

ENCYCLOPÆDIA
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA:

INCLUDING THE NORTHERN AND SOUTHERN ASSEMBLIES.

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AND OTHER EMINENT MINISTERS OF THE CHURCH.

Including a Description of the Historic Decorations of the Pan Presbyterian Council of 1880,

By REV. HENRY C. McCOOK, D. D., LL. D.

Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following—PSALM XLVIII, 12, 13.

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HISTORIC DECORATIONS

—AT THE—

Pan-Presbyterian Council.

A LITHOGRAPHIC SOUVENIR

—OF THE—

**Ecclesiastical Seals, Symbols, Coats-of-Arms, Flags, Banners,
Devices, Mottoes, and Historic Illustrations**

Used in the Decorations of Horticultural Hall, at the Second
Council of the Alliance of the Reformed Churches holding
the Presbyterian System, held in Philadelphia,
A.D., 1880.

The figures of the Historic Decorations in this volume are Litho-
graphic copies from the Original Phototypes which were
prepared and published by the direction and
under the supervision of

REV. H. C. McCOOK, D.D.,

*The Chairman of the Committee on Decorations and Author of the Designs; the
accompanying description is also by him.*

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HISTORIC DECORATIONS.

The Ter-centenary Celebration held in Philadelphia, A.D., 1872, demonstrated the value of historic decorations for awakening interest in and increasing the profit of such an occasion. The question, therefore, arose at an early date, in the business committee to whom had been assigned the duty of arranging for the Second Council of the Presbyterian Alliance: Cannot something of the same kind, on a larger scale, be done by us? A committee on "Hall and Decorations" was erected, to whom the matter was referred. The result was seen in the symbolic decorations which covered the walls of the hall in which the Council met.

The purpose which determined the general plan adopted was two-fold:—*first*, to give to foreign members and visitors a welcome which might bear in it a savor of home. The hope was entertained that, as these brethren from distant lands should cast their eyes upon the bannered columns which represented their own Churches and countries, they would feel that here in America, also, they might dwell, "every man under his vine and under his fig tree." Certainly the American Church is a vineyard whose growth is but the product of transplantings from the fields of Europe. The original thought of the committee was to give every Church represented in the Alliance some place and name in the decorations. But practical difficulties which could not well be overcome compelled the adoption of the more general and representative plan which finally prevailed.

Second, and chiefly, the purpose of the designs was to illustrate to Americans the worthy and catholic history and the catholic distribution of the Reformed Churches holding the Presbyterian System. A glance at the banners on the wall gave historic confirmation of the fact brought by the living witnesses within the Council, that, of all branches of the Protestant Church, the Presbyterian has ever been and is the most truly catholic. No disparagement is meant of our sister communions by the assertion, and the emphasis, by decorations or otherwise, of this truth. At all events, it is the indisputable testimony of history.

However it may be in other lands, in America it is certainly the case that this fact is not generally understood. The impression is wide-spread that Presbyterianism is a type of Scotch and Scotch-Irish Protestantism—a local product of Great Britain, or at furthest of Geneva. How few among the people at large know that once England's metropolis was Presbyterian, and London could count a score of Presbyteries; that Presbyterianism was regnant once in England's Parliament, and supreme within her sanctuaries and seats of learning! How few know that the noble, Bible-loving Christians of Wales are Presbyterians! How few have learned that the glory of French thought and the flower of French chivalry were in the ranks of the Presbyterian Huguenots! Few, also, are they who know that Holland's noble annals are records of the struggles and triumphs of the Reformed Church; who know that Germany has wide and honorable historic

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affinities with Presbyterianism; that the fairest chapters of Bohemian and Hungarian Church history belong to the same system; that Italy and Switzerland are radiant with the glory of sires whose sons were gathered beneath the banners of the Presbyterian Alliance. Moreover, the wide distribution of the Church by emigration and through missionary and evangelistic labors is very dimly apprehended by our countrymen at large, and even by members of our own communion.

To such a condition as this the committee framed their designs. They sought to make the Hall of Assembly a school whose "object teaching" might point the people to the central facts and leading figures in the history of the Churches of the Alliance. That in some measure, at least, they have succeeded, the result has shown.

In precisely the same line is the publication of this Photographic Souvenir of the Decorations, which, it is hoped, may perpetuate and greatly extend and deepen the impressions made during the Council meetings.

In the general plan of decorations adopted it was arranged to represent, as far as possible, every historic Church by its seal; the historic leaders by seals, mottoes, and coats-of-arms, and the historic events by commemorative sentences, names, dates, and devices. The collection of the seals and arms was a tedious and difficult undertaking. The work began early in the year (1880), and was diligently prosecuted by personal visits in Europe made by Mr. Murray Gibson, and by letters addressed to all parts of the world. Libraries, museums, private collections, heralds, colleges, historical, antiquarian, and numismatic societies all contributed their quota.

Several facts soon appeared. There seems to be no large and distinct collection of ecclesiastical seals and symbols belonging to Protestant communions. If there be such, no knowledge of it has yet come to the committee. There is here a most interesting field for some one to cultivate.*

Another fact which came to light is that, as a rule, engravings of seals cannot be trusted for accuracy. For example, a collection of several cuts of the "burning bush" of the Scotch Kirk had no two alike. It was impossible to know what form was the authentic one without an impression from the seal itself. This was accordingly procured, and proved to be quite unlike every one of the cuts in its details. The same variations obtained in a collection of the familiar seal of the Vaudois. This fact increased the labors and perplexities of the committee, as it was often difficult and sometimes impossible to get authentic specimens. However, in the end many accurate copies were procured, and these were closely copied by the decorators. So that the final result was a really scientific treatment of the subject. The source, and so also the authority of every symbol will be hereafter noted in connection with its description.

Again, it soon became evident that the knowledge of and interest in the peculiar form of historic memorials which the committee were seeking were very limited. It frequently occurred that men in prominent positions in various Churches were

* The writer of these lines will gratefully receive any additions to his collection which any one may be able to make. He particularly asks pastors, stated clerks, and others in office to send to him impressions and engravings of Church seals, and coats-of-arms and seals of the Reformers.

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not able to say whether or not their Church had or ever had had a seal or other symbol. Even when there was knowledge of such an emblem the notion of its outline and details was often exceedingly dim.

However, the committee have to express cordial thanks for the courtesy and prompt attention which their numerous letters, with scarcely an exception, secured from gentlemen in all parts of Europe and America. Their thanks are especially due to Dr. Matthews, of Quebec, one of the Clerks of the Alliance; to James MacDonald, Esq., of Edinburgh, Scotland, and to Pastor Chaponnier, of Geneva, Switzerland.

In addition, the chairman of the committee acknowledges his obligations to his colleagues, Rev. Drs. John De Witt, C. A. Dickey, and S. W. Dana, for their constant sympathy and support in the execution of his plans; to Mr. Wm. E. Tenbrook, who had charge of the wood-work; to Mr. Robert Scott, who arranged the floral designs, and to Mr. Murray Gibson, whose admirable taste and skill directed the execution of the painted decorations. The designs, combinations, and historic illustrations were prepared by the committee, but to the last named gentleman is largely due the credit for the manner in which the details were wrought out.

One more fact may be referred to in order to complete the history of the figures preserved in this Souvenir. The efforts made by two skillful photographers to take views of the decorations within the hall proved unsatisfactory. This was due to the presence in such large proportion of non-photographic colors, and to the unfavorable conditions of light. The attempt was abandoned as impracticable, greatly to the disappointment of many persons, who in many ways expressed the wish to have copies of the designs. At the close of the Council the hall was stripped of its decorations, and the only hope of perpetuating them in any form lay within the note-book of an artist whom the writer had engaged (after the photographers had pronounced the matter beyond their art) to make drawings for his own library, with the purpose of ultimately preserving them in the library of the Presbyterian Historical Society.

During a brief illness, which had removed him from duty at the Council, the thought occurred to him that the designs might be restored under favorable conditions of light outside the hall, and thus photographed. This was found to be practicable. But could any one be found to undertake the work? The representatives of the "Presbyterian Publishing Company" were sent for, the project laid before them, and they finally consented to take the risks. In consideration of this, the writer offered to secure a copyright upon the designs, and transfer it to the above company, under certain conditions, intended to open the way to the free use of the emblems and illustrations in such form as might not imperil the publishers' interests.* Accordingly, the figures were taken from their place of storage, restored to their original forms, erected upon a large scaffold prepared for them in the open air, under the best conditions obtainable, and photographed. Even the pictures thus obtained were too dim in parts to be valuable. A skilled operator

* It is due to these gentlemen to say that they were moved to this undertaking quite as much by sympathy with the purpose to gratify the public desire for the Designs and perpetuate and enlarge their usefulness as by any hope of pecuniary advantage.

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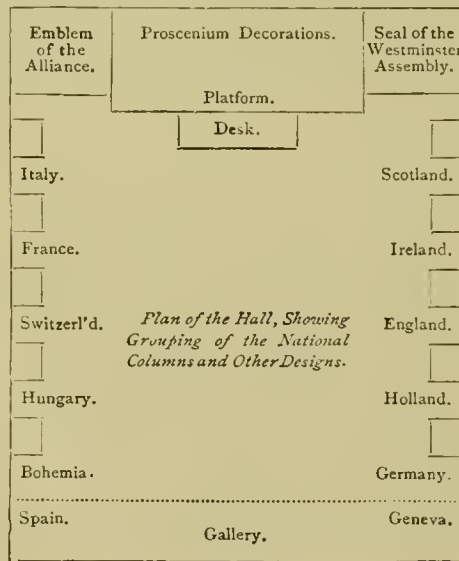
was therefore placed at the negatives, who, after several weeks' continuous work, put them in such condition that they gave the excellent prints presented in this Souvenir.

The proscenium view alone could not be restored. The copies of this have been made from an India-ink drawing made from the original by Miss Clara Todd. It is an accurate drawing, and proved even more pliable for photographic use than the huge colored cartoons.

The great labor of preparing the original designs was thus fairly matched by the difficulties of preserving them. The writer has taken upon him the task of so preserving them, and accompanying the prints with the following explanations, influenced solely by the opinions and requests of brethren whose judgment he is bound to respect. That the work may deepen in some hearts love of the Church and zeal in her service is his earnest prayer.

DESCRIPTION OF THE DECORATIONS.

The general plan of the decorations was modified by the arrangement of the hall. The assembly room of Horticultural Hall is a rectangular room, 155 feet long, 75 feet wide, and 28 feet high. On the western end is a proscenium or platform 42 feet in width and 37 feet deep. This is approached from the hall floor by a door on each side. On the eastern end of the hall is a gallery. The wall space between platform and gallery is broken by five windows on each side. Between these windows were placed the decorative columns intended to commemorate the Churches represented in the Alliance. The following rude outline plan will illustrate the above statements :



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Upon the interspaces between the windows on the north side were arranged in the following order the columns of 1st, Scotland; 2d, Ireland; 3d, England; 4th, Holland; 5th, Germany; and in the first interspace over the gallery the seal of the Ancient Company of Genevese Pastors. On the south side in the same order (from the west) were: 1st, Italy; 2d, France; 3d, Switzerland; 4th, Hungary; 5th, Bohemia, and in the first interspace over the gallery the seal of the Reformed Church of Spain.

The columns measured twenty feet in height (several exceeded this) and about seven feet in width. They were rectangular in shape, every one being composed of three separate framed canvas paintings, which were joined together and bolted upon strong beams. These beams were braced at the floor, bound at the top by copper wire into iron hooks, and the whole united and braced by light cross-beams. The entire wooden frame-work was wrapped and festooned with evergreen wreathing, and thus added much to the general effect of the decorations. About twenty-one hundred square feet of canvas were used for the paintings, and five thousand feet of wreathing.

SCOTLAND'S COLUMN.*

Beginning on the north side, the first column was devoted to Scotland. The upper portion was a large shield, whose background is a blue field, which is covered with golden thistles, the thistle being the floral emblem of Scotland. In the centre of the shield is the seal of the Established and Free Churches of Scotland. It is a burning bush, with the motto, *Nec Tamen Consumebatur*—"And yet it was not consumed." The figure and motto are taken from the scriptural account of the burning bush in which Jehovah appeared to Moses, the bush which burned, and yet was not consumed. The whole is emblematical of the Church of Scotland, which passed through the fires of persecution, and yet was not destroyed. Upon the shield, just above the seal of the Scotch Kirk, is a dove with outspread wings, representing the United Presbyterian Church of Scotland, whose symbol is a dove with an olive branch in its mouth. Immediately beneath the shield, in large letters, is the word *CULDEES*—a reference to the primitive Christians of Scotland. Some Presbyterian historians hold to the idea, which is authenticated by strong historic proofs, that Scotland, indeed all of Great Britain and Ireland, was Christianized in part before it was occupied by the Roman Church. The name *Culdees* is that by which the early British Christians in the second and third centuries and upwards were known. It is supposed by some to be derived from the Latin words, *Cultores Dei*—"Worshippers of God." By others to be derived from the Gaelic words, *Gille De*, which mean "Servants of God;" or, from *Cuil*, which means "a retreat," from the fact that they lived in secluded islands. The Island of

* Immediately before the assembling of the Council several representatives of the daily press sought explanations of the decorations for publication. The writer dictated to a stenographer a brief description, which was published in a number of papers. As this verbal description was given amidst the confusion and care of completing the work in the hall, it was of course very imperfect, and the published account had many errors.

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Iona was one of their favorite retreats. The word *Culdees* in this connection, therefore, emphasizes the belief that the Presbyterian Church is of ancient foundation, and that the simplicity of its forms and the peculiarity of its organization were characteristics of the primitive Christians. The same idea is expressed in historic references on the columns of Ireland and Italy.

Beneath this name is a tablet to JOHN KNOX, the eminent Reformer of Scotland. His name is in gold, on a blue field, and is printed on either side of a large scarlet oval, upon which, in gilt letters, is his motto:—"The truth I speak, impugn it whoso list." These famous words were spoken on the occasion of his trial for treason before Mary, Queen of Scots. Immediately beneath this is a tablet of the same character to REGENT MURRAY, called "The Gool Regent." The oval centre bears his heraldic coat-of-arms. The field of the oval is bronze, and the field of the arms scarlet, the name being in white. Beneath this is a tablet to the Covenanters. A panel in blue bears a bronze shield, upon which is an uplifted right arm, an emblem of the mode in which the old Covenanters took their oath; their descendants thus take it to this day; and in many parts of America this mode of "swearing with the uplifted hand" prevails before our courts of law. Beneath the shield is a scarlet tablet bearing the following dates historic as times of Covenant taking: "A.D., 1581," "A.D., 1638, the time of the "NATIONAL COVENANT," as it was called, when Charles the First tried to force Laud's Liturgy upon Scotland, and the people rose in rebellion. Among the associations of this period are Jenny Geddes and the famous three-legged stool which she hurled at the dean who dared "say mass at her lug." "A.D., 1643," the next date, was the time of THE SOLEMN LEAGUE AND COVENANT, which was shared with Scotland by the Parliament of England, "A.D., 1650," the period of the Cameronian Covenanters, just preceeding the revolution of 1688, when William and Mary came to the throne. Two flags, copies of those carried by the Covenanters, are crossed on either side of the Covenanters' tablet. One shows a scarlet St. Andrews cross upon a blue field, and bears upon the quarterings the names, "Christ," "Covenant," "King," * "Kingdom." The other shows a white St. Andrews cross with a scarlet thistle [silk] embroidered in the centre. The field is blue and scarlet, and the quarterings bear the names, "Covenants," "For Religion," "Kingdom," "Crown." † Beneath this is a large tablet, in the centre of which is a blue scroll, upon which is inscribed the names of Scottish commissioners to the Westminster General Assembly. Those commissioners were "Henderson," "Rutherford," "Gilespie," "Bailey," "Sir Archibald Johnstone," and "Maitland." The latter name appears on the scroll nearly obliterated by a black line, signifying the fact that Maitland became an apostate and traitor, and under the name of Lauderdale bitterly persecuted his old friends and co-religionists. On either side of the scroll are the names, "Melville," "Hamilton," "Sir David Lindsay," "Cameron," "Argyle," "The Lollards of Kyle," "Welch," "Wis-

* The word "Kirk" was at times substituted for "King," as it appears on the first flag.

† This is an imitation of a flag preserved in the Advocate's Library, Edinburgh. The color is however described as "pink" instead of scarlet." It must be a faded scarlet, I think, as the latter was undoubtedly one of the Covenanters' colors.

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hart," and "Chalmers," and in a black border the "Earl of Kintore," one of the distinguished delegates to the Council, recently deceased.

IRELAND'S COLUMN.

The shield of Ireland has a green field, sprinkled over with golden shamrocks. On the shield, in bronze color, is the seal of the Church of Ireland—substantially the same as that of Scotland, though the burning bush has a different form, being more elongated. Above it is the motto, *Ardens Sed Virens*—"Burning, but Flourishing." The scroll surrounding the seal reads, "General Assembly Presbyterian Church in Ireland." Beneath that is a large crimson tablet whose centre is a large circle in blue. Upon scrolls on either side of the blue circle are the words, PATRICK, A.D., 372, on one side, and COLUMBIA, A.D., 563, on the other. Upon the circle, above and below, are the words, "Ireland's Primitive Presbyters," with the sentence in quotation marks between them, "365 Churches, 365 Bishops, 3000 Elders." The quotation is from the distinguished and amiable Irish prelate, Archbishop Usher. The idea here is that the churches established by St. Patrick, according to history, had each a bishop and each about eight elders, after the manner of Presbyterians; that, therefore, St. Patrick established churches after the Presbyterian order, and was himself an apostle of Presbyterianism. A cluster of shamrocks in green surrounds the above sentence. Beneath that are the following historic dates and names: "The Ulster Plantation, A.D., 1605," which commemorates the settlement of northern Ireland by the Scotch during the reign of James I.; hence the term Scotch-Irish. The whole northern province of Ireland was called Ulster.

Among the ministers first settling in the Ulster Plantation were "Brice," "Blair," "Cunningham," "Livingstone." The last is known in connection with the remarkable revival at the "Kirk of Shotts,"* which name has been introduced to distinguish him, and also to mark the great revival of that day, which had such a happy influence upon the character of the Ulster people. "Sir John Clotworthy" was one of the eminent laymen. "The Black Oath of 1689—Irish Massacre; 1641." The Black Oath is the one which Charles I. compelled the Irish people to take, to the effect that they would never disobey any of the king's commands, and that they foreswore all covenants whatsoever. Multitudes of Presbyterians and others could not and would not conform to this requirement, and were mercilessly persecuted therefor. The terrible uprising of the Roman Catholic population which threatened the extinction of Protestantism is commemorated in the next reference. "First Presbytery, A.D., 1642," marks the time of establishing the First Presbytery in Ulster during the reaction which followed.

Beneath this is a tablet in bronze, in the centre of which is the coat-of-arms of Londonderry. The shield is white, with red and blue quarterings. In the centre

* The propriety and correctness of this reference was questioned, but the Committee have not erred. Livingstone was on a visit to Scotland when he preached the famous "Kirk of Shotts" sermon. His subsequent prosecution and suspension from the ministry were based on alleged uncanonical conduct in thus officiating in Scotland while himself an Irish clergyman. See Reed's History of the Presbyterian Church in Ireland, Vol. I., p. 127, sqq.

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are figured a castle and a skeleton, emblems of the memorable seige and the famine that resulted during the seige. Beneath the shield is the motto, *Vita, Veritas, Victoria*—"Life, Truth, Victory." On the same tablet, and surrounding the coat-of-arms, are the inscriptions, "Siege of Derry, 1689," "Battle of the Boyne, 1690," "William III. of Glorious Memory." Beneath this is a tablet bearing the following inscriptions: "Act of Toleration, A.D., 1723," "Rise of the Secession Church, A.D., 1733," "Repeal of Sacramental Test, A.D., 1780," "Henry Cooke, 1821," "Franciscus Makemius Scoto-Hibernus, A.D., 1681." Dr. Cooke was the famous champion of the Presbyterians against the Unitarian heresy in northern Ireland. Makemie was one of the earliest Presbyterian ministers in America. The title on the tablet is that under which he was enrolled as a student in the University of Glasgow, A.D., 1675.*

ENGLAND'S COLUMN.

The shield upon the English Church column above has a scarlet field, which is sprinkled with roses in gold; in the centre is figured the seal of the Presbyterian Church of England, which is a double circle. On one of the circles is the seal of the Westminster General Assembly; on the other is the burning bush, the seal of the Scotch Kirk, which is here set upon an open rose; above it all is a dove with out-spread wings. The symbolism expresses the fact that the present Church of England was formed by a union of the Scotch Presbyterians, United Presbyterians, and English Presbyterians; and their seals were blended as above to make the seal of the United Church. Beneath this is a large band bearing the word "PURITANS," a characteristic name of English Presbyterians. Underneath is a circular tablet, inscribed, "2000 Non-Conforming Presbyterian Divines, August 24th, A.D., 1662." This commemorates the ministers of the English Church of that period (the Established Church being then Presbyterian), who abandoned their churches, livings, and manses, or parsonages, rather than conform to the liturgical requirements of King Charles II. Beneath this, again, is a tablet bearing a large white scroll, on which is written, "Westminster Confession of Faith. Assembly of Divines Westminster Abbey, A.D., 1643-1647." This famous assembly was held in the Jerusalem Chamber of Westminster Abbey, and was one of the most learned bodies of divines ever assembled. It prepared the symbols of the Church known as the Westminster Confession of Faith and Larger and Shorter Catechisms. The ordinance of Parliament which convoked this assembly declared it to be among its chief aims "that such a government shall be settled in the Church as may be most agreeable to God's Holy Word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed Churches abroad." The thought was cherished by many of the leading spirits of the assembly, that Protestant Christendom ought be

* It was asserted during the sessions of Council that documents had been recently found which showed that Makemie preached in America as early as 1681. Reed, on the contrary, says that he found a record that he preached "for Mr. Hempton in Burt, April 2, 1682, from Luke xiii. 3, forenoon and afternoon." See History, Vol. II., p. 324. We can hardly suppose that Makemie had returned from America on the above occasion.

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led through the agency of their body to form a substantial Union in matters of church government and worship. They anticipated not only the "Presbyterian Alliance," but the "Evangelical Alliance" as well. Hetherington, the historian of the Westminster Assembly, in referring to this fact, thirty-seven years ago (A.D., 1843), uses these prophetic words: "Let but the attempt be made, in the spirit of sincerity and faith and prayer, and there may now be realized a Protestant, or rather a Presbyterian Union embracing the world."* Following this is a tablet to the Shorter Catechism—two cherubs holding a banner upon which is written "The Shorter Catechism." "Ans. 1. Man's chief end is to glorify God and to enjoy Him forever." Beneath this is a tablet bearing names and commemorative sentences. "Twisse," "Herle," and "Gouge" were distinguished members of the Westminster Assembly. "Baxter," the divine, best known among us by his "Saint's Rest," and "Call to the Unconverted." Few men exercised a wider or better influence in England than Richard Baxter. His ministry was a model of pastoral faithfulness, and his numerous published works are a monument to his industry and ability. "Pym" and "Hampden" were eminent patriots; "Wandsworth, A.D., 1572," marks the place and date of the establishment of the first Presbytery held in England. "Bangor," "Columbanus," are commemorative of the early Christians of Wales.

HOLLAND'S COLUMN.*

The larger upper shield of Holland has a blue field, upon which is a large bronze circle, bearing a medal commemorative of the Synod of Dort. It shows a temple upon the top of a rock. Worshipers are ascending to the temple by a highway cut in the rock. The four winds, represented under the form of cherubs, appear in the four quarters, blowing upon the rock. The scroll surrounding the figure reads, *Erunt Ut Mons Sion, MDCXXIX*—"They are as Mount Zion, A.D., 1619." The idea appears to be that the Church, under all the winds of persecution, is as Mount Zion which cannot be removed. Ps. cxxv. 1. It is possible, however, that the "winds" may be the symbols of heavenly influences breathed upon the Church. A large band beneath the shield bears the Dutch motto, *Eendracht Maakt Macht*—"Union (or literally, a united pull) makes might," more freely, in union there is strength. Beneath this is a tablet to WILLIAM THE SILENT, under whom the Netherlands achieved her civil and religious independence. This tablet bears upon an orange band the name "William." In the centre, upon a blue field, is William's coat-of-arms, with the motto, *Nisi Dominus Frustra*, literally, "Unless God, Vain," an abbreviation of the Latin version of the Scripture, "Except the Lord build the house, they labor in vain that build it." Ps. cxxvii. 1. This coat-of-arms and motto form the accepted emblem of the (Dutch) Reformed Church of America, of which it is also here commemorative. A scarlet band beneath the coat-of-arms of William bears the name of his noble and distinguished mother, "Juliana of Stolberg." Underneath is a white tablet in

* History Westminster Assembly, p. 297.

* I am under special obligations for aid in preparing this column to Dr. Edward T. Corwin, author of the "Manual of the Reformed Church;" to Mr. James Anderson, of New York, and Dr. Van Nest, of Philadelphia.

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the shape of a Maltese cross, upon which is pictured a lily springing up through thorns, one of the emblems of the Holland Church. Surrounding it is the Dutch text, *Als Eene Lelie Onder De Doornen*—"As a lily among the thorns." Across the lily, and between the parts of the motto, is the sentence, "100,000 martyrs, A.D., 1567--1573," commemorating those who died for their faith as martyrs during the terrible persecutions under the Emperor Charles V., his son Philip II., and the bloody Duke of Alva.

Beneath the cruciform tablet are two small tablets, one in blue to the Dutch navy, or "Beggars of the Sea," inscribed, "Admiral Boisot," "Brill, A.D., 1572," "Leyden, A.D., 1574." Boisot was the admiral who achieved the liberation of Leyden at its historic siege. Brill was the first seaport town captured by the Water Beggars, which capture turned the scale in favor of the struggling patriots. On either side of the above is painted in bronze color a large oval medal, the one on the right being an exact copy of the Beggars' medal, which was struck in commemoration of the famous Beggar Society organized under Brederode. The figure shows two hands clasped between the leather handles of two sacks, such as were carried by the begging friars of that time. The date "1556" is on the medal, and around it the inscription in French, *Jusques a Porter La Besace*. This is the continuation of the historic sentence, "Faithful to the King until the carrying of the Beggar's sack." On the reverse of the medal from which the above was copied is a bust of King Philip, surrounded by the legend, "Faithful to the King." The conclusion, as quoted above, appears on the other side. William the Silent wore one of these "Beggar's Medals" at the time of his assassination.

The companion oval on the opposite side of the tablet⁶ bears one of the devices and mottoes of William the Silent. It is a pelican brooding over her nest, feeding her nestlings with the blood drawn from her own breast. Underneath is the motto, *Pro Lege, Rege et Grege*—"For the law, For the King and People." Above and beneath the bird are the words, *Divino Favo*—"By the Divine Favor." This device and legend William had inscribed upon some of the flags carried by him in battle. Beneath the tablet to the Dutch navy, and between the medals, is the inscription, "Dort, A.D., 1618--19," commemorating the Synod of Dort, at which the creed of the Dutch Church was established as it now exists. This Synod was convened agreeably to a call of the States General, in the city of Dort, November 13th, A.D., 1618. It consisted of eighty-six members, ministers, ruling elders, and professors delegated from the Belgic Churches, and representatives from other Reformed Churches. Among these were five from Great Britain—George Carleton, Bishop of Llandaff; Joseph Hall, Dean of Worcester, and afterwards Bishop successively of Exeter and Norwich, and author of the delightful "Contemplations;" John Davenant, Professor of Divinity in the University of Cambridge, afterwards Bishop of Salisbury; Samuel Ward, Archdeacon of Taunton, and Theological Professor in the University of Cambridge; and Walter Balcanquhall, of Scotland. The "apostolic succession" of these good men who could spend pleasant and profitable months deliberating, praying, and preaching with Presbyterian bishops and elders, has been somewhat broken upon, it is to be feared. The Anglican Church of that day was certainly more catholic than now.

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A tablet in white beneath commemorates the establishment of the Dutch Church in America, and reads as follows: "New Netherlands," the Dutch name of New York; "Michaëlius, A.D., 1628," the first Dutch minister and missionary; "Classis of Amsterdam," the Dutch Classis or Presbytery that sent out the first missionaries; and finally, the sentence, "Puritan Fathers, Delfthaven, 1620," showing the connection of the Dutch Church with the American Puritans by this reference to the port from which the Mayflower sailed with the first pilgrim settlers of New England.

GERMANY'S COLUMN.

The shield at the top is in black and red, with a white bar diagonally across the centre, the colors of Germany and Switzerland, the countries from which the German Reformed Church received its chief strength. On the upper part of the shield is a scroll, inscribed, HEIDELBERG CATECHISM, PALATINATE, A.D., 1563. The Palatinate was the province of Germany, in whose capital city, Heidelberg, the creed of the German Reformed Church was established. On the shield below this scroll is a plain seal, inscribed, *Freie Evangelische Kirche Deutschlands*—"Free Evangelical Church of Germany." Across the centre is the single word, "Presbyterium." This is the Presbyterian Seal of the Church whose name is represented on the legend—one of the Churches of the Alliance. Underneath the shield is a large tablet to Frederick III., the Elector Palatine, under whose auspices the Heidelberg Catechism was prepared. It is inscribed as follows: "Frederick III., the Pious Elector Palatine;" "Catechism Proclaimed, A.D., 1563;" "Defence at Augsburg, A.D., 1566." These inscriptions fill the arms and central part of the tablet, and beneath them is the sentence, *Herr, Nach Deinem Wille*,—"According to Thy Will, O Lord,"—which was Frederick's favorite motto.

Beneath the arms of the tablet are respectively the names, "Cassimer" and "Frederick IV." A ribband which winds underneath these names bears the dying words of Frederick III.: "*Lutz, Wirds Nicht Thun, Mein Fritz Wirds Thun*," meaning "Louis will not do; my Fritz will do." These words proved prophetic, for Lutz, or Louis, attempted to destroy his father's work, but dying shortly, the regency fell into the hands of John Cassimir, who held it until Frederick, the son of Louis, or "Fritz," Frederick's grandson, came to the throne, by whom the work of the Pious Elector was re-established and perfected. Next follows a tablet in crimson, upon which, in gold letters, are names and dates connected with the establishment of the Dutch Church as follows: "Melancthon," the great theologian, the friend and associate of Luther, whose theology, departing from that of Luther in the matter of the Lord's Supper, moulded the opinions of the Reformed Germans. Also, "Ursinus" and "Olevianus," the authors of the Heidelberg Catechism; "Boquin," an eminent divine; "Datbenus," who wrote the Dutch Psalms; "Termilio," the Italian theologian; "Presbyterian, Established A.D., 1570," commemorating the establishment of Presbyterian Government in the Palatinate. "Bavaria—A.D., 1803—Baden," commemorates the division of the Palatinate between Bavaria and Baden. "United Catechism, A.D., 1855," commemorates the modification of the Heidelberg Catechism to suit the union of the Reformed Germans with the Lutherans of the Province as it now is constituted.

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Beneath this tablet is a large circular figure, the seal of the German Reformed Synod of America. A clergyman on one side and an American Indian with his bow and feathers on the other, are represented as holding open a copy of the Holy Scriptures which rests upon an ark or desk. Above the Bible, in gold, is a triangle laid in the centre of a sun, emblem of the Holy Trinity. Beneath the ark is the Latin legend, the motto of the Church, *Pro Deo et Ecclesia*—"For God and the Church." The legend surrounding the figure reads, "Synod of the Reformed Church in the U.S." Beneath this is a tablet in white to the early missionaries in America, inscribed, "Michael Schlatter, St. Gall, Switzerland," "Weiss," "Bechtel," "Boehm," "First Coetus," "Philadelphia, September 29, 1747," "Relations with Holland Dissolved, A.D., 1792." The German Reformed Church, like the Dutch Reformed, was established among the German settlers of America under the auspices and by the support of the great classis of Amsterdam. "Coetus" is the term by which the Synod was then known. One of the happy results of the late Council, at least in America, has been to draw more closely the cords of sympathy between the Anglo-Saxon and the German branches of the Presbyterian Family.*

GENEVA'S COLUMN.

In the first interspace over the north gallery is a shield corresponding with the shields of the columns, upon which is the seal of the Ancient Company of Pastors of Geneva. It is a flamboyant star or radiant sun, in the centre of which is a gold oval, bearing the initials, *J. H. S.*—"Jesus Homimun Salvator." On the scroll surrounding it is the inscription, *Venee Compagnie des Pasteurs de Genevee*—"Ancient Company of Pastors of Geneva." This for 600 years before the Reformation was the emblem of the monks in Geneva.

ITALY'S COLUMN.

The large shield on the top of the Italian column bears the seal of the Vaudois, or Waldensian Church, in the centre of the Italian coat-of-arms. This seal represents a candle and candle-stick surrounded by seven golden stars, and on the scroll the motto, *Lux Lucet in Tenebris*—"The Light Shineth in the Darkness." This motto accurately represents the historic character and position of the Waldensian Church, which existed from the earliest times in the mountains of the Cottian Alps, particularly in Piedmont. In commemoration of this fact there is a large tablet beneath the shield. Next in order, however, is a white band quite across the column, which bears the names, VAUDOIS, WALDENSES.

Below this is a circular tablet, with arms on either side, which is thus inscribed and figured: "Apostolic Heritors of an Apostolic Faith and Church." Churches of the Reformed are not apt to lay much stress upon an "apostolic succession," as the phrase goes in current speech. They rather emphasize the apostolic spirit, life,

* The facts concerning the planting of the Reformed Church of the Palatinate have been well brought out by the "Reformed Church Publication Board" in Philadelphia, in several volumes, among which I acknowledge obligations to "The Ter-centenary Monument of the Heidelberg Catechism;" Russell's "Creed and Customs," and "Schlatter's Life and Travels," by Harbaugh.

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and doctrine. Yet they have far better historic grounds upon which to set up claims for direct ecclesiastical descent from the primitive ages of Christianity than some who deem themselves specially favored in that way. In the very land of the Papacy, Italy, we may point to a Presbyterian folk who are the "Apostolic Heritors of an Apostolic Faith and Church"—the Vaudois. They have existed from primitive times in the valleys of the Cottian Alps, of Dauphiny, Provence, and Piedmont. The long independence of the diocese of Milan, to which the Vaudois belonged, is a well-known fact of history. Amhrose (of that, see A.D., 374-397), in the fourth century, maintained a doctrine which we would call Protestant. The development of the Papal heresies was estopped against this independent diocese up to the times of the Evangelical Claude of Turin in the ninth century, and even to the twelfth century, when all the priests of upper Italy were free from the yoke of the celibate. Apostolic Christianity found its last ramparts in the Alpine valleys. Rome gradually separated from the Apostles; the Alpine Presbyters maintained the primitive religion. Thus through all those dark ages their Church was true to their motto and symbol.

In the centre of the circle, upon a crimson field, is a lily springing up from a bed of thorns. Underneath it is the Latin word *Emergo*—"I struggle through." This is a favorite symbol of the Waldensian Church, as well as of the Church of Holland. The tablet also bears the name, "Waldo, A.D., 1170," and commemorates the Waldensian merchant, Waldo, or Valdo, who was very active in the twelfth century in spreading evangelical doctrine. Beneath the tablet, upon a scarlet field, are the names, "Barbas," "Regidor," "Coadjutor," "Colporteur Vaudois." They mark these facts: The early pastors of the Vaudois were called "Barbas," a title of respect in the Vaudois idiom, literally signifying "an uncle." The name afterwards was turned into a term of reproach, their enemies calling the Waldensians *Les Barbets*. Every pastor in turn was a missionary. The missionaries went forth two and two; one, an old man, was called Regidor, the rector, and the other, a young man, called Coadjutor, the helper. After the birth of printing, in the Reformation days, and up to the present time, a favorite mode of evangelization with the Vaudois is by colporteurs or booksellers. Whittier, in his beautiful poem, "The Waldensian Teacher," has celebrated this phase of Waldensian missionary life.

The following sentences commemorate important periods in the Waldensian history: "Rochemanant, A.D., 1437, Toumpi de Saguet." Rochemanant was a point in the Alpine passes at which a handful of Vaudois achieved a notable victory; as is also the other name, "Toumpi de Saguet, which means *Saguet's Hole*. Saguet de Planghere was the name of the commander of the enemies of the Vaudois, and the chasm in which he lost his life was so called, and is so called still.

The next inscription is, "Romance, M.S. Bible, Vaudois Bible, 1535." The Vaudois from the earliest date had in the Romance language manuscript copies of Holy Scripture handed down from time immemorial. At the period of the Reformation, at an immense cost to these poor people, a translation of the Bible was made into French by Olivetan, and was the first complete translation of the Bible into the French language.

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The next sentence is, "Janavel, Jahier, 1655," "Piedmontese Easter." Janavel was one of the most noted of the Vandois leaders. Jahier was one of his associate captains. These two men with a mere handful of Vaudois held the upper mountains of the Alps against the combined armies of Savoy and France, commanded by the Marquis of Pianesse. Their defence, which has passed into history as the "War of the Outlaws," presents a series of exploits whose gallantry and success have made them one of the marvels and anomalies of military deeds. The most extravagant writers of romance would hardly venture to ascribe to their heroes such actions as beyond all question were wrought again and again by these men. "Piedmontese Easter" commemorates the terrible massacre by the Roman soldiers and volunteers, whose horrors excited the sympathy and awakened the execrations of universal Christendom. After the Edict of Nantes and the French Dragonades the Waldenses were visited by another persecution, which swept their valleys with fire and sword, and scattered many thousands of them among various nations, principally Switzerland and Germany. This event is commemorated in the sentence, "Expulsion, Exile, 1686—7." Beneath this is a device commemorating "The Glorious Return"—*La Glorieuse Rentre*—of the exiled Vaudois to their native Alpine homes under Arnaud, one of their pastors. In the centre of the tablet is a white shield with two young pine trees wreathed along the margins, and within the wreath the inscriptions, "Henry Arnaud," "La Balsille, A.D., 1689." This glorious return is another of the noteworthy military achievements of this people. It repeated the exploits of the War of the Outlaws under Janavel, and is indeed even more famous than they. The venerable chief, Janavel, who was too feeble to accompany the expedition, prepared the plan of operations, and gave written instructions. Escaping through the Swiss lines, and crossing Lake Geneva, a band of several hundred men mounted the Alps, penetrated the ranks of opposing troops, and won and held for themselves a home amid their native valleys in the face of great armies of disciplined troops, the united forces of Louis XIV., of France, and Victor Amadeus II., of Savoy, commanded by the best generals of the age. These troops were again and again defeated by Arnaud and his men. "La Balsille" was one of the Alpine passes or strongholds at which a famous victory was gained. The Duke of Savoy at last found it to his interest to seek peace, and ask the military aid of his Vaudois subjects; this they cheerfully gave, and sent a regiment to the field,

On either side of the shields is an accurate imitation of the historic flag of this Vaudois regiment. It is a white field, interspersed with blue stars, and bearing the motto, *Patientia Laesa Fit Furor*—"Patience abused turns to wrath."

Beneath is a tablet, or scarlet and blue field, upon which are dates commemorating important events in the history of the Vaudois, as follows: "Consistorial Organization, Napoleon, A.D., 1805," "Felix Neff, A.D., 1824, Gen. Beckwith." These two gentlemen were friends of the modern Vaudois, and very active in calling the attention of European Christians to their wants, establishing schools, hospitals, etc., amongst them. "Edict of Emancipation, Charles Albert, A.D., 1848." This was the period at which the Vaudois became citizens of Italy, fully enfranchised, with all rights, civil and religious, amid the rejoicings of their coun-

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trymen, which were participated in even by many of their Roman Catholic neighbors and friends.

Beneath this tablet is the following quotation from Milton's famous sonnet upon the Waldensians :—

“Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,—
Even they who kept thy truth so pure of old,
When all our fathers worshiped stocks and stones.”

FRANCE'S COLUMN.

The top of the French column is a large shield, with a blue field, covered with golden *fleur de lis* (lilies), the floral emblem of France. In the centre is the seal of the Reformed Church of France. The design is a burning bush, somewhat resembling that of Scotland, with the name, in Hebrew characters, of Jehovah, across the flame. The motto is, *Flagror non Consumor*—“I am burned, but not consumed.” The legend on the scroll is, *S Synodi Ecclesie in Gallia Reformatæ*—“Seal of the Synod of the Reformed Church in Gall” (France). A large band below the shield bears the name, HUGUENOTS, the historic title of the Presbyterians of France. Beneath this, in a large branched circle, is the name of “Coligni,” divided by a shield bearing his coat-of-arms, which is a single eagle in silver. Coligni was the famous Admiral of France, who so successfully and frequently led the armies of the Huguenots, and who perished at the massacre of St. Bartholomew. The St. Bartholomew massacre, that unparalleled scene of perfidy and blood-shed, commenced at Paris, August 24th., 1572, and thence swept over the chief parts of France. The Huguenot nobles had assembled in large numbers at the metropolis to attend the festivities upon the marriage of Prince Henry, of Navarre (afterwards Henry IV.), and Margaret, of Valois, daughter of Catharine de Medici, and sister of the king. King Charles IX., instigated by his mother, gave the order for the massacre. The Huguenots, caressed and lulled asleep by royal oaths, were taken unawares and inhumanly butchered, with a view to their entire extirpation. Sully estimated that 70,000 were massacred in eight days. The Pope signified his joy and approbation by appointing a day of jubilee, causing frescoes of the horrible scenes to be painted in the Cistine Chapel, and by striking a commemorative medal.

Beneath this is a small tablet, bearing the name, “Ivry,” the scene of the Huguenot victory, which has been so beautifully sung by Macaulay. A cruciform tablet underneath bears the sentences: “Seventy Thousand Huguenot Martyrs,” “St. Bartholomew's Day, A.D., 1572,” “Five Hundred Thousand Exiles, A.D., 1685.” A golden crown is above, and a crown of laurel beneath the sentences. 1685 was the period of the Dragoonades, when Louis XIV. revoked the Edict of Nantes, and banished great multitudes of his Protestant subjects, many of whom came to this country. The tablet beneath this bears, on a blue field, the following names: “Lefevre,” “Berquin,” “Calvin,” “Olivetan,” “Margaret of Valois.” The last was the sister of Francis I., a warm Protestant herself. “Clement Marot,” the author of the Huguenot Psalms; “Jeanne D'Albert,

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Queen of Navarre," the mother of Henry IV.; "Prince of Conde;" "Theodore de Beze;" "Palissy, the Potter."

Upon a crimson tablet beneath is written, "Synod Re-assembled, A.D., 1872," marking the meeting of the Reformed Synod under Government sanction after two centuries of suppression.

SWITZERLAND'S COLUMN.

The next column is dedicated to Switzerland, one of the great centres of the Reformation. The large shield above has a scarlet field, the colors of Switzerland, in the centre of which, in a large circle, is the seal of the Reformed Church of Geneva. The device is a shield, bearing in its quarterings on one side a golden key, and on the other, a crowned single eagle, in blue, on a gold field. Above is a radiant sun, in the centre of which is the monogram, "J. H. S."—*Jesus Hominum Salvator*—"Jesus, the Saviour of Men." Above is the motto, *Post Tenebras Lux*—"After darkness, light!" A wreath of oak and olive is below the arms. This is both the cantonal and ecclesiastical symbol of Geneva.

Underneath the shield is a large, branched, circular tablet inscribed to CALVIN, the great theologian of the Reformed Churches. The circle bears his seal, which is a hand holding a heart. This device is worked in gold, upon a scarlet field. Above it is the motto, *Meum Tibi Offero, Domine*—"I offer my heart to Thee, O God." Beneath it is another motto of Calvin's, *Prompte et Sincere*—"Promptly and earnestly."

Beneath this is a tablet to ZWINGLI, the great Reformer of Zurich. It bears his coat-of-arms, which is a shield in black and gold, in the centre of which is a broad ring; his name is written on either side. Pendent to this on the tablet beneath is a large oval, which bears the seal of the Church of Zurich. The device is a pulpit supporting an open Bible. At the base of the pulpit is a shield in blue and silver, without any heraldic device, the coat-of-arms of the Canton of Zurich. The scroll surrounding the device reads: *Kirchenrath des Canton Zurich*—"The Presbytery of the Canton of Zurich." Arranged on each side of the shield are the following names: "Farel," "Olivetian," "Ritter," "Æcolampadius," "Haller," "Viret," all of them eminent Swiss Reformers. A tablet below bears the names of a number of distinguished Swiss theologians, in the centre of which is the name, "Knox," as John Knox was once a pastor at Geneva. The names are as follows: "Pictet," "Turretin," "Lavater," "Buxtorf," "Knox," "Wettstein," "Osterwald," "D'Aubigne," "Mustin," "Ruchat."

HUNGARY'S COLUMN.

The next column is dedicated to Hungary. The large shield atop bears the arms of Hungary, and in the centre is the large circular seal of the Reformed Church of the Superintendency of Debreczen. The device upon the shield represents our Lord's baptism. The Saviour is represented as standing in the stream, while the Baptist, kneeling upon the bank above, baptizes him by profusion. On the opposite side is the *Agnus Dei*, and just above, upon the bank, a clump of trees, behind which, in the distance, is a lion in retreat, representing the fleeing of

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Satan from the presence of the Lord. A dove from above descends upon the person of our Saviour. The scroll bears the words, *A Helv Hitv Tiszanturli Egyhazkerulet Pecsete*—"The Seal of the Helvetic Confession, Superintendency beyond the (river) Tisza."

Upon a large, square, branched tablet beneath is the seal of the Reformed College of Debreckzen. The device is an ancient one, being a closed Bible, upon the back of which is inscribed, in Hebrew characters, the name, "Jehovah." A hand holding a pen is represented as writing the characters upon the book. The motto arranged above and beneath is, *Orando et Laborando*—"By praying and working." On either side of this tablet are the names, "Matthias Devay," the great Reformer of Hungary, and "Steven Szegedin," the great theologian. A tablet beneath bears the names of distinguished divines and magnates who were historic in the Reformation days. The names are as follows: "Grynaeus," "De Kalmance," "Count Nadasday," "Count Perenyi," "Count Peter Petrovich."

The next inscription commemorates the issue of the first Hungarian New Testament translated by John Sylvestre. That which follows marks an important example of the covenanting scenes so characteristic of the Reformation in Scotland, which occurred at the fortress and town of Erlau, belonging to the Perenyi family. "Sylvestre, Hungarian New Testament, A.D., 1671," "Covenant of Erlau, A.D., 1562." Hungary in the Reformation days was almost entirely Protestant. At one time all the magnates of the empire, except three families, were devoted Reformers. The Protestant Church is now quite numerous, numbering at least one million of Lutherans and two millions of Presbyterians.

A tablet beneath bears the following inscriptions:—"Helvetic Confession, Ezenger, A.D., 1558." The Helvetic Confession is the creed or confession held by the Hungarians. The following dates also appear: "Peace of Vienna, A.D., 1606," "Peace of Linz, A.D., 1645," "Edict of Toleration, October 27, 1781." The Peace of Vienna arrested the persecutions of Emperor Rudolph II., who was compelled by the Botskay insurrection and the threatening Turks to conciliate his Protestant subjects by setting aside the decrees enacted against them, and granting them liberty of conscience. Ferdinand III., instigated by the Roman hierarchy, renewed the outrages of Rudolph, and was opposed by Prince Rakotzy, supported by France and Sweden. The issue was the Peace of Linz, the second pillar of the rights and freedom of the Protestant Church in Hungary. Complete religious liberty was thus secured. With characteristic disregard of faith, these treaties were continually broken during the next century, until the Hungarian Church had been brought to the very verge of ruin. No opportunity of crushing the Protestants had been passed by, until their Church was reduced to a state of abject slavery, receiving fewer privileges than were accorded to the Israelites. A deliverer arose in Emperor Joseph II., who issued the Edict of Toleration, and restored many of the privileges of Protestants. But the spirit of Papacy survived, and during the present century many bitter trials fell to the Hungarian Protestants. Those which preceded and followed the revolution of 1848 are well-known among us through the appeals of Governor Kossuth. To-day under the Austro-Hungarian Empire the Church enjoys great freedom.

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COLUMN OF BOHEMIA AND MORAVIA.

The next column is that of Bohemia and Moravia. The top shield bears the coat-of-arms, on one side, of Bohemia; on the other, that of Moravia. The Bohemian coat is a rampant lion, in silver, upon a scarlet field; the Moravian, an eagle, checkered scarlet and silver, on a blue field. In the centre is an oval, bearing the seal of the Church of Bohemia, which is a cup standing upon a Bible, and a palm branch laid at the foot. The legend is, *Ev Ref Kolinske Pecet Cirkve*—"Seal of the Evangelical Reformed Church of Kolinske." The motto is the now familiar: *Veritas Omnia Vincet*—Truth conquers all things! The seal from which the copy was made was that of a local congregation, the only one to be obtained at the time. A hand beneath bears the name, "Hussites," and underneath this is a favorite device of the Bohemian people. It represents a dove fleeing before a thunder storm, out of which a lightning bolt falls, to the shadows of a rock, into whose recesses the dove seeks refuge. The motto above is, *Hac ab Hoste Tuta Post Te*—"Hither safe from the enemy pursuing." In Bohemian characters upon the base of the rock is inscribed the text, "And that rock was Christ." On a broad, blue band beneath is the name, TABORITES, the title given to the Reformed party among the Bohemians, so called from Mount Tabor, a rocky fortress at which they established their headquarters. Beneath this is a tablet to "Jerome of Prague." Underneath this is the inscription, "General John Zisca, the Invincible, A.D., 1360-1424. Wagenburg." Beneath these are crossed two ecclesiastical flags of Bohemia. One is made of white bunting, bearing a scarlet silken cup; the other of scarlet bunting, bearing a yellow cup. Zisca was the blind general who won every battle in which he was engaged, and who for years successfully opposed the forces of Sigismund, who sought to destroy the liberties and religion of Bohemia. The name, Wagenburg, or wagon-fort, indicates a favorite mode of defence with Zisca, viz. : to construct breastworks for his troops of the army baggage wagons. A large, red tablet underneath bears the following inscription: "Johannes Hus, born, A.D., 1373, *Exustus non Convictus*, July 6th, A.D., 1415." The Latin quotation is the remark of Erasmus upon John Huss's conviction—"Burnt, but not Convicted."

SPAIN'S COLUMN.

The large shield over the gallery on the north side was appropriated to Spain. It bears the coat-of-arms of the Spanish kingdom, and upon it the seal of the Spanish Reformed Church, which is precisely that of the Church of Scotland—the burning bush, and the motto, *Nec Tamen Consumebatur*. The legend is, *Commission Permanente Iglesia Cristiana Espanola*—"Permanent Commission of the Christian Church of Spain."

PROSCENIUM DECORATIONS.

On the proscenium end of the hall, on the north side, is a very large frame (eight and one-half feet high, by seven and one-half feet wide), bearing the seal of the Westminster General Assembly of Divines. The device is an open Bible, upon the pages of which is written, "The Word of God." A palm wreath surrounds

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this, and the scroll is, "Seal for Approbation of Ministers." This seal was procured from the British Museum, the copy being made from a stamped impression sent to the Committee, and is of great historic interest.

On the opposite side, in a similar space, above the stage door, is a corresponding frame, bearing the emblem of the Council. This is a golden candle-stick surrounded by a wreath above composed of the floral emblems of various nations represented in the Council, viz.: the thistle, Scotland; rose, England; shamrock, Ireland; fleur de lis, France; corn-flower, or kaiserbloom, Germany; lily and thorns, Holland; bunch of berries, Hungary; leek, Wales; palm, Bohemia; maple tri-foil, Canada; pine leaves and cone, America.*

Beneath the wreath is the motto, *Lampades Multæ, Una Lux*—"The lamps are many, but the light is one." On the scroll the inscription is, "General Council of Churches holding the Presbyterian System.†

In the centre of the proscenium are two frames. The upper one is the seal of the Presbyterian Church of America. The device is a serpent (in gold) upon a pole, referring to the brazen serpent upheld in the wilderness camp of Israel. Above this is a wreath of the floral emblems of all nations, signifying the fact that the Presbyterian Church in America has been composed of members from all the Reformed Churches of Europe. The motto beneath the serpent is, *Christus Levatus, Salvator*—"Christ uplifted, the Saviour."‡ A ribbon beneath bears the motto, *Vox Clamantis in Deserto*,—"A voice crying in the wilderness,"—which signifies the position of the Presbyterian Church as a missionary Church in the unsettled wilderness of America.§ Beneath this, in an oval frame, is the coat-of-arms of the City of Philadelphia, with her motto, *Philadelphia Maneto*, the Greek original of the command, "Let brotherly love continue."

From the sides of the proscenium, streamers of bunting in white, blue, orange, and scarlet, bear, in the following order, the following mottoes:—

1. "We being many are one body in Christ, and every one members one of another." Rom. xii. 5.

2. "He called the ELDERS * * * and said, * * * Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost has made you OVERSEERS." The quotation is from Paul's address to the Elders of Ephesus. The words, "Elders" (Presbuteros in the Greek), and "Overseers" (Episcopos in Greek), are in red letters, to emphasize the fact that Presbyters and Bishops are in Scripture one order.

* This list cannot claim to be entirely accurate, and is open to correction. Much pains, however, was taken to make it correct, and the writer would be gratified if these floral emblems could be authoritatively determined.

† This emblem cannot be called a "seal," nor be received as the authorized emblem of the Alliance. The Committee found the "lamp" in use, by consent of some of the officers of the last Council, and made it the central point of the above device, for which, thus far, they alone are responsible.

‡ The wreath and motto are additions of the Committee. The seal of the American Church is simply the serpent as here shown, and the legend around it is, "Trustees General Assembly Presbyterian Church."

§ This motto was used at the Ter-centenary Celebration in 1872, and has since been a favorite motto, as it happily expresses our Home Missionary history and character.

HISTORIC DECORATIONS.

3. The next streamer bears two quotations from the Westminster Confession, as follows: "There is no other head of the Church but the Lord Jesus Christ." "God alone is Lord of the conscience."

4. The final streamer reads: "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

The streamers stretch from the sides of the proscenium to the central seats.

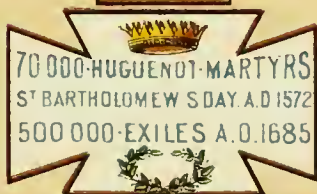
FRANCE.



HUGUENOTS.



IVRY.



LEFEVRE · BERQUIN · CALVIN ·
OLIVETAN · MARGARET OF VALOIS ·
· GLEMENT · MARDT ·
· JEANNE D'ALBRET ·
· QUEEN OF NAVARRE ·
· PRINCE OF CONDE ·
THEODORE · BEZE · PALISSY · POTTER

SYNOD REASSEMBLED
A.D. 1872

ENGLAND - WALES.



PURITANS



WESTMINSTER CONFESSIO
— OF FAITH —
ASSEMBLY OF DIVINES
WESTMINSTER ABBEY
A.D. 1643-1647



TWISSE · HERLE · GOUGE
BAXTER · PYM · HAMPDEN
WANDSWORTH · A.D. 1572
BANGOR · COLUMBANUS · A.D. 590

IRELAND.



THE ULSTER PLANTATION · A · D · 1605
BRICE · BLAIR · CUNNINGHAM ·
LIVINGSTONE · KIRK · SHOTTS · SIR JOHN CLOTWORTHY ·
BLACK OATH · 1639 · IRISH MASSACRE 1641 ·
FIRST PRESBYTERY · A · D · 1642 ·

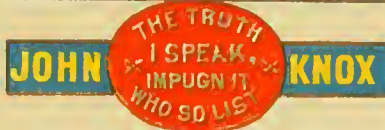


ACT OF TOLERATION · A · D · 1723
RISE OF THE SECESSION CHURCH · A · D · 1733
REPEAL OF SACRAMENTAL TEST · A · D · 1780
— HENRY COOKE · 1821. —
FRANCISCUS MAKEMIUS SCOTO HYBERNUS · A · D · 1681

SCOTLAND.



"CULDEES"



AD 1581
AD 1638
AD 1643
AD 1880

MELVILLE	HENDERSON	LOLLARDS & KYLE
HAMILTON	RUTHERFORD	WELCH
SIR A. LINDSAY	GILCSPIE	WISHART
CAMERON	BAILIE	CHALMERS
"ARGYLE"	SIR A. JOHNSTON	EARL OF KINTORE

SCOTTISH COMMISSIONERS
WESTMINSTER CHAMBERS

GERMANY



MELANCTHON
 URSINUS · OLEVIANUS
 BOQUIN · DATHENUS · TREMILLIO
 PRESBYTERIEN ESTABLISHED A.D. 1570
 BAVARIA · A.D. 1803 · BADEN
 UNITED · A.D. 1855 · CATECHISM



MICHAEL SCHLATTER · ST. GALL · SWITZERLAND ·
 WEISS · BECHTEL · BOEHM
 FIRST COETUS, PHILADELPHIA SEPT. 29, 1747
 RELATIONS WITH HOLLAND DISSOLVED A.D. 1792



VAUDOIS : WALDENSES



ROCHEMANANT A.D. 1487. TOUMPI DE SAGUET
 ROMANCE M.S. BIBLE. VAUDOIS BIBLE. 1535
 JANAVEL: JAHIER. 1655 "PIEDMONTÈSE EASTER"
 EXPULSION. EXILE. 1686-7.

THE GLORIOUS RETURN.



CONSISTORIAL ORGANISATION NAPOLEON: A.D. 1805
 FELIX NEFF: A.D. 1824 - GEN. BECKWITH.
EDICT OF EMANCIPATION
 CHARLES ALBERT A.D. 1848.

THE ISRAEL OF THE ALPS.

THY SLAUGHTERED SAINTS WHOSE BONES
 LIE SCATTERED ON THE ALPINE MOUNTAINS-COLD
 EVEN THEN WHO KEPT THY TRUTH SO PURE OF OLD
 WHEN ALL OUR FATHERS WORSHIPPED STOCKS AND STONES
 JOHN MILTON

SWITZERLAND.



FAREL DES CANYONS CECO LAMPADUS

OLIVETAN HALLER

RITTER VIRET



PICTET TUPRETIN LAVATER
BUXTORF KNOX WETTSTEIN
OSTERWALD D'AUBIGNÉ
MÜSTIN RUCHAT

BOHEMIA, MORAVIA.



HUSSITES.

HAGAB HOSTE TILTA POST TE

Ta Skala pak byl Kristus I. Kpr. 10. 4

TABORITES

JEROME
OF
PRAGUE

GENERAL
JOHN ZISKA

THE INVINCIBLE
A.D. 1360-1424
WAGENBURG

JOANNES HUS
BORN A.D. 1373
"EXUSTUS NON CONVICTUS"
JULY 6TH A.D. 1415

HOLLAND



EENDRACHT MAAKT MACHT



JULIANA OF STOLBERG



ADMIRAL
BOISOT
BRILLAD 1572
LEYDERA O 1574



DORT
A.D. 1618-19

NEW NETHERLANDS
MICHAELIUS A.D. 1628
CLASSIS OF AMSTERDAM
PURITAN FATHERS DELFHAVEN A.D. 1620