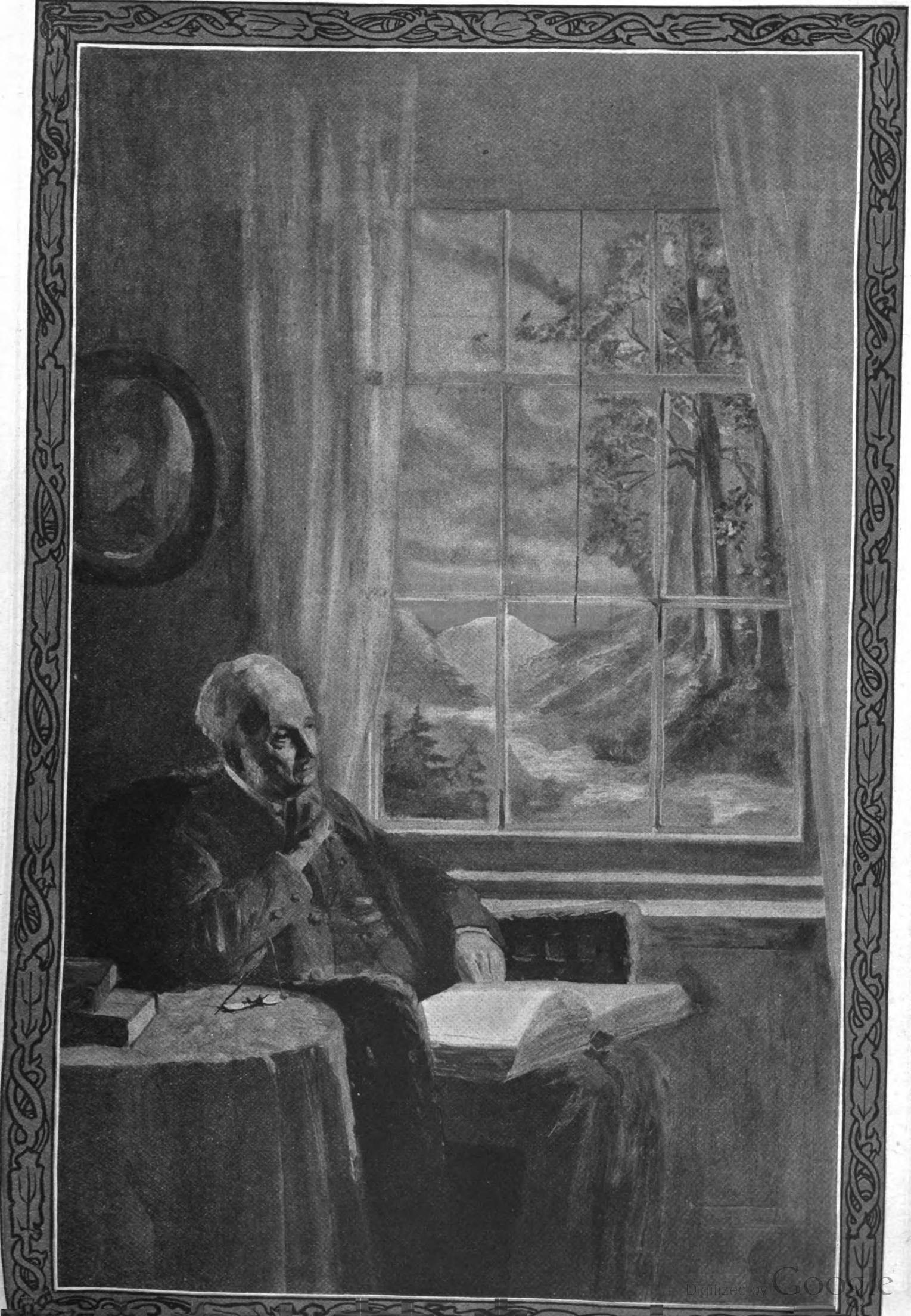


IOWA STATE LIBRARY  
DUBUQUE IOWA  
MAY 23 1917

# THE CONTINENT



# THE CONTINENT

MOLAN R. BEST, EDITOR. OLIVER R. WILLIAMSON, PUBLISHER. THE McCORMICK PUBLISHING COMPANY, PROPRIETORS  
156 FIFTH AVENUE, NEW YORK 509 SOUTH WABASH AVENUE, CHICAGO.

VOLUME 48, NUMBER 20

MAY 17, 1917

WHOLE NUMBER 2451

## The Best Church in Existence

IS ONE DENOMINATION BETTER THAN ANOTHER?

That standing conundrum of Protestantism has never had the answer it deserves.

People have tried to answer it—each maintaining the case of his own denomination—by argumentative comparisons of creeds and policies. But in the sight of the good God who is eager for the highest results from all denominations the answer must run something like this:

The best denomination is that—



Which is most simply and single-heartedly in earnest about bringing to pass among men the perfect reign of Jesus Christ.

Which hungers most eagerly not for its own gain but for Christianity's spread.

Which in unaffected sincerity is most perfectly willing to see God work by whatsoever agency he can employ with greatest power—which for itself entertains no ambition except the humble hope to be found fit to serve greatly the divine will.

Which is most generous and uncalculating in the dedication of all its resources and abilities to the Master's purpose.

Which is least content with moderate service and tolerable efficiency and most persistently dissatisfied with anything short of the maximum investment of its strength in God's cause.

Which entertains the smallest patience for conventional profession of religion as a matter of heritage, custom or propriety, and most stoutly insists on the living experience of forgiveness and redemption associating each individual soul in vital relation to the personal Saviour of mankind.

Which with the heartiest abhorrence hates hypocrisy.

Which most loyally receives from the divine volume of God's revelation "the implanted word which is able to save your souls" and most faithfully vindicates the righteous authority of the same not by wordy disputa-

tions but by the steadfast testimony of speech and life honestly conformed thereto.

Which most really holds in love the faith that God has given it to have concerning himself and all his works, and which offers to the world its understanding of Christianity with least of bigotry and most of persuasiveness, with least of vainglory in its own learning and most of gratitude to God for the precious jewel of his truth.

Which preaches the gospel with most utter forgetfulness of worldly reputation for eloquence and culture and with most passionate yearning to carry home to the human heart the message of Him who calls the heavy laden to rest under his easy yoke and the sinful to enter into purity and peace through the holy school of his example.

Which most diligently instructs its children in that law of liberty whereby from one generation to another are transmitted the impulses of duty and service, the resolutions of consecration and sacrifice, the ideals of righteousness and the enmity to evil that still continue along the highways of time the marching host of such as God may depend on.

Which is prepared most truly and trustfully to lose its own life in order to find a greater life in the universal church of a redeemed world.

Which loves most, hopes most and believes most.



By these criteria—if they be just and exact—it is manifest that any denomination that has the Spirit of God may be the best denomination if it is willing to pay the price.

It is also evident that the best denomination, when it had become the best, would be far too much absorbed in greater things to be proud of its superiority or even conscious of it.

It would be following its Lord too close to compare itself with any other than he—and compared with all he is and all he means his disciples to be, that best denomination would still be nothing.

# A Page of Early Presbyterian History

BY HARRY PRINGLE FORD

*About the  
a few families  
them to come  
near the mouth of  
on the east and so  
themselves into a religious*

*This interesting fragment of the story of the founding of the Presbyterian Church is especially pertinent at this time when Assemblies of both branches of the Church are meeting in southern cities.*

*the first Minister of the Presbyterian Church, that preached among them, was the Rev. Francis Makemie; and a house for public worship was built on the west side of Pocomoke River at a place called Rehoboth. — At what time he departed this day*

Part of the Manuscript Page of a Lost History of the Early Presbyterian Church by Rev. Samuel McMaster

*"With a spiritual ancestry drawn from men and women of heroic blood, with a church history associated with many of the most interesting eras and incidents in the annals of the human race, we should be unworthy of our high descent were we to let the records of the past die away from our memories."— Henry C. McCook, D. D.*

**T**O MANY, the lower eastern shore of Maryland and Virginia is famous for the courtesy and hospitality of its prominent men and women, the abundance of its fruit, fish and oysters and the fertility of its soil; but to intelligent Presbyterians it should be far better known as an important center of beginnings of our great Presbyterian Church in America.

Between 1670 and 1680, large numbers of home seekers came to this section from England, Scotland, the north of Ireland and France. Many of these were Calvinistic in faith and believers in the government of congregations by elders. In view of the statement of Colonel William Stevens that on January 23, 1673, George Fox, the distinguished Quaker, preached "to several thousand whites and Indians" on the bank of the Pocomoke river, we may readily infer that the region was no longer sparsely settled, even at that early date.

*Where Makemie Began His Labors*

Here it was, in 1683, that Francis Makemie, who subsequently became known as "the father of organized Presbyterianism in America," began his missionary labors. Down in what was once lordly Old Somerset county, Maryland, but out of a large portion of which have since been erected the counties of Worcester and Wicomico, five of the earliest Presbyterian churches of our land are still in existence: Rehoboth and Manokin (Princess Anne), in Somerset county; Snow Hill and Pitts Creek, in Worcester county, and Wicomico (Salisbury), in Wicomico county. As early as 1672 there was a place of worship "at the house of Christopher Nutter, at Manokin," and Robert Maddux, who was almost certainly a Presbyterian, ministered to the little flock; and, so far as known, the present venerable Manokin church building, erected in 1765, is standing on the site of at least one former structure, and more likely two.

Dr. William Henry Roberts, in his "Sketch of the Presbyterian Church," writes: "Mr. Makemie's landing marked a new era in the development of American Presbyterianism. At the time of his advent, isolated Presbyterian ministers, and churches in large part dependent upon an itinerant ministry, were scattered from Long Island to the Carolinas."

In his introduction to "The Presbyterian Church in Philadelphia," Dr. Willard M. Rice says: "To Francis Makemie belongs the honor of laying the foundation of the Presbyterian Church, as an organized body, in this country."

"Here," writes Dr. Gillett, in his "History of the Presbyterian Church," "in the narrow neck of land between the Chesapeake and the ocean . . . the Presbyterian Church of America began its existence." And Dr. Cortland Van Rensselaer, in the Presbyterian Magazine of 1853, page 93, bears this fine testimony to our founder: "Of uncompromising orthodoxy in doctrine, according to the straightest sect; of undaunted zeal and energy in prosecuting evangelistic efforts, boldly defending his religious system and his conduct, living for the souls of men, and dying with a solemn declaration of attachment to his mother kirk—certainly we do not wish

the father of the faithful in this country to have been any other man, or any other sort of a man, than Francis Makemie!"

It is known that Makemie personally superintended the erection of the present venerable brick edifice of the Rehoboth church; and also that he gave the land upon which it stands, being careful to stipulate in his will the purpose for which he wished the ground to be devoted: "For ye ends and uses of a Presbyterian congregation, and to their successors forever; and none else but to such of ye same persuasion in matters of religion." In the application for license in 1708, the year of Makemie's death, the building is described as "The new meeting house lately built in Rehoboth town."

In Accomac county, Virginia, just below the Maryland line, Francis Makemie now sleeps, almost within hearing, on one side, of Pocomoke sound when it is storm troubled, and on the other, of the pulsing Chincoteague bay; and within a comparatively short distance of his beloved Rehoboth church quietly resting on the Maryland side of the cypress stained waters of the Pocomoke river. Indeed, not one of the five churches for which he labored is at any great distance from his sleeping dust.

Through the efforts of the late Dr. Henry C. McCook, president of the Presbyterian Historical Society, and those of Dr. L. P. Bowen, who through his "Days of Makemie" and other writings has contributed to restoring much of the ecclesiastical history of the eastern shore, the grave of this famous "knox of sea-girt Accomac," this "Paul of Chesapeake," was marked in 1908 by an imposing monument.

Makemie came to this country from Ireland in 1683, at the age of 25; and here he labored most zealously until called to his reward twenty-five years later, when his life's sun had scarcely reached its meridian.

*Minister Willed Plenty of Pork*

It is interesting to note the high favor in which ministers on the eastern shore were held in those early days. From the will of John Galbraith, dated in 1691, we learn that he left "unto Thomas Wilson, minister of the gospel at Manokin, five thousand pounds of pork, convenient to him or his order within twelve months after my decease;" and that he also made similar bequests to "Mr. Samuel Davis, minister at Snow Hill," and to "Mr. Francis Makemie, minister of the gospel at Rehoboth town."

In spite of much research, the history of these early times that has come down to us has been, at best, but fragmentary and unsatisfactory. It is known that a manuscript history of these ancient churches and surroundings had been prepared by Rev. Samuel McMaster, who was the supply and pastor of Rehoboth, Snow Hill and Pitts Creek churches from 1774 to the time of his death in 1811. He was the pastor of Madame Anne Holden, Makemie's only surviving child, and was one of the executors of her will, dated November 15, 1787, in which she left to him as her pastor "the sum of 46 pounds, a mahogany desk, a bed and furniture, and a negro woman called Keziah and her children." This desk, bequeathed to the daughter by the father, is now in the possession of Union Theological Seminary, Richmond, Virginia.

Shortly after the death of Mr. McMaster, his manuscript history of Presbyterianism on the eastern shore disappeared. The church at large long hoped that it would some day be recovered, but all hope was taken away when it was learned a few years ago (see The Continent of March 6, 1913, under (Continued on page 608)

feel, that the thing is so vast and vital that only the best of men with the best of training can manage it.

Note some of the tasks which Smith's church must look to the Christian college to perform:

1. It is one of the ways through which the church can make effective her guardianship of the Christian conception of life. If it is properly equipped it can take the brightest and best of the church's young people at the most determinative period of their lives and teach and mold and live with them and create an atmosphere for them for four successive years. The pulpit does not get a tenth of its chance at them. Some one has calculated that it would take seventy years for the pastor in the pulpit with his weekly ministrations to give the student as much time in actual contact as the college does in its four years of daily association. We know of no other channel through which the gospel teaching can make itself felt so powerfully.

2. Christianity is the only movement big enough for the whole human race. It alone is high enough to see the wide world in one view and behold all mankind as a unit. Judaism was racial and local. The international mind, for which we are so eagerly hoping, must have the teaching of Christ as its basis. The Christian college with its emphasis on world missions and its host of foreign missionaries, 93 per cent of all that go, is the chief factor in bringing the races to a mutual understanding. Its map is a world map.

3. The Christian college is a powerful ally in the church's ceaseless fight against materialism, the pagan philosophy that might is right. And materialism increases in danger as it grows in intelligence. There is always a tendency to swing from our idealism to a secular and selfish view of life. There is strong pressure today to train only the faculties that deal with the material side of existence. The Christian college is needed as a check, a balance wheel, that life may be kept in poise. The man who does not send his soul to school is only a thinking animal, doubly dangerous because he thinks.

4. But the most important contribution of the Christian college to John Smith and his world is the atmosphere with which it surrounds a student during the years of his intellectual development. The difference between it and other colleges or universities is not so much in the subjects taught as in the angle from which they are taught and in the spirit that pervades the campus. There is no such thing as Christian mathematics or Christian chemistry, but there is such a thing as a Christian teacher of mathematics or chemistry, and his personality and attitude are of far more importance in the making of manhood and womanhood than the knowledge he imparts. The atmosphere which pervades and surrounds a college gets far deeper into the life of a student than what he learns in the classroom. A man is not any more likely to break away from this in after life than he is to break away from the atmosphere of his home.

What the college needs in order to make it mean more to John Smith and everybody is acquaintance. It will be understood and appreciated when it is known. It is a case where the facts will speak for themselves. Our plea is for a study of the facts.

### A Page of Early Presbyterian History

(Continued from page 605)

"Vandalism: How to Prevent It.") that new tenants occupying the old McMaster home, at Pitts Creek church, had found hidden beneath the eaves of the attic, a quantity of old papers, carefully tied up in packages; and not dreaming of their value had thrown them into the yard and burned them! This, almost without doubt, was the long lost McMaster manuscript history and other important papers; and it is now surmised that they were hidden away, shortly after Mr. McMaster's death, to protect them from the British who were ravaging the shores of the Chesapeake Bay in 1814.

So far as known, the only printed extract from this manuscript history is on page 37 of Irving Spence's "Early History of the Presbyterian Church," published in 1838. In the autumn of 1916, Dr. L. P. Bowen, referred to above, had placed in his hands, by a relative of Mr. Spence, a number of old papers. Among these, he discovered a manuscript page which was a doubtless a copy of a portion of the lost McMaster history, as it is in Mr. McMaster's handwriting, and part of it is much the same, in substance, as the matter quoted by Spence in his history. Doubtless some member of the Spence family had secured the copy from Mr. McMaster himself at a time when he was preparing his important work. Mr. McMaster's writing is easily identified since he kept, for a time, the minutes of the presbytery of Lewes, which are now carefully preserved by our Presbyterian Historical Society. A note on the back of the manuscript fragment fixes its date as 1803. The text of this recently discovered page is as follows:

"About the end of the Sixteenth Century or the beginning of the Seventeenth, a few families migrated from England, their consciences not suffering them to comply with the Establishment then existing, and settled near the mouth of Pocomoke River and adjacent parts, some on the east and some on the west side of the River, and formed themselves into a religious Society for the public worship of God.

"The first minister of the Presbyterian Church [see etching at top of page] that preached among them was the Rev'd Francis McKemmy; and a house for public worship was built on the west side of Pocomoke River, at a place called Rehoboth. At what time he departed this life we can say nothing satisfactory. [We know that Makemie died in 1708. H. P. F.]

"The next minister settled among them was the Rev'd John Henry, who as it appears from an old Session Book of the sd. congregation, accepted a call and settled among them in the year 1709; and it also appears from the sd. Book that the Presbytery met at that time in Philadelphia.

"As to the time of the Pitts Creek congregation being formed, we can give no particular account. However it appears that both the Rehoboth and Pitts Creek people worshipped in the same house for some considerable time; but from the inconveniences in crossing the River, or what other cause to us is unknown, another house for public worship was built on the east side of the River, about seven miles higher up [at Pocomoke City, then known as Stevens Ferry. H. P. F.] which is since gone to ruin, and another built more centerable to the congregation, and still continues and is called the Pitts Creek Presbyterian Church [located at Beaver Dam, near the Virginia line, with branch church of the same name at Pocomoke City. H. P. F.]

"As to the formation of the Snow Hill congregation, no account can be got when they associated and formed a congregation. All that I can learn with any certainty is from a few old papers which I found, stating that the Sacrament of the Lord's Supper had been administered there in the year 1725, and the ministers who were present at that time were the Rev'd Messrs. Thompson, Jamison and Stuart. These three congregations still continue, and Snow Hill and Pitts Creek congregations seem to flourish, but Rehoboth has rather declined, by reason of deaths and removals to other parts."

This manuscript confirms the impression, now somewhat widely held, that Rehoboth was the first organized Presbyterian church in America, although there were Presbyterian ministers and congregations scattered here and there before Makemie came. John Stevenson McMaster of Jersey City, New Jersey, a great grandson of Parson McMaster, the historian, is deeply interested in the eastern shore and its history, and especially in all that relates to the Presbyterian Church. He has had made and framed facsimile copies of the old fragment of manuscript, and these he has presented to several of the original Makemie churches. It is a comfort to have even this solitary page from what would doubtless have proved an invaluable addition to the meager story we have of the loved Church—a Church which contributed so much to the early and subsequent development of our country; and which, under God, has now reached nationwide proportions and influence. May it ever prove a leader in all that makes for the betterment of mankind and the advancement of the kingdom of the Master!

### How a Submarine Net Works

A submarine net is made of wire rope, about as thick as a lead pencil, and the meshes are of great size—about ten or fifteen feet square, says the *World's Work*. The net has floats on top that keep bobbing up and down like the float on a fishline and on the bottom are weights that keep the whole thing in a perpendicular position. The submarine cannot submerge to very great depths on account of the pressure—200 feet being about the limiting depth. It sails innocently along, therefore, until it pushes its nose into these meshes. The net now trails along on both sides of the submarine—its progress revealing the fact that something below is supplying the motive power. Perhaps the net suddenly stops; that means that the hidden submarine has stopped, its navigators having made the horrible discovery that they are trapped—or perhaps the net has become twisted in the propeller. Under these conditions the wise submarine rises to the surface. It surrenders, becomes the property of the enemy, and its crew are made prisoners. If it does not take such action one of two things will happen. The enemy will wait upon the surface until the submersible comes up or, if it starts moving, the enemy will follow until the inevitable uprising. But perhaps the surface commander gets impatient; he can let a bomb down, which will explode when it touches the submarine.