

COMBINED SERIES,

VOL. XVI, No. 1.

THE
Reformed Presbyterian
AND
Covenanter.

JANUARY,

1878.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude* 3.

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T H E

Reformed Presbyterian and Covenanter.

VOL. XVI.

JANUARY, 1878.

No. 1.

ORIGINAL.

PRESIDENT HAYES.

THE fact that we do not exercise the right of suffrage, on account of the irreligion of the Constitution of the United States, is no reason why we should be wanting in interest in civil affairs. In truth, we should be most deeply concerned in all that occurs in the nation's life, looking for tokens of its willing submission to the King of kings.

Few of us have been indifferent spectators of the events of the past year in Federal affairs. The acts of the Chief Executive, especially in relation to the Southern question and the Civil Service, have challenged attention, and have necessarily come before the tribunal of the people for judgment. The tendency is to approve or condemn, as a whole, what is usually termed his policy. There is a disposition in a number of religious papers that have come under our notice to class all the opponents of the President's course together, as narrow men, disappointed politicians, thwarted aspirants; and, on the other hand, to give him unstinted praise. We see nothing but injury to the best interests of the nation in such a course. Both the President and his opponents must be judged by one standard, the grounds of opposition must be carefully examined, and motives must not be impugned.

The President entered upon his office with but little evidence of any purpose to control his action; a new man in national affairs, he was left at liberty to carry out his pledges. As the result of the past year, we find that he has alienated from his administration (we cannot say from himself, for he is personally amiable) a large proportion of the party that elected him; and that in spite of much that is gratifying in the success of his plans for the public good, for he has proved himself a friend of temperance, a friend of the Sabbath, as well as desirous of harmony between all sections of the country. This state of affairs is a matter of anxiety to those who seek the success of the Republican party. It becomes us to consider whether his course must yet be approved, viewed in other light than that of party success.

We call to mind the wisdom and moderation that marked his candidacy, and how well he bore himself after November 7th, when for many days the result

BIOGRAPHICAL SKETCH OF REV. JOHN CUTHBERTSON.

THE following sketch has been prepared and published, under the appointment of the United Presbyterian Presbytery of Big Spring, by the Revs. A. S. Aiken and J. M. Adair.

It is not definitely known at what time the first Covenanters came to America; but it must have been at quite an early day, since as early as March 4th, 1744, there is an account of a General Meeting* (as given in an "old paper") of the Commissioners from the different Societies in Eastern Pennsylvania, which was held at Middle Octoraro, Lancaster county, Pa. These little societies, in the absence of a regularly organized congregation or presbytery, did what they deemed best in order to obtain the word of life. Having as yet no minister of their own, they procured the services of the Rev. Alexander Craighead, who, to some extent at least, ministered to them in word and doctrine. This will account for the fact that on the arrival of Mr. Cuthbertson, many of the societies had their "tent," where they met for worship. Although it has been claimed that Mr. Craighead at one time joined the Covenanters, yet it is my impression that he did not regularly do so, but ministered to these societies as occasion seemed to require, still continuing to be a Presbyterian minister, although largely in sympathy with Covenanter principles and usages.

In the preparation of the following biographical sketch, it is not proposed to enter fully into all that might be interesting in the life of Mr. Cuthbertson, but only to dwell on the more important items, which may cast some light on his devotion to truth and duty, and also upon the founding, organizing and growth of the early Covenanter Church in America, which was the parent of the present Reformed Presbyterian Church (Old and New School) and also of one branch of the Associate Reformed and United Presbyterian Churches.

In this work we have been mainly indebted to Mr. Cuthbertson's diary, a faithful copy of the original, to facts gleaned from some of the old people in the communities where he labored, and to such incidental occurrences as were deemed reliable.

As regards the authenticity of what is presented in the following pages, at least so far as the *dates* are concerned, we respectfully say that they cannot be called in question, since Mr. Cuthbertson regularly kept his journal from his arrival in America, explicitly giving the dates of the different transactions and also of his travels. And besides, he could have no plausible motive for keeping them inaccurately, since he did not know that they would ever be referred to by any one in future years. And as a further proof of accuracy, there are many items which agree precisely with what has been derived from other sources as authentic history.

Possibly there may be some inaccuracy by the writer in conclusions drawn from certain facts, as the diary, in giving the account of places and occurrences, is sometimes meagre and obscure. Yet every effort

* Appendix.

has been made to be accurate in every point, and we present the sketch to the public, conscious of there being literary defects, but also conscious that no effort has been spared to make it an accurate account of what it claims to be.

Rev. JOHN CUTHBERTSON was a Scotchman, and landed in America August 5th, 1751, at New Castle, Delaware, having been forty-six days at sea from Derry Loch. He praises God for his superintending care during the voyage. Mr. C. first lodged with Mr. T. Griffith. The following day he rode twenty miles to Moses Andrews', and on the day after that again rode fifteen miles to Joseph Ross'. This place, I think, was near the Pennsylvania and Maryland line. On the 8th, three days after his arrival, he appears to have met with a presbytery and conversed about certain difficulties. This, I presume, was the Presbytery of New Castle, General Assembly Presbyterians, as they were known at that time.

On the 9th of August, 1751, Mr. Cuthbertson preached his first sermon in America, which was also the first sermon preached in this country by a Reformed Presbyterian minister. His text was in the prophecy of Jonah, 2 : 8—"They that observe lying vanities forsake their own mercy." This sermon was most probably preached at Mr. Ross', referred to above, or in that immediate neighborhood. After preaching, Mr. C. rode to Joseph Walker's, Middle Octoraro, Lancaster county, Pa., and on the 11th of August, which was the Sabbath, he rode three miles to the tent, where he preached. In the exercises of worship on that day, Mr. C. paraphrased the 8th Psalm, and in the forenoon lectured from Luke 12 : 22-31; and in the afternoon, sermon from 2 Samuel 3 : 8.

On the 12th, Mr. Cuthbertson rode to James and Robert Laughead's and Mr. Craighead's. From this place he went to Humphrey Fullerton's, Pequa, where he preached on the 14th of August, 1751. Texts, Matthew 11 : 25-30, and Genesis 49 : 18. The length of services was four hours.

On the following day Mr. C. rode to Paxton township, Dauphin county, Pa., lodging at Wm. Brown's. On the following Sabbath, being August 18th, he preached somewhere in that vicinity. Texts, lecture, Luke 12 : 31-33, and sermon, Amos 4 : 12. He seems to have remained in the neighborhood for a few days, and according to his own statement, he conversed with some weak but well meaning persons; and at General Meeting on the evening of the 19th, he held session for three hours, and tried (perhaps examined) three elders, and also rebuked and admonished a certain individual. It would appear from these statements that there was at that time a *de facto* congregation at this place having the essential characteristics of an organized congregation. Mr. C. also preached here on Tuesday, the 20th, and baptized Eliza, daughter of Andrew Stuart; Helen, daughter of Matthew Taylor; and Mary Ann, daughter of Joseph McKnight. On the afternoon of this same day, Mr. Cuthbertson rode to Walter Buchanan's (Junkin Tent), near the present town of Kingston, Cumberland county, Pa., and on the following day, the 21st of August, he,

preached; his text was Proverbs 8: 4; and baptized Joseph, son of Joseph Glendenning; John, son of Joseph McClelland; and Jean, daughter of Henry Swansie.

Mr. Cuthbertson passed on from Mr. Buchanan's for about twenty miles, to Andrew Ralston's, near Big Spring, where he preached on the 22d of August. His text was Matthew 17: 4. After preaching at Mr. Ralston's, Mr. C. rode twenty-two miles to James Mitchel's, near Hacketstown, which was not far from Chambersburg, and in the vicinity of Rocky Spring. There was afterwards a tent near Mr. Mitchel's, and Mr. Cuthbertson speaks of the session as the Rocky Spring Session, by which name we will designate this congregation, but not implying that it was the origin of the Presbyterian congregation of Rocky Spring. It possibly was, but most probably was not, the origin of that congregation. Mr. C. says that on the 24th of August, after long reasoning with the people, they agreed on a subscription paper. He does not state for what purpose this paper was gotten up, nor how much was subscribed; but it would seem probable that it was a subscription for his services as their pastor.

On Sabbath, the 25th of August, Mr. C. preached in this neighborhood. His texts were Luke 12: 35-41, and Amos 2: 41. He baptized Andrew and Moses, sons of James Mitchel; James and Eliza, children of James Lowry; Martha, daughter of James Thompson; Sarah, daughter of Joseph Mitchel; Rebecca, daughter of Joseph McClung.

On the 26th of August Mr. Cuthbertson rode twenty miles to Joseph Cochran's, which appears to have been in the western part of what is now Franklin county, or in Fulton county; and on the 28th he preached at James McClelland's, and baptized William, son of Robert McConnel. From this place he traveled east about forty or fifty miles, crossing South Mountain, to David Dinwiddie's, Marsh Creek, Adams county; and on September 1st, being the Sabbath, he preached at the "Tent," which was about two miles from Mr. Dinwiddie's. The texts from which he preached were Luke 12: 41-49, and Galatians 5: 1. He at this time baptized Jean, daughter of Thomas Anderson; Isabel, daughter of Robert McCullough; Rose Ann, daughter of Joseph Hutchison; James, son of Joseph Broomfield; and Mary, daughter of David Dinwiddie. This was in the vicinity of what was afterwards known as the Rock Creek congregation (now Gettysburg).

From this place Mr. C. returned to Octoraro, Lancaster county, by way of York, Lancaster and Colerain, crossing the Susquehanna river at or near Columbia, and having married Robert Love and Rachel Sloan at the river.

This was Mr. Cuthbertson's first missionary tour in America, which he made in about one month. He had travelled many miles, preached on eleven different days, and frequently two sermons, and always paraphrased or explained the opening psalm each day, baptized many children, and married one couple. It was certainly an eventful month in the history of the Covenanted Church in America.

Mr. Cuthbertson now commences his second tour, which we will follow briefly, and in the further narration only give the principal points.

On Sabbath, September 8th, he preached at the "Tent," Octoraro, and baptized Joseph, son of Joseph Kincaid; Mary, daughter of Alex. Lackey; Jean, daughter of Wm. Patterson; Hannah, daughter of Robert Galbreath; John, son of Andrew Little; Jean, daughter of Jeremiah Murray; Samuel and Andrew, sons of Joseph Walker; and Mary, daughter of Moses Laughhead.

On the following Sabbath Mr. C. preached near the forks of the Brandywine, and on Monday at Dean's meeting-house, forks of Brandywine. He afterwards occasionally preached here, but to what denomination of Christians this church belonged I am not prepared to say.

From this place Mr. C. passed northward, preaching at Pequa and stopping over night at widow Carson's, Donegal, Lancaster county, to Derry, Dauphin county, lodging at David McNair's. He preached at Derry, and on the following Sabbath at Paxton. From this place Mr. C. returned *via* Lancaster to Daniel McClelland's, Colerain, about eighteen miles from Lancaster. At this place he appears to have disputed publicly, on the 24th and 25th of September, with Mr. Craighead. Mr. C. does not state what was the point of disputation, and it would seem probable, although it is not definitely stated, that Mr. Craighead was won over to Mr. Cuthbertson's views. My impression is that this was the Rev. Alexander Craighead, previously referred to.

On October 2d, 1751, Mr. Cuthbertson preached in the Muddy Run meeting-house. Text, Isaiah 28 : 16; and baptized Agnes, daughter of John Reed; Joseph and Margaret, children of Joseph McMillan; Agnes, daughter of Peter Patterson. This place was in Lancaster county, and four or five miles from McCall's Ferry, on the Susquehanna river. On the 17th of this month Mr. C. travelled to the Schuylkill river, stopping at James Gilmore's and McPherson's, and from here passed on to George Gray's, forks of the Delaware river, by which he most probably means the junction of the Lehigh and Delaware rivers.

On Sabbath, the 20th, he preached in this vicinity. Texts, Galatians 2 : 6-11, and Jeremiah 2 : 19.

On Monday Mr. C. rode three miles to and from the Indian wigwam, and also conversed with several persons concerning some important church doctrine. On the following Wednesday he preached at Mitchel Clyde's, and also remained in this neighborhood over the next Sabbath, preaching, and baptizing George, son of James Gray, and Jean, daughter of Mitchel Clyde.

From this place, which I think was near Easton, Pa., Mr. C. appears to have travelled westward through the counties of Lehigh, Berks, Schuylkill and Lebanon, for a distance of ninety or one hundred miles, and then passed south to Little Swatara Creek, lodging on the last evening at David Mitchel's. On the Sabbath he preached at Derry, Dauphin county, and on Monday rode to Alexander Swan's, on the Blue Mountain, Manibee township, where he preached on Tuesday, and baptized James, son of John Thompson, and Agnes, daughter of Alexander Swan. From this place Mr. C. rode to Wm. Brown's,

Paxton, and after preaching in this neighborhood he went to Andrew Ralston's, Big Spring, and then to Walter Buchanan's, and then to Joseph Patterson's, Carlisle, where on the Sabbath, Nov. 10th, 1751, he preached—texts, Galatians 3 : 1-5, and Jeremiah 3 : 19—and baptized Robert, son of Horace Bratton.

On the following Tuesday, after having traveled up the valley about eighteen or twenty miles, Mr. C. preached at the Pennsborough meeting-house, which, I believe, is not far from Big Spring. Several children were baptized at this time. From this place Mr. C. passed up the valley about twenty miles to a Mr. McFadden's, and preached at Joseph Reed's, baptizing Janet and Hugh, children of James Reed. From Mr. Reed's he went to James Mitchel's, and preached in that neighborhood (Rocky Spring) the following Sabbath, and then rode to James Wilson's, Licking Creek, Fulton county, Pa., preaching there on November 19th, 1751—text, Jeremiah 3 : 7—and baptizing Hannah, daughter of James McMihan; Martha and James, children of Joseph Martin; George, son of Joseph Cochrane; Eliza, daughter of John Wilson; and Elizabeth, daughter of James Wilson.

Mr. Cuthbertson now appears to have taken a tour into Maryland and Virginia. In his journey he crossed the Conococheague Creek and the Potomac river, and visited Lemons, Fredericktown, and Morgan's Mills, preaching on Sabbath, the 24th of November, at Clear Creek meeting-house, and on the 27th at Opicken church, having lodged at a Mr. David Logan's and a Mr. Campbell's, returning to James Wilson's, Licking Creek, on the 29th, having travelled about two hundred miles. From James Wilson's Mr. C. went to Joseph Wilson's, in the Big Cove, where he preached December 2d—text, Luke 24 : 28-30—and baptized John and Robert, sons of Joseph McMeehan. From the Cove Mr. C. travelled east about twenty miles to George Ronald's, in whose neighborhood he preached, and also baptized John and Elizabeth, children of George Reynolds. This was probably in the vicinity of Greencastle, Franklin county.

From this place Mr. C. rode to David Dinwiddie's, Marsh Creek, where he preached on the following Sabbath. He says in his diary that there was a great snow at this time.

On the 9th of December Mr. C. rode thirty-two miles to Chambers' tavern, York, and on the following day he preached in York; text, Acts 16 : 31. From York he rode about eighteen miles to Wm. Wilson's, Chanceford, where he preached on the 12th of December, 1751; text, Isaiah 45 : 22. From Mr. Wilson's Mr. C. passed south about ten miles, and on the following Sabbath, as I understand it, he preached for the Rev. Mr. Whittlessey, most probably at his church. This was the original Slate Ridge Presbyterian church, situated at that time in Peach Bottom township, York county, near the bend of Muddy Creek, and about one mile from Bryansville. The Rev. Mr. W. was the first pastor of this Presbyterian church.

From York county Mr. Cuthbertson crossed the Susquehanna river to Lancaster county, where he preached at Muddy Run, Octoraro, etc.

Now, by viewing a State map of Pennsylvania, and tracing out Mr.

Cuthbertson's course of travel, something will be readily seen of the vastness of the work that he was doing, and which he continued to perform almost unaided and alone for more than twenty years.

Beginning at Octoraro and Muddy Run, in the southern part of Lancaster county, then passing north through the county *via* Pequa and Donegal to Paxton and Derry, in Dauphin county, and then crossing the Susquehanna river at or near where Harrisburg now stands, to Cumberland county, and taking in order the Junkin Tent, Carlisle and Big Spring, and then passing up the Cumberland valley to Franklin and over the mountains to Fulton county, preaching at Rocky Spring, Chambersburg, Greencastle, Cove and Licking Creek, and thence passing east again to Rock Creek (Gettysburg), Adams county, and then to Lower Chanceford, in the southeastern part of York county, and from York county crossing the Susquehanna river to Lancaster county, making a circuit of not less than about two hundred miles—all of which was performed on horseback. Steam engines and palace cars would doubtless have been considered a nuisance in those days of pioneer life. This was quite a circuit for one man. It embraced not less than twelve or fifteen preaching stations, and much preaching in sparse neighborhoods besides. Mr. C. visited and preached in all these different places before the 1st of January, 1752, and in the most of them two or three times. This was certainly a very important five months spent in proclaiming the gospel message. The good done we cannot measure; the evil of leaving it undone we cannot estimate.

The principal preaching stations which were visited in the latter part of 1751 were as follows: Lancaster county, Pa.—Octoraro, Muddy Run, Pequa; York county—Lower Chanceford; Dauphin county—Paxton; Cumberland county—The Junkin Tent, Big Spring, Carlisle; Adams county—Rock Creek (Gettysburg); Franklin county—Rocky Spring, Greencastle; Fulton county—The Cove, Licking Creek. Octoraro was Mr. C.'s headquarters, and it, together with Pequa, Paxton, Junkin Tent, Big Spring, Rocky Spring, Rock Creek and Lower Chanceford, were the places where he seemed to preach most frequently, yet the time devoted to any one place does not appear to have been definitely defined; but he was governed a good deal by circumstances. Mr. Cuthbertson alone, except for a brief period, ministered to the people in these different stations for more than twenty years, until the Rev. Messrs. Lind and Dobbin came to this country, in 1771.

And not only did he hold up the word of life in these places, but also in many adjoining localities, even to Maryland and Virginia, Chester county, Pa., Philadelphia, Albany, N. Y., Connecticut, and once to Pittsburgh.

He appeared to search diligently for souls, and endeavored to carry the gospel to his covenanted brethren, wherever he could find them or hear of them. This first five months' work was mostly exploration; afterwards the work of building up and organization commences. During the winter and spring of 1752, Mr. C. held what he calls examinations, which I understand to mean the examination of church mem-

bers and their children, and others who desired to participate, in the catechism and principles of the church. These examinations were held in the stations in Lancaster and Cumberland counties, and there were generally present at the different meetings for examination from fifteen to forty persons. The manner of conducting them was first to preach a sermon and afterwards hold the examination. April 15th, 1752, Mr. Cuthbertson preached at Lower Chanceford, and baptized George, son of John Buchanan. This was his first baptism in that neighborhood. On the 24th of June he seems to have been in Sherman's Valley, Perry county, Pa., at John Glendenning's, and on the 25th he preached at Joseph Kelough's—text, Mark 10: 16—and baptized John, son of Loderick Laird. These are the principal items during the first year of his labor in this country. Surely it was an eventful one.

On the 29th of July he says that he has preached 120 days, rode 2,460 miles, baptized 110 children, and married 10 couples since coming to America. This wanted but a few days of a year.

BEGINNING OF SECOND YEAR.

In the further narrative, we will not follow Mr. Cuthbertson constantly in his travels, but only give the more important items as they occur:

On the 23d of August, 1752, according to previous appointment, he held his first communion in America. I understand this to have been at the Junkin Tent (Walter Buchanan's neighborhood), although it is not explicitly stated to have been there, nor is it definitely stated by Mr. C. where it was, but circumstantial evidence seems to point to this place. In the communion services, Mr. C. preached on the preceding Thursday—text, Genesis 24: 58—“And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.”

It was observed as a fast day, and most probably better observed than many persons observe the Sabbath nowadays.

The “tokens” of admission to the Lord's table were distributed, and the communicants exhorted. Mr. C. examined and admitted to membership six or eight persons. There seems to have been no services held on Friday and Saturday.

In the services on the Sabbath, Mr. C. paraphrased the 15th Psalm and preached from John 3: 35—“The Father loveth the Son, and hath given all things into his hand.” After the sermon there was prayer and singing, and then discoursed concerning the sacrament—debarred and invited to the table of the Lord. The communicants came to the table while singing the 24th Psalm, after which there were the usual table services, of which there were four in all, Mr. C. communing at the second. After the table services were concluded, Mr. C. exhorted the communicants and led in prayer, and also a part of the 103d Psalm was sung. Then, after an interval of thirty minutes, he again preached another sermon in the afternoon—text, John 16: 31—“Jesus answered them, Do ye now believe?” The entire services of that communion Sabbath were about nine hours.

Mr. C. preached on Monday—text, Ephesians 5: 15—“See that ye walk circumspectly, not as fools, but as wise.”

At this communion occasion there were about two hundred and fifty communed. They evidently did not all belong at that place, but many, no doubt, came a long distance in order to attend the services. And doubtless a precious communion season it was to those pioneers, who most probably had not enjoyed such a privilege since leaving their native Scotland and Ireland.

The next item of interest is, that on the 3d of November, 1752, Mr. C. bought one hundred acres of land. This was situated somewhere between Antietam and Marsh Creek—being about eight or ten miles from the latter place. He frequently mentions this plantation.

On the 8th of April, 1753, Mr. Cuthbertson preached, and ordained six ruling elders. Their names are as follows: James Wilson, George Wilson, George Mitchel, Jeremiah Murray, David Dinwiddie and Thomas Walker. This was at James Mitchel's, Rocky Spring, or at least the coinciding evidence points to this place. The Messrs. Wilson evidently belonged to the Licking Creek settlement, George Mitchel to the Cumberland Valley at Rocky Spring, and the Messrs. Murray and Dinwiddie, at Rock Creek, Adams county. They had doubtless come to this central locality to have the matter of ordination attended to, since it would be a matter of convenience to all concerned to thus meet together in the transaction of this business. This same plan was subsequently followed in a few instances.

August 15th, 1753, Mr. C. preached at William Wilson's, York county, and examined fifteen persons.

October 14th, 1753, the sacrament of the Lord's supper was dispensed at Paxton. The text was John 19: 5—"Behold the man." About two hundred persons communed.

November 29th, 1753, Mr. C. says he presided in the moderation of ten persons for ruling elders, but does not say who they were, nor at what place. It is probable that it was at Octoraro, since on the 11th of December, at Robert Laughead's, which was in that neighborhood, Mr. C. says he tried—I suppose he means examined—the persons elected elders.

December 12, 1753, at the widow Galbreath's, Mr. C. conversed with the Seceders. I suppose he means the Rev. Messrs. Gellatly and Arnot, who, on good authority, came to America during the latter part of 1753. Although Mr. Gellatly was located at Octoraro Associate church, yet Mr. C., in his diary, does not mention him particularly.

August 25th, 1754, communion at Paxton, and about two hundred and fifty communed. He says that an awful thunder-storm, with lightning, occurred during the blessing of the elements, and that four horses and a dog were killed, and a tree shattered, not more than forty yards from the tent. Mr. C. mentions that on the following Sabbath he had some unusual appearances of death.

September 13th, 1754, at Rock Creek, Mr. C. says, held session ten hours, rectifying disorders and removing differences, etc.

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FEBRUARY,

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"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude* 3.

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ABOUT \$1,800 of the \$3,000 subscribed for the erection of a church in Selma, have been secured. The subscribers who have not as yet paid, are urged to do so at once. The Board is anxious to commence work immediately. Mr. Daniel Euwer, Ridge avenue, Allegheny, is Treasurer.

J. W. SPROULL, Sec'y. C. B. M.

Allegheny, January 21, 1878.

FOR SALE—Ten volumes of the REFORMED PRESBYTERIAN AND COVENANTER, from 1867 to 1876, inclusive, bound in five volumes. Persons desiring to secure these, will address the EDITORS.

The address of Rev. N. R. Johnston is changed from Box 2271 to No. 525 Market st., San Francisco, California.

The following note has been sent to all our congregations, and to most of them the second time. Lest it may have failed to reach any of them, it is now published:

NORTHWOOD, LOGAN COUNTY, OHIO.

To the session of.....
 DEAR BRETHREN:—Objections having been made to the continuance of the travelling fund of Synod, on the ground that some congregations refuse or neglect to raise their share of this fund, the undersigned were appointed a committee to ascertain the judgment of the sessions and congregations of our church, in regard to the continuance of the fund, and of the present plan of raising it. You will do us the favor to inform us at an early date, whether you and the congregation under your care approve of a synodical travelling fund, and if so, what changes, *if any*, will in your judgment make such a fund more efficient and satisfactory.

Yours sincerely,

J. MCCrackEN, }
 JAMES KENNEDY, } Com.
 WM. NEELY. }

Send answers to J. McCracken, Northwood, Logan county, Ohio.

BACK numbers have been sent to all requesting them, as also Books of Discipline and Testimonies to such as are entitled to them. Subscribers who received bills will please examine carefully. If correct, forward then promptly the money. If a mistake has been made, notify us at once. Credit will be given next month for moneys received.

WE are in receipt of interesting missionary letters from Syria, which, with other matter on hand, will appear in next number.

BELOW we give the action of the Board of Trustees in regard to filling the vacancy occasioned by Mr. Wills' death. There need be no delay in forwarding collections. The money is all needed.

ATTENTION IS CALLED TO THE CLAIMS OF THE THEOLOGICAL SEMINARY.

Congregations that have not taken up *both* collections are urged to do so at *once*. To prevent a deficit this should be immediately attended to, and *special liberality should be exercised*.

The following arrangement, necessitated by the death of the Treasurer of the Board of Trustees, was taken at the meeting held January 28th, 1878, and will continue till after the meeting of Synod. It is published that parties may know to whom to remit moneys intended for the Board.

D. Chestnut, 315 Liberty street, Pittsburgh, Pa., to be Treasurer of the Theological Seminary and the Memorial (Seminary) Building Funds, and David Gregg, Wood street, Pittsburgh, Pa., to be Treasurer of all the other funds heretofore remitted to the late Treasurer.

Fuller information will be given in our next number.

The *first Sabbath in February* is the day appointed for the collection for the *Aged Ministers' Fund*. No object appeals to the liberality of the members of the church with better claim than this. Let the response be such as a grateful church should make.

T H E

Reformed Presbyterian and Covenanters.

VOL. XVI.

FEBRUARY, 1878.

No. 2.

ORIGINAL.

A PLEA FOR INCREASED LIBERALITY.

DURING the past year all the public enterprises of a benevolent character that depended for their maintenance on voluntary contributions, with but few exceptions, have, on account of the stringency of the times, been to a greater or less extent crippled in their operations. Thousands of persons who before had liberally aided them were themselves so reduced in circumstances that, even if willing, they were no longer able to respond to appeals as before, while others, although still abundantly able, were not made to realize to its full extent the greater responsibility that rested on them.

To this statement the schemes of the church are no exception. For scarcely any object have the collections last year been as liberal as on previous years. We are much mistaken if, unless unexpected donations be made, our Boards will not be obliged to report either that their efforts have been curtailed, or that to go on with them they had been obliged to contract debts. It is a pity that such is the case. Surely there is no necessity for it. There is enough of wealth among the members still to enable the church not only to prosecute the work in which she is now engaged, but also to respond to new calls. We submit to our readers the following considerations, and ask to them their serious attention :

The duty of *every one*, so far as is in his power, to contribute to such objects of a benevolent nature as command his confidence, surely will not by professing Christians be questioned. Again and again in the word of God is it explained, illustrated and enforced. By the law of Moses, a certain prescribed amount was legally the Lord's, and not until it had been paid could contributions be regarded as free-will offerings. New Testament disciples are not less under law. "Let every one of you lay by him in store, as God hath prospered him." "Make to yourselves friends of the mammon of unrighteousness," is a command that cannot be neglected with impunity. Wise and judicious giving never yet interfered with any one's real success. "The liberal soul shall be made fat, and he that watereth shall be watered also himself."

writer. I feel confident, however, that he will excuse me for my freedom. The sentiment is so good and so tersely expressed, I cannot withhold it from the types. Here it is, verbatim :

LUCASCO, November 6th, 1877.

Rev. N. R. Johnston—Dear Sir: Feeling it to be my duty to assist you a little in your struggle against the powers of darkness in the place where Satan's seat is, I enclose five dollars, with kindest regards.

Very truly yours,

A. DODDS.

This is a model letter. Its excellent points are :

1. Its brevity—*multum in parvo*. The reader wishes it were far longer if it could be good in proportion.

2. Manifest interest in the cause of missions, and particularly (in this letter) in the Chinese Mission.

3. Lively and practical sympathy with us in our work—a sympathy which arises largely from a knowledge that in the prosecution of the work we have to withstand virulent opposition and surmount great obstacles.

By what is written above the following more general truths are suggested :

1. A life of ease or inactivity is not desirable. Who would float on a calm and motionless sea, if he could? And what would we be worth if our life were one of calm and sunshine, without opposition and without temptations? So long as the Master's work is undone, it is ours to be diligent in its accomplishment, even though beset by foes or harassed by cares.

2. If a moral battle must needs be fought, we should not desire to stand on some distant height beholding the conflict in which we are not willing to take part. In the warfare now being waged between light and darkness, between the church and the world, and between Christ and the devil, every armed Christian should desire to be in the thickest fight. "Where Satan's seat is" is the place to work for the Master.

3. To know that we have sympathizing friends and good people who pray for and help those who are working "against odds," is cheering and sustaining. And such sympathy reminds us of the deeper and holier sympathy of our blessed Redeemer, the assurance of which is so comforting.

N. R. J.

BIOGRAPHICAL SKETCH OF REV. JOHN CUTHBERTSON.

(Continued from page 13.)

October 20th, 1754, at Octoraro, Messrs. Phineas Whiteside, Robert Galbreath, William Galbreath, Walter Buchanan, John McMillan, John Duncan and Thomas Ramsey were admitted to the office of ruling elder. It is quite evident that these persons did not all belong at Octoraro, but that they came from different localities, as in the instance previously noticed, in order to have the matter of ordination conveniently attended to. It would seem probable that Phineas Whiteside and William Galbreath belonged more particularly at Pequa; John McMillan and John Duncan at Muddy Run, both of whom afterwards

removed to York county; Walter Buchanan at the Junkin Tent, and Robert Galbreath and Thomas Ramsey at Octoraro.

October 27th, 1754, communion at Octoraro, being five table services, and two hundred and sixty communed.

November 26th, 1754, Mr. C. preached in Philadelphia. His text was Acts 2: 39, and he baptized Jane, daughter of George Graham.

August 24th, 1755, sacrament of the Lord's Supper at Pequa. One hundred and ninety communed, and the length of services was ten hours.

October 19th, 1755, sacrament of the Lord's Supper, at Octoraro. Two hundred and twenty communed. The next item of importance was Mr. C.'s

MARRIAGE.

On February 25th, 1756, Mr. Cuthbertson was married to Miss Sally, daughter of Walter Moore, who lived about fifteen miles from Philadelphia. This marriage appears to have been a most happy one. Mr. C. did not go on any extended wedding tour, but he preached the gospel on the next Sabbath, and continued at the post of duty. We presume that, under the circumstances, such favorite resorts as Niagara had but few attractions for the missionary preacher and his bride.

From this time forward Mr. Cuthbertson took up his residence at Octoraro, living, I believe, during the remainder of his life on a farm bought from Josiah Kerr, on January 24th, 1757, which was situated about two miles from the church. The early settlers were much harassed on account of

INDIAN MASSACRES.

In 1756, Mr. C. frequently speaks of the people having fled from the Indians.

We are informed from other sources that there were several massacres during this and one or two succeeding years, and that many of the people, especially in the Cumberland Valley, left their homes—quite a number of families removing to York and Lancaster counties, which seemed to be more free from Indian incursions.

I do not know that any of the Covenanters were murdered, yet there are the names of four men given in Rapp's History of Cumberland County, who were killed by the Indians in a harvest field near Shippenburg, that correspond in the name to some of the Covenanters, but as they seemed to live some distance from this place, and in the absence of definite information, we venture to suggest that it was other persons of the same name.

VISITS NEW YORK.

In September, 1759, Mr. Cuthbertson visited Walkill in the State of New York, remaining and preaching in the neighborhood for three or four weeks.

On the 20th of September he mentions holding Session, which implies, to my mind, that there was a Session and also a congregation with some kind of an organization previous to this time. Mr. C. baptized Susanna and David, children of James Rainey; Mary and Archy, children of Archy McBride; Daniel and Jean, children of William Wilkins; John, Helen and Agnes, children of John Gilchrist. I do

not know the full strength of the Reformed Presbyterians at Walkill at this time, but it seems as though there were several families.

VISITS CONNECTICUT.

In a week or two after his return from Walkill, Mr. Cuthbertson went on a missionary tour to Connecticut, passing through New Jersey, preaching on the Sabbath.

October 21st, 1759, at Alexander Patterson's, N. J., and thence *via* Newark into Connecticut, and taking in order the following places, viz.: Bedford, Ridgefield, Danbury, Newton, Woodbury, Waterbury, Sunbury, Sheffield, Westfield, Northam, to Pelkham, where he appears to have remained for a week or two, and preached several times. On the 28th of October, he says he preached at the meeting house, which implies, to my mind, that the Reformed Presbyterians had a house of worship at Pelkham.

In his travels in this neighborhood, Mr. C. was accompanied a part of the time by Mr. Alexander McDowell, who came thirty miles to see him, taking him home with him and treating him with true Christian hospitality.

Mr. McDowell lived east of the Connecticut river, and it is my impression, although Mr. Cuthbertson does not definitely say so, that he was a minister of the gospel, and most probably of the Reformed Presbyterian Church. But we will have occasion to notice this point again. Mr. C. says that he and Mr. McDowell agreed in all points, and they appear to have had much Christian fellowship while Mr. C. remained.

Mr. C. returned home about the 15th of December, having been absent five or six weeks. I believe he did not visit this part of the country again.

We have gone into detail concerning these first years of Mr. C.'s work, because we deemed it of importance that *dates, localities of preaching*, and the names of those connected with these early congregations and preaching stations, should be as definitely fixed as possible. But in what is to follow we propose to give only the leading facts and incidents as they may occur.

April 9th, 1761, Mr. C. says he was at Mr. Gellatly's vendue. Mr. Gellatly, who with Mr. Arnot, were the first Associate ministers in America, had died the 12th of March preceding. He had been the settled pastor of Oxford and Middle Octoraro Associate congregations.

July 27th, 1761, Mr. C. mentions having met and conversed with Mr. Smart, the Seceder. This, I presume, was the Rev. Mr. Smart, of the Associate Church, who, with the Rev. Messrs. Henderson and Mason, had come to this country a few months previous to this time.

In September and October of 1761, there was a Mr. McDowell that travelled with Mr. Cuthbertson, who preached at different times and places, and assisted at one communion—at least by conducting the week-day services, but I am not certain that he took part in the service on the Sabbath. It is not mentioned that he did so, and in the absence of positive facts we will draw no deductions, but permit the reader to do that for himself. It is also strongly implied that on the 12th of Octo-

ber the people made out a call for Mr. McDowell. This, I think, was either at Rock Creek (Gettysburg) or Octoraro. It was at Rock Creek where Mr. McD. assisted at the sacrament of the Lord's Supper.

On the 13th and 14th of October Mr. Cuthbertson accompanied Mr. McDowell as far as Philadelphia, where Mr. McD. preached. Mr. C., in his diary, says nothing more concerning him. My impression is this, and I believe the truth will bear me out: that this was the same Mr. McDowell that Mr. Cuthbertson saw when in Connecticut, two years previous. They enjoyed Christian fellowship on both occasions, and their parting at Philadelphia would appear as though Mr. McDowell was then on his return to Connecticut.

May 16th, 1764, John Murphy and Andrew Branwood were ordained as ruling elders, at Rock Creek.

In August, 1764, Mr. C. went to Albany, N. Y., *via* Walkill, where he had been in 1759. At this time he also preached and baptized some children. He came to Albany on the 15th, but it does not appear that he preached there. From Albany he passed on about thirty miles, to a settlement where Mr. Ephraim Cowan lived, which I believe was near Cambridge, in the present U. P. Presbytery of Argyle. Mr. Cuthbertson remained here for one Sabbath (the 19th of August, 1764,) preaching, and baptized Edward, son of William Selfridge, and Martha, daughter of Oliver Selfridge. From the amount of visiting that he did in this place it would appear that there were at least many strong sympathizers, if not actual members, of the Reformed Presbyterian Church.

Mr. C. returned *via* Walkill, where he preached and also baptized some children, arriving at home the last of August.

Mr. Phineas Whiteside, of Pequa, accompanied him in this tour, at least as far as Walkill, and from there on his return home again.

October 4th, 1767, Messrs. Humphrey Fullerton, Thomas Girvan, James Ramsey, Cornelius Colins and John Robb were ordained as ruling elders, at Pequa.

M'CLELLAND.

There was a Mr. McClelland that preached frequently and assisted at the sacrament of the Lord's Supper. Mr. Cuthbertson first mentions him as assisting at the communion, April 20th, 1766, at Octoraro. He also assisted at several communions in other places, and frequently preached on ordinary occasions. I am not certain that he had charge of any particular congregation while he continued in the neighborhood. He probably had not.

Mr. C. says that on May 31st, 1767, Mr. McClelland assisted at the communion, but that his assisting was not very agreeable to him, (Mr. C.). Mr. Cuthbertson's last mention of him is on March 14th, 1768, when he says that Mr. McClelland had gone to New England. Mr. C. does not say who Mr. McClelland was nor where he came from—but little is said concerning his arrival or departure. It is probable, however, that he was sent to this country by the Presbytery in Scotland.

During 1766 Mr. Cuthbertson again visited the stations in New York, and I believe travelled across the southern part of Vermont, crossing the Connecticut river, into New Hampshire.

And also again, in 1769, he made another tour to New York, and on October 22d he ordained William Selfridge and John McClung ruling elders, at Cambridge, and on October 29th, James Rainey and William Wilkins, at Walkill.

November 11th, 1770, John Cochrane and William Finley were ordained as ruling elders. Mr. Cochrane belonged to the Cove settlement, and Mr. Finley ———

February 24th, 1771, William Brown, Henry McCormick, Thomas Mitchel and Benjamin Brown were ordained as ruling elders, at Paxton.

March 27th, 1771, William Gabby and Daniel Sinclair were ordained as ruling elders, at Lower Chanceford.

November 29th, 1772, Mr. C. was prevented from preaching at Paxton, on account of a great storm.

This brings us down to the close of 1773, at which time the Rev. Messrs. Matthew Lind and Alexander Dobbin came to America. Mr. Cuthbertson had for twenty-two years cultivated and labored in his extensive field all alone, except for the brief period already referred to. How well he built, eternity alone can fully reveal. He was now to have co-Presbyters, the Messrs.

LIND AND DOBBIN.

These brethren came to America in December, 1773. Mr. Cuthbertson first mentions them in connection with the 19th of December, being the Sabbath, on which day both Messrs. Lind and Dobbin preached in the city of Philadelphia, to which place Mr. C. had gone, evidently to receive them and conduct them to his home, which he did, after they had remained another week in the city.

It would appear from Mr. Cuthbertson's diary, as well as from other sources, that Mr. Dobbin went directly to Rock Creek (Gettysburg), Adams county, and took charge of that congregation, and possibly also of some of the stations in the upper part of the Cumberland Valley; while Mr. Lind evidently took charge of the Paxton congregation in Dauphin county, and also of the Junkin Tent and Big Spring, in Cumberland county, and probably also, after some time he ministered at Greencastle, Franklin county.

His first place of residence was most evidently at Paxton.

Mr. Cuthbertson retained charge of Octoraro, and had the oversight of Lower Chanceford, in York county, and also occasionally visited Walkill and Cambridge, in New York.

These brethren were frequently together at the dispensation of the Lord's Supper. Sometimes all three of them were present, at other times only two; and at these sacramental occasions they appear to have enjoyed much Christian fellowship. They very frequently held a meeting of the Presbytery on the Monday of the communion.

In September of 1774, and in September and October of 1775, Mr. C. visited the congregations of Walkill and Cambridge, in New York. In the latter visit, he paid a visit to the Rev. Robert Annan, of the Associate Church at Walkill.

July 21st, 1775, Mr. C. took his son John to a Mr. Latta's school,

near Samuel Dixon's, York county, where he seems to have remained for some time.

July 2d, 1777, at Captain Patton's, Mr. Cuthbertson, with many others,

SWORE FIDELITY

to the State. This was done after he had preached a sermon suitable to the occasion, taking for his text Jer. 4: 2, "And thou shalt swear, The Lord liveth in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory." By this act of swearing allegiance, I think that there can be no doubt but that Mr. C. means that he and those with him swore allegiance to the Colonies; and that we are to understand that they ardently cast in their lot with those who were at that time struggling against Great Britain. I think this is evident from other parts of the diary, as also from other historical data that have fallen under our observation.

We will now notice one of the most interesting periods of Mr. Cuthbertson's labors—that is, his

JOURNEY TO WESTERN PENNSYLVANIA.

This was performed in the latter part of 1779. As to the precise route taken by Mr. C. I am unable to say, but most probably after leaving his home in Lancaster county, he travelled west through York, Cumberland, southern part of Huntingdon, Bedford and Somerset counties, into Westmoreland and Washington counties.

I will give the principal stopping places and the distances travelled: September 10th, 1779, Mr. C. rode thirty-eight miles, to Thomas Kerr's.

On the 11th, thirty miles, to Alexander Miller's.

The 12th was the Sabbath, and he preached about six or seven miles from Mr. Miller's, lodging at Edward Marshall's.

On the 13th he rode twenty miles, over the mountain, to widow Laird's.

On the 14th, he rode forty miles, to a Mr. Black's.

On the 15th, thirty miles, to Cumberland Fort, Will's Creek.

On the 16th, rode twenty-seven miles over Crossing's Great Meadows.

On the 17th, he rode thirty-seven miles, to Laurel Hill, and the Forks of the Yough, Mr. Simpson's.

On the 18th, rode twelve miles, to Col. Cook's and Zaccheus Wilson's.

The 19th was the Sabbath, and Mr. C. preached in that immediate neighborhood. His text was Heb. 6: 13, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself." Mary, daughter of Robert Jamison, was baptized at that time.

On Monday Mr. C. rode five miles down the Yough, to Joseph Caldwell's and Thomas Morton's, preaching on Tuesday, and baptizing Thomas and Elizabeth, children of Charles Boal. He also during the week visited at James Finney's and David Robinson's, the former of whom gave him thirty-nine dollars.

Mr. C. preached in the vicinity the following Sabbath, and baptized

Susan, child of Josiah Wilson; James, son of Aaron Wilson; Hannah, daughter of Joseph Laughead; David and Martha, children of John Drennen, and Susannah, daughter of James Patterson.

From Mr. Drennen's, Mr. C. went to Matthew Mitchel's and John Reed's, on the Monongahela, and thence twenty-three miles to "Shirtee" (Chartiers), calling at Alexander McConnel's and James Scott's, and from there, nine miles to Miller's Run—George Marcus' and S. Wilson's.

On September 30th, Mr. C. preached at John McGlaughlin's, and also on October 1st he preached at the same place, and baptized James, son of James McGlaughlin; Francis and John, sons of Matthew McConnel; Sarah and Mary, daughters of Robert Walker.

On October 3d, being the Sabbath, Mr. C. preached near John Reed's, and baptized John, son of John Reed.

On Monday, Mr. Cuthbertson and Mr. John Reed rode to Mr. Cuthbertson's plantation. This farm was situated near West Middleton, Washington county, Pa., and was known for many years as the Cuthbertson farm. I do not know whether Mr. C. bought the farm at this time, or had procured it previously; but my impression is that it had formerly been obtained in some way. I was credibly informed that Mr. C.'s son, who was a physician, and daughter afterwards lived on this farm.

Mr. Cuthbertson appears to have now returned to the Forks of the Yough, preaching, and also catechizing fifty persons, and baptized William, son of Matthew Mitchel; Janet, daughter of Ebenezer Mitchel; and Isabel, daughter of John Mitchel. He next preached at Samuel Wilson's, Miller's Run, and baptized Elizabeth, daughter of Samuel Wilson, and John and Margaret, children of Samuel Scott; and on Sabbath Mr. C. appears to have been at the Yough, preaching, and also baptized Martha, daughter of James Finney; Hannah, Sarah and William, children of John Robinson.

Mr. Cuthbertson now returned east of the mountains, arriving at Robert McCullough's, Fulton county, *via* Bedford, on the following Sabbath, in time to participate in the services of the sacrament of the Lord's Supper, which was being held there by Rev. Messrs. Lind and Dobbin.

On Monday a meeting of Presbytery was held, and no doubt Mr. C. gave an account of his missionary journey to western Pennsylvania. It was certainly a very important one, and many of the good results extend to this day.

It is not definitely known how Mr. C. came to undertake this journey. It may have been on account of petitions of persons living there; by the appointment of Presbytery; or possibly, simply of his own choosing. We know that he was there, and we trust it resulted in great good.

Mr. C. says that in his journey to Pittsburgh—yet he does not say expressly that he was at Pittsburgh, except by this allusion—he rode five hundred and fifty miles in seven weeks, and received \$1,200.00.

Mr. Cuthbertson was now home again and regularly engaged in his accustomed labor.

In October and November of this same year he visited the congregations in New York, preaching in the different localities there. In this visit Mr. Cuthbertson preached for the Rev. Mr. Annan, of the Associate church, and appears to have had much friendly intercourse with him.

Mr. Cuthbertson returned home again by way of Philadelphia, preaching there, and also called on the Rev. Mr. Marshall, of the Associate church.

These are the principal items down to the year 1782, the time of the union between the Associate and the Reformed Presbyterian churches.

We will now go back and notice the organization of the

REFORMED PRESBYTERIAN PRESBYTERY,

and also some of its meetings, since it may be interesting to many persons to know something about this, although we will be able, in but a few instances, to give an account of the proceedings of the different meetings of the Presbytery.

The Presbytery was organized, after consultation on the preceding day, on March 10th, 1774, by the Rev. Messrs. Cuthbertson, Lind and Dobbin. I suppose there were ruling elders present and participated in the organization, but I am not able to say who they were.

The probabilities are that this took place at Paxton, Dauphin county, Pa., although it is not definitely known to the writer, yet coinciding evidence points to this place.

May 23d and 24th, 1774, Presbytery met at Rock Creek, (Gettysburg). Mr. Lind appears to have been absent.

November 23d and 24th, 1774, Presbytery met at George Graham's, Pequa. Ministers, Cuthbertson, Lind and Dobbin, and elder William Brown, present.

From this place the members of Presbytery went to Philadelphia, and on the 26th of the same month went into committee concerning Mr. ———. Who this was, or what was the special business is not known.

May 1st, 1775, Presbytery met at Octoraro, on Monday of the communion. The ministers were all present.

Also on May 22d, Presbytery met on Monday of communion, at the Junkin Tent, and appointed the sacrament of the Lord's Supper to be dispensed August 14th, at Connoguquin—Robert McConnel's.

May 20th, 1776, Presbytery met at Paxton—Monday of communion—and appointed a *fast* for June 13th. The reason for this appointment is not known to the writer.

August 26th, 1776, Presbytery met at Rock Creek, on Monday of communion.

February 24th, 1777, Presbytery met and appointed a certain day for humiliation and prayer.

August 18th, 1777, Presbytery met at Daniel Sinclair's—Lower Chanceford—on Monday of communion.

This was something of the manner in which the meetings of Presbytery were held from time to time. It would be entirely unnecessary for me

to go into detail as to the time and place of every meeting of the Presbytery. The above is a fair specimen, and at almost every sacrament of the Lord's Supper, the Presbytery met on the Mouday after the services were over.

August 12th, 1780, at the Junkin Tent—being Saturday of the communion—the Presbytery met, all the members being present, when Mr. Telfair was received as a member of the Presbytery. This Mr. Telfair had formerly belonged to the Burgher Synod of the Associate church, in Scotland, and when he came to America, in 1769, he applied to be received into the fellowship of the Associate Presbytery of Pennsylvania, which was in subordination to the Anti-Burgher Synod of Scotland. His request was complied with—Mr. Telfair defining his understanding of certain doctrines and regulations, as adhered to by the Associate Presbytery. Mr. Telfair appears to have continued as a member of the Associate Presbytery for about two years, when, by the action of the Presbytery, the brethren who came in from the Burgher Synod were dismissed.

It is not definitely known with whom Mr. Telfair held his ecclesiastical relations from 1771 to 1780, the time of his reception by the Reformed Presbytery. He preached, and also took part in the communion services, on the day following his reception by the Reformed Presbytery, and thereafter he participated in the proceedings of the Presbytery at its different meetings, and was recognized as a member.

We will now revert to an important transaction of this period, which was the

CONFERENCE FOR UNION

between the Associate and Reformed Presbyteries. Both of these churches had congregations in the same neighborhood, and although they appeared to differ in a few points, yet it was thought that they could harmoniously unite, and thus combine small congregations in the same vicinity, so that one minister could labor for all to better advantage than by having their divisions, and the ministers' time divided between several small congregations situated many miles apart.

Mr. Cuthbertson appears to have been in full accord with this movement, and to have engaged heartily in the conferences designed to bring it about.

Among the first—if not *the* first—meetings for conference with members of the Associate Presbytery, was one held at Samuel Patterson's, Donegal, Lancaster county, Pa., on September 30th, 1777. It would appear that the Rev. Messrs. Smith, Proudfoot and Henderson, of the Associate church, and the Rev. Mr. Cuthbertson, of the Reformed, were all that were present. There were also conferences on March 31st and April 1st, 1778, at Humphrey Fullerton's, Pequa.

The following persons were most probably all present: the Rev. Messrs. Cuthbertson, Lind and Dobbin, of the Reformed; and the Rev. Messrs. Smith, Proudfoot, Murray and Clarkson, of the Associate Presbytery.

October 28th, 1778, there was another conference held at the Seceder meeting house in Middle Octoraro. The Rev. Messrs. Cuthbertson,

Lind and Dobbin, of the Reformed, and the Rev. Messrs. Marshall, Clarkson, Rodgers, Logan, Smith and Murray, of the Associate Presbytery, were present.

It is probable that there were ruling elders present at all the meetings for conference; but their names are not given in Mr. Cuthbertson's diary, and the particular business transacted, and as to their agreement or disagreement, is not often referred to. I would refer those who may desire to see a fuller account of these conferences for union, to Miller's Sketches.

On the 9th of June, 1779, the conference was held at Pequa—Mr. Proudfoot's meeting house. The persons that were present at that time were most probably as given on page 26 of Miller's Sketches. This conference adjourned to meet at Deep Run meeting house, Nottingham, November 24th, 1779. Mr. Cuthbertson was there at the appointed time, but says nothing about the conference, and we are informed by Miller that it was a failure.

March 21st, 1871, the Reformed Presbytery met at Pequa, and also joined in conference with the Associate brethren.

August 15th, 1781, the Reformed Presbytery met, as I suppose, at Octoraro. The Rev. Messrs. Cuthbertson, Lind, Dobbin and Telfair were present.

At this time, it would appear that the Presbytery had before it the paper from the Associate Presbytery concerning the proposed union. It is probable, as stated by Miller, that this paper (probably the paper of April, 1781, from the Associate Presbytery) was rejected by the Reformed Presbytery; and notice of the same given the Associate Presbytery, in a paper signed by the moderator of the Reformed Presbytery.

November 28th, 1781, the Reformed Presbytery met at Paxton, and on the 29th there was a meeting for conference at Donegal.

(To be continued.)

IS THIS A CHRISTIAN NATION?

"Is this a christian nation?" is an inquiry that is pushing itself forward demanding solution. It was answered in the negative by our church, when, about the beginning of this century, she took the position of dissent from the civil constitution of the country. The answer was repeated and emphasized when, in 1833, maintaining this position of dissent, she refused to be led by a large minority into a recognition of the nation's christianity. This position she holds still, and if she is faithful, will continue to hold it until the nation becomes christian by subjecting itself, in its constitution, to the authority of Christ.

If the nation is christian, what hinders Covenanters from incorporating with it and exercising political rights? Nothing. If the nation is christian and has been so from its rise, then our church made a mistake at the first, and has been acting on the mistake ever since.

Can the line of distinction be drawn between the religious character of a nation and its constitution? In other words, is a nation in regard

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J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude* 3.

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ORIGINAL.

SHOULD MORAL QUESTIONS BE SUBMITTED TO THE BALLOT-BOX?

WE find the above in the *Christian Cynosure* of January 3d, as the heading of an article that we herewith lay before our readers. Perhaps the truth that it so forcibly sets forth will find an open ear where our words would not receive attention. This, at least, is our hope. Of course the moral question in hand is that which relates to the Secret Orders, as that paper is a witness especially against this form of evil.

We ask a careful reading of these arguments in the light of our Testimony, and as the principles laid down have a general bearing, they are well worth the study of Covenanters, who occupy the position of witnesses against an immoral Constitution. The subject is one of immediate interest, in reference to what is now known as LOCAL OPTION. The question involved is the licensing of the sale of liquor. The friends of license have had their way by means of their moneyed strength, and their unscrupulousness as to the choice of means in effecting legislation; and not in many places because the people have been with them. In fact, thousands have been lately won to the side of temperance, and its friends seek to have the decision as to license left to the people. They have gained their object in certain districts, and the legislative power has been delegated to them to this extent. This result was brought about in Pennsylvania by the enactment of a Local Option law some years ago. A number of counties voted "no license," and swept away the curse of saloons. But the law was too effective for the foes of temperance to let it stand, and they secured its repeal. Again the enactment of the law is pressed, and it is in this emergency that we ask the attention of the witnesses against intemperance and kindred evils to the article below. We believe that the friends of righteousness are on the wrong path in this form of combating evil. They look at the end rather than the means, and are entrapped. And for Covenanters, such a course is more devious. Step by step the way leads on to further amalgamation with the legislative authority, and what obstacle lies in the way, if voting does not assume responsibility for the issue? We have taken the liberty of underscoring some of the following sentences:

And Christ, like the ark, is not only the presence of God with us, but has trodden every spot we require to tread, exemplified every duty we require to perform, suffered in many a form, that we might know how to suffer, selected the best course for each and marked it by precept and example, provided many sweet resting places and places of refreshment in the wilderness, and having himself passed the Jordan, has left for us an open passage; and having, as "our fore-runner," entered heaven, has gone there "to prepare a place for us," and will ultimately place us all in the "rest that remaineth for the people of God," whence we "shall go no more out." Blessed Ark of the Covenant of the Lord God of hosts, who still dwells between the cherubim! happy is he who, in all the wanderings of life, keeps thee always in view; who, "looking to Jesus" in all his fulness and sufficiency, is thus "Kept by the power of God unto salvation," and of whom, as he enjoys at death, and forever, the benefit of an everlasting covenant relation to God in him, it shall be written "Blessed are the dead that die in the Lord; they rest from their labors and their works do follow them."

BIOGRAPHICAL SKETCH OF REV. JOHN OUTHBERTSON.

(Continued from page 54.)

[Miller's Sketches, referred to on page 54 of this biography, states that "the ministers of the Reformed Presbytery were all present, with elders Messrs. William Brown, James McKnight and David Dunwiddie," at the union conference at Pequa, June 9, 1779. These Sketches may not be in the hands of many of our members, so we add the above. We can furnish a copy of this book to any one who desires to have the history of the negotiations for union as there given. Mr. Miller was pastor of the Associate congregation at Argyle. The union is discussed at some length in our Testimony, (Historical View, pp. 99-108,) and whatever censure is therein given of the course of the ministers of the Reformed Presbytery is only what the facts warrant. The light in which the writer of this sketch—a United Presbyterian—regards their act is of course different. Our church regards the "few points" referred to on page 53 as most important, and deals not with motives, which are hard to search, but with acts, whose results are apparent. We resume the publication with the conference at Donegal, November 29, 1781.—Eds.]

Miller says that there were present only the Rev. Messrs. Smith and Annan, of the Associate Presbytery, and that certain articles, as a basis of union, were adopted. This is most evidently correct; and that all the members of the Reformed Presbyterian Presbytery heartily acquiesced in this action.

These articles were finally adopted by the Associate Presbytery, at Pequa, Lancaster county, Pennsylvania, on the 13th of June, 1782, thus consummating the union between the Reformed and the Associate Presbyterian churches, and ushering into the galaxy of churches the

ASSOCIATE REFORMED PRESBYTERIAN,

Which is pre-eminently an American church. Although some of the prime movers in this transaction have been rather severely criticized, yet we believe that it was an honest effort, arising from pure hearts, to heal a division in Zion and to promote the glory of God. The blessing of the Lord evidently rested on the Associate Reformed, or

“Union” church, as it was frequently called. Yet the effort was not quite as successful as was anticipated. Some of the ministers and congregations of the Associate church did not go into the union; and while all the *ministers* and a majority of the congregations of the Reformed church went into the union, yet some of the *congregations* did not, who after a time received other ministers from Scotland. Thus in reality the union made three churches instead of one, as was desired. During the year 1781 and the first part of 1782, there seems to have been much Christian intercourse between the ministers of the two bodies—especially between the Rev. Messrs. Proudfoot, Smith and Annan, of the Associate church, and the Reformed Presbyterian brethren. They frequently preached for one another, and were much together in a social capacity.

On October 30th, 1782, Mr. Cuthbertson says the convention met at Wm. Richards', Philadelphia. I suppose he refers to the meeting of the ministers and elders of the Associate and Reformed Presbyterian churches that went into the union. They most probably met as a convention to deliberate on what should be done for the best interests of the church. He also says that on November 1st, two days later, the Associate Reformed Synod was constituted. Rev. Dr. A. G. Wallace, in his sketch of the Associate Reformed Presbyterian church, read at the Centennial meeting at Chartiers, Washington county, Pa., says that this Synod met October 31st, 1782; but Mr. Cuthbertson says explicitly that the convention met on the 30th of October, and the Associate Reformed Synod was constituted on November 1st, 1782—making a difference of one day in the two statements. Mr. Cuthbertson also says that on the Sabbath, which was the 3d of November, Messrs. Annan and Proudfoot preached, while on the 4th and 5th of November they finished the business of Synod. From these statements my impression is this, that the Convention, for deliberation and consultation, met on Wednesday, the 30th of October, and the Associate Reformed Synod was constituted on Friday, November 1st, and adjourned finally on Tuesday, November 5th, 1782.

This meeting of Synod appears to have been at the house of William Richards, Philadelphia.

On March 18th, 19th and 20th, 1783, Presbytery met. At this meeting Mr. Smith was installed at Oxford, and Mr. Cuthbertson liberated from Octoraro. I believe that Mr. Smith afterwards became pastor of Mr. Cuthbertson's Octoraro congregation.

On October 21st, 1783, the Associate Reformed Synod met at Philadelphia, and the Rev. Dr. Thomas Clark was chosen Moderator; but as to any other business transacted we have no data from which to draw conclusions.

On May 26th, 1784, the Presbytery held a meeting, at which time some business was transacted in which Mr. Telfair was concerned, but the precise business is not known to the writer.

LAST LABORS.

On August 31st, 1786, Mr. Cuthbertson was at George Clark's, Greencastle, and appears to have preached there the following Sabbath,

September 3d, and also on the 10th of September, and baptized Jeany, daughter of Samuel McCulloch's.

He also mentions being at Greencastle, Guilford and Chambersburg in September, 1787.

During the last few years of his life Mr. Cuthbertson preached principally at Lower Chanceford, York county, Pa. The last sermon he preached was in this vicinity, at the house of William Maughlin, being where Robert Campbell now lives. This was on the 20th of September, 1790. Mr. Cuthbertson paraphrased the 19th part of the 119th psalm, but the text from which he preached is not known to the writer.

His labors in America extended over a period of about thirty-nine years. In all, he travelled about 69,255 miles, preached on 2,452 days, baptized 1,806 children, and married 240 couples.

This certainly was a great work, and eternity alone will fully reveal the results of this missionary labor, performed under many trials and difficulties. Mr. Cuthbertson certainly deserves worthy mention among such men as Eliot and others, who diligently toiled to have the Gospel of Jesus Christ firmly planted in American soil. We of to-day should praise God for sending such self-denying men to the wilds of this New World to preach the Gospel to our fathers, who in their turn have handed down to us a knowledge of this precious truth.

MR. CUTHBERTSON DIED

On March 10th, 1791. Of what disease he died, or of the circumstances of his death, we are ignorant. He was buried in the Lower Octoraro grave-yard, connected with the church where the Rev. Alexander Craighead ministered.

Mr. Cuthbertson's grave-stone bears the following inscription :

HERE LIES THE BODY OF THE
REV. JOHN CUTHBERTSON,

Who, after a labor of about 40 years in the ministry of the Gospel among the Dissenting Covenanters of America, departed this life 10th of March, 1791, in the 75th year of his age.

Psalm cxii : 6—The righteous shall be in everlasting remembrance.

The age assigned to Mr. Cuthbertson on his tomb-stone is evidently about two years more than it should have been, since he says repeatedly in his diary that he was born April 3d, 1718, and his dying March 10th, 1791, makes his age 73 years, lacking about one month.

It is my impression that at the time of Mr. Cuthbertson's death his wife was still living, and also a son and daughter, his second son, Walter, having died November 12th, 1789.

John, the elder son, was a physician, and he and his sister lived on the farm previously referred to, near West Middleton, Washington county, Pa. In 1834, when the Rev. S. Taggart took charge of the West Middleton Associate Reformed congregation, the daughter, who

was a maiden lady, was still living, and a member of that congregation, but died soon afterward, the doctor having died some time previous to this.

I also believe that Mr. Cuthbertson had a sister that was married to Archy Burns, and who lived, most probably, ten or twelve miles from Gettysburg, towards Franklin county.

We will now revert briefly to the

HISTORICAL

Narrative of the different congregations in which Mr. Cuthbertson, previous to the year 1774, preached. In this we have been guided by his diary, and such other authorities as were accessible. We have endeavored to be accurate, but there may be some errors, especially in the names of those given as members of the different congregations, since it was very difficult to arrive at certainty, in a number of instances, as to their exact location or residence. And another fact must be borne in mind, that is, that at that time the people were in search of homes, and most probably changed their residence, occasionally, from one part of the country to another. Those whose names are given were principally heads of families, and had children baptized, so that it is rather a list of the families than of the individual membership of the different congregations. It must also be remembered that it extends over a period of more than twenty years, and that many names have been omitted because their location could not be determined with any degree of accuracy.

OCTORARO, LANCASTER COUNTY, PA.

This was Mr. Cuthbertson's principal congregation, or the one over which he seems to have been permanently settled. He lived about two miles from the church.

The first house of worship was a stone building, erected in 1754, and was used as a house of worship for ninety-five years, *i. e.*, until 1849.

Mr. Cuthbertson obtained permission from the Presbyterian Trustees to build his church on the land (100 acres) donated by the proprietaries of Wm. Penn for church and school house purposes; he also obtained six acres for a grave-yard.

The grant of the 100 acres was made to the Rev. Alexander Craighead and his elders, called Presbyterians, most probably, as is supposed, at the time when he ministered to the *Covenanter Societies*. The Presbyterians have been holding the property, except the six acres, for more than a century.

Mr. Cuthbertson preached here till March 20, 1783, when he was released by the Presbytery.

The Rev. John Smith, formerly of the Associate, but now of the Associate Reformed church, and who previously preached in the Associate church one mile south of the Octoraro *Covenanter church*, appears to have succeeded to the old stone church in Octoraro sometime after the union of 1782, since Mr. Cuthbertson, when at home, universally speaks of Mr. Smith's preaching.

The congregation was now in the Associate Reformed church, and continued there till October 29th, 1823, when, on its own application, it was received by the Associate Presbytery of Philadelphia. This was brought about on account of the pastor's attempting to take it into the Presbyterian church, he having, in 1822, voted for the proposed union between the Associate Reformed and Presbyterian churches.

Octoraro went into the union in 1858, and is now the United Presbyterian congregation of that name, the Rev. William Easton, D. D., pastor, who has recently celebrated the 50th anniversary of his pastorate.

The following named persons appear to have been members prior to 1774, most of whom were heads of families :

Joseph Walker, Wm. Robison, James Laughead, Wm. Dunlap, Robert Laughead, Arthur Scott, Joseph Kincaid, Daniel McClelland, Alexander Lackey, Samuel Lackey, William Patterson, Thomas Paxton, Robert Galbreath, Josiah Kerr, Andrew Little, Joseph Kerr, Moses Laughead, Thomas Ramsey, James Wilson, of Nottingham, Henry Coulter, David McClelland, John Neilie, Joseph Wishart, Thomas Patterson, Robert Ramsey, John Walker.

Ruling Elders—Robert Galbreath, Thomas Ramsey ; ordained October 20th, 1754.

MUDDY RUN, LANCASTER COUNTY, PA.

The church is about three or four miles from McCall's Ferry, on the Susquehanna river. The first church was built of logs, and was probably erected before Mr. Cuthbertson came to America. The congregation, after the union in 1782, was Associate Reformed, but after some time it went into the Associate church, probably for the same reason that Octoraro had for connecting with that church. There is at present—1878—a small United Presbyterian congregation at this place.

The following named persons appear to have been members prior to 1774 :

John Reed, Peter Patterson, John Brownlee, John Patterson, Joseph McMillan, John Duncan, John McMillan, William Mitchel.

Ruling Elders—John McMillan, John Duncan ; ordained October 20th, 1754.

PEQUA, LANCASTER COUNTY, PA.

This place is probably fifteen or sixteen miles north of Octoraro, in the Pequa valley, and about fifteen or twenty miles from the mouth of Pequa creek, which empties into the Susquehanna river.

I am not certain that the Reformed Presbyterians had a house of worship at this place, but am inclined to think that they had not. They appear to have met for worship most generally at Humphrey Fullerton's, who seems to have been one of the leading men among them. Mr. Fullerton lived not far from the church in which the Rev. James Proudfit, of the Associate church, preached, and I suppose that after the union in 1782 the majority of the Covenanters went to Mr. Proudfit's church.

They are now all gone—none left to point out the place of the union between the Associate and the Reformed Presbyterian churches.

The following account was given me by one of the fathers: That in 1830 there was but one of the Covenanters left—a Mr. McGill—and that for several years Rev. Mr. Douglas, of Delhi, N. Y., would come once a year and preach for the godly old man, who would harness up his one ox in his ox cart, place a chair in it, and in that primitive fashion drive his minister up among the fashionables of Brandywine manor, and give them an opportunity of hearing a sermon from a Covenanter, such as neither then nor now often echo among the Brandywine hills.

The following named persons appear to have been members prior to 1774:

Humphrey Fullerton, Matthew McClurg, Neal McKnight, Robert McCurdy, Thomas Montgomery, John Boyd, Phineas Whiteside, Cornelius Colins, William Galbreath, Alexander Lackey, James Ramsey, John Robb.

Ruling Elders—Phineas Whiteside, William Galbreath; ordained October 20th, 1754. Humphrey Fullerton, James Ramsey, Cornelius Colins, John Robb; ordained October 4th, 1767.

LOWER CHANCEFORD, YORK COUNTY, PA.

This place is situated in Lower Chanceford township, about twenty-two miles southeast from the town of York, in the section of country known as the Barrens. This congregation went into the Associate Reformed church at the union in 1782, and at the union in 1858 it became the United Presbyterian congregation of Lower Chanceford, of which the Rev. A. S. Aiken is at present the pastor. This was one of Mr. Cuthbertson's special places of preaching, particularly after 1774. After he had been released from Octoraro in 1783, he devoted the greater part of his time to this place. John Maughlin, a member of this congregation, and now (1878) in the ninetieth year of his age, was baptized by Mr. Cuthbertson, December 1st, 1788.

The following persons appear to have been members prior to 1774:

William Wilson, George Buchanan, Hugh Ross, William Smith, James Anderson, Robert Greer, Samuel Dickson, Elizabeth Ayers, Joseph Brownlee, William Fullerton, John Brownlee, William Young, Samuel Nelson, John McMillan, John Buchanan, William Maughlin, William Buchanan, William Nichol, Samuel Hawthorn, Daniel Sinclair, John Duncan, William Gebby, Robert Duncan, John Marlin, Daniel Sloan, John Reed, John Patterson, William Mitchel, Alexander Ewing, George Henry.

Ruling Elders—William Gebby, Daniel Sinclair; ordained March 27th, 1771.

ROCK CREEK, ADAMS COUNTY, PA.

The old church stood about one mile northeast of where Gettysburg now stands. It was used as a place of worship until about 1804 or 1805, but as to the precise time of its erection I am not informed. When Mr. Cuthbertson first visited this place there was a "tent"

about two miles from David Dinwiddie's, who lived near Marsh Creek. In some of the earlier records the Covenanter society is called Marsh Creek, but the church and congregation were afterwards known as Rock Creek. These two streams are about three miles apart at Gettysburg.

The Rev. Alexander Dobbin became pastor of this congregation in 1774, immediately after his arrival in America.

At the time of the union in 1782 it became an Associate Reformed, and at the union in 1858 it became a United Presbyterian congregation. The church is now located in the town of Gettysburg, and although it has passed through many trials, yet there is still a medium-sized U. P. congregation there, of which the Rev. John Jamison is pastor.

The following persons appear to have been members prior to 1774 :

David Dinwiddie, John Watt, Thomas Wilson, Joseph Little, Thomas Anderson, Neil McKnight, Robert McCulloch, Thomas Neiley, Joseph Hutchison, Mary Silbuck, Joseph Broomfield, John Murphy, Mary Mair, Robert Stevenson, John Crook, Archy Burns, Alexander Patterson, Andrew Branwood, Jeremiah Murrey, John Finney, James Blackburn, John Morton, Hugh Dinwiddie, William Morton.

Ruling Elders—David Dinwiddie, Jeremiah Murrey; ordained April 8th, 1753. John Murphy, Andrew Branwood; ordained May 16th, 1764.

PAXTON, DAUPHIN COUNTY, PA.

As near as I can learn, this place was near the present Paxton station, on the Lebanon Valley R. R., and three or four miles from Harrisburg, Dauphin county, Pa.

I am credibly informed that there is quite an old church at this place, supposed to have been used by the early fathers of our church, but at what time it was built I am not prepared to say.

Mr. Cuthbertson also frequently preached at the Derry meeting-house, which was eight or ten miles east from Paxton, and at or near Derry station, on the Lebanon Valley R. R.

To the best of my knowledge there has not been any of the followers of Mr. Cuthbertson in this vicinity for many years.

When the Rev. William Lind came to America, in 1774, he took charge of the Paxton congregation, and I believe that he lived there with his family, for a few years at least.

I am not prepared to say how this congregation was affected by the union of 1782.

The following persons appear to have been members prior to 1774 :

William Brown, John Graham, Andrew Stuart, George Williams, Matthew Taylor, Bartholomew Hains, Joseph McKnight, John Taylor, Joseph Mien, John Chambers, James Brown, John Mien, Alexander Stuart, John McCormick, Alexander Brown, Thomas Finney, Alexander Swan, James Finney, David McNair (Derry), John Thorn, Thomas Montgomery (Derry), Henry McCormick, Benjamin Brown, Thomas Mitchel.

Ruling Elders—William Brown, Thomas Mitchel, Henry McCormick, Benjamin Brown; ordained February 24th, 1771.

/ JUNKIN TENT, CUMBERLAND COUNTY, PA.

This was at first situated on the farm of Joseph Junkin, the grandfather of the Rev. Drs. George and D. X. Junkin, of the Presbyterian church, and at or near the present town of Kingston, on the Cumberland Valley R. R., eight or ten miles from Carlisle, and ten or twelve from Harrisburg. The Tent was afterwards removed to the farm of James Bell, one mile west.

This Tent was described—and probably it was a fair specimen—as consisting of a simple stand, with a shelter for the minister and a board on which to lay the Bible, braced up against a black oak tree, while the people most probably had seats on which to sit out in front of the minister, and with no covering but the sky.

After 1774 the Rev. William Lind had charge of this preaching station.

Concerning the subsequent history of this place I know but little. My impression is that as a congregation it did not go into the union of 1782, but continued as a Covenanter congregation. I also believe that there was a church built—but at what time I cannot say—at this place, and that there was a small Covenanter congregation there until within a few years ago.

The following persons appear to have been members prior to 1774 :

Walter Buchanan, John Leiper, Joseph Junkin, Samuel Gay, James McKnight, William Walker, Joseph McClelland, Isaac Walker, Henry Swansie, Samuel Calyhoun, Joseph Gardner, Robert Bonner, Alexander Laferty, David Mitchel, Adam Calyhoun, William Rose.

Ruling Elder—Walter Buchanan ; ordained October 20th, 1754.

CARLISLE, CUMBERLAND COUNTY, PA.

There was at one time a congregation of some size at this place, but as to historical particulars I know but little. My impression is this, that at some time after the union of 1782 there was an Associate Reformed congregation fully organized at this place, the Covenanters doubtless retaining their organization at the Junkin Tent, eight or ten miles distant. There is no Associate Reformed or U. P. congregation there now, although I believe it is not many years since it became disorganized. Mr. Cuthbertson frequently preached at this place.

The following persons appear to have been members prior to 1774 :

Joseph Patterson, Andrew Giffen, Horace Bratton, Frank McNeickle, James McClelland, William Patterson, Alexander Young.

BIG SPRING, CUMBERLAND COUNTY, PA.

This congregation doubtless took its name from the spring known as the Big Spring, situated about four miles from Newville. The church building is in Newville. As to the exact time and place of the first church edifice I cannot speak definitely. Mr. Cuthbertson frequently preached in this neighborhood, and after 1774 the Rev. William Lind appears to have had charge of this station.

There was a large Associate Reformed congregation at this place, and there is at this time a large and flourishing United Presbyterian congregation, under the pastoral charge of the Rev. W. L. Wallace. The

Rev. Dr. Sharpe was for many years pastor of this congregation, previous to the present pastorate.

The following persons appear to have been members prior to 1774:

Andrew Ralston, Robert Gibson, Samuel Calhoun, James McClung, Andrew Griffith, Charles Kilgore.

ROCKY SPRING, FRANKLIN COUNTY, PA.

The "Tent" was near George Mitchel's, and Mr. Cuthbertson, in his diary, frequently speaks of George Mitchel, Rocky Spring; and he also, in several instances, speaks of the Rocky Spring session. There was a Presbyterian church at the Rocky Spring, which is about four miles west of Green village, and about four miles northeast from Chambersburg. It is possible, but most probably such was not the case, that this Covenanter society was the origin of that Presbyterian congregation. I think the probabilities are that that society was the original of what is now, (1878,) the Covenanter (O. S.) congregation of Conococheague. There is an old church building near the Conococheague creek, and not far from Green village and Scotland, that belonged to the Covenanters. At the present time I believe that this pastoral charge has two branches—the one at Scotland, on the Cumberland Valley R. R., near Chambersburg, and the other at Fayetteville, a few miles south of the former place. It has no pastor at present. In the time of Mr. Cuthbertson there appears to have been a large congregation at this place, and it would appear probable that there has been a Covenanter congregation there ever since; but into its particular history I cannot enter, since I have no data by which to be guided.

There was also an Associate Reformed congregation at Chambersburg, which doubtless owed its existence to this same preaching station, but I am not apprised of the date of its organization. It became disorganized several years ago.

Either Mr. Dobbin or Mr. Lind had charge of this station after their coming to America.

The following persons appear to have been members prior to 1774:

Alexander Mitchel, John McCleary, James Mitchel, James Lowry, George Mitchel, James Thompson, John Wylie, Joseph Mitchel, John Lowry, Joseph McClung, David Carson, James Reed, John Sharp, Joseph Reed, Joseph Espie, Thomas Cross.

Ruling Elder—George Mitchel; ordained April 8th, 1753.

(To be continued.)

EDITORIAL NOTES.

WE publish the following by request. It is an extract from the work of Rev. Dr. Houston on Baptism. It sets forth the teachings of the Word of God on the matter of which it treats. There is little disposition seen in our day to be conservative on this. The great work of Dr. Hodge dogmatizes with reference to it. The newspapers of the Presbyterian church repudiate any ignorance here as to the divine counsel, and in their eagerness to silence

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APRIL, - - - 1878.

J. W. SPROULL, D. B. WILLSON,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude* 3.

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ORIGINAL.

DEATH A CONTINGENCY TO BE CONSIDERED IN OUR BUSINESS.

So far as possible every one should have his worldly affairs in such a condition that if laid on a bed of sickness they would not occasion undue anxiety, or if suddenly called away they could be settled without much delay or serious loss. It is exceedingly unwise in our calculations respecting the future to neglect to take into consideration the contingency of death. Regard for our own peace of mind, for the welfare of our families, and for the interests of those who are associated with us in business, demands that in all our plans this have its proper weight. And yet men act as though they were immortal, plunge into different schemes without reference to the uncertainty of life, and frequently find themselves so involved that they are well aware, if death would soon come, their estate would be bankrupt. It is not well calculated to impart much comfort to one on his death bed, nor to assist in preparation for another world, to know that if soon called away his family must be impoverished, and the interests of friends who had trusted to his wisdom and integrity be compromised, and especially when he remembers that by a little prudence and foresight all this could have been avoided. In nine cases out of ten, in ninety-nine out of a hundred, it could be avoided. Let a man always keep his business under his own control, resolutely refuse to engage in any enterprise, however promising, which is at all likely to command more of his time or capital than he can well afford, or with the details of which he cannot be entirely familiar; be content, if necessary, with less gain rather than run great risks; provide in legal form for all contingencies, and death will, so far as his worldly affairs are concerned, never find him unprepared.

No interests have suffered more by this neglect to give to the contingency of death its proper weight than those of a purely benevolent character. Hundreds of thousands of dollars have in that way been lost to the church. The cases are very numerous. Almost any congregation can furnish instances in which persons to whom God had given abundance of this world's goods had frequently expressed a determination to show their gratitude by making the

faith, then, to make the scale balance, it would not prohibit the reading of the Koran, or the Mormon Bible, or any book that teaches anti-religion. If the rights of the infidel are not invaded by reading the Bible in the school, the rights of the Christian would not be invaded by reading a defence of infidelity. Let it be observed that what is denied to the one is denied to the other, and what is conceded in terms to the one is conceded by inference to the other. A fair construction of the amendment without the proviso would banish the Bible from the schools; with it, would admit books that teach infidelity. And as the proviso settles the question in regard to the former, it settles it by fair implication in regard to the latter. This is a degrading juxtaposition in which no friend of the sacred Scriptures should consent to see them placed.

But we may be told that the advocates of infidelity are opposed to this amendment. No doubt they are opposed to the clause respecting the Bible. They would rather have it omitted, and let the amendment have its proper construction. It would then be consistent with itself, and a fair interpretation of the section with which it begins. But we have no doubt they are willing to take it as it is. It will suit their purpose well enough.

It is very different with those who desire to have the Constitution so altered as to make the American nation Christian. They see, or may see, in the amendment a barrier in their way. While the part already in the Constitution remains they are arrested in every attempt to carry out their purpose. And the amendment strengthens the barriers, notwithstanding the clause respecting the Bible. That seems to be a mere sugar-coating to cover the infidelity that pervades every other part. Let no friend of National Reform, and especially let no Covenanter, for a moment countenance or apologize for such a bold attempt to degrade Christianity to a level with the grossest infidelity. T. S.

BIOGRAPHICAL SKETCH OF REV. JOHN CUTHBERTSON.

(Continued from page 54.)

GREEN CASTLE, FRANKLIN COUNTY, PA.

There was some preaching done here in the time of Mr. Cuthbertson, but how much I am not prepared to say. There was an Associate Reformed Presbyterian congregation at this place, of which the Rev. Matthew Lind was pastor. Of the size of the congregation, I have no means of knowing. I was informed that Mr. Lind lived on a farm near Muddy Run, and about four miles from Green Castle; and that he died in 1799, and was buried in Mr. Brown's grave-yard. His son, the Rev. John Lind, also preached in this place, and died in 1824.

The congregation has been disorganized for a number of years.

It was at this place, I believe, that the "Constitution" of the Associate Reformed Church was adopted, in the year 1799.

It appears quite probable that George Reynolds, George Clark, and Samuel McCulloch lived at this place, and were members of the Covenanter Church.

LICKING CREEK AND COVE, FULTON COUNTY, PA.

Mr. Cuthbertson frequently speaks of the Wilson family, Licking Creek, and from the number of his visits, and the number of children baptized, it would appear that there was a good sized society in this neighborhood.

I believe that there was a congregation, at one time, by the name of Timber Ridge, of which most probably this Licking Creek settlement was the origin; but of the subsequent history, I have no means of ascertaining.

The following persons appear to have been members previous to 1774:

James Wilson, Joseph Martin, John Wilson, James Irvin, James McMihan, George Wilson.

Ruling Elders—James Wilson, George Wilson; ordained April 8th, 1753.

The Cove most probably corresponds with the present United Presbyterian Cove congregation, which is situated about ten or twelve miles west of Mercersburg, in Fulton county.

The following persons appear to have been members previous to 1774:

Robert McConnel, Adam McConnel, Joseph Wilson, John Cochran, Joseph McMeehan, Joseph Cochran, James McClelland.

Ruling Elder—John Cochran; ordained November 11th, 1770.

WALKILL, NEW YORK.

There is the Walkill river, that flows north and empties into the Hudson river, above Newburgh. This preaching station was evidently in the vicinity of this stream, but as to the precise location, or subsequent history, I am not informed. It appears to have been in the immediate neighborhood of where the Rev. Robert Annan, of the Associate Church, preached.

The following persons appear to have been members previous to 1774:

James Rainey, John Gilchrist, Archy McBride, James Thompson, William Wilkin, John Archibald, Henry Trapp.

Ruling Elders—James Rainey, William Wilkin; ordained October 29th, 1769.

CAMBRIDGE, NEW YORK.

This place was some distance north from Albany, and I suppose that it was in the vicinity of the present U. P. congregation of Cambridge, Argyle Presbytery, but as to its subsequent history, I am not apprised.

Mr. Cuthbertson preached quite frequently at this place, making the trip from Eastern Pennsylvania, always on horseback, coming via Walkill and Albany, preaching at those places.

On one of his visits he travelled into Vermont and New Hampshire.

The following persons appear to have been members prior to 1774:

Ephraim Cowan, Samuel Clark, William Selfridge, John McClung, Oliver Selfridge, Phineas Whiteside.

Phineas Whiteside appears to have removed from Pequa, Lancaster Co., Pa.

Ruling Elders—William Selfridge, John McClung; ordained October 22d, 1769.

Mr. Cuthbertson frequently preached at Albany, N. Y., lodging most generally with John Boyd; but it does not appear that there was a regular society at that time. There were many other places in which Mr. Cuthbertson preached, and baptized children, but which cannot be conveniently classified. We have thus dwelt at some length on these points, not only in order to give the historical features of the different places, but also to show what may be performed through the zeal, devotion and energy of one man.

YOUGH, ALLEGHENY COUNTY, PA.

This is situated in the forks of the Yough, *i. e.*, between the Youghiogheny and Monongahela rivers.

It includes the following congregations:

Monongahela—Reformed Presbyterian, situated in the town of Elizabeth.

Bethesda—United Presbyterian, formerly Associate Reformed, situated two miles from Elizabeth.

There was at one time a congregation of the Dissenting Presbytery, or McCoyites, as they were known, situated one and a half miles from Bethesda U. P. church.

The two former are still large and flourishing congregations, the Covenanter church being vacant, and the United Presbyterian under the pastoral charge of the Rev. D. H. Pollock.

The following persons appear to have been members, when Mr. Cuthbertson visited this place in 1779:

Zacheus Wilson, Joseph Laughead, Joseph Caldwell, John Drennen, Thomas Morton, James Patterson, Robert Jamison, Matthew Mitchel, James Finney, John Reed, Charles Boal, Ebenezer Mitchel, Josiah Wilson, John Mitchel, Aaron Wilson, John Robison, David Robison.

MILLER'S RUN, WASHINGTON COUNTY, PA.

Mr. Cuthbertson visited this place, and also Chartiers, at the same time that he was at the forks of the Yough.

This society was most probably the origin of the present Miller's Run congregation (Reformed Presbyterian, O. S.), of which the Rev. William Slater is pastor, and also, perhaps, of some of the United Presbyterian congregations in the same neighborhood.

The following persons appear to have been members in 1779:

George Marcus, James Scott, Samuel Wilson, Samuel Scott, John McGlaughlin, William Patterson, James McGlaughlin, Matthew McConnel, Robert Walker.

In *all* of the above congregations and societies, the persons whose names are given as members, were most generally heads of families, and had children baptized. It was from the statement of this, in Mr. Cuthbertson's diary, that we were able to make out any kind of a roll at all, however imperfect.

It is a matter of some sadness to think that there were, in those early

days, strong congregations, that now there is not even a remnant left to point out the old land-marks. This has arisen from a variety of causes.

Many of the early settlers were attracted to Western Pennsylvania and Ohio, by the cheapness of the land; and for this and other reasons sold out and moved west. Perhaps it was well that they did, since the church has thus been extended and more firmly established.

Another reason was doubtless because a large German element moved into several neighborhoods, as in Lancaster and Cumberland counties; and it seems as though that where the German moves in, the Scotch-Irish move out. And in addition, another weakening element to the churches, of which the United Presbyterian is the descendent, was the irregular union formed by certain members of the Associate Reformed Synod and the Presbyterian Church, in 1822. For these and other reasons, the followers of our fathers are not as numerous in some of these localities as would otherwise have been expected.

REMINISCENCES.

From different traditions cherished in the memory of the older folks of York county, I am inclined to think that Mr. Cuthbertson was possessed of considerable humor.

It was asked him on a certain occasion if it was wrong to sing songs. He answered in his broad Scotch, that he thought it would not be wrong to sing "I lov Lillie, and Lillie lov's me." That is, I love Lillie, and Lillie loves me.

It is also said, that if any one would make an excuse that the table was not well furnished, or that the accommodations were not very good, etc., he would say, None of your sinful excuses. And the following incident, which came to us authenticated from two different sources, illustrates the simplicity of life and manner of the people in those early days, as compared with the present luxurious mode of living: Mr. Cuthbertson was very fond of a cup of tea, especially after a fatiguing day's travel on horseback. But as this was a rare article in those days in this western world, Mr. Cuthbertson was accustomed to carry it with him in his saddle-bags, for his own special accommodation. On his trip to Western Pennsylvania, as I was informed, arriving at his lodging place late one evening, he handed the precious parcel to the landlady, asking her to make him some tea. She complied cheerfully, emptying the entire contents into a kettle of water, boiled them well, carefully drained off the discolored liquid, and served up the leaves after the manner of "greens," which, when her expectant guest perceived, he exclaimed, "Dear woman, if you had gi'en me the broth, you might have had the kale!"

At one time Mr. Cuthbertson says that he rode *eleven* miles, searching for a wagon to borrow. We surely live in more favored times in this respect. Mr. Cuthbertson, in common with the early pioneers, had many dangers, trials and disadvantages to endure. The mode of travel was on horseback, and with poorly improved public roads; and such streams as the Susquehanna river, Octoraro, Pequa, Swatara, and Conococheague creeks to cross over, which often became much swollen,

and with few if any bridges, together with winter's storm and summer's heat; in this we see something of the trials that were borne for Christ's sake, yes, and for ours.

When we view our advantages and privileges of to-day, we can scarcely realize the vast difference that really exists between then and now. And in addition to ordinary trials, there were the wild beasts, and wilder men, of the forest to contend with. Mr. Cuthbertson speaks of the people having fled from the Indians upon more than one occasion. This was particularly true in the Cumberland valley; and we are informed from other sources, that there were several massacres in that vicinity during 1756 and 1757. He also says, that upon a certain occasion he handled a bear: but as to the *precise manner*, we are not informed. It left the impression on the mind that he had some kind of a *combat* with bruin.

But let us turn from the scenes of trial and suffering, and view for a moment his

MODE OF PREACHING.

We would judge from the texts which he chose as the basis of his remarks, that Mr. Cuthbertson was eminently evangelical in his preaching. I suppose that he was probably not an orator, in the modern acceptance of the term; I have no doubt that he preached Christ's gospel in its purity.

In the service of divine worship, Mr. Cuthbertson's usual manner was to paraphrase the opening Psalm, or a portion of it, which was followed by a lecture from several verses of Scripture; after which there was an interval of perhaps half an hour, which gave all an opportunity of partaking of the necessary lunch, that was invariably carried in the pocket, for the occasion; and this was followed by the afternoon sermon, taking one or two verses as a text. This amounted to about three services in the day, since the exposition of the opening Psalm was frequently as lengthy as the sermon itself. This was the regular Sabbath service. The week day service generally consisted of paraphrasing the opening Psalm and one sermon. These exercises, on the Sabbath, were frequently four and five hours in length.

The exercises on communion Sabbath were most frequently as follows:

Paraphrase the opening Psalm, preach a sermon, sing and discourse concerning the sacrament, followed by the debarring of the tables, reading the institution of the supper, prayer, and coming to the table, while a portion of a Psalm was sung, there being an address at each table service, concluding with singing and prayer, and an exhortation to the communicants. After which there would be the usual interval of thirty minutes, which was followed by another sermon in the afternoon. The entire services often extending to seven and nine hours.

And even at a much later day than Mr. Cuthbertson's, I have heard it said that in the short days, in the fall of the year, it was frequently too dark to see to announce the concluding psalm, and that the 23d was generally sung because all were familiar with it. How would we in these modern times endure such protracted services? Methinks there would not be many left but the preacher; and most probably he

too would feel like departing. But there is not the same necessity now for such extended exercises. The people then did not have the opportunity of meeting for worship as frequently as we have nowadays; and in addition, at this time, we have access to many religious books and papers which they did not enjoy in the olden time. In

CONCLUDING

this sketch, what shall we say?

Mr. Cuthbertson doubtless had his faults and short comings, as who has not? But in reflecting on the vast amount of labor that he performed, his untiring diligence in the cause of the Master, constantly in the saddle, riding from place to place, preaching, exhorting, catechizing, from house to house, and in social groups; and in his long and lonely rides to New York and Western Pennsylvania—crossing swollen and dangerous rivers, braving winter's cold and snow, and sleet and storm, and summer's heat. Yes, when we view his trials, of which we now practically know nothing, we may well thank God that there was such a pioneer as John Cuthbertson, who came to proclaim Christ's gospel to the perishing in America.

Mr. Cuthbertson was evidently a man of deep and fervent piety, or at least this is the impression that is made on the mind of the reader in perusing his diary.

Strange and varied are the thoughts that come crowding into the mind, as we read in connected order the doings and the travels of this man of God. And as we reflect on what he has done for Christ, may it incite, especially those of us who are laboring in his old field, to greater diligence, earnestness and devotion to the Master.

Father Cuthbertson began the work, and even yet there is at least one still living of the 1,806 children that he baptized—John Maughlin, of Lower Chanceford, York County, Pa. And as Father Cuthbertson began the work, how are we, after a century has passed away, carrying it on? Pregnant thought! Solemn inquiry! May we all be worthy to have inscribed on our tombstones, as it was on his:

“The righteous shall be in everlasting remembrance.”

APPENDIX.

We give below the proceedings of the General Meeting referred to in the introduction. And to appreciate it fully, we must go back in memory to those days, when it required those who were Christ's people to make every effort, in order to maintain their Christian position; and to preserve and transmit to posterity the sacred legacy of the gospel. Remembering the times and circumstances, we should not view harshly, what may otherwise appear strict, to our modern ideas.

We also stated in the introduction, that it was our impression that the Rev. Mr. Craighead, whose name appears in the following paper, did not regularly connect with the Covenanters. There appears to be a good deal of mystery and obscurity around this matter. From information received since the introduction was in print, we think that the following is most probably the true statement. While Mr. Craighead

may not have formally connected with the Presbytery which was in Scotland, yet he left the Presbyterian Church, and was *fully* identified with the Covenanters; was their minister for a short period, and then returned to the Presbyterian Church again. Yet while this may be true, it does not in the least detract from the claim made for Mr. Cuthbertson, that he was the first Reformed Presbyterian minister in America. He came here as a Covenanter, while the other did not. It is very evident to my mind that Mr. Craighhead had no connection whatever with the Covenanters at the time of Mr. Cuthbertson's arrival in this country.

The following paper is the Minute of the General Meeting, which paper has been handed down to posterity among the papers of Thomas Wilson, of Marsh Creek, and who is supposed to have been the Secretary of

THE GENERAL MEETING.

Middle Octoraro, March 4th, 1744.

The G. M. constituted by prayer. Mr. Craighhead chosen *præs*. The following commissioners being present commissioned from their respective correspondents, viz :

From over Susquehauna, Christopher Houston; from Paxton, James Mitchel and Andrew Smith; from ye Barrens, Saml. Jackson and Saml. Hathorn; from Mr. Craighhead's, Robert Laughead and Josiah Kerr; from Muddy Run, John Brownlee and Joseph Bell; from Piquea, Jos. Walker, Neal McNaught and Wm. Ramsey; from Marsh Creek, Thomas Wilson and David Dunwoodie.

1st. It is agreed upon by ye G. M. that no persons are to be admitted into our G. M. except those that are commissioned by their respective C's, except those of our community that have any particular business with the G. M.

2dly. The alteration of our Society Rules that were altered by a committee is approved by the G. M.; the G. M. allows that each correspondent get a copy of ye Rules as they are now altered.

3dly. It is agreed upon by ye G. M. that none of our community hire or employ a papist in our families, or be employed by any papist in their houses.

4thly. It is agreed upon concerning ye Levy that it be paid, until that there be some other end that contradicts our testimony.

5thly. It is agreed upon concerning Phineas Whiteside that Saml. Jackson and Saml. Hathorn go to Mr. Allison's concerning his learning, and to agree for his boarding where most convenient.

6thly. It is agreed upon by ye G. M. that Joseph Irwin withdraw from ye Society until his case be cleared in respect of ye scandal laid against him.

7thly. It is agreed upon that Mr. Craighhead, John Brownlee and James Wilson are ordered to revise the minutes of our G. M.'s before ye next G. M.

8thly. The G. M. agrees that John Walker was found guilty in ye affair laid against him, in not giving timely warning to Matthew Patterson to attend at ye running out of a line betwixt them.

9thly. It is agreed upon that each private Society of our community give in their subscriptions for Mr. Creaghead's stipends against our next G. M., and that they make conscience to pay ye same yearly; if any society fails herein, they may expect that ye G. M. will take a particular account of them.

Our next G. M. is to be on ye second Monday of October next.

WHEREAS, There has been much dissatisfaction in our community concerning disorderly marriages, and Infairs of such, and appointed feasts where children are born of opposers, we judge it to be inexpedient for any of our community to joyne at any such occasions with those who do not joyne to the Reformed Religion; for that which follows,

1st. Concerning such marriages; and to begin, first, with the administrators of ye marriages, these being either time-serving ministers or pretended magistrates, both of which denomination in this Realm continuing in ye breach of our holy covenants, and thus being guilty of grievous perjury and apostasy from God and from the true Reformed Religion, have forfeited all legal right to the offices they assume, as plainly doth appear from ye constitution of ye Reformed Church, and ye acts thereof.

2dly. In any of our community attending marriages flowing from ye aforesaid administrators, and, first, it is a plain encouragement to any of those time-serving ministers and their followers to see their number increase, especially of another denomination attending their ministrations, as is undesirable from ye influence that ye multitude had on our dearest Lord to move his compassions. Matt. 9: 36. If our Lord's seeing ye multitude following him, a Leader in ye way of righteousness, did so affect his sinless bowels of compassion to them, then how greatly must this rejoice such time serving ministers to see persons of other denominations, in any such sinful course, incorporating themselves with ye multitudes that follow them while going on in a course of apostasy, for every addition increaseth ye multitude. So this evil appears farther in accompanying such marriages by which ye hearts of those that would be faithful are made sad, and they that are in an evil course strengthened, opposite to ye word of God, Ezek. 13: 22—all which is certainly more than a bare wishing them God speed, which by God is condemned to wish any out of his way. 2 John, vs. 10. It may be imagined that this is but a small compliance; but a little turns out of God's way, and it is hard to tell where ye wanderer will stop, there being no allowance from ye scripture for a little sin more than a great. Luke 16: 10. Neither is there any sin properly speaking small, ye least sin being committed against an Infinite God, which no less than an infinite satisfaction can appease.

3dly. As to marriage feasts thus administered; for the lawfulness of this they that favor them advance, 1 Cor. 10: 27: "If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you eat," &c. It is evident that this is spoken merely of common feasts, not on any particular occasion, but for feasting only; and so it can have no reference to marriage feasts which are occasioned

by a disorderly marriage. *2dly.* Neither can ye meaning of this Scripture be that it is left to ye disposition of people whether to go or not to such feasts as are spoken of; therefore, if so, our disposition would be the rule of our action, that when we are disposed to go to a feast it would be our duty to do it, and if we were not disposed it would be our sin, which is a direct placing our disposition in ye room of ye word of God, which is awful impiety. *3dly.* But ye meaning must be, if we see it to be expedient from ye word of God to go to a common feast, not occasioned by anything that is sinful, but merely for ye keeping up of neighborhood, then it is our duty to go, and so this verse may be understood as a warning to weigh well for what end we are invited to a feast, and what our end is in going, as some divines render it.

4thly. Such marriage feasts are entirely occasioned by ye marriage that was disorderly administered, to wit : by such as have no right by ye word of God to do so. We cannot see that persons which eat such marriage feasts are free from ye sinful administration of the marriage, more than they that did eat of ye sacrifices were free from idolatry that was used in ye administration of them. 1 Cor. 10 : 18. This appears to be an exact parallel, for sacrificing was lawful as well as marriage, and it is very possible that several which did eat of the sacrifices did not see ye idolatry that was used, more than some do see ye marriages. Again, it is expressly against ye word of God to lay a stumbling-block before our brother. Rom. 14 : 13; 1 Cor. 8 : 9. Attending marriage feasts so circumstanced is known stumbling-blocks to many that would desire to be faithful in ye land. What ye apostle says seems to have a manifest reference to this. Col. 2 : 21. Again, we are commanded to abstain from all appearance of evil. 1 Thess. 5 : 22.

5thly. As to Infairs of such disorderly marriages and appointed feasts when children are born of opposers; several of ye above mentioned Scriptures very clearly condemn any of our community for joyning with opposers at them—to all which may be added, for any of our community to attend any such feasts is a wilful joyning with carnal company, and so a plain breach of our Society Rules; and not only so, but also it is acting in opposition to God's word. Psalm 1 : 1; Prov. 13 : 20, both of which must undoubtedly be understood of an unnecessary and wilful communion with them, as ye attending such feasts plainly is. Now that opposers ought to be looked upon as out of God's way is clear by our profession, and in so far may justly be looked upon by us to be ye sinners and the fools that we are warned against any wilful or unnecessary association with. Further, it is certain, by several living evidences amongst us, that ye faithful witnessing Remnant, neither in Scotland nor Ireland, did go to such marriages nor such feasts, but highly condemned such a practice, and these being ye flock of Christ, as such we are commanded to follow them. Cant. 1 : 8—to which may be added something spoken in Wilson's Christian Dictionary, which is as follows: [Here the tooth of time has so abridged their dictionary references that but little can be gleaned of them; *Christmas*, however, comes under the ban, with the gluttony and drunkenness attendant thereupon; and in view of all the evils enumerated which are so sincerely

deplored, the G. M. appoints a day of humiliation and prayer, as we decipher the closing paragraph of the venerable manuscript.—J. T. W.]

The causes of a fast on the second Thursday of [date illegible]:

1. We have just cause to lament and to be deeply humbled before God on ye account of ye great confusions and awful outbreakings among us which provoke a holy God to hide his face from us.

2. On ye account of our formality and lukewarmness in matters relating to ye glory of God and our owa souls, and for ye small success of a preached gospel among us, together with ye little sense that plainly appears in ye behavior and practice of this broken condition of ye church and of ourselves, the show of our countenance doth witness against us as an evidence of our not being deeply humbled.

3. On account of ye apostasy, error and immoralities which abound in this age, together with ye low and distressed condition of Zion.

4. Let us plead with ye Lord that He would be pleased to send faithful and godly ministers to dispense all God's ordinances, and that He would bless ye means enjoyed.

The following is a copy of the certificate that Thomas Wilson, of Marsh Creek (referred to above), and who was the great-grandfather of the Rev. J. T. Wilson, pastor of the United Presbyterian Church, Parker City, Pa., had taken the Oath of Allegiance.

I presume that this oath of allegiance corresponds to that taken by Mr. Cuthbertson, the same year, as referred to in the sketch.

York County, ss.

I do hereby certify, that Thomas Wilson hath voluntarily taken and subscribed the Oath of Allegiance and Fidelity, as directed by an Act of General Assembly of Pennsylvania, passed the 13th day of June, A. D. 1777. Witness my Hand and Seal, the Tenth Day of October, Anno Domini, 1777.

THOMAS DOUGLASS. [L. S.]

TOKENS.

The following is a correct representation of the first tokens used by Mr. Cuthbertson. The token was made of lead, of the size of the following cuts, and with raised letters on both sides. On the one side were the letters R. P., which stand for Reformed Presbyterian, and L.



S. (which most probably stand for Lord's Supper), and the date, 1752, on the other side. I have seen one or two of these old tokens. The use of the token, as I suppose all are aware, was this: The tokens were given to the intending communicants generally on the Saturday of the sacramental occasion, and then on the Sabbath when the communicant came forward to the table of the Lord, he presented his token to a member of Session, which was the evidence that the Session regarded him as entitled to participate in this ordinance.

[The following letter has been furnished by J. F. Bourns, M. D., of Philadelphia. It is interesting as showing how, even in those days, there were the same complaints in regard to the prevalence of wickedness, &c., as in ours.]

MR. JOHN BOURNS, Antietam :

Very Dear Nephew :—I have nothing new to inform you of unless of ye death of Mrs. Talbot, my wife's sister, who, after five or six months' sore affliction, departed ys transitory life July 7th, was decently interred on ye 9th. Old Robert Ramsey also is deceased since. A new in-comer from Ireland was brought to & lay 10 days in my house, dyed & was buried from it. The Sovereign Lord is exercising various methods of procedure in his adorable providence; but above all others, irreligion; practical religion almost laid aside. What need there is for each of us to press forward in our closet and family devotion. The rising generation appear to practice as if they did not believe that yr is a God, or that he concerned himself with this world—particularly with his first and noblest creature, man. Eternal things are laid aside. This world & perishing things enhance all our cares—cheating, over-reaching, defrauding & every other wickedness abounding. Our coalescence with ye Seceders, I apprehend, is almost at an end. Mr. L. can inform you hereof. Was told that ye Covenanters in ye north of Ireland, at a late meeting of yr Presb'y had appointed a minister to come over here. Should divine Providence favor this, I expect ye true Covenanting cause might again lift up ye head in ys western world. I wrote Mr. McMillan at Glasgow ye other week. I had some thoughts about coming back to see you, but fear inability. The Doctor purposeth in a few weeks coming back to see you, &c. Remember me to your spouse, children, Sam & spouse, with other inquiring friends.

Your sincere well-wisher and friend,

JNO. CUTHBERTSON.

OCTORARA, Aug. 19, 1789.

We thus conclude the plain narrative of Mr. Cuthbertson's life. It is our prayer that it may incite some laborer in the Master's vineyard to take new courage and new aspirations. The sketch has been prepared through much labor and research, and amid the busy scenes of the pastorate, yet if it add anything to historical information and the encouragement of any toiling one, the committee will feel amply rewarded. And with thanks to all who have in any measure contributed to its preparation, it is respectfully submitted to the public.

WHAT IS THE WEDDING GARMENT?

As the time is soon coming when we expect the Lord's Supper to be dispensed in each of our congregations, it becomes us to be examining ourselves for the occasion. Previous to the observance of the Passover in the Old Testament dispensation, preparation was to be made four days before the victim was killed. The lamb was to be separated from the flock, as old divines say, that the people might hear the bleating of it to bring their sin to remembrance. In like manner we have some days of this kind before a communion to bring sin to remembrance, and notwithstanding all that has been said to the contrary, we