buried at Bethel. He left four sons, Dr. William N., John, James and Dr. Josiah, all of whom, except James, went to Ohio. James remained on the old homestead near Bethel. Dr. Martin, his intimate friend, wrote me that "he was a fine classical scholar, an intelligent preacher, in manner plain, in labors unwearied, in pastoral labors from house to house he excelled, few had an equal acquaintance with the Scriptures, had the talent possessed by few of introducing religious duties when thrown into society of those who were ignorant of and had an aversion to them. A decided Calvinist." He died at his homestead near Bethel, where his grandson Joshua resides, whose brother George I. Luckey, born October 2, 1838, from the Principalship of a High School in Ohio, was elected to the public schools of Pittsburg, and afterwards in 1868 to the position of Superintendent of the schools of that city, which he has held ever since. For many years Mr. L. had a classical academy, in which many of the prominent men of the county received their education. Dr. W. Montgomery, Dr. Ephraim Bell, Dr. Street, Dr. Moore, &c., were among his students.

A community such as Bethel and Centre must have felt the power of his instructions and appreciated them. This we may infer from the fact that when Brown's Large Folio Family Bible with notes was published, costing in sheets \$10, he subscribed for forty copies (for his people,) many of which are now found in the old families. Few of our large congregations to-day would do so. His name, when I went to Bethel, had a savor, an authority and a weight in the minds of the older people which showed how thoroughly he was appreciated and in how many ways he had impressed his mind upon them.

REV. DR. SAMUEL MARTIN, who was intimate with Mr. Luckey, and frequently assisted him for many years at Centre and Bethel, and was a father and authority in that whole country and throughout the Presbytery of New Castle and Donegal, was born in Chestnut Level, Lancaster county, Penn., January 9, 1767. In early life, under a sermon of Rev. Dr. James Latta, he was deeply impressed on the subject of religion, and after a most earnest and persevering seeking of salvation, was suddenly enabled to see his true condition and yield himself to Christ. He determined from that time to devote himself to the gospel ministry, pursuing his studies with Dr. James Latta and Dr. Robert Smith, father of the Presidents of Princeton and Hampden-Sidney Colleges. He taught a grammar school in Westchester to aid in preparing for college, graduated July 8, 1790, at the University of Pennsylvania. He laid hold of whatever he undertook with a mental grasp of great power, and retained everything in a most capacious and retentive memory. He could call upon any of his accumulated resources, and when excited, use them with a power that compelled attention. He was licensed by the Presbytery of Baltimore, May, 1793, and soon after settled at Slateridge, York county, Penn. Here he conducted a classical school to eke out his slender support, and educated a number who became useful men and ministers of the gospel. Hon. Stevenson Archer, for many years Chief Justice of the Court of Appeals of Maryland, as also Chief Justice James Bartol, were of his students. Such was Judge Archer's regard for him that when we met, until the last year of his life, he could not keep from talking of him. While he admired him as one of the ablest preachers, would not leave off without saying if he had been in civil life he would have stood as the peer of Daniel Webster as a statesman and debater.

In the trial of Rev. John M. Duncan of Baltimore for repudiating creeds and confessions, for which he was before the Synod of Philadelphia, met at Baltimore, October, 1825, many of the ablest debaters in the Synod, which consisted of strong men, spoke against Mr. Duncan, but especially the Rev. W. L. McCalla, who was one of the ablest debaters in the church or at the bar, had pressed the conviction of Mr. D. Dr. Martin was not in favor of Mr. D.'s principles, but thought it was too severe a measure, as he and Mr. Maclean were just coming into the body. When the case seemed gone against Mr. D., Dr. M. arose, and in his grave, dignified manner, a man over six feet, of powerful frame and pleasant voice, said, 'Our new brother McCalla from the west was like a comet come upon us suddenly and with a blazing light,

but unfortunately in danger of scorching us with its tail. We ought to protect Mr. D. from such a calamity, &c." His speech astonished his most intimate brethren and produced an overwhelming impression in favor of Mr. D. Mr. Moses Rankin, father of Samuel, both Elders at Chestnut Grove, told me this incident. Dr. M., like Dr. Conrad Speece, of Va., had all the simplicity of a child, and was very unsuspecting, but very ready for any benevolent movement. One of his neighboring ministerial brethren of another denomination proposed union meetings, with informal services, between the two congregations; to which he readily assented. After some time there was an uncommonly large attendance of the brother's congregation. Instead of the informal services, he preached an entire sermon, which he had prepared with great care, to the joy of his people, but to the mortification of Dr. M's. At recess Dr. M. left the people, walked up the lane and out to the woods. At the time of meeting he gave out his hymn and went on. He read his text with that dignity that belonged to all his services. Then preached for over an hour. Every one was spell bound. His own people could scarcely realize that it was Dr. M., and when he closed, everybody separated with astonishment, saying what a sermon! what a sermon! For many years it was said that was the greatest sermon ever preached in York County. The strength of the lion may be combined with the spirit of a lamb.

This ability to gather up his knowledge and utter it on any occasion which would rouse him, enabled him always to carry the people with him. Wherever he preached crowds attended. He was wont in the time of Mr. Luckey and Mr. Morrison to preach at Bethel, especially on communion Sabbaths, when the congregation gathered in the woods and two or three ministers would occupy the old pulpit stand which had probably come down from or before Mr. Clark's time and which was in use when I went to Bethel in 1837. His wife, Rosanna Irwin, was a remarkable woman in her intellectual powers and her ability to discuss theological and metaphysical questions.

In his last and farewell sermon to the Chanceford Church, April, 1845, he said "During the period of forty-four years, excepting eighteen months, I have ministered to you within these consecrated walls, with how much profit to your souls a few years will tell, since a few years will close our accounts at the judgment seat of Christ. That I have failed in duty to you and the master whom I have endeavored to serve is the burden which my soul carries to the throne of grace and strives to cast on Him who is mighty to save. That he has sustained me so long and has furnished me with means of usefulness is matter of thanks, while the abuse of his gifts is matter of sorrow. The Lord knows my frame. The Lord remembers that I am dust, and my hope is that he will show me *the pity that a father shows his children.*"

"During my long stay with you, we have lived in peace. If any church has enjoyed a greater degree of peace than we have, it is unknown to me. In honesty of heart I say before you all *I love you as individuals.*"

Such was the regularity of helping on communion Sabbath that

the people looked for him or Mr. Finney or Mr. Parke as regularly as their own pastor. When they were vacant he was their counsellor. The families of three of his daughters live in York Co., most of them in the bounds of his congregation, the fourth married Rev. George Inglis, of Illinois.

REV. DR. STEPHEN BLOOMER BALCH was born near Deer Creek, Harford County, Md., April 5, 1747, second son of James and Annie Goodwyn. He was born in that part of the county near Bethel which came under the preaching of Rev. W. Strain when at Slateridge. By industry and economy, he prepared himself for the Junior class at Princeton, where he graduated in 1774. He early and all his life showed an aptness to meet emergencies, an interesting account of which will be found in Dr. Sprague's *Annals of the American Pulpit*. I introduce him here because he was a very particular friend of Mr. Luckey and often preached for him at Bethel.

I met him at the last Synod he attended in the First Presbyterian Church, Baltimore, 1832, then in his 85th year. The vigor and readiness of his mind still was manifest. In his early ministry he did a great deal of missionary work, subject to many privations, but bore all with that cheerfulness and simplicity which opened a way for him wherever he went. In North Carolina itinerating he was overtaken by night in a country where he was unknown. Seeing a house not far from the road, he went to it, asking the lady of the house if she would keep him and his horse for the night. She said her husband was not at home, but as he was greatly fatigued, she welcomed him and he, having retired early, fell into a sound sleep. Her husband, who proved to be General Williams, came home. He went to his room saying, loud enough to wake him, that "*no one should sleep under his roof who was not a Whig.*" Mr. B. said to him, "*Let me rest in peace, then; for I was educated under Dr. Witherspoon, one of the signers of the Declaration of Independence.*" He not only rested undisturbed, but was requested to preach from the text "*Be subject to the higher powers,*" which he did to the annoyance of the Royalists. His life was full of incidents of interest and humor, and yet all with the life and power of the gospel.

He was led to Georgetown as a missionary, and after preaching for some time the people sent a commissioner to Donegal Presbytery, which met at Slateridge, Bethel or Chanceford, for him as a preacher. In those days the Presbytery required the candidate to retire and the commissioner to tell of the call, its unanimity, &c. When the question was put to the commissioner whether it was unanimous, he very earnestly said, "It was the damndest unanimoousest call he had ever seen." Presbytery asked Mr. B. why they sent such a man. He said he was the best man they had. Immediately they advised him not to go. Mr. B. arose and said, "Brethren, if these people don't need the gospel, tell me who does?" Presbytery yielded to his will, and out of that grew the Presbyterian church at Georgetown. His labors were in all that vicinity and to Frederick, where he collected the people that in 1782 formed the Presbyterian church. He was married three times, had nine children, (all by his first wife,) one of whom is well known as Rev. Thomas B. Balch.

REV. WILLIAM FINNEY.—Scarcity of ministers, inability of the people to support them, no missionary Boards, were causes why these old churches were so long vacant, and when supplied the ministers, either by the labor of their own hands or their private means, sustained themselves while preaching the Gospel. Churchville was vacant from 1767 to 1792, and from 1799 to 1813, when Rev. William Finney came, who largely supported the church all through his ministry to that people.

After Mr. Luckey's death, Mr. Finney for a number of years supplied Bethel the third Sabbath, and was in the habit of occasionally preaching there until 1845, and was for many years the only settled Presbyterian preacher in Harford county. His name deserves to be held in remembrance by the people of that county of every denomination. He was born near New London, Chester county, Penn., second son of Judge Walter Finney, a major in the Revolutionary war, commissioned August 10, 1776, the document of which is in the family. He graduated at Princeton college 1809, under the Presidency of Dr. Samuel Stanhope Smith, in the class with Gen. Benjamin C. Howard, Dr. Thomas Harvey Skinner, of New York Union Seminary, and a number of men who filled very important places in church and state. He joined New Castle Presbytery as candidate for the ministry, April 4, 1810, studied Theology under Dr. Samuel Martin, of Chanceford, with whom he kept up the most intimate relations until his death, on June 15, 1845, and preached a sermon on Dr. M.'s death, August 17, 1845, from Gen. v: 24. "Enoch walked with God," &c. It was composed largely of most interesting extracts of letters which Dr. M. had written to him in his old age, which are full of the wisdom, experience and kind Christian spirit which had distinguished Dr. M.'s useful life. Mr. Finney was licensed October 1, 1813, by the New Castle Presbytery, ordained and installed over the Churchville church November 17, 1813, and preached in nearly all parts of Harford, Cecil, the Eastern Shore, and adjacent counties in Pennsylvania, as Presbyterial committees were sent out by which Presbyterian preaching was kept up on the Peninsula and vacancies where they could not receive or sustain pastors. He was a most acceptable preacher and always heard with interest, and was in demand at all the protracted meetings which were held in the bounds of the New Castle and Donegal Presbyteries from 1831 to 1836, and uniformly beloved by the people. He said in his sermon, resigning his charge on January 1, 1854, "During the first seven years of my relations to this church we worshipped in an old delapidated brick building, which stood nearly on the ground of the present house. It was built in 1757, one year later than Spes Utia church. Before 1813, during its fifty-four years it never had a fire within its walls, no covering but the naked roof. In 1820, after standing sixty-one years, it was taken down and this house built." This was very much an index of your churches before that time. As the people of Churchville have published a history of that church and of Mr. Finney, I refer to it. He died July 31, 1873, aged 84 years, 9 months and 21 days, having preached as pastor forty years and afterwards two years as supply. By his second wife Margaret Miller, a most remarkable woman, he had one daughter and five sons,

all but one now living. One of them, the Rev. E. D. Finney, is Pastor of the Presbyterian Church, Belair, and his son William, Pastor of a Presbyterian Church in New Jersey. All these graduates of Princeton College, and son and grand-son of the Theological Seminary.

REV. SAMUEL PARKE, who became pastor at Centre and often supplied Bethel, was born near Parksburg, Chester county, Penn., November 25, 1788, prepared for college at Brandywine Manor, graduated at Dickinson College, September, 1809. Studied theology with Dr. Nathan Grier, was licensed by New Castle Presbytery, April, 1813, was ordained and installed at Slate Ridge, August 10, 1814, married Martha Grier, daughter of Nathan, took charge of Centre part of his time 1820, continued to preach there in connection with Slate Ridge until about ——— when from divisions in the congregation they built another church, where he preached to that part of the congregation for a number of years, but at Slate Ridge until 1857, or forty-three years. Of 200 members of his church when he entered the work, at the fifty-fourth year, 1868, there were but two living. He died December 20, 1870.

From 1835 until his death we were on the most intimate terms, and from that to the last year of his pastorate I was in the habit of preaching for him in his churches. His ministry was long and laborious. He was indefatigable, no weather would detain him. If he made an engagement you were sure to find him on time. His church at Centre was ten miles from his home, and he was as punctual as at Slate Ridge. Out of that Centre congregation grew Stewartstown.

Mr. Parke was an earnest man. His religious convictions began when he was a child, from his father and mother on a communion Sabbath going to the table and leaving him in the pew. He was so impressed he could scarcely get out of the pew. His mother was a very godly woman and no doubt often prayed that he might be a minister of the gospel. He was spared many years to preach and labor. His last words were "*I have tried to serve God.*" Of his six children, one daughter and three sons are now living. Two daughters died before him. His son, Rev. Dr. N. Grier Parke, has been for many years the useful minister in the coal fields of Pennsylvania, and Pastor of the church at Pittston.

REV. GEORGE MORRISON, born January 15, 1797, near White Clay Creek, Delaware, son of Douglas, an elder of that church, pursued his classical studies in Newark with Rev. Mr. Russell, studied theology with Dr. Samuel Martin, licensed by New Castle Presbytery, 1822, became Principal of Belair Academy and continued until 1824. While there was called to Bethel for half of his time, ordained and installed over it, was transferred to the Presbytery of Baltimore. He also removed to the city until he purchased the place on Long Green. As in Baltimore, there he kept up his Classical Academy until his death on Wednesday, April 19, 1837.

His death was the result of a ball from a pistol in the hands of a vicious youth at the Academy in Belair, from which he suffered for a long time, but unexpectedly recovered so as to teach for many years. The ball had not been removed, and remained

where he could feel it with his finger for a number of years, but it finally, after eleven years, changed its position, and inflammation set in, producing violent pains, from which he suffered until his death.

As a preacher he was earnest and practical, but his gift was as a *Singer*, by which he left a very strong impression all over his own field of labor and where he helped his brethren. During the revival in the Second church in 1827, when he had been lecturing for Mr. John Breckenridge, at the close of the services, he stood a moment before pronouncing the Benediction, and sang the hymn—

"The voice of free grace cries, 'Escape to the mountain;
For Adam's lost race Christ hath opened a fountain;
For sin and uncleanness and every transgression,
His blood flows most freely in streams of salvation.'
Hallelujah to the Lamb, who has purchased our pardon!
We'll praise Him again when we pass over Jordan."

The singing of that hymn (distinctly remembered) gave me the best idea of the power in a hymn well sung that I recollect until I heard *Thomas. Hastings* at Princeton sing "Vital spark of heavenly flame."

During his sickness I often preached for him and was with him in most of his last hours. When suffering intense pain he would say, as a paroxysm would cease, "How much less than we deserve." "How trifling compared with the sufferings of Christ." Sending a message to the people at Bethel, he said "Tell them I can say I am a man that hath seen affliction. *I have labored for them and prayed for them. I have loved them. I have not labored for their money. Though unworthy, I can say with the apostle, I have not coveted their silver or gold, but with these hands I have labored to preach the gospel unto them. Ask them to pray for me, and when they pray tell them to use the language of Jesus, 'Father, if it be possible let this cup pass from me, but if not, THY WILL BE DONE.'*" One of his children coming to his bedside he said "For the sake of these children it is that I cling with such tenacity to life—with too much, I know. I desire to train them by the grace of God for his service. But that grace can work with or without means, and that grace can do without me; into his hands I would commend them." In the last gasps of life, when recovering from one and another, he would say, "O, Life! why didst thou return!" and quietly fell asleep. His wife was Eliza, daughter of William Lovell, of Baltimore, by whom he had four sons and one daughter; three sons are living, one of whom is Rev. George Morrison, of Presbytery of Baltimore, and for some time pastor at Bethel.

Churches without regular preaching generally dwindle to skeletons. The life and energy imparted by a faithful minister gives a history, as Jonathan Edwards to Northampton, or Dr. Robert Smith to the modest church at Piqua. The men who preached in this country in the years past made the history of the churches known by those who went out from them. Thus the churches of Maryland, Delaware and Eastern Pennsylvania have their history spread over all the West and South.

"If it had not been for the poverty of the land in Harford," said a man exerting a great and good influence in his place, as are many others in the West and South, "I would not be here." Thus it was that God trained men in this cradle of Presbyterianism and sent them out to lay foundations and prepare for a coming people.

Before 1837 a large part of York, Harford, Baltimore and the Eastern Shore counties were so impoverished that farmers could not raise bread for their families, and their children left home to seek a living. Rev. Messrs. Parke, Finney and Morrison, &c., began to use LIME. They urged the people to do it. Many ridiculed it and many made very violent opposition, as much as to breaking up the Drunkard Manufactories. A man who spent \$500 for lime was talked of as having sent the \$500 to the devil. He said he was going to send \$500 after it to bring it back. The limed land began to yield fifty bushels of good ears of corn instead of eight or ten bushels of nubbins to the acre. Opposition began to quiet down. A revolution commenced, in every industry. Large farms were divided, children staid at home, population grew instead of diminishing, as it had done. The Temperance Reformation came to their aid, religion was revived, churches repaired, graveyards fenced, houses, barns, &c., showed a general spirit of improvement. The whole face of the country changed. From one carriage in the Bethel congregation, and but three farmers that raised wheat enough for their families, look what it is now.

The church struggled on by the help of supplies and occasional ministers, who found a home or lodging, or bread and clothing the best way they could.

It has been twice in New Castle, Donegal and Baltimore Presbyteries. The records of New Castle from 1732 to 1759 being lost, we cannot learn about its beginning. In 1837 they still used Tokens at the Lord's Supper, six members were living who joined under Mr. Luckey, six under Mr. Finney and forty-five under Mr. Morrison. The old barrel Pulpit, with an oaken frame hung to the ceiling as a sounding board, as useless as a log of wood, and heavy enough to have killed the preacher if it fell on him, was still there. Most of the people walked to church, some came on horseback, many times two on a horse. The log session house was in the N. E. corner of the graveyard. In the woods was the old Pulpit stand that would seat four or five persons, for preaching at communions and protracted meetings.

It was from Donegal in 1736 that Rev. Samuel Gelston was sent to preach near Opeckon, Va., "and to new inhabitants at his own discretion." In 1739 John Thompson was sent as an evangelist to the new settlements on the frontiers of Virginia. He was a man of mark afterwards in the conflict between the old and new side in the division of 1741, and pastor at Chesnut Level, Lancaster county, Penn.

The first Presbytery was formed in Philadelphia in 1704 and out of it, September 19, 1707, the Synod of Philadelphia, which was divided into four Presbyteries, Long Island, Philadelphia, New Castle and SnowHill. New Castle first met at New Castle, Delaware, March 13, 1716 or 1717. The part on the west side of the Susquehanna was erected

into Donegal 1732, dissolved 1755, restored 1760, divided 1786 into Baltimore and Carlisle.

The locality of the first place of meeting of the Bethel people is not known. In the bounds of the settlement there were one or two forts for the settlers as a retreat for defence when attacked by the Indians. The grandfather of the Carlins said that in one of the last conflicts with the Indians twelve or fourteen of the settlers were killed on the land of the Bell family, now owned by Mrs. Ayers. The attachment of the Carlins and others to Bethel church is not wonderful. I can well understand the feelings of Isaiah Carlin, a regular attendant and attentive hearer during all my ministry there (nearly always walking to church), when I heard of him, meeting some one and telling of selling his farm to go west, he said "*I am sorry I sold—I will see old Bethel no more.*" He has since died in the west. Old James Carlin had to cut his way through the forest to the place on which he lived. In hauling tobacco, two men with axes preceded those hauling the hogsheads to clear the road.

In the old records of Synod I found that in 1739, 1742, 1746, 1750, 1752, Mr. Thomas Hope was an elder from New Castle Presbytery, and in 1762 from Donegal. In 1740 and 1743 Mr. Daniel Henderson, also in 1757, from New Castle Presbytery.

There had been three pastors and various supplies and twenty-four elders before 1837. Then the elders were Robert Kirkwood the second, Thomas Hope the second, William Glenn, Sr., John Sterrett and George West, who was a great reader, a grandson of his is in the ministry of the M. E. Church, Baltimore Conference. All lived to be over eighty, Mr. Hope over ninety. Seven Kirkwoods, four Hopes, three Glenns, two Bells, &c., have been elders. Mr. Henry Long, and Mrs. Jemima Meads, who was a *Demois*, born on the place where I lived when at Bethel, are both over ninety-three, now bright, cheerful, and interested in everything, especially in the church. Mrs. M. enters her ninety-fourth year October 25. She was, when a child, with the men that worked in building the house of 1802.

Deer Creek rises about twelve miles above Bethel, runs through it and Centre and passes near Churchville, formerly called after it. So Bethel was called Upper Node Forest, head of Winters Run, the springs of which rise near the church.

No church suffered more or was harder pressed to hold its own than Bethel. Not only in the loss of her sons and whole families going west, but in her weakness she was surrounded by the Methodist Church, which in those days seemed more anxious to secure a member from Bethel than to save a sinner from the world, a spirit which we are glad to believe is dying out in all the churches. How largely the Methodist churches have sucked the milk of this church, as Isaiah says Zion shall of the Gentiles, it would be hard to tell, but in that which was her field eight to ten Methodist churches have been built, many of which got the largest part of the means for their erection from the people of this church, and then have pressed their claim for the persons themselves. The wonder is that they have not absorbed it entirely, as some of them have often said they would do.

As a Pioneer church, its difficulties, labors, trials and perseverance should be a lesson to the children to care for and maintain its existence with diligence and fidelity. Bestir yourselves to increase, build up and enlarge it. Instead of the father's toil and labor with so little means and help, the children should use their facilities to make their church more memorable and themselves become as "Princes in the earth." With what interest will those who opened the way and built the houses and sustained the gospel look down from their heavenly home on this field in every effort you make to advance the gospel.

There is an appropriateness in our looking back and recalling the way by which God led them as there was in the children of Israel the way the Lord led them. Rejoice that God put it into the hearts of your forefathers to come and open the way and plant for you, their children. But remember that they planted, often encountering savages, the wilderness, hardships, poverty, then labor and the beginnings of success. Remember, also, they laid the foundation and built on it that which you, your fathers and grandfathers received from their hands, and that the same old stone house, built in 1802, remains among you and cries out every Sabbath when you meet and asks when are you going to arise and build a house which shall be a thank offering to God for the many blessings you have received at his hands?

"Children's children are the crown of old men and the glory of children are their fathers." (Prov. xvii: 6.) Bethel is identified with those who came into the wilderness, and in their beginning set up a house for God, formed a church to remember the grace of him "who loved it and gave himself for it;" if in dangers, difficulties, and trials, they held steadfast their integrity as a people and were witnesses for the gospel of the grace of God, so that the whole district of country, then a "wilderness, became as a fruitful field;"—Isa. xxxii: 15. It should be, and I hope it is, the desire of every one of you to advance every good work, that your field may flourish and "blossom as the rose."

Let your zeal for God's cause and every good work be in proportion to the facilities which God bestows upon you. The Fathers went on foot to the house of God, and kept the Sabbath with a sacredness that has descended to children's children; but there are some who have become fat on the labors and self-denials and economy of those fathers, who kick against Sabbaths and spend them in pleasure, driving, visiting and amusing themselves, while they say what a weariness it is to serve God! and give the Lord the lame, sick, the chaff and the worthless.—Malachi, i: 7.

By the regard you have for God; by the remembrance of Christ's love for his church; by the blessings it has brought to you and others; be active, earnest, zealous followers of Christ, in lives which shall show that you have been with him and have learned of him, and esteem it your highest honor and pleasure to know and love and serve him.

I have nothing to say of my ministry among you, or rather among your fathers and mothers, for it is forty-one years this month since I resigned my charge.

This Pamphlet was printed when I received from Rev. W. G. Cariens, Bart, Penn., the following memorandum, copied from Thomas McGettegen's Bible. See his name page 17, No. 91.

"Thomas McGettegen, his book.
God give him grace thereon to look,
And when he reads with faith unfeigned,
Receive the truths therein contained."

Written this 21st day of September, in the year of our Lord 1794.

"This is to certify that this Bible was obtained by subscription from New York, in the year of our Lord 1792, and cost five pounds and three pence."

THOMAS McGETTEGEN, September 21, 1794.

It is my earnest desire that my name may remain in this Bible.
THOMAS McGETTEGEN.

Any who have records which will identify any of the persons named, or who have any knowledge of them or their families, should preserve the same and put them in the hands of some of the officers of Bethel, that a future history may gather up of the descendents, as I have partly done in the case of R. Kirkwood. I confine myself to what preceded my ministry largely, and the names of 1769, for the purpose of getting a fuller record, or further information, that the character of the people may be more fully known and where they have gone. This name McGettegen stands on that call of sixty-nine without any notice; but he evidently was a man of character who would subscribe five pounds and three pence in those days for Brown's large folio Bible, with notes.

In Mr. Cariens' note he says, "My grandfather, *George Cariens*, third child, was born December 8, 1768, and came with his father, *William*, to Philadelphia in 1773, travelled on foot to Maryland, settled near the Upper Cross Roads. There were ten children of the family. Dr. Cariens, of New Market, and of Hampden the U. S. Marshal, with George Andrew, of Bethel, &c., are descendants.

I aim to show the character and conditions of those in this wilderness settlement as positive Presbyterians before 1750. They were descendents of martyrs for religious and civil liberty, for whom God had prepared a home, where they could serve without fear. Rev. ii: 6-16. Now the whole power of Rome is warring to take those liberties from their children. 17 v.

Extracts from Papal papers show how they now speak. The intent of Francis I. shows the spirit of cruelty. The extract from *r. Brownlee*, shows what a fearful, murderous persecuting power has been among the nations. A church that has murdered 500,000 to compel them to obey the Pope and Priest is that unchangeable power which among us seeks the destruction of every Protestant church and American institution.

Morse, of the telegraph, published a series of letters to show that the Church of Rome, in connection with Papal powers in Rome, was planning and working to the subjugation of this country by the Church of Rome. Their papers and priests denied it as a

slander, and that they held none of those principles charged on them of intolerance and opposition to Liberty of the Bible and the Press. Hear them now :

August 15, 1854, Pope Pius IX. said, "The absurd and erroneous doctrines or ravings in defence of *Liberty of Conscience* are a most pestilential error ; a pest of all others most to be dreaded in a state."

December 8, 1864, he anathematized "Those who assert liberty of conscience and religious worship," and "all such as maintain that the church may not employ force," and "all who maintain the liberty of the press," and all advocates of liberty of speech, calling it "liberty of perdition."

The Archbishop of St. Louis said, "Heresy and unbelief are crimes ; and in Christian countries, as in Italy and Spain for instance, where all the people are Catholics and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."

The Boston Pilot said, "No good government can exist without religion, and there can be no religion without an *Inquisition*, which is wisely designed for the promotion and protection of the true faith."

The Cincinnati Catholic Telegraph said, "It will be a glorious day for the Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces."

Bishop Gilmour, March, 1873, said "Nationalities must be subordinate to religion, and we must learn that we are Catholics first and citizens next. God is above man and the church above the state." And Cardinal McClosky said, "The Catholics of the United States are as strongly devoted to the sustenance and maintenance of the *Temporal power* of the Holy Father as Catholics in any part of the world ; and if it should be necessary to prove it by acts, they are ready to do so."

Cardinal Manning said, "We declare, affirm define and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff." See "*Our Country*," by Rev. Josiah Strong.

"When Francis I. in 1535, went to mass with a lighted candle accompanied by the nobility, royal family, foreign ambassadors, public servants and highest dignitaries—as they passed from station to station, paying honor to the mass, there was seen at each station, *an engine*, like a building crane, with a *live heretic* dangling from the end by a chain, so contrived, that he was dipped from time to time into a fire, then drawn up and dipped again, as long as his life held out. Very probably his hand had been chopped off before the ceremony and a hot iron thrust through his tongue, to prevent him pouring out his heresies upon the mob. They actually seemed to believe that the King of France first, and the King of Heaven next, were well pleased. The King and great procession after enjoying the torture, went to the Archbishop's, where they made themselves merry over a feast of wine and music." (His Huguenots by Baird.)

"There perished under Pope Julian 200,000 Christians ; by the French massacre in three months 100,000 ; of the Waldenses, 150,000 ; Albigenses, 150,000. By the Jesuits in thirty years only, 900,000. Under the Duke of Alva by the common hangman alone,

36,000. The number murdered by him is set down at 100,000.

There perished by the fires and tortures of the Inquisition in Spain, Italy and France, 150,000. This does not include the exiled, those confined for life, those who died from hard usage after they had escaped. In the Irish massacre, in which were displayed all the horrid acts and tortures of the Spanish Inquisition, there perished 150,000 Protestants. Besides those who were burned in bloody Queen Mary's time or died on the scaffold, 22,000 were driven into exile after losing their all.

To sum up the whole, the Roman Catholic church has caused the ruin and destruction of 1,500,000 Moors in Spain; nearly 2,000,000 Jews in Europe! In Mexico and South America, including the Islands of Cuba and St. Domingo, 15,000,000 of Indians in forty years fell victims to popery. In Europe and the East Indies and in America fifty millions of Protestants at least have been murdered by it.

Thus the church of Rome stands before the world, 'the woman in scarlet on the scarlet colored beast.' A church claiming to be *Christian*, drenched with the blood of 68,500,000 human beings! Horrible as this is, what is all this guilt and overwhelming damnation compared to the infinite guilt of her seducing and sacrificing, if grace prevented it not, *the souls of hundreds of millions of her victims* on the altar of Moloch and of dooming them, so far as her fatal influence can go, to the pains of the second and never-ending death.

Can any Christian, in the sober exercise of reason, conceive this sanguinary power to be a branch of Christ's pure and holy church? Can any politician believe that such principles can make their votaries good and orderly citizens?

I have been rebuking an intruding foreign power; an audacious *conspirator* against the liberties of our republic; a cold-blooded *usurper* who has taken the crown from *the head of Him* 'on whose head are many crowns;' who has outraged the feelings of humanity; who has taught high treason and sown discord in every nation in Europe, South America and Mexico; who has excited almost every war in all these lands, from time immemorial; who has deluged the earth with the blood of the martyrs of Jesus and the martyrs of patriotism for their country's cause." Rev. Dr. W. C. Brownlee, November 25, 1884, to Archbishop of New York and his three Priests.

POPE LEO XIII, is preparing for the great struggle by ordering his priests, bishops and people to keep on good terms with all governments. At the same time he has restored the Jesuits, whose deeds required former Popes to suppress, and all nations for their safety and peace, to expel. "Jesuitism," said De Pratt, "means empire by religion, ruling the families by the Priest, and the state by Jesuits, in disguise." It was a Jesuit Priest who came to William the Silent, as he went to his dinner asking a favor, and assassinated him. In 1855, Lincoln had exposed the dangers to this country from Rome. For this Father Chiniquy says they had him assassinated, and circulated the fact at St. Josephs, Minn., April 14, 1865, four hours before the fatal shot.

IN REMEMBRANCE

of my Brother, whose kindness and devotion aided me in my youth, and during my ministry at Bethel.

Died in Baltimore, November 19, 1856. RICHARD J. CROSS, an elder in the Second Presbyterian Church, born December 7, 1808. He was the eldest of five children. His mother died in his twelfth, his father in his eighteenth year. He took his father's place in the care of three sisters and one brother. By over exertion in his business, he worked down a constitution naturally feeble, from which he suffered until his death. In 1826 Rev. John Breckinridge came to the Second Church. That winter and spring the Spirit of God was poured out on it and the First Church as had never been known in this city. May, 1827, forty-six persons united, thirty-nine on profession of faith in the Second and about the same in the First. From his obtaining a hope in Christ, he set up the family altar, and the following Sabbath, with others who had obtained like faith, he united in the first prayer meeting held in the Sabbath School of that church. His heart was in the church, Sabbath school and prayer meeting, the Bible, Tract and Missionary cause. To these and every object of benevolence, he gave his money and time, seeking out how he might advance Christ's cause.

Occupied until his last minute, he would not fail to meet engagements of benevolent and religious objects. On Sabbath morning and through the day he was diligently employed as Sabbath school teacher, or Superintendent, or visitor. During this time the schools had over 600 children.

When Drs. Hewitt and Edwards in the First Presbyterian church called attention to Temperance, he united heartily, and during the time of J. and R. J. Breckinridge he ardently co-operated in all plans for doing good. As the Western Foreign Missionary Society felt its way over the mountains, he was the first layman, if not the first person to whom Dr. Swift, its Secretary, looked for help, which he gave with all his soul, rendering every assistance he could, making his house the home for agents and missionaries.

November 15, 1832, he married Miss Mary J. Dickey, eldest daughter of the late Rev. Dr. Ebenezer Dickey, in whom he found a true helpmeet in her family and church. He felt he ought to be preaching the gospel, and in 1837 began to arrange his business with reference to it. Dr. John Breckenridge, pressing upon him the necessity of active and decided laymen, induced him to postpone it for a time, though so dear to his heart.

God's ways are not ours. A frost blasts the fairest hopes. The Lord touches and it vanishes. A hemorrhage laid him up. After careful nursing, in spring of 1847 he was able to take a voyage to London, on return his health was improved. He but commenced work when sickness came into his family, death after death of his children and then his wife. His health continued feeble; two aunts who became inmates of his house died. He was left with his three sons.

During that summer and fall, 1856, he had been arranging in hopes of a pleasant winter 'with his children and friends. God ordered otherwise. Friday evening, October 31, 1856, he led the prayer meeting in the lecture room of the Second church, where twenty-nine years before he attended the first prayer meeting in that congregation. He gave out a favorite hymn, "*From every stormy wind that blows.*" After meeting he remarked to another elder that he had a little cold. Saturday he was about. At ten o'clock, going to bed, he complained of a stitch in his side. It continuing next day, he sent for Dr. John Buckler. Tuesday it was decided Pneumonia, but not violent, the principle difficulty was weakness of lungs and feeble health. Finding the doctor did not bleed him on account of weakness he apprehended danger, but took medicine as prescribed, saying, "If the Lord has anything for me to do He will raise me up; if not, it is all well." He continued until the Sabbath with varied symptoms. During all the time his mind seemed occupied on religious matters, so continued during the week. On Sabbath evening before he died there seemed a change, which led us to ask what he thought of himself. He had been repeating texts of Scripture, and said "It was comfortable to know that we were in the hands of the Lord, who doeth all things well." "He has taken care of us in childhood and led us along by ways we knew not." "As Paul said, I know in whom I have believed. Like David, I commit my spirit unto him. I have no other refuge." When asked can you commit all to Jesus? "O, yes, I have committed all to him, *long, long, long since, many years.*" Being asked if he thought he would recover. "*I don't know.*" Was he afraid to die? "*Oh, no!*" Did he wish to live? "He wished whatever the Lord pleased. If it was his will he would like to live, if to die, well." For a long time, when he had gone to bed, he had been unconcerned whether he should live or die. Christ's service was a delightful service, in it he had his greatest comfort and pleasure. He would say to his children, "You can do nothing better than serve Christ." "This I have taught my children ever since they fell to my special charge. They have been kept from temptation and evil influences. I have sought to do my duty to them, whatever else I neglected. If I live I expect great comfort in them. If I do not, I rejoice that they have been carefully taught and watched over, and I have comfort in leaving them. I know in whom I have believed and to him I commit my children." His brother remarked how precious Christ was in fulfilling his promises to him now. "Oh, yes, he is present with me. Abide with me. Abide with me! He is near in the deep water." His brother suggested the lines "There is a land of pure delight." He had been so weak before this that he could only read 23rd Psalm very slowly, now he repeated the remaining verses of the hymn, adding "*Beautiful fields beyond Jordan.*" His brother remarked he was going really to the old church—the old elders and old pastors, that the present congregations were comparative strangers to him. "Oh, yes, yes. He was going to visit dear old friends, but we are all one family, only a narrow stream between us, our old friends and our little children are there."

After this he seemed to rally a little, but had a very uncomf.

able day Monday and at night, and on Tuesday. In the evening seemed as if he could not live through the night. From seven to one his brother sat by his bedside with his right hand in his, waiting and watching any change, believing that his end was near, and fearing he might go off in a stupor or smother under the pressure of his lungs. A little before one, thinking he was dying and noticing his mind wandering a little, for the purpose of arresting his attention and discovering whether he was conscious of his condition, his brother asked him if he remembered when John Breckinridge died, he requested his brothers to hold each hand and the remark of Dr. Marshall about Christians dying so calmly after severe pain and agony. After a few minutes he roused up, saying "I am most gone. Tell the children to come soon, or I am afraid I will not be able to say anything to them." While waiting he remarked to his brother that "he wanted him to take them and do with them just as he would with his own." To his children, "I have nothing more to say to you than I have always said. It has been my aim always to set before you the nature and importance of religion. I have sought the blessing of God upon you, and trust that you were all chosen in Christ before you were born." "Concerning his second son he had been in doubt what to do, but the Providence of God in sending him to Princeton he hoped was designed for some good purpose. He would say to him there was no service like God's service. It might not pay here as the service of the world, but that was only for a little while, it would pay better afterwards and forever." To his youngest child he said, "My little one, I always like to see you. I am not able, or I would put my hand on you and bless you." His arm being raised up and his hand placed on his head, he asked the blessing of God upon him. "His family had been divided. His dear wife and he had been always of one mind in regard to the children. She had been a faithful wife and mother. She had gone to take charge of the three little ones in heaven (Sep. '49.); he had been left with the other three. He was going to join them and her." To his brother's wife standing by, who had lost several children, he said, "We have been together on many sorrowful occasions but he hoped the world would deal kindly with her, that she might have many happy days here and an endless life hereafter."

"There was a piece of poetry in Keble,* where he speaks of thousands of angels along the heavenly river, and each one bringing a little cherub under his wing. Dr. Arnold said he wondered to see such evangelical sentiments in a high churchman, but I know the gospel will break through ceremonies. He thanked his sister and those attending on him for their kindness and hoped that God would reward them all."

* "In the flowery sweet spring tide
I beheld a sparkling stream,
Where thousand angels glide;
Each beneath the soft, bright wing
Seemed a tender babe to bring,
Where the freshest waters fell
In an ever-living well."

He sent his love to friends that he had expected would have passed over Jordan before him, but God had ordered it otherwise, and he "hoped they would have a joyful meeting in the other world." To another, give his love to her, he had hoped to see her this fall, but had felt so unwilling to go from home, but hoped she would be conducted down gently through the dark valley, and on the other side meet with many of our dear friends who have gone before." "Give my love to _____. Tell him I would only repeat the advice I have so often given him, and that I very much fear his fondness for the pleasures of the world would forever debar him from the kingdom of heaven. The disposition to wander about in the world was not favorable to the good of his soul. He might have pleasures, but it had very many temptations."

To his brother, "We have been together in many trials and troubles, but we have had a great deal of pleasure together. The Lord has led us by ways we knew not. For myself, I have great reason to be thankful. While many in their weakness of body and mind have had doubts and fears, I have been without a doubt or fear." "Give my love to Dr. Smith, thank him for his kind attention and say that their intercourse had been pleasant."

To Captain Trippe and rest of session, "He was the only elder in the churches of the city who had been born in the same church and continued in its connection until death. He had always been connected with it. Give his love to Dr. Backus and thank him for kindness and attention in various seasons of affliction. He hoped he would have many souls as seals of his ministry and be greatly blessed in it. To _____ give my love, and tell him to make religion the first and chief thing. That Temperance societies and Odd Fellows &c., might be very well in their place, but that the church was above and before them all. They were not religion, to be truly religious. The world would not thank him nor respect him as much for leaning to it as walking and living as a decided Christian."

After speaking to several others and giving messages to them, he asked what time it was, how long to daylight, and was told it was now about half past two. He said "he had always loved the morning light. There was a mellowness about it which made it delightful, and if it had pleased the Lord he would have liked to behold the light of day here as his eyes opened upon the light of the other world, but from that time until day he thought he would be enjoying the light of the New Jerusalem before we beheld the light of day."

"I feel that the wheels of life are running their last rounds very heavily and slowly. They will soon stop. I bid you all farewell. Farewell every one of you. I hope to meet every one of you in heaven. This is now the last of earth and the beginning of heaven." His brother said he had nothing more to ask for him, that all his prayers were answered. Blessed be God for this hour. Then he added, "now lay me down."

His brother spoke to him and said when he found he was so far gone and in the deep waters, and had lost the powers of speech, if he heard so as to distinguish, to give us some token, if it was only the moving of his hand. He continued for a long time, as it seemed,

sinking away, but still as if he was trying to answer. When he asked him whether he felt Christ was present with him, he with an effort nodded his head, giving the sign of yes.

He now lay from a little after three till quarter after six in a state which seemed the oppressive breathing just at death. Thinking it possible he might be roused to look on the daylight, I remarked the daylight has now come and perhaps he could see it. Feeling it only a possibility. Suddenly his countenance changed, his eyes brightened as they had not been during his sickness, and his countenance shone and on it was a calm gentleness, and he spake in a voice as clear as in his best health, but with a surprise of distress that gave a tenderness to the tone of his voice altogether unusual, and asked:

"How is this? I thought I had left earth and been conducted by the man of the skies to the gates of the heavenly city and heard the song of angels and beheld the inhabitants of heaven, but I find myself here on earth, surrounded by men of earth and hear the language of earth. It seems to me wonderful, mysterious. Can you tell me how it is? I thought I was done forever with earth."

He repeated the same in the very language, with the same distressed feeling, to each one that came to his bedside for some time. He knew everybody, saw everything with a remarkable clearness, but did not seem to know he had been sick, inquired who had been sick. Seemed strange that he did not recollect it. Thinking possibly there might be hope, I mentioned to him the case of Mr. Tennent, which he recognized and remarked "he had to begin to learn his letters, &c." But as the interruption ceased he returned to the inquiry, seeming so disappointed. After awhile he fell asleep and continued on until he died. Just at twelve noon he breathed out his life so calmly that we were looking for another breath, and it not coming his brother remarked he is gone, it is all over; and then two or three muscular contractions and it was all still. That head that had ached over troubles, that heart that had been torn and broken, will never, never again know any of these. The calmness and gentleness of his countenance truly exhibited the earthly house in which had lived as kind and tender a heart as ever dwelt among men. The first man that saw his corpse remarked, "There was the man that helped others at his own sacrifice." The next one said, "I think he was the kindest man on earth." Another, "The poor of his church have lost the best friend they had in it."

But it is not to eulogize him. He had his faults and his failings. He was a man with like passions with ourselves. It adds little to Christianity to show that a man was perfect. Abraham, Isaac, Jacob, Job, David, all had their failings, and Peter and Thomas, &c. In all these cases we read how God dealt with them, how he sent his afflictions upon them, in the very way which would dry up their love for earth and make them feel that their only blessedness and safety was in him. When God leads us in similar ways to feel the power of his chastisement, the vanity of earth from personal experience, we will say, "I have heard of Thee by the hearing of the ear—but now mine eye seeth Thee."—Job xiii: 5.

NOTICE.

In the time of my ministry at Bethel, some of the older members, all of whom have passed away, requested me to prepare a history of the church, a work the difficulty of which I did not appreciate, until I had spent time, labor, patience and money, apparently in vain. My interest in it as a Presbyterian and knowledge acquired of its history and surroundings impressed upon me the duty of trying to preserve what I could gather.

The Presbytery of Baltimore having resolved to celebrate the centennial of its existence, I concluded to put my material into such shape that it might identify the place and people who first entered that field, and as a result have issued a pamphlet of 32 pages; to this I have added 16 pages and in that include the notice of the centenary, with the address which at the opening, I made.

CENTENARY OF THE PRESBYTERY OF BALTIMORE,

Thursday, October 28, 1886, held during the session of the Baltimore Synod, in the First Presbyterian Church, Baltimore.

EXERCISES.

MORNING SESSION.

1, Rev. John P. Carter, DD., Paper on History of the Baltimore Presbytery. 2, Rev. J. L. Vallandigham, DD., and Samuel A. Gayley, DD., on New Castle. 3, Rev. W. W. Taylor, on Wilmington. 4, Rev. Austin C. Heaton, Lewes.

AFTERNOON SESSION.

Prayer by Rev. G. J. Porter. 1, Rev. Byron Sunderland, DD., District of Columbia. 2, Rev. John Chester, DD., Potomac. 3, Rev. B. F. Bittinger, DD., Washington City. 4, Rev. Justus T. Umsted, DD., Pioneers of Presbyterianism in America. 5, Hon. Isaac D. Jones, Elder, Relation of Presbyterianism to Civil Liberty.

EVENING SESSION.

Prayer by Rev. J. W. Mellvaine. 1, Rev. Joseph T. Smith, DD., Social and Civil Influence of Presbyterians in Baltimore. 2, Rev. James T. Leftwich, DD., Future Policy of the Presbyterian Church. 3, J. V. L. Graham, Esq., Elder, "The Backus Memorial Fund." Doxology and Benediction.

In the morning session, after chant by choir and prayer by Rev. B. F. Bittinger, DD., the Rev. Andrew B. Cross, who had been appointed by Presbytery to preside, made the following address on Presbyterian Principles and their influence on the world:

Not one of those who constituted the Presbytery in 1786 is present. At another centenary none of us will be present. They did their work in their time and for us, let us be faithful in our lot for those that are to follow.

It is proper to speak of our existence as a Presbytery since 1786. Ten years before was the Declaration of Independence. Three years before the war had ended, and the world acknowledged us to be "Free, Sovereign, Independent States." 1788 the United Synod of New York and Philadelphia created the General Assembly, resolving itself into Synods of New York, New Jersey, Philadelphia and the Carolinas. May, 1789, the General Assembly opened in Philadelphia with a sermon by Rev. Dr. John Witherspoon. We had 188 ministers, 419 churches, of which 204 were vacant. Now we have 5,546 ministers, 6,281 churches, 661,809 members, 743,518 Sabbath school children.

God has brought us through a most interesting period of the world. All the advantages and facilities of knowledge, enterprise and energy in civil and religious interests have been put forth and are now aiding human progress, except in the church of Rome. There, like the owls of night, their councils cry out against everything that will not help the church to bring the people back to the dark ages. The world looks for advance, and Christians for the day when the kingdoms of this world shall become the kingdom of our Lord and his Christ. But the whole power and energy of the Papal system, under the control of the Jesuits, is working to reduce the people to that condition in which they will believe that the priest is God.

Our forefathers, the actors one hundred years since, were mostly children and grandchildren of those who had come out of the fiery furnace of Papal intolerance and persecution. Their blood had been poured upon the rivers and their ashes scattered over the Papal dominions. Huss, Jerome, Tyndale, Wicliffe, martyrs and morning stars of the Reformation, had sown ideas and awakened thoughts which could not be killed or burned. To them Luther, Calvin and Knox gave an impulse which awakened Germany, France, Holland, England and Scotland. The ideas in their heads and thoughts in their hearts stirred a conflict between freedom and slavery, between the authority of God's word and the domination of Rome.

The heart of that mighty man, WILLIAM THE SILENT, was so stirred that he dedicated himself, soul, body and estate, to resist Rome in the person of Philip II., of Spain, in his murderous sacrifices of the people of God. With lives continually in peril, property wasted, homes desolate, subject at any moment as heretics to be offered in sacrifice to the Pope, it was not wonderful that by thousands they left their country, they had no homes, risked the ocean, wild beasts, the hardships and exposure of a wilderness, to escape the curse of a priest and the sword of a state that did his bidding.

Few families were in this country before the Revolution whose fathers had not in some way been victims of Rome. They kept their children informed of their sufferings. Even the Continental Congress protested against the Canadians, because of their religion which had deluged the world with blood.

Of late years we hear of Toleration in the colony of Lord Baltimore. How could he do anything else? An attempt to be intolerant would have cost him his head and his charter. If tolerant, it was in violation of every doctrine and decree of Rome.

Presbyterians settled in Massachusetts in 1620. Huguenots, Scotch, Scotch-Irish, &c., were the *foundation material* in civil and religious principles, but Alexander Craighead, son of Thomas, first pastor of White Olay Creek Church, Delaware, in 1743 published the first pamphlet against the British government exercising control over or taxing the colonies. Thomas Cookson, in the name of his majesty, laid charges against it in Synod and they condemned it as full of treason and sedition. Pennsylvania was with the king. He went to Virginia and preached extensively, but the people were not prepared for his views. He then went to Mecklenburg county, North Carolina, where most of his congregation followed him. Between the Yadkin and Catawba he spent the remainder of his life, and by his preaching and teaching prepared a people, twenty-seven or thirty of whom, coming from the seven churches of the county, appointed a committee with Rev. Hezekiah James Balch chairman, who drew up those resolutions offered in and adopted by the convention on May 20, 1775, *on which day, while the streets of Charlotte were resounding with the shouts of freemen, greeting this first Declaration of Independence (one year and two months before the convention in Philadelphia.)* On that very day the General Synod in Philadelphia issued a pastoral letter, urging the people to stand fast in their allegiance to the British throne.

These were the principles which gave birth to the American Revolution and carried it on. No man stood more firm or gave more back bone to the members of the convention than Dr. Witherspoon, President of Princeton College. He never doubted, hesitated or flinched. When they uttered the Declaration every Presbyterian pulpit echoed the voice and call to arms. Some ministers became colonels and chaplains, raising companies in their congregations. Among them was no Tory. No class of men stood so firmly by General Washington. With our leading ministers he consulted and in them confided, and when everything was trembling in the balance and he knew not where to turn, he said, "*If the Presbyterians waver I may as well disband my army and give up the struggle.*"

The English looked on it as a Presbyterian movement, as it really was. One of them wrote, "*You will have discovered that I am no friend of the Presbyterians and that I fix all the blame of these extraordinary proceedings upon them.*"

Every intelligent reader of history knows that throughout the whole struggle they were the backbone of it, and without them there would have been no revolution, no United States of America, no country standing before the world with those glorious principles, through which there is one nation where a man is free to think politically and religiously, fearing neither the snares of the priest, the anathema of of the Pope or tyranny of kings or emperors.

Whence came these ideas of Civil and Religious Liberty? Bancroft says, "A young French refugee, skilled in theology and civil law, entered Geneva, conformed its ecclesiastical discipline to the principles of republican simplicity, influenced England, New England, infused a life blood into every rising state from Labrador to Chili, erected outposts in Oregon and Liberia, proselyted France,

disturbed the governments of Europe, awakened the public mind to a resistless action from the shores of Portugal to the palaces of the Czars."

So clearly did he present the principles of the Bible that he impressed Holland, the Huguenots, the Scotch, Scotch Irish, English Puritans, and through them the United States, that Ranke said "*He was virtually the founder.*" and Renan said, "He was the most Christian man of his day in all Christendom, insisting on the universal priesthood of all believers and the parity of the clergy." *Green*, the English historian, said, "It is in Calvinism that the modern world strikes its roots, for it was Calvinism that first revealed the worth and dignity of man. Called of God an heir of heaven, the tender of the counter and the digger of the field suddenly rose into equality with the king."

Frcude said, "If it is the unreasonable creed which some say, how is it that the first thing it did was to make the moral law, the rule of life for states as well as persons? Why did it inspire and sustain the bravest efforts ever made by man to break the yokes of unjust authority? When all else failed, patriotism covered its face and human courage broke down; when intellect yielded, as Gibbons said, with a smile or a sigh, content to philosophize in the closet and abroad worship with the vulgar and dream themselves into forgetfulness that there was any difference between lies and the truth; in one or other of the many forms, bore an inflexible front to illusion and mendacity, preferring to be ground to powder like a flint rather than to bend before violence or melt under enervating temptations."

"It is enough to mention the names of William the Silent, Luther—for here he was one with Calvin—of Knox, Melville, Regent Murray, Coligny, Cromwell, Milton, John Bunyan. These were men possessed of all the qualities which give nobility and grandeur to human nature, men whose lives were as upright as their intellect was commanding, and their public aims untainted with selfishness; unalterably just where duty required them to be stern, but with the tenderness of a woman in their hearts; frank, true, cheerful, humorous, as unlike our sour fanatics as it is possible to imagine any one, and able in some way to sound the key-note to which every brave and faithful heart in Europe instinctively vibrated. Grapes do not grow on bramble bushes; illustrious names do not form on narrow or cruel theories."

"Of Calvin, so far as the state of knowledge permitted, no eye could have detected more keenly the unsound spots in the received creed of the church, no reformer in Europe was so ready to excise, tear out and destroy what was distinctly seen to be false, so resolute to establish what was true in its place and to make truth to the last fibre the rule of practical life. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions which were branded by Calvinists into people's hearts."

"It was the spirit that rises in revolt against untruths; it is but the inflashing upon the conscience of the nature and origin of the laws by which mankind are governed—laws which exist whether we

deny them, and will have their way to our weal or woe, according to the attitude in which we place ourselves toward them—inherent like the laws of gravity, in the nature of things; not made by us, not to be altered by us, but to be discerned and obeyed by us at our everlasting peril."

Presbyterianism not only makes its mark upon all civil institutions which affect general interests of society, but it starts at home in the family with religious ideas which honor God in cultivating the highest regard for God's law. Its ideas elevate and dignify man from the earliest access to the child's mind, by little and little, line upon line, planting the good seed of God and the sure foundation, on which, as the child grows and appreciates the truths which necessarily make it great, filling it with a knowledge of God, enlarging and expanding its vision, comprehending all the things of earth as only the scaffolding of the building, which the light of eternity will open up for its everlasting admiration and the work and service and occupation which it shall have in the presence of God and the Lamb before the Throne, and in company with the great multitudes of all ages who have gone up from this world washed in the blood of Jesus and there see as they are seen, know as they are known, are like Jesus and are all conquerors in him. It teaches the duty of all to live in this world as personally responsible to Almighty God for the thoughts and acts of their lives, to live in personal purity and integrity, doing what is right by their fellow man, no matter of what race or position, and for the welfare of the state, so as to protect every man in his rights and liberties.

The formulating of the great principles which have given stability and permanence to the faith of Presbyterians of every branch was the work of the Westminster Assembly, which met in England, July 1, 1643, closed Feb. 22, 1649, of 151 members of all shades of opinion in church government. After 1163 sessions they agreed on a Confession of Faith, Larger and Shorter Catechism. *Baillie* said, "The like I did never see, and the like never was in England, or anywhere is shortly like to be." *Dr. McOrie* said, "It is questionable whether such an assembly, so rich in deep-toned piety, sterling worth and erudition, was ever convened in Britain before or since, of the most eminent divines and illustrious laymen of various countries and different denominations, to consider, to take advice and speak their mind agreeably to reason and Scripture." They not only discussed ably and thoroughly, but presented the truth on all chief controversies of the church without naming them and showing the definite principles and rules which the Lord Jesus had left for His church and people.

Elliott said, "The Confession of Faith and Catechisms are above any encomiums. If they had done nothing else, given us nothing more than the Shorter Catechism, that little work which has been honored and blessed so long in forming the minds of youths, that brief manual of instruction of few pages, which occupies so important and essential a place in every religious family and every well regulated school, which has been the means of raising Scotland to an eminence in Scriptural and theological knowledge which no other nation has attained—far as we are still from what we ought to be, I say had they

left us no other legacy than the Shorter Catechism, in my estimation the most complete and perfect summary of divine truth the world has ever seen, they would have well deserved our gratitude."

Baxter, author of the *Saints' Rest*, not a member, said, "If it had done nothing more than produce the Shorter Catechism it would be entitled to the everlasting gratitude of the Christian Church."

Professor Balmer: "That Catechism I regard with *Baxter* as probably the best book in the world next to the Bible and as having been honored to do more good than any other uninspired production."

With pure principles, moral courage, feeble means, but great diligence and fidelity, they did their work, in the training of the family, in society, in the church, on the battle field, in the legislative halls, with a manliness, endurance and perseverance which have given us a name and power as a country, where men may think and speak without fear of the tyrant's sword or the Pope's curse, and where the Bible, the gospel, the press and man's liberty are protected, encouraged, while their glory and power in our land are teaching the same to all nations, and God is making the world to hear and desire them.

To-day we rejoice in what they did for themselves and their children and the world. To-day we commemorate their beginning while we rejoice in their success. Institutions of education, benevolence of every kind, have sprung up and are everywhere seeking the welfare of man over all the earth, and our people show what good and pure principles will do for man.

Look for one moment at Brazil with as fine a climate and every natural provision. With a population of 9,930,470, as many as 8,365,997 can neither read or write. Hear the Prior of a monastery: "It seems incredible, but the vast majority of people in this country believe that *the images are real persons*. I myself did till it became my duty to take care of them; but it was impossible for me to retain my respect for them when I was obliged from time to time to re-paint them, putty up the worm holes, put in glass eyes, &c."

This is one of the countries where the teaching and training of Rome has been without restraint. The people are idolators in the purest sense and the women are as degraded as in any heathen land. It is the grand satanic work which in all Papal countries has brought the human intellect to ignorance and the women to be the abject slaves of the unmarried priesthood. Every child grows up with the idea that salvation for its soul depends on obeying the priest, that they must worship imaginary saints and angels made of wood, &c., count beads for prayers, carry about them and look at pictures, crucifixes, images of the Virgin, say *Pater Nosters*, *Ave Marias*; all this the result of the schooling and teaching of the confessional, while they have no knowledge of the Bible, the Word of God, and if they had it they could not read it.

The Papal church changes not. Every true Papist is the servant of the Priest; every Priest the sworn subject of the Pope; all the enemies of education, except that which reduces the mind to darkness, ignorance and degradation to the word of the Priest. As the enemy of civil and religious liberty, freedom of the press, the

right to read God's word, and with these their aim to overthrow the public schools, Popes and councils utter one voice that they are damnable and should be overthrown, and that is the duty of every true Papist to do his best to accomplish it.

To accomplish this in the past she has burned and massacred the saints of God and friends of liberty of thought. Had she the power to-day, with all the liberal professions of the Cardinal, he would have to make the space around the Cathedral the holy place on which to burn and torture heretics and the cells under the Cathedral the prison in which to keep them until Leo XIII. should send from Rome the order whether to publicly burn them alive or strangle them in their cells.

This "masterpiece of Satan," professing to be the only religion of Christ, sets at nought, dispenses with and tramples under foot any one and every one of God's laws at pleasure, withholds the word of God from the people and labors throughout the entire world to bring every soul in subjection to the Pope and Priest.

All Christians aim at exalting Christ and humbling man before God. Their principles bring them into connection with God their maker, Jesus Christ their Saviour, by the influence of the Holy Ghost, making them children of God and heirs of the heavenly kingdom.

We insist upon an educated ministry, Godly men of incorruptible character, to be teachers of the flock—men of liberal and enlarged views on all subjects, ready to co-operate in any enterprise for the good of man and the glory of God—bounded only by our ability.

Our sons and daughters are in every state and territory of our land and foreign fields, enduring privations and suffering even unto death. Within our recollection, Dr. Worcester (grandfather of Miss Robertson, who was at the Women's Missionary Meeting, at Brown Memorial church, October 29) was put in the Georgia penitentiary for four years for teaching Indians of Georgia. Our own prisons have not been clear of such inhabitants for befriending the African slave.

As a denomination we have tried to educate our own children. In the darkest days of slavery we insisted on the duty of masters to educate those under their care as a Christian duty. No sooner were they Freedmen than we sought to establish educational institutions for their advancement, which have done great good.

Take Princeton College. During the century of our Presbytery, six thousand educated men have gone out from it; over 1,000 ministers, over 300 Presidents, Governors, civil officials, judges, and lawyers without mention, over 500 physicians, over 32 Presidents and professors for herself, over 150 in other colleges and academies. The Seminary from 1812 to 1881 about 3,500 educated ministers. This influence has gone over all the earth. Many other institutions have come into being who have been doing the same with similar results.

Before us in the future is the *African Race*. Africa as a new world, in regard to which we have responsibilities and opportunities which no other nation can have. They are a people among us, side by side with us, capable of every advance of the Anglo Saxon race.

In Africa they number three times our own population. What greater or more magnificent undertaking can be presented to the people of our times than possessing this race for Christ?

They are to be a great people, and probably long before this century closes. In the South and West and various parts of the country institutions are founded and doing a great work. Near us is Howard University at Washington and Lincoln University in Pennsylvania. Young men are being educated, some of whom have already made their mark before the world.

Situated as we are in connection with those who have greater facilities than their brethren at the South, we have the opportunity and with it the responsibility to work for them. If asked what is the best thing that can be done for them now, we would say—teach and train those who are to be *the mothers*.

Mothers give tone to moral character, industry and the cultivation of their families. With them is the foundation work for any people. Now is the time when God has placed this people in that condition in which they must advance, to do that work which will tell for a hundred years to come, indeed until the end of time and through all eternity. To have the privilege of doing anything to that end should be a joy to a Christian heart.

Rev. W. Crummel, the aged colored minister at the Episcopal Convention, Baltimore, May, 1885, said: "The *root* of the new civilization to spring up is the TRAINING OF THE COLORED WOMEN. Hundred of mothers cannot sew, are not trained in morals and cannot train their daughters properly."

Mr. C. only uttered what any one familiar with the African Race, must feel. How can they be lifted up? It must be by those who have enjoyed and realize the benefits which a moral, intellectual and industrial education has done for themselves and others.

What can we do in this matter? Beginnings are small, and progress slow, but the acorn must be planted and grow under hindrances. So every moral enterprize must realize the going forth weeping and bearing precious seed. A day of rejoicing will come when others will reap. It has been so with us. We are reaping what our fathers planted in the wilderness, and at which their enemies looked with contempt, as of old when they said if a fox go up on the wall it would fall.—Neh. iv: 3.

Will not the Presbytery of Baltimore arise and (Neh. ii: 18-20.) build an Institution for the higher education of the Women of the African Race, who may thus be prepared to influence and benefit their own people? A correct, proper education and training for them, like that which the Mary Lyon Institution at Mount Holyoke has done for young white women, will do more for them than millions of gold and silver. In the infancy of such an institution is the time when help is a necessity and where it can do a hundred fold more good than when in its maturity.

Read the address of Rev. Dr. Leftwich on the Future Policy of the Presbyterian Church.