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Tenth Anniversary Memorial

YOUNG PEOPLE'S CHRISTIAN UNION

OF THE

United Presbyterian and Associate Reformed Presbyterian Churches

OF NORTH AMERICA

1889 - 1899

" Whose I Am and Whom I Serve "

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CHAPTER I.

The United Presbyterian Church—Its Origin and Mission.

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Our branch of the Christian Church is of greater age than at first sight appears. We speak of it as hailing from the year 1858. In reality it has existed for a century and a half. This is explained by the fact that it is the direct, legitimate descendant of certain denominations which were planted on this continent before the end of the colonial era, while as yet the American commonwealth was unborn. These it perpetuates in every essential respect, and therefore their history is its history.

The United Presbyterian Church, thus identified and dated, owes its origin and early upbuilding to immigration from abroad, the same being equally true of all the historic Churches in our country. Tracing its founders across the Atlantic, they are seen to have come from the Reformed Presbyterian and Associate Presbyterian Churches of Scotland, both of which were dissenting offshoots from the Established Church of that land.

The oldest line in our ancestry is the Reformed Presbyterian Church, often styled the Covenanter Church. Its beginnings as a separate body lie in the latter part of the seventeenth century. In 1637 Charles I. tried to force the Episcopal liturgy upon the Scottish Kirk. This led to the famous covenant of 1638, signed at Greyfriars' church in Edinburgh, and then everywhere throughout the kingdom. In this bond, as in others afterwards drawn, the subscribers pledged themselves to uphold the crown rights of Jesus Christ in His Church, and to defend their religious liberty. Fortunately for these bold Covenanters, the king's broils with his English subjects kept him from venting his anger, and they were left unharmed. And now for a short season, known as the "Second Reformation," Scotland was visited with spiritual quickening, and the National Church, strongly Presbyterian in type, reached a high degree of purity and prosperity. To this period belongs the "Solemn League and Covenant," which was ratified in 1643 by the Parliaments of England and Scotland, and by the Westminster Assembly of Divines, and which provided for the maintenance of Presbyterianism

in the British Isles, and the abolition of Popery and Prelacy. But sunshine was succeeded by cloud and storm. When Charles II. became king of the Scots in 1651, he swore, with his hand lifted up to God, to support the Covenants. But his coronation, and particularly his recovery of the English throne in 1660, started a train of evils for the Scottish Church. It came to pass that its doctrine, worship, and government were trampled in the dust by the treacherous ruler and his retainers, and that Episcopacy was established by law. The less earnest Presbyterians were terrified into submitting to the new order of things, but many protesters rise to our view. In this hour of stress there were four hundred ministers who rebelled against the overturn of the Church's covenanted constitution. Expelled from their pulpits and homes, they preached in the fields, and the people rallied about them.

The story of the shameful persecution which broke upon these witnesses for the truth, and which lasted through the reigns of Charles II. and his brother James, is one of the saddest chapters in the annals of the Church of God, but also one of the most glorious. Though an oft-told tale, still every recital stirs the blood afresh. By loss of property, imprisonments, cruel tortures, uncounted martyrdoms, the faithful Presbyterians of Scotland sealed their testimony, showing to the world an almost peerless loyalty to Christ and conscience. Yet the years of trial brought changes as they ran their weary round. Goaded by intolerable oppression, the persecuted resorted to arms in 1679, and joined issue with the royal troops at Drumclog and Bothwell Bridge, gaining a victory in the former battle, but suffering dire defeat in the second. Such efforts at self-defence drew upon them the relentless vengeance of the authorities, and henceforth it was only the Covenanters of sternest stuff who held out. These, however, were resolved to preserve at all costs the principles of Presbyterianism professed during the "Second Reformation," and they banded together under the leadership of Richard Cameron and Donald Cargill, their ministers. Practically outlawed, they were driven to seek safety and hold their gatherings among the moors and mountains, thus being often spoken of as the Wanderers, the Hill Men, or the Mountain Men.

A year after the disaster at Bothwell Bridge they went the length of disowning allegiance to a king who had perjured himself by ignoring obligations taken under oath. This caused them to be branded as traitors and marked for destruction. Cameron was surprised and slain at Airdsmoss in July, 1680, and Cargill, captured after hot pursuit, was executed in July, 1681. They had now no ministry. Of the original non-conform-

ing ministers some had been killed or had died in peace, some had been exiled, some had escaped to other lands, and some, their hearts grown faint, had returned to their parishes on consenting to compromising conditions. Thus without ministers, the undismayed Covenanters adopted the expedient of forming societies for worship and conference, those of the same neighborhood assembling secretly wherever possible. All these societies were kept in correspondence, and at fixed intervals delegates from them met to decide questions of moment. This informal plan of procedure was continued until happier days allowed regular ecclesiastical organization. The next minister of the Cameronians, obtained in 1683, was James Renwick, a young Scotchman who had received ordination in Holland. After laboring alone for three years, his heroic service was shared by Alexander Shields, who had been licensed in London. On February 17, 1688, death on the scaffold closed Renwick's career. He was the last victim that Scotland laid upon the altar of religious freedom.

During the few months that remained until the Revolution, the remnant of the Covenanters waited upon the preaching of Shields and of two others who had got their ministerial standing in the Netherlands. Late in 1688, when William and Mary, the Prince and Princess of Orange, ascended the throne, persecution ceased, and in 1690 the Presbyterian system was restored to the Church of Scotland. With the Church as re-established all the surviving ministers, of every shade of Presbyterianism, united, the three Cameronian ministers being no exception. But some of the Covenanter elders and members who had lived through the perils of "the killing time" refused to take this step. They rejected the "Revolution Settlement" because it acknowledged the royal supremacy in the Church's affairs, failed to purge the ministry of unworthy and dangerous men, and did not recognize the Covenants of 1638 and 1643 as still binding. These were the proper pioneers of the Reformed Presbyterian Church. Until 1706 they had no ministers or stated ordinances, and met in private fellowship circles for prayer and edification. Their first presbytery in Scotland was constituted in 1743, under the name of the Reformed Presbytery.

With this look at the rise of the Reformed Presbyterian Church it is time to inquire how it gained a foothold on our shores. During the persecuting reigns of the Stuarts not a few of the Scotch Covenanters were banished to America, and others sought an asylum here voluntarily. Many fled to the province of Ulster in Ireland, where they located in little groups, and had the occasional services of refugee ministers.

From among these last some came to the western world as early as 1720, if not earlier. From time to time others followed, the majority sailing from Ireland, and a few coming from the west of Scotland.

These immigrants collected in confederated societies, as they had been wont to do beyond the sea. As many as could met together in 1743 at Octorara, Penn., and renewed the Covenants of the past, with swords pointed to the four quarters of the heavens, as though to defy opposition from wherever it might come. The declaration which they then made stated clearly the basal ideas of civil independence, this thirty-three years before the ringing of the liberty bell in Philadelphia. It is said that Thomas Jefferson acknowledged its great use in the framing of his immortal document. In 1751 the first Covenanter minister, dispatched by the Reformed Presbytery in Scotland, landed in this country. His name was John Cuthbertson. This apostolic man assumed the task of caring for all the scattered clusters of Covenanters in Pennsylvania, riding on horseback through the forests from one settlement to another in a circuit. For twenty-two years he labored thus single-handed as a missionary.* On the 23d of August, 1752, the disciples of Cameron observed their first communion in America, at a place now called New Kingston, in Cumberland County, Penn. The sending out from Ireland in 1773 of two additional ministers paved the way for organization, and on March 10, 1774, at Paxtang, near Harrisburg, Penn., the parent presbytery of this Church in America was formed. Thus it was that Reformed Presbyterianism, with devotion to "Christ's Crown and Covenant" as its motto, was brought to this side of the ocean.

Having glanced at the genesis of one of the original families in our pedigree, let us now turn to the other. The later and main source from which our denominational history flows is the Associate (or Seceder) Church of Scotland. This was the second body of conservative Presbyterians to sever relation with the National Church of Scotland. Their revolt was against heresy and tyranny within its pale. While those in whom the covenanting spirit burned did not connect with the Revolution Church because of its radical faults, there were some very like them who grew up among its adherents. It was not long until this element was confronted with the rapid progress of unsoundness in the Church, and with grievous wrongs in its administration. The doctrines of the Gospel were coming to be slighted, being replaced too

*Mr. Cuthbertson left an autograph diary, in which all the acts and incidents of his ministry are recorded. This valuable historical treasure is in the permanent possession of our Allegheny Theological Seminary, by the kindness of the Rev. Joseph Buchanan, of Steubenville, Ohio.

often by the teaching of a barren morality, and a rationalistic view of the deity of Christ was finding some utterance. Moreover, the degrading yoke of "patronage" weighed heavily on the Church. This consisted in the settlement of pastors in vacant congregations at the mere nomination of titled lay patrons, there being no regard paid to the membership in the choice. Amidst this state of things the movement began that came to a head in the formation of the Associate Church. Some of the more earnest ministers republished "The Marrow of Modern Divinity," written in 1644 by Edward Fisher of England, a volume concerned with the nature of faith, the extent and manner of the offer of salvation, and the subject of sanctification. They did this, believing that it would tend to correct current error. The venture was resented, and the Assembly of 1720 condemned several propositions which were alleged to have been taken from the work.

Against this action a complaint was filed by twelve of the foremost ministers of the Church, among whom were the two Erskines. The Assembly of 1722, however, not only endorsed the previous decision, but censured the defenders of the book, and declined to hear further appeal or dissent from them. Echoes of this strife were heard so late as 1727, after which there was a seeming quiet. But those who were battling for Christian truth and Christian liberty were only biding their opportunity. The crisis did not tarry, and when it came the providence of God put forward the Rev. Ebenezer Erskine as the leader of the evangelical party. A sermon which, as moderator, he preached before the Synod of Perth and Sterling on October 18, 1732, gave great offence, because it criticised sharply prevailing corruptions, especially the patronage abuse, and his rebuke was ordered. Erskine's resistance of this sentence ended in a rupture. Backed by friends, he sought redress from the Assembly of 1733, but the attempt provoked another rebuke at its bar. A dignified but vigorous protest against this iniquitous course was offered by himself and three like-minded ministers, named William Wilson, Alexander Moncrieff, and James Fisher. The final result was that in November, 1733, these four brethren were suspended from their office and thrust from their charges. They determined now on secession. On the 6th of December, the same year, having met at the small village of Gairney Bridge, near Kinross, they leagued themselves as a Presbytery, calling it "The Associate Presbytery." The Rev. Ralph Erskine participated in their deliberations, and shortly after joined them.

Thus was founded the Associate or the Secession Church of Scotland. The new organization was befriended by many in every district, being

looked upon as the champion of popular rights in the election of pastors and as the guardian of the precious doctrines of grace. It spread rapidly in Scotland, and soon had a goodly following in the north of Ireland. Such was its enlargement that in 1744 there were three Presbyteries, these being unified in a Synod. Sad to say, this Synod had hardly been formed before it was split in halves by a dispute about an oath exacted from the burgesses, or qualified voters, of towns. This oath required a voter to swear "that he professed and allowed within his heart the true religion presently professed within the realm, and authorized by the laws thereof." The wording was taken by one party to sanction the very evils in the National Church against which the Seceders had constantly protested, while the other party—that of the Erskines—denied this. Thus arose in 1747 the Burgher Synod, which permitted its people to take the oath in question, and the Anti-Burgher Synod, which forbade the oath as ensnaring. This unhappy schism was not healed for many years.

The trans-oceanic extension of the Associate Church could not be long delayed at a time when a steady stream of emigration was pouring westward to the American Colonies. By 1742 the Associate Presbytery in Scotland had received a petition to send a minister or licentiate to labor among the scattered disciples of the same faith in eastern Pennsylvania; but they could not grant the request, owing to the urgent home demand for all available men. The petition was repeated later, and in 1753 two ministers, named Alexander Gellatly and Andrew Arnot, were appointed. On their arrival they chose as their field the broad valley of the Susquehanna in Pennsylvania, finding that many Seceder families had settled in that section. The same year, on the 2d of November, they organized the Associate Presbytery of Pennsylvania, subject to the Anti-Burgher Synod of Scotland. The spread of Secederism in America at this early date appears from the fact that the new Presbytery was beset with applications for supply of preaching from both the eastern and western counties of Pennsylvania, and from the Provinces of New York, Virginia, and the Carolinas. Between 1764 and 1768 several ministers of the Burgher branch of the Scottish Associate Church came over; and as the quarrel of Burghers with Anti-Burghers had no place in America, they connected with the only Associate Presbytery in the Colonies. Within a brief period this Presbytery had so widened its borders that division became desirable. Accordingly in May, 1776, the Presbytery of New York was created, embracing the ministers and congregations in New York and New England. The two Presbyteries

were co-ordinate, each being related to the Synod in Scotland as one of its constituent parts.

Just when the Associate and the Reformed Presbyterian Churches of Scotland were fully transplanted on American soil the Revolutionary War set in. During the prolonged struggle the followers of Cameron and Erskine in this country, to a man, were heartily enlisted on the side of the Colonies. Their pulpits rang with stirring appeals which fired the patriotism and courage of the people. Two Associate ministers were chaplains in the Continental army. Under the circumstances, it is not strange that many in these communions felt the impulse to cut loose from the control of the mother Churches in Scotland. If separation from a foreign state government was wise, why also should not Churches in America declare their independence of foreign ecclesiastical government? The idea was agitated, whether there might not be a consolidation of the two kindred Churches, forming a thoroughly American Church, free from British alliances and alien peculiarities. Both were agreed in their practices, and in their beliefs they differed only concerning a political question, the Reformed Presbytery having been founded on an article of refusal to own or participate in a civil government which did not confess Christ's mediatorial headship. Both were Presbyterian in polity; both subscribed to the strictest forms of Calvinistic truth; both used the inspired Psalms in 'worship. It was felt that with strength combined they might the better occupy the field and promote the Lord's cause. As early as 1777 conference was begun. After five years had been spent in considering the matter, and mutual concession had been made, a union was effected on October 31, 1782, a month before the completion of the peace negotiations between the United States and Great Britain. Thus the Associate Reformed Church of America came into existence, the name adopted being commemorative of its origin. The united body had no relation to any foreign Synod, being organized as a distinctly national Church.

This transaction, instead of blotting out previous divisions, as had been fondly hoped, multiplied the number of Churches, making three rather than one. All of the Reformed Presbyterian ministers went into the union, and so did the bulk of the Church. But a minority dissented. Ministers from the Scotch Reformed Presbyterian Church came to their help. The Covenanter Church in America was rebuilt, and it still lives. There were Associate Presbyterians also, including two ministers, who stood aloof from the union. They objected that it did not do justice to the Associate Testimony in some points, and that the Church

in Scotland had not been consulted. These kept the old body from disbanding. Reinforced by Scotch and Scotch-Irish immigration, and by able missionaries from the Anti-Burgher Synod of Scotland, the American Associate Church was reconstructed, and soon filled up its depleted ranks.

A very hasty review of the Associate and the Associate Reformed Churches in America, whose union produced the United Presbyterian Church, is all that is possible here. After the disturbances of the War of Independence were over, both Churches bent their energies toward shepherding those of their own faith and order, thinly dotted as these were over a sparsely settled country, and besides they were awake to the evangelization of destitute regions. Guided by the drift of population, they pushed their efforts farther and farther into the territory that had been opened up beyond the Alleghanies. Much of the first progress that was made in home mission work cost necessarily severe toil and extreme self-denial, sufficient to try the mettle of the Churches to the utmost. But there were devoted men in their ministry, staunchly attached to their principles, who were ready to endure hardness and to miss the comforts of life, that they might promote the welfare of Zion. The labors, perils, and privations of many of these fathers cannot now be estimated or appreciated. How well they wrought, let the early history of the two Churches bear witness.

After 1782 the Associate Church gained ground quietly but steadily, its congregations thickening in the Middle and the Southern States especially. In 1801 its Synod, containing four Presbyteries, was constituted. Until 1818 the Church was under the oversight of the Associate Synod of Scotland, though this was little more than nominal; thereafter the tie was simply fraternal; in 1852 all relation ended. Having high ideals as to an educated ministry, and finding that it could not recruit ministers from abroad enough for its wants, the Associate Church in 1794 appointed the Rev. John Anderson, of Service, Beaver Co., Penn., to be a professor of theology, and established a seminary at his isolated place of residence, erecting a rude log structure as a dormitory for the students. It was the second denomination of the land to take such action, having been preceded by the Dutch Reformed Church in 1784. This institution was removed to Canonsburg, Penn., in 1821, and to Xenia, Ohio, in 1855, where it still flourishes. Another seminary was started in 1819 at Philadelphia, but was united with that at Canonsburg in 1826. Westminster College was founded by two Associate Presbyteries in 1852.

The Associate Church was always a warm advocate of social reforms.



OLD ASSOCIATE SEMINARY, AT SERVICE, PENN. TAKEN WHEN 100 YEARS OLD.

Opposition to slavery was one of its pronounced features. In 1801 and 1811 it classed slaveholding as immoral and unjustifiable, and in 1831 it shut out slaveholders from communion, losing thereby its Southern congregations. Membership in secret lodges was forbidden. On the temperance question the deliverances of the Church, commencing as far back as 1817, voiced the most advanced opinion of the day.

In 1842 the Associate Church, though busied with domestic missions, entered upon foreign work, selecting the island of Trinidad for the initial venture. This mission was unsuccessful, and was given at length into the charge of the Free Church of Scotland. In 1855 a mission was begun in the Punjab, a district in the extreme north-western part of India, the first station being Sialkot. The work prospered, and has grown since to its present proportions in our India Mission. In 1841 a long-standing difficulty in the eastern section of the Church, arising from an act of discipline, caused a breach, three presbyteries in New York and Vermont withdrawing from the Synod and forming an independent flock. Reconciliation followed, and there was a reunion in 1854. When the Associate Church was merged into the United Presbyterian Church in 1858, its strength was represented by these statistics: Presbyteries, 21; ministers and licentiates, 231; congregations, 293; communicants, 23,505.

The Associate Reformed Church during its youth made quick strides forward. By 1802 it had a General Synod, four sub-Synods, and eight presbyteries. But early in its subsequent history a series of troubles, caused chiefly by the looseness toward distinctives and by the domineering spirit of certain leading men, not only cost loss in members, but rent the Church asunder. The General Synod and one sub-Synod were dissolved, and the other sub-Synods became independent judicatories. From 1822 until 1855 the Church was more or less in this disrupted condition. In 1855 its several fragments, with one exception, were reknit, acknowledging the control of a general Synod. The Synod of the South held to its individual career, and does so still. Although crippled by division, the Associate Reformed Church kept up its growth. In 1858, the year of the union, the General Synod had 28 Presbyteries, 253 ministers and licentiates, 367 congregations, and 31,284 members. Four theological seminaries were established. The first, at New York City, planned in 1796, was opened in 1805 under the presidency of the celebrated Dr. John M. Mason, and was the third oldest in the United States. Another was founded at Pittsburgh in 1825, one at Newburgh, N. Y., in 1829, and one at Oxford, Ohio, in 1839 (taken to Monmouth,

Ill., in 1858). Of these four the second remains in operation, and is located in Allegheny, Penn., where it was removed in 1832. Monmouth College was opened in 1856 under Associate Reformed superintendence. This Church showed a lively interest in missions. As early as 1796 many of its ministers and members co-operated with those of other denominations in attempting the evangelization of the American Indians. The "American Board of Commissioners for Foreign Missions," after its creation in 1810, was indebted no little to the liberal support which it received from Associate Reformed Presbyterians. In 1837 a synodical mission to northern India was undertaken. The enterprise was short-lived, because of the failing health of the missionary. In 1845 a mission was begun in the ancient city of Damascus, Syria, and it was fairly successful. Egypt beckoned invitingly, and in answer to her need the missionary force at Damascus was divided in 1853, work being commenced at Cairo the next year. The Associate Reformed Church was not silent on the great practical issue of intemperance, speaking out its condemnation in decisive tones. It was marked, for the most part, by strong anti-slavery sentiment, but the action of its Synods fell short of that of the Associate Church. Like the sister-body, it refused a share in sealing ordinances to members of secret societies.

The Associate and Associate Reformed Churches existed apart for three-quarters of a century. Yet there was no "middle wall of partition" between them. They were alike in doctrine, worship, government, and discipline, the only points in dispute being of a minor nature. The hurtfulness and wrong of separation becoming manifest, efforts began to be put forth to make the two Churches one. The first of these was in 1820, but it was 1842 before the matter was prosecuted urgently. After that year it became increasingly evident that the Churches were moving, though slowly, toward the goal of unity. Various overtures were interchanged, and at different times conventions were held for conference and prayer. These preliminaries were tedious in their course, but they fostered an ever-growing mutual good-will, and caused the tendency toward union to become more and more widespread. At length in 1856 the Associate Synod proposed a basis of union admirably adapted to conciliate all parties, and it was accepted by the Associate Reformed Synod in 1857. The understanding was that the formal union would take place at the time of the next meeting of the two Synods in 1858. As the date drew on, many who had clung to the cherished hope of seeing the Churches brought together became intensely anxious that the final action should be characterized by perfect harmony and

unanimity. In order to this, a convention was called to meet at Xenia, Ohio, on the 24th of March, 1858, to seek by earnest supplication the outpouring of revival grace upon the Churches, that they might be fused together in the flame of fraternal love. The meeting, which lasted for nearly three days, had a large attendance, made up of representatives from both denominations, and was peculiarly marked by the presence and power of the Holy Spirit. A similar assemblage met in Allegheny, Penn., on the eve of the sitting of the Synods, and the same blessed experience was repeated. Under these promising conditions the two Synods convened in May, 1858, the Associate in Pittsburgh, and the Associate Reformed across the river in Allegheny, and after some additional deliberation their union was happily consummated. Both met in the City Hall of Pittsburgh on Wednesday, May 26, 1858. After devotional exercises and the hearing of addresses, amidst great solemnity and joy the Rev. Dr. D. C. McLaren, moderator of the Associate Reformed General Synod, gave the right hand of fellowship to the Rev. Dr. J. T. Cooper, moderator of the Associate Synod, the new body was constituted with prayer by Dr. McLaren, and the Rev. Dr. John T. Pressly was chosen its first moderator. The organization into which the two Churches were then brought was called "The United Presbyterian Church of North America," the idea of union being incorporated in the title.

This union was not, properly speaking, the birth of a new Church. It was but the re-organizing of two closely related Churches of common history. The Associate and the Associate Reformed Churches live on in the United Presbyterian Church. What was distinctive in their views and usages the United Presbyterian Church continued to hold dear; their colleges, seminaries, and foreign missions it inherited; their traditions and record it proudly appropriated as its own.

According to the terms of union, the United Presbyterian Church adopted the Westminster Confession and Catechisms—the well-known creed of English-speaking Presbyterianism, but with the Confession revised on the subject of civil magistrates, so as to assert clearly the spiritual independence of the Church. As part and parcel of the union contract, there was framed a Testimony also, containing the declarations of doctrine and order on which the United Presbyterian Church justifies its separation from other Presbyterian Churches. In the manner that some important matters were treated by the Westminster Divines, they lacked that sharp definition or that exact application which later error showed to be needful. In order, therefore, to guard discoveries of truth

made by its honored ancestry, and to unfurl to the world its banner, the United Presbyterian Church added to the Westminster symbols a Testimony consisting of eighteen articles. These articles are but fuller statements of, or logical inferences from, the doctrines of the Confession and Catechisms, and they are a special witness against those who accept these venerable Standards, but who do not grasp the right sense in certain of their teachings, or who fail to emphasize properly certain of these teachings, or who ignore the bearing of some on points of practice. The first thirteen pronounce upon the Plenary Inspiration of the Scriptures, the Eternal Sonship of Christ, the Covenant of Works, the Fall of Man, and his Present Inability, the Nature and Extent of the Atonement, Imputed Righteousness, the Gospel Offer, Saving Faith, Evangelical Repentance, the Believer's Deliverance from the Law as a Covenant, the Work of the Holy Spirit, the Headship of Christ, and the Supremacy of God's Law. The remaining five articles are the features of the Testimony which are popularly esteemed, though wrongly, to be the only badge of our denominational profession. They treat on Slaveholding, Secret Societies, Communion, Covenanting, and Psalmody. Assent to the Westminster Standards and to the Testimony now outlined was made a requirement binding upon the entire membership of the Church, as well as its ministry and other officers.

Organized amidst a genuine revival of religion, the United Church entered upon its career with energy and zeal. Among the first actions taken was the development of the apparatus by which its manifold operations might be carried on efficiently. Five Boards, selected by and answerable to the General Assembly, were created in 1859—that of Foreign Missions, charged with administering work among unevangelized nations; that of Home Missions, intended to assist feeble congregations in securing ministers, and to encourage and oversee the planting of new churches; that of Church Extension, to help, where necessary, in erecting suitable houses of worship and parsonages; that of Publication, to provide and distribute Sabbath school and denominational literature; and that of Education, to aid in establishing and sustaining institutions of learning, and to assist young men in preparation for the ministry. To these the Boards of Freedmen's Missions and of Ministerial Relief were added in 1863 and 1874 respectively. The former was made responsible for the spread of the Gospel and the promotion of education among the freedmen of the South, and the latter was the agency through which the Church proposed to care for its aged and infirm servants, if in need, and for their widows and orphans.

From the annals of the United Presbyterian Church some leading facts and events may be extracted. Our Church has always been in profound sympathy with world-wide evangelism, and stands committed to an active, liberal policy in this direction. It is true that apparently backward steps were taken in 1877. The Syrian Mission was then given over to the Irish Presbyterian Church, and there was abandoned at the same time a mission at Canton, China, which had been established as a memorial of the union of 1858. But such withdrawals from occupied territory were made only that effort might be concentrated upon Egypt and India. These last named missions have had gratifying expansion. Each has had for years a staff of able workers, thousands on the communicant roll, well-planned departments of labor, and excellent institutions for the training of native pastors and helpers. In the historic land of the Pharaohs there are stations in all the principal cities and towns of the Delta and along the Nile up to the first cataract, a college and a female seminary at Asyut, and a theological seminary in Cairo. So greatly has the Egyptian Mission been prospered that in May, 1899, the United Presbyterian Synod of the Nile, compassing four Presbyteries, came into being. In India likewise the work has been signally blessed. The places entered and held by our missionaries stretch across the whole northwestern end of the Land of the Five Rivers, from Gurdaspur to Rawal Pindi, a college and seminary are conducted at Sialkot, and three Presbyteries are under the care of the Synod of the Punjab.

Besides its foreign missionary activities, the United Presbyterian Church has been aggressively engaged in home missions, striving to do its full part in taking possession of the Republic for Christ and His kingdom, and to propagate its distinguishing principles. Its advance west of the Mississippi and beyond the Rockies testifies to vigorous endeavors to make headway within the national field. Strengthened standing in many localities in the older East also, which is well in evidence, has been the outgrowth of intensified effort within recent years. The lack of southward spread has arisen largely from the occupancy of that section by the kindred Associate Reformed Church of the South. Our denomination was one of the first to gird itself for service among the emancipated negroes below Mason and Dixon's line. While the colored race was in bondage it was practically inaccessible. But no sooner did the Civil War interfere with slavery in the border States than measures were taken to improve the vast opportunity offered and care for the liberated blacks. A corps of United Presbyterian teachers and preachers, following closely in the wake of the Federal

armies, labored in the "contraband camps" which the Government established to provide temporarily for fugitive slaves. Before the conclusion of hostilities our Board of Freedmen's Missions was formed, and in the autumn of 1863, a few months after the capture of Vicksburg, a mission was started away below that city at Davis' Bend, Miss. The work begun on a small scale blossomed into an enterprise of magnitude. A number of flourishing schools have been supported, among which are the collegiate institute at Norfolk, Va., and the well-equipped college at Knoxville, Tenn. These have been fruitful centers of influence, sending forth hundreds instructed in both secular and religious knowledge to act as teachers and missionaries among their own people. Several congregations of colored United Presbyterians have been organized, manned for the most part by graduates from our own mission institutions. The United Presbyterian Church has been interested also in the civilization and Christianization of the American Indian. In 1878 work was undertaken among the Warm Spring Indians of Oregon, and it is still prosecuted with unabated fidelity.

Although the United Presbyterian Church never was indifferent as regards evangelistic effort, yet latterly it has been characterized by an earnestness in this respect unknown before. The change set in with the Muskingum Revival. Early in 1886 a little band in our congregation at Cambridge, Ohio, composed of the pastor and others, feeling that spiritual lethargy was all too prevalent in their midst, met again and again and gave themselves to supplication for the quickening of God's people and the salvation of souls. The answer came speedily in copious showers of blessing which resulted in the complete renewal of the congregation and in one hundred and forty-one accessions to its roll. A year later, traceable to students' prayer-meetings in Muskingum College, our congregation at New Concord, Ohio, had a visit of mercy similar to that which had been enjoyed by its neighbor at Cambridge, and immediately thereafter certain surrounding congregations also were thrilled with the movings of the Holy Spirit. Within sixteen months, dating from March, 1886, over seven hundred confessed Christ in connection with the various congregations in the Presbytery of Muskingum. The inspiring news spread far and wide, and led to an awakening which reached nearly every corner of the Church. The outcome was more dedication among the membership, a large list of conversions, and a freshened interest in missions at home and abroad and in personal work. The effective evangelistic methods then devised have become familiar in our Church life.



ALLEGHENY THEOLOGICAL SEMINARY. ERECTED 1898-99.

Women's independent work deserves notice in this historical summary, for it has been an important factor in what has been achieved. Their congregational missionary societies were set on foot many years ago. Presbyterian groupings of these societies followed. In 1883, in order to more concerted action, the Women's General Missionary Society was formed. Since 1886 its executive agency has been the Women's Board. This Board has been of notable benefit as an auxiliary to the regular mission Boards, distributing the extra funds furnished by the womanhood of the Church. In 1878 the United Presbyterian Women's Association, concerned with benevolent objects, was chartered. It has founded and nobly supports three charities—an orphanage, a hospital, and a home for the aged.

The United Presbyterian Church has always been thoughtful for the higher education of its sons and daughters. To its credit be it said that, proportionately to its numbers and wealth, it has been second to none in the establishment and patronage of classical schools of the better grade. Aside from mission institutions, five colleges, having full courses of study and good equipment, are now under its control—Westminster College, at New Wilmington, Penn., Monmouth College, at Monmouth, Ill., Muskingum College, at New Concord, Ohio, Tarkio College, at Tarkio, Mo., and Cooper Memorial College, at Sterling, Kansas. These have been maintained not merely to diffuse thorough intellectual education, but with the view of encouraging personal religion and denominational attachment among our educated youth, and especially to the end that the literary culture of the Church's coming ministry might be under its own wholesome supervision. Some of them possess valuable property, and all are gradually building helpful resources in endowment funds. Certain academies also are identified with our educational system. Ample facilities for the instruction of theological students have never been lacking. In 1858 there were no less than four seminaries—at Allegheny, Monmouth, Newburgh, and Xenia. This number, however, exceeded the Church's needs and was too large to ensure a good support, and so it was reduced, Monmouth being consolidated with Xenia in 1874, and Newburgh suspending operation in 1878. The seminaries at Allegheny and Xenia have remained as feeders of the United Presbyterian ministry, and are in prosperous shape.

Our Church need not shrink from a comparison with other bodies in what it has done for the Sabbath school. Some of its ancestry, at a time when Sabbath schools were a novelty in any Church, were pioneers in this branch of Christian effort. In 1803 Mr. and Mrs. Divie Bethune,

Associate Reformed Presbyterians, launched the first Sabbath school in New York City, Mr. Bethune having previously visited Gloucester, England, and investigated Robert Raikes' methods. Subsequently other such schools were started by the same devoted pair. From its inception the United Presbyterian Church has been forward in this important sphere, accounting that its main reliance was the imbuing of the rising generation with the sound doctrines of God's Word. It was prompt to adopt the international lesson plan, and to see to the issue of suitable helps for Bible study. In 1870 the General Assembly organized a Permanent Committee on Sabbath Schools, to have the oversight of this department of the Church's labors, and to present yearly reports of the progress made. Since the province of the Committee bordered on the Sabbath school interests involved in the publishing work of the Board of Publication, the Committee was merged in that Board in 1883, and the functions of the Board were enlarged. In 1877 the General Assembly recommended the appointment of Presbyterial Superintendents of Sabbath schools, whose duty should be to arrange for Sabbath School Institutes and Conventions within the bounds of the various Presbyteries. This recommendation met with universal favor, and the office has proved an effective instrumentality in advancing the Sabbath school cause. So thoroughly has the Sabbath school been appreciated that it has influenced church architecture, our better edifices now including specially designed apartments for its accommodation.

Among the most remarkable of recent happenings has been the arousal of the young people of the Christian Church and their organization for discipline and for service to their Lord. Prior to this epoch there had been some congregational young people's societies in our branch of the Church, and they had done much for the nurture and exercise of their members. But under the impetus of the general movement these societies multiplied rapidly, and also came into an organic unity. In the spring of 1889, the idea of the Young People's Christian Union having been broached by the Rev. James M. Fulton, D.D., a call went out from the young people's societies of Allegheny and Pittsburgh, and from the Ministerial Association of these cities, asking the young people of the whole United Presbyterian Church to send delegates to a convention to be held in the Fourth church, Allegheny, on April 30th. The attendance at this meeting was phenomenally large and representative, and the sessions were pervaded with enthusiasm. The basis of the Christian Union was agreed upon, and the desired organization was effected then and there in a provisional way. This was the earliest denom-

inational society of young people in America save one. The General Assembly of 1889 recognized cordially the new agency for the training of the young, enacting appropriate legislation for it, and taking steps toward the publishing of an official organ devoted to its wants. A permanent committee was appointed to direct and stimulate the work, and it was authorized to draft a constitution for young people's societies in keeping with United Presbyterian beliefs and usages. In 1890 the Assembly created the office of General Secretary of Young People's Work, and chose Dr. Fulton to fill it. A constitution for the general convention was adopted in 1891. The association as then perfected combined all local societies into presbyterial unions in close touch with the presbyteries. It also provided for a national institute or convention which should be subject to the Assembly, the immediate charge of it being entrusted to a committee known as the General Committee on Young People's Work, including five persons designated by the Assembly, five elected at the annual convention, and the General Secretary. The Union has grown to large dimensions, and has contributed no little to the cultivation of practical piety among our young men and women, to the development of their gifts for service, and to the increase of their love for the Church of their fathers. Its imposing national conventions have become to our ministry and membership something of what the great Feasts were to Israel—holy convocations for worship, instruction, and inspiration. In 1898 the young people's societies of the Associate Reformed Synod of the South became allied with the Christian Union by the mutual consent of the two Churches, and the constitution of the Union was amended so as to cover the plan of co-operation. Not satisfied with mustering the young people, the Church has of late been drilling the children in Christian practice classes, called Junior Unions, and the experiment has had gratifying success.

To a degree almost unmatched the United Presbyterian Church has dealt faithfully and fearlessly with the great moral and reform questions which have arisen, taking a radical attitude of support with reference to all of them. It has stood for the total suppression of the deadly liquor traffic, repeatedly affirming in formal deliverances that the license policy is wrong in principle and a failure as a remedy, and that no political party which refuses to antagonize the saloon is worthy of the Christian vote. Through all its history it has upheld vigorously the sanctity of the Sabbath, and it has been in the van of the effort to guard the Lord's Day inviolate as a civil institution through the enactment and enforcement of fitting laws. It has spoken its mind in opposition to oath-

bound secret orders, teaching that these are contrary to the genius of Christianity, and exposing their evils. With marriage, divorce, and social purity reform, prison reform, the correction of municipal misgovernment, the preservation of the Bible in the schools, the moral settlement of disputes between capital and labor, the humane solution of the race problem in the South, the peaceful arbitration of international difficulties—with all these public measures our Church has been in line, and some of them it has pushed energetically. It has frequently endorsed "The National Reform Association," which seeks a firm foundation for our American national Christianity by an amendment to the Constitution of the United States declaring the nation's allegiance to Jesus Christ as King of kings, and its will that its affairs be regulated according to the divine law. Endeavoring to uphold a high type of Christian living among its people, the United Presbyterian Church has always warned against vain and ensnaring recreations, such as promiscuous dancing, theatrical exhibitions, and other amusements calculated to turn the affections from God and bring reproach upon religion.

Our Church has preserved its Standards intact, rejecting again and again overtures to cut loose from its historical anchorage. In 1867 there was a slight ripple of debate in reference to church fellowship as taught in the Testimony, but the original position of the denomination was vindicated. The one conspicuous innovation was the erasure from the Directory of Worship in 1882 of the prohibition of musical instruments in congregational services. The action encountered resistance, producing an agitation which for a time threatened to rend the Church. In 1871 the revised metrical edition of the Psalms, which had been a decade or more in preparation, was adopted, displacing the rugged Scotch version formerly used. The first Psalter of the Church, embodying all the Psalms set to tunes, made its appearance in 1872. This Psalter was supplanted in 1887 by another, improved in music and arrangement. In 1879 a book of selections from the authorized versions of the Psalms, with modern music suited especially to the taste of the young, was published under the name of "Bible Songs." It was introduced very soon into Sabbath schools and prayer-meetings, and, in a revised and enlarged form, it has continued to be widely employed. A similar publication called "Songs of the Ages," designed for evangelistic meetings, was submitted to the Church in 1899.

Almost all the Presbyterian and Reformed churches are joined in a brotherhood known as "The Alliance of the Reformed Churches throughout the World Holding the Presbyterian System." This was formed

in 1875, and includes more than ninety national and denominational churches, found upon all five continents. Its chief purposes are to magnify the place which the Presbyterian system of government and theology occupies in Christendom, to seek the welfare of its constituent churches, particularly such as are weak or persecuted, to secure the assignment of mission territory among the heathen so as to prevent overlapping on the part of the Churches, to co-operate in home mission effort, to take common action on great questions of morality, and to combine forces against infidelity and Romanism. Our Church cordially accepted membership in the confederation, with the proviso that the Psalms should be sung exclusively in the devotional exercises of the General Councils. That this condition was reasonable is seen in the fact that the constitution of the Alliance guaranteed that there should be no interference with the creed or the internal order of any Church, and in the other fact that the Psalms were once the "handbook of every national Church of the Reformed faith, from Warsaw to Rochelle, and from Geneva to Edinburgh." Aggrieved by the use of some uninspired hymns at the Philadelphia Council of 1880 and at the Belfast Council of 1884, our Church withdrew from the Alliance for a time. Receiving a fresh assurance on this point, the Assembly sent a delegation to the Toronto Council of 1892, and resumed its place in the Alliance.

There has been much consultation with the Associate Reformed Synod of the South and with the Synod of the Christian Reformed Church regarding their union with our body, inasmuch as the three Churches are practically one in doctrine, polity, and worship. Thus far the only positive progress made has been a growing intimacy, and our entrance into partnership with the Associate Reformed Church in the support of some city missions in the South and in young people's work. What has been accomplished may be taken, however, as the precursor of closer relations between these sister denominations and our own.

A review of the United Presbyterian Church shows that it has been greatly blessed. While it has not acquitted itself of its obligations as it might have done, while there is room for much humble confession of shortcoming, yet it has been abundantly favored with the presence of Christ and the working of His Spirit. Comparing one year with another, the story is one of quiet, healthful increase in numbers, and of growing usefulness. Since the union the Church has more than doubled its numerical strength, in spite of all losses, and notwithstanding that it has not let down the bars or resorted to questionable expedients for the sake of recruiting adherents. Trying to meet its responsibility for the

evangelization of the masses, it has learned by experiment what can be done in reaching those outside the traditional lines of denominational supply, and in moulding them to its ideas of faith and worship. In contributions to the Lord's treasury its averages per member have far outrun those of other more pretentious Churches. Of late there has been a steady advance in liberality, a goodly portion of its people having been brought to the habit of returning to God a fixed percentage of the daily, weekly, or yearly gains. It should be noted, further, that the peace of the Church has not been disturbed by the heresies and theological controversies which have been rife elsewhere, and which seem to threaten the very break-up of historic orthodoxy. The destructive criticism of the Bible and the tendency to belittle one and another of the great essentials taught in the Reformed Confessions have had no apologists among our pastors and instructors, are not an element in our record. Conservative in doctrine, progressive in methods of work, missionary in spirit, entering freely into all Christian activities, emphasizing the spiritual life, our Church thus far has been well worthy the name of a Church of Christ.

Now, turning from its past history, what in brief is the mission to which the United Presbyterian Church has been set apart? Its chief ends are, of course, the same as those pursued by all the true branches of the great Church family—the rescue of the lost by the preaching of the Gospel, the administration of the ordinances, the nurture of saints. Many of our doctrinal positions are held jointly with other denominations. The Westminster Confession and Catechisms contain fundamental teachings which are received in all evangelical bodies, whether classed as Calvinistic or not, and in their sum they express universal Presbyterian belief. The United Presbyterian Church has much, therefore, that is common to it and other Churches, and, far from indulging a sectarian temper, it gladly acknowledges fraternity to the fullest extent that it exists. But yet it has a special testimony, for the upholding of which it feels itself called upon, in providence and by the Head of the Church, to maintain a separate existence.

To the old pillar doctrines of grace and others related our Church gives explicit, prominent, and distinctive utterance. Many of them have been assailed by those even who have subscribed to the Confession of Faith and Catechisms, and in general there has been too frequently a lamentable loss of earnestness in teaching them. By their clear, unmistakable restatement the United Presbyterian Church seeks to revive love for them in the hearts of all who profess them, and to make them living

forces, active, working principles in the Church at large. Surely this important duty, bequeathed to us by reforming forefathers, is itself sufficient reason for our Church's distinct place among other Christian bodies.

But further, The United Presbyterian Church is distinguished by its insistence upon the plenary, verbal inspiration of God's written Word. It contends for the absolute integrity and accuracy of the Bible as the supreme rule of faith and practice, and accounts the theories about the origin of its books which are now current in most of the Churches as fatal to its authority. Not satisfied with affirming that the Old and New Testaments contain a revelation of the divine will, our Church declares that the Scriptures are stamped with God's signature on every page, and that their inspiration extends to the language as well as the sentiment expressed. In this witness against all who would rob the Bible of any of its lustre may yet be found a great part of our mission among the Churches and to the world.

Again, The United Presbyterian Church is specially awake to the kingly claims of Jesus Christ as Mediator, and labors for an ampler recognition of His headship in the Church and for His coronation as the Ruler of nations. It was the dominion of Christ over the Church for which our illustrious Scottish ancestry so long battled, encroachments on His dear-bought prerogatives being resisted unto blood. True to the memorable past, our Church stands for the truth, still so widely ignored, that Christ alone appoints ordinances and officers in the Church and legislates for it, that neither magistrate, pope, nor ecclesiastical court has the right to dictate anything whatever regarding its doctrines or procedure. Moreover, with Covenanting brethren our Church proclaims the sovereignty of Jesus Christ in civil government, and pleads for the settlement of all moral questions in national and political life by His revealed will. The enthronement of Jesus as Lord of all is, therefore, a United Presbyterian watchword.

Another distinctive feature of the United Presbyterian Church is that it employs the inspired Psalter in the direct praise of God, to the exclusion of all uninspired compositions. It believes that the Psalms, indited by the Spirit, are the only collection of songs divinely authorized to be used in worship, and that they are designed for perpetual use. It believes that these breathings of holy devotion, which have come down through "the old, dim centuries," whose sweetly solemn strains have belted the world and awakened responsive echoes in the hearts of a hundred generations of the chosen people of God, are adapted to every phase of

Christian experience and every degree of attainment. If by its testimony on this subject it shall be instrumental in commending Psalmody to the Christian Church and in reinstating the hymn-book of the Temple, the hymn-book of Jesus and the apostles, the hymn-book of the Huguenots and Covenanters and Puritans, in formal worship, it will have rendered glorious service.

Our denomination protests against oath-bound secretism. This is its legacy from the Associate Church of Scotland. It condemns societies imposing an oath of secrecy or any pledge to obey a code of unknown laws, and bars its members from connection with them. Among such associations some are more objectionable than others, having a profane, anti-Christian ritual and a Christless religion, but all require a violation of the sacred ordinance of the oath, all enslave the conscience, all set up a selfish, false standard of brotherhood and benevolence, all entangle the young in doubtful companionships, and all are hurtful to the best interests of the family, the church, and the state. While opposition to secret orders is not peculiar to the United Presbyterian Church, there being twenty denominations that testify against them, yet it is an honorable difference between us and all the larger Churches, and belongs that far to our individuality.

Two other characteristics of the United Presbyterian Church claim attention: its principle concerning sacramental fellowship, and its advocacy of public social covenanting. As an aid toward keeping entire the worship and ordinances which God has appointed, and toward preserving the purity and discipline of His House, it prohibits indiscriminate, unregulated access to the Lord's Table. The privilege of communion is restricted ordinarily to those who adhere to its profession and are subject to its government, exceptions being left to the discretion of Sessions. Our Church witnesses also to the value and duty of covenanting, holding that under certain circumstances God's people in their collective capacity should engage in this solemn exercise. When the Church is exposed to backsliding or any danger, when the Spirit is leading the Church forward in the discovery of truth, when the Church is roused from coldness and deadness to new life, when great reform movements or missionary enterprises are undertaken—at such times our Church teaches that special covenants with God are seasonable and helpful, and that often they are a moral duty.

The avowal and defense of the foregoing doctrines and practices are the purpose of the United Presbyterian Church and its title-deed to separate church estate. Having a definite mission and a distinct mes-

sage, it has a right to maintain an independent organization, and is under obligation to do so. There was grave reason for the coming into being of the Associate and Reformed Presbyterian Churches, and there is equally grave reason for the continuing of that witness by our Church. In a perilous age like the present God has assigned it a responsible stewardship, and never but to its eternal shame can it silence its testimony by union with any body that will not or cannot support that testimony. Its distinctive principles have the warrant of Scripture, and are on a rock-foundation. And none of them can be challenged as trivial. All are attainments meriting appreciation and espousal by every other Church throughout the earth.

The United Presbyterian Church commands respect as being the strongest and most influential of those denominations in America which are descended from the sturdy dissenting Churches of Scotland, and it is widely known as the leading exponent of Psalm-singing Presbyterianism. Well may it prize its past, and well may it be thankful for the glorious heritage of truth into which it has entered. Standing on the threshold of the twentieth century it faces an outlook rich in promise. It has a homogeneous, reliable ministry and a substantial, earnest membership. It has a creed which is in closest contact with God's Word. It abides zealous for vital godliness and an active, aggressive Christianity. All this brightens its prospects, prophesying stability and growth. Let it but hold fast its covenant engagements and adhere to that testimony which is its birthright; let it resist carnal policy; let it keep watch and ward against the stealthy inroads of worldliness; let it with unfaltering faith abound in work at home and abroad; and it will have the living presence of Christ, and the chapters of its future history will excel those already written.