

THE  
TERCENTENARY BOOK.

COMMEMORATIVE OF THE COMPLETION OF

THE LIFE AND WORK OF JOHN KNOX, OF THE HUGUENOT  
MARTYRS OF FRANCE, AND THE ESTABLISHMENT  
OF PRESBYTERY IN ENGLAND.

CONTAINING AN ACCOUNT OF THE "TERCENTENARY CELEBRATION"  
AS OBSERVED BY THE PRESBYTERIANS OF PHILADELPHIA, NOV.  
20, 1872; THE ORATION OF PROF. S. J. WILSON, D.D., LL.D.,  
AND HISTORICAL PAPERS OF THE REV. R. M. PAT-  
TERSON, THE REV. J. B. DALES, D.D., AND  
THE REV. JAMES McCOSH, D.D., LL.D.

WITH AN INTRODUCTION BY THE REV. HENRY C. MCCOOK.

ILLUSTRATED

PHILADELPHIA:  
PRESBYTERIAN BOARD OF PUBLICATION,  
No. 1334 CHESTNUT STREET.

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# **PRESBYTERIANISM IN PHILADELPHIA.**

**BY THE**

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## PRESBYTERIANISM IN PHILADELPHIA.

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### I. PROPHECY AND FULFILLMENT.

IN the year 1702 a missionary of the English "Society for the Propagation of the Gospel in Foreign Parts," writing from Burlington, New Jersey, said: "The Presbyterians here come a great way to lay hands on one another; but, after all, I think they had as good stay at home for all the good they do. In Philadelphia one pretends to be a Presbyterian, and has a congregation to which he preaches."

In the following year another missionary of the same society journalized in this city a fact and a prediction: "They have here a Presbyterian meeting and minister, one called Andrews; *but they are not like to increase here.*"

A truer and more potential prophet declared to the little church and its angel: "Behold! I have set before thee an open door; and no man can shut it." Therefore, Presbyterians have had such an "increase" that they are now the strongest religious denomination in the city, and Philadel-

phia is the largest Presbyterian city in the United States.

There are here three ecclesiastical organizations which are *Presbyterian in name* as well as in fact—the one which for facility of designation, we call the Reunited (the late Old and New School, now happily in one) branch, the United, and the Reformed (Synod and General Synod). Their latest returns sum up as follows: The *Reunited*, 95 ministers, 69 congregations, 19,365 communicants, 23,833 Sabbath-school members, and \$992,777 raised last year for congregational and other purposes, and reported to their Sessions; the *United*, 10 ministers, 11 congregations, 2759 communicants, 2171 Sabbath-school members, and \$49,563 raised and reported; the *Reformed*, 10 ministers, 12 congregations, 3439 communicants, over 1000 Sabbath-school members, and \$46,517 reported.\* The aggregate of the three are, 115 ministers (80 of whom are Pastors), 92 congregations, 25,563 communicants, over 26,900 Sabbath-school members, and \$1,089,000 contributed last year. They have church-edifices which will seat over 66,000 persons. In addition to these buildings, the Reunited branch opens to-day to the public a most capacious and

\* The statistics for the Reformed branch are incomplete and below the real figures. They could not be fully obtained for all the congregations.

complete structure for its Board of Publication, which is one of the most imposing ornaments of Chestnut street, and which is to be the central sun whence are perpetually to flow the rays of truth for the Presbyterian illumination of the country. It has an Hospital, on land conveyed by one who was among the most active of its ministers, munificently endowed at its commencement by one of its largest-hearted laymen, and managed by a Board of Trustees at whose head is one of the most zealous and eminent of its living servants. And it will shortly have a Home, the foundation of which has been laid by one of its ministering women, for the aged and destitute of her own sex.

There is also in the city an Independent Presbyterian church which has been, and is, a great power for Christ, (the Rev. John Chambers'.)

Our view, to be complete, should also include two other denominations which are not *called* Presbyterian, but which have doctrinal symbols that are Calvinistic and forms of government that are Presbyterian, *viz.*, the Dutch Reformed and German Reformed. They have 17 ministers, 17 churches, at least 4794 communicants, and 4572 Sabbath-school members; and they reported last year, the Dutch, for congregational and benevolent purposes, \$27,107, and the German, \$6,288 for benevolent objects alone.

The full Presbyterian strength of the munici-

pality exhibits, therefore, 133 ministers, 109 congregations, over 30,300 communicants, over 31,500 Sabbath-school members, and \$1,122,252 raised and reported last year. The valuation of their church properties cannot be less than six millions of dollars.\*

The history of the "increase" from "a Presbyterian meeting and minister, 'one called Andrews,'" in 1702, to this imposing array of 1872, would make a volume of the deepest instruction and most thrilling interest. Disjointed articles and sketches of a few particular congregations have appeared, but no history of the one progressive Presbyterian movement has been written. All that can be done in this paper is, as from an exalted position, to take a bird's-eye view of it.

## II. THE BEGINNING OF THE CITY AND CHURCH.

Philadelphia was founded in 1682. Settlements in its neighborhood, and within the limits of what is now the city, had been made before William Penn received the grant of the Province; by Friends in Shackamaxon, or Kensington, and by Lutheran Swedes in Southwark. But when Penn arrived, in 1682, he found only eight or ten caves

\* "The eccentric General Lee was buried in Christ Church ground. 'He wished not to lie within a mile of Presbyterian ground, as too bad company.'" (Watson's Annals.) His bones could not find a quiet resting-place now—Presbyterian churches are too abundant here!

dug on the banks of the Delaware, and one house at what is now Front and Dock streets.

There is a tradition that the great founder of the city preached the first sermon that was heard within its bounds.

Not only were the Friends the predominant religious society at the outset, but the members of other persuasions united with them in worship. In 1684, when the town contained not a thousand inhabitants, the Friends' meeting, which was the only one in existence, would number eight hundred persons, a large proportion, of course, coming from the country.

But as early as 1691 serious dissensions broke out in the Society. George Keith, a Scotchman, a teacher in the Friends' School and a member of their Meeting, raised a dividing agitation by the promulgation of views for which he was expelled from the Society. The immediate effect of this was to give a great impulse to Episcopacy. Keith became a clergyman in the Church of England, and drew large numbers with him into that organization. Taking advantage of this, "the Society for the propagation of the Gospel in Foreign Parts," which was organized in England, in 1701, not especially for work among the heathen, but, as Bishop Wilberforce declares, to spread Episcopacy among the colonists, made the greatest efforts to build up that sect here.



There were, however, a few of the early settlers in Philadelphia whose preferences were for other forms of Protestantism—not many indeed ; the earliest mention is of “nine Baptists and a few Independents in the town.” They were shaken off and shaken together into their own organizations by the dissensions which split the Friends’ Meeting.

The first known Presbyterian minister in the colonies was the Rev. Francis Makemie. A native of Ireland, he came to America soon after his licensure in 1681, and settled in Maryland. There he founded the churches of Rehoboth and Snow Hill ; and thence, as a centre, he did a large amount of missionary work in the other colonies. In one of his tours he visited Philadelphia, in 1692, while it was in its highest state of religious fermentation ; and it is probable that he then gathered together the little band of Presbyterians. Certain it is that in 1697 they had been organized into a congregation, and in alternation with the Baptists and Congregationalists were meeting in a frame building, which was called the “Barbadoes Lot Store,” on the north-west corner of Second and Chestnut Streets. In that year, Watson says, the town contained a “Swedish Lutheran Church, Episcopal, Baptist, Presbyterian and two Quaker, one of them being George Keith’s separation.”

In the autumn of 1698, Mr. Jedediah Andrews, a young Licentiate from Massachusetts, commenced to preach to the Presbyterians. The position socially was not encouraging, for a contemporary wrote in that year, "The Church of England and the Quakers bear equal share in the government." The little congregation was treated with contempt by the adherents of the Anglican Church, which was endeavoring to establish itself as *the* Church of the colony.

Mr. Andrews was ordained to the work of the ministry and installed as pastor of the congregation in 1701. That was also the year in which Philadelphia received its charter as a city, with Edward Shippen for its mayor. The history of the city of Philadelphia, and the history of Presbyterian pastorates in it, commence together.

The population of the place then consisted of five thousand inhabitants, living in seven hundred houses, which lay snugly and compactly between the Delaware River and Dock Creek, now Dock Street, from the mouth of the latter up to Market Street.

There is a record of the ordination, in 1704, of two elders, one of whom was John Snowdon.

In the same year the congregation erected a frame church on the corner of Bank Street and Buttonwood, now Market Street. This was called "The Old Buttonwood Church," because of the

buttonwood trees of large dimensions which stood around it. It was enlarged in 1729, rebuilt in 1793 in Grecian style, and on account of the encroachments of business taken down in 1820, when the present church at Washington Square was constructed.

That old frame building was probably the scene of the organization of our original American Presbytery, whose first recorded roll contains the names of four ministers and four ruling elders. How enraptured must those glorified souls be as they now look down upon our land and behold, in place of their one little Presbytery, 542 Presbyteries and Classes, with 8481 preachers of the Gospel, 9305 congregations and 966,313 communicants!\*

Here let us pause to pay a tribute to William Penn and his associates and successors. Philadelphia was the cradle of American organized Presbyterianism. Here were formed its first Presbytery, probably in 1705 or 1706, its first Synod in 1717, and its first General Assembly in 1789. Here too met all the Assemblies of the now Reunited Church, except three, down to the year 1834. And it is under the laws of Pennsylvania that the trustees of our supreme body are incorporated. Attention has not, however,

\* These figures are for 1870. They were incomplete then, and are below the aggregates now.

been pointedly called to the fact that there was no other city in the colonies in which our ecclesiastical courts could have been freely constituted and conducted. It was in 1707, subsequent to the organization of the Presbytery, that our Makemie was imprisoned by Lord Cornbury, in New York, as a "strolling preacher," so that he might not spread our "pernicious doctrines!" Makemie did not reach the Presbytery that year until the second day of its session, and he left it to go to New York to stand trial for the *crime* of preaching the Gospel without a license from the Anglican lord! In the colony of New York, too, "up to the very moment of the Declaration of Independence, Presbyterians were denied a charter of incorporation." In Virginia, in Maryland after 1689, in Carolina after 1703, they were treated with intolerance. But Penn came hither, in his own words, "to lay the foundation of a free colony for all mankind." He was intrigued against by "the hot church party," as he styled them. They even sought at one time to have the Province transferred to the jurisdiction of Cornbury, who would doubtless have treated Mr. Andrews as a "strolling preacher," and have tightened the bands around his congregation as a dissenting conventicle. But they failed. Penn's "free colony" was preserved, and, therefore, belongs to this city the peculiar honor of having

cradled our Church in its infancy. Philadelphia Presbyterians, while differing from William Penn's peculiarities, have especial reasons to venerate his name.

### III. THE CHURCH IN THE LAST CENTURY.

The growth of the city during the first half of the last century was slow. In 1749, after an existence of 67 years, it contained only 2076 houses and 15,000 people, and Fourth street was its western limit. Nor was the progress of our Church rapid. In 1705 there were five adult baptisms in it, and four in 1706.\* The erection of the church building had a popular influence. The supercilious English missionary who in 1702 had spoken with such contempt of Mr. Andrews' ordination, and thought Presbyterians "had as good stay at home for all the good they do," became alarmed in 1705. He then wrote: "There is a new meeting-house built for Andrews, and almost finished, which, I am afraid, will draw away a great part of the church, if there be not the greatest care taken of it." It was necessary to enlarge that building in 1729. Mr. Andrews, who did a great deal of itinerant missionary work through New Jersey and Pennsylvania, obtained

\* The reported additions in the various branches, during the past year, to the Communion Table on profession, were 1998, and the baptisms of infants 2065, and of adults 394.

in 1734 a colleague in his pastoral office. In 1736 a division of sentiment as to who should be associated with him led to the formation of another church, under the Rev. Robert Cross, which, however, in the subsequent year, was reunited to the First, under the joint pastoral care of Messrs. Andrews and Cross. But financially the congregation continued to be exceedingly weak. A contribution of £30 was received by the synod, in 1714, from the Rev. Thomas Reynolds, of London, for the use of ministers in this country. It was divided among the three "most needy" congregations; and one of them was the Philadelphia church. In 1737 it had also to receive £50 from the synod to enable it to purchase a graveyard.

Moreover, the church was agitated by a severe internal commotion. The Rev. Samuel Hemphill came from Ireland to Philadelphia in 1734. He brought with him the Arian and free-thinking sentiments that had commenced to work with their deadly leaven in the Irish Presbyterian Church, and which were not fully cast out of that body until Henry Cooke arose in this century as the champion of orthodoxy. Mr. Andrews had already applied for an assistant. In ignorance of Mr. Hemphill's erroneous views, he invited him to occupy his pulpit a part of each Sabbath. But the man's poisonous utterances soon broke forth.

The "free-thinkers, deists, and in general the worst part of the community, flocked to hear him, while the better part of the congregation stayed away." Mr. Andrews felt bound to prosecute him before the synod. The charges were sustained, and Mr. Hemphill was suspended. But the trial was an earthquake both in the church and the city. Members of the other denominations and the outside world mingled in the controversy. A Quakeress appeared before the synodical commission with a claim to be heard in favor of Mr. Hemphill. Benjamin Franklin wrote in his newspaper, and even issued pamphlets, in defence of the errorist. But the discovery of plagiarism did for him with the world what the proof of heresy would not do. Though he could preach fluently, he could not write. Some of the sermons which had been so attractive to his admirers were found in the published works of the Arians, Dr. Clarke and Dr. James Foster. "This, like a frost, nipped his popularity, and his adherents fell off like withered leaves at once." But the agitation was trying to Mr. Andrews. It wearied him, and almost drove him from the field. And it must have been a staggering blow to the church for a while.

Our cause, however, received a decided impulse toward the middle of the century by a large immigration, and especially by the wonderful re-

vival which accompanied the labors of the celebrated George Whitefield.

“The influx from abroad from 1718 to 1740 was wholly Protestant and largely Presbyterian. . . . In September, 1736, one thousand families sailed from Belfast. . . . On the 9th of that month one hundred Presbyterians from Ireland arrived at Philadelphia.” Ireland thereby lost, and Philadelphia gained, some of its best inhabitants. The British government was made uneasy by the exodus. The little Philadelphia church was gladdened by the reception of a portion of it.

The state of religion in the colonies, as well as in the mother country, had been distressingly low. But under the preaching of Jonathan Edwards and the Tennents, and other kindred spirits, a remarkable quickening had commenced even before the visit of Whitefield. His grand gospel eloquence, however, greatly stimulated and extended it.

His progress in the colonies was a triumphal march. Processions of horsemen escorted him. Judges suspended their courts when he preached. Immense crowds, in churches and in fields, hung upon his lips. Dr. Stevens, in his “History of Methodism,” calls him “the greatest preacher, it is probable, in popular eloquence, of all the Christian ages.” He was in this city, on his first visit, less than a month, but he shook it to



its foundations and agitated the surrounding country. The population of the city was less than 15,000. Congregations of 10,000, of course drawn from the country as well as from the city, gathered around the preacher on "Society Hill." It is Benjamin Franklin's testimony that, "from being thoughtless or indifferent about religion, it seemed as if all the world were growing religious, so that one could not walk through the streets of an evening without hearing Psalms sung in different families in every street." No books sold but the religious, and such was the general conversation. Dancing-schools were discontinued; balls and concerts were given up. For a year after, there continued to be a daily public religious service, and three services on the Sabbath. Twenty-six associations for prayer were formed.

The moral and religious improvement which accompanied Whitefield was admitted, but the latitudinarians of the day censured him for his affinity with "the hot-headed predestinarians." Kalm, a contemporary Swedish traveler, says that "the genuine Calvinism of Whitefield and Tennent, and their ardent zeal for vital, practical godliness, was called 'New Light.'"

This decided Calvinism of the flying evangelist brought him into fervent sympathy with the Presbyterians who had already been quickened; and they were further quickened through him.

Kalm said in 1751, "The proselytes of this man, or the 'New Lights,' are at present merely a sect of Presbyterians." The two pastors of the First church condemned some of his peculiarities and measures (as both he and Gilbert Tennent themselves did in their later days), and they did not sufficiently estimate the great work the Lord was doing by him; nevertheless, they permitted him to preach in their building.

But serious differences accompanied the revival. Sad dissensions on presbyterial and synodical powers and ministerial qualifications and modes of examination, after agitating the synod for years, rent it in 1741. On the first of June in that year, in that "Old Buttonwood Church," and amid great excitement, the little body which represented our whole denomination in America (only twenty-six ministers and eighteen elders were present) was torn asunder into two fragments. They were both made up of as sincere and earnest Christians as the Church has ever had. They were all zealous for the truth, and there was really no fundamental difference between them. But they misunderstood each other and exaggerated their differences, and thought for a little while that they could not walk together. Having no religious papers, they carried their controversy into the secular press. Franklin's Gazette became the vehicle of sharp and

acrimonious attacks on each other, for which the writers, in a few short years, were bitterly penitent. The dissensions through the country were such as would most profoundly humble Christians if they were to happen now. The people of Philadelphia were especially agitated. All this, united with the increase of population and the great addition to the number of professing Christians, necessitated the formation of a new congregation. The Second church was, therefore, organized in 1743, under the pastoral care of the Rev. Gilbert Tennent, "the terrible and searching preacher" of the day, of one of whose discourses even Whitefield said, "Never before heard I such a searching sermon."

The first place of worship of the new congregation was "The 'Great House,' *in the western part of the town,*" on *Fourth street below Arch*, which had been erected the preceding year, through Whitefield's special efforts, as a grand preaching station for itinerants, but which, through the shortness of subscriptions to pay for it, failed of its object, and in 1750 became the "Old Academy," in 1759 the College of Philadelphia, and in 1779 the University of Pennsylvania. But the new congregation, through the enthusiastic efforts of their pastor, built, and in 1750 occupied, "a spacious and very expensive church edifice" on the north-west corner of Third

and Arch streets. The chosen site was a farm, "Dr. Hill's pasture," as it was called. Mr. Tennent himself lived "out in the country," at what is now Fourth and Wood streets. The city had then about fifteen thousand inhabitants; and five years later Fifth street was its western extremity.

Before the erection of the new church, Mr. Andrews, the senior pastor of the first congregation, had been called away from the scene of labor, of strife and of temptation. Born in Massachusetts in 1679, and graduated at Harvard in 1694, he had come to Philadelphia when he was twenty-four years of age. If Dr. Franklin's opinion is to be depended upon, he was not an attractive preacher. But Dr. Franklin was loose in his religious views. Hemphill, the Arian plagiarist, was his favorite, and when his voice was silenced in the church, the philosopher ceased to attend its services. But whatever may have been the pulpit powers of the first Philadelphia pastor, he was abundant in labors. In addition to the performance of the ministerial work in his own congregation, he traveled freely as an evangelist through the surrounding country. He was, moreover, until very near his death, recording clerk both of the presbytery and of the synod, of which latter body he was also the first moderator. He was especially eminent as a peacemaker. In this office he endeavored to deal with

his Old and New Side brethren, with neither of whom he seems heartily to have sympathized at the outset. But when the schism was complete, he went with the Old Side. His death took place six years afterward, in 1747, but not before a cloud which fell upon him had been removed by his humble penitence.

His colleague from 1737, the Rev. Robert Cross, was the leader of the Old Side, and probably the author of the celebrated "Protestation" which brought matters to a crisis in the synod. He had been born in Ireland in 1689, and had come to this country when he was twenty-eight years of age. He was first settled in New Castle from 1719 to 1723, when he removed to Jamaica, L. I. In that field he won an excellent reputation, and his labors were blessed with a precious revival of religion. In 1734, before the Hemp-hill difficulty arose, a majority of the church in Philadelphia desired to settle him as associate pastor; but a strong minority were in favor of the Rev. Jonathan Dickinson. The synod, therefore, refused to translate him. The consequence was that his supporters were the next year erected into a separate congregation; and in 1736 they made out for him an independent call. This the synod unanimously approved in 1737, and he left Jamaica. The struggle between the two places for his services had been great and long

continued. A celebrated Quakeress said of him, what has substantially been said of many since his day, "His people almost adored him, and impoverished themselves to equal the sum offered him in the city; but failing in this, they lost him." Before the time for his installation arrived the two congregations were happily reunited, and he was settled with Mr. Andrews over the one church.

After the death of Mr. Andrews, in 1747, Mr. Cross continued to be the only pastor of the First church until 1752. Then the Rev. Francis Alison was associated with him. Mr. Alison had been born in Ireland in 1705. He was, therefore, forty-seven years of age when he settled in Philadelphia, and he lived and labored here in the church and in the University of Pennsylvania for twenty-seven years, until his death, in 1779, in the seventy-fourth year of his age. He was eminent not only as a scholar and an educator, but as a man of practical benevolence in the church, a public-spirited citizen in the State and a powerful supporter of religious freedom.

The two colleagues were very pronounced in the movements which led to the division of the synod. But they were also active in the healing of the schism in 1758. Dr. Alison preached a sermon before the two synods on May 24th of that year, as the union was being consummated.

The discourse was published under the title, "Peace and union recommended." At the second session of the reunited body, in 1759, Mr. Cross was chosen moderator, but "on account of his age and bodily infirmity he declined the honor." He was then seventy years of age. For the same reason, we suppose, in the following month, on the 22d of June, he resigned his pastoral charge. He lived, however, eight years longer, dying in 1766. "He excelled in prudence and gravity and a general deportment, was esteemed for his learned acquaintance with the holy Scriptures, and long accounted one of the most respectable ministers in the province."

Mr. Tennent was still pastor of the Second church when the reunion was accomplished. He had done more than any other man to produce the schism: it is to his honor that, when convinced of his error, he labored hard to correct it. In him a true, fervent piety was engrafted upon an Irish nature which was naturally hot, impulsive and inclined to be censorious and overbearing. Therein lay his power under the Spirit of God, and also his weakness. At first without any special spirituality as a pastor, he was, through a sharp attack of sickness, profoundly humbled before God. Thenceforward he was unwearied in his labors, persistent in purpose and tremendously powerful in preaching. Traveling with White-

field to Boston, the effects of his sermons rivaled those which attended the eloquent evangelist. But he misjudged his brethren who were not at one with him on every point, and fell into the prevalent error of setting up the personal peculiarities of his own religious experience as the standard by which they were to be judged. A wonderful change, however, followed his settlement in the city. It is said that his preaching was not as forcible and animated as it had been, and no such results accompanied it as had been witnessed elsewhere. But a sweet charity grew upon him. His controversial spirit died out. Although he had reached the age when men's habits of mind and of action are generally supposed to be unchangeably formed (he was forty years of age when he came to Philadelphia, having been born in Ireland in 1703), he exhibited a great transformation of character. He therefore earnestly labored for the reunion of the two synods, and on the accomplishment of the measure he was complimented by being chosen the first moderator of the reunited body. He lived for six years longer, and died while still pastor of the Second church, in 1764, though the last three years of his life were years of great bodily infirmity and weakness.

In the mean time, the First church, which adhered to the Old Side in the division, continued



to grow, largely through immigration from Scotland and Ireland, after the formation of the Second, which was in connection with the New Side. In 1759, the year following the resignation of Mr. Cross, the Rev. John Ewing was settled as Dr. Alison's colleague. Mr. Ewing was a native of Maryland, where he had been born in 1732. Two years after his settlement a movement commenced which resulted in the completion, in 1768, of the Third church, at Fourth and Pine, "for the benefit of inhabitants down on the hill."

"Down on the hill!" Philadelphia was not naturally the dead level which it is now. It was a rolling tract of land. It rose in a high bluff from the Delaware. Creeks ran through it. It had its marshy spots. The site on which the present First church was erected in 1820 had once been a pond.

The Third church was at the commencement a collegiate organization with the First. Hence, its first pastor, the Rev. Samuel Aitken, in 1768, alternated with Dr. Alison and Mr. Ewing in supplying both. But in 1771 the new congregation independently called the Rev. Geo. Duffield to be their pastor. Mr. Duffield had been born in Pennsylvania in 1732, and was settled in Carlisle. Although the reunion had been accomplished, the fiery feelings that accompanied the

schism were not entirely extinguished. An earnest revivalist and a popular preacher, Mr. Duffield's sympathies had been with the New Side. In Mr. Tennent's closing years, when he was disabled from much of the active work of the pastorate, the Second church twice called the bold Carlisle preacher to be his associate pastor. These calls were unsuccessful; the one from the Third congregation, at a later day, prevailed. But it was unacceptable to the First church; and Mr. Duffield commenced his ministry here in the midst of one of the most remarkable disturbances that the church has ever witnessed.

No further progress in this branch of our Church during the last century can be chronicled. The revolutionary troubles were brewing. Their immediate influence, and their subsequent effects, were depressing and destructive to religious interests. The remaining thirty years of the century passed without the demand arising for increased church accommodations.

Dr. Ewing continued to be pastor of the First church until 1802, when he died, in the seventy-first year of his age. In 1773 he had associated with him, as assistant, the Rev. Robert Davidson, D.D., who had been born in Maryland in 1750, and who in this field, and as professor in the university, and afterward as vice president of Dickinson College, attained a splendid reputation

as a linguist and a scientist. He died in 1812, while pastor of the church in Carlisle.

In the Second church, after Mr. Tennent's death, the Rev. John Murray was settled for a year. He was followed, in 1769, by the Rev. James Sproat, a native of Massachusetts, where he was born in 1722, and converted under Mr. Tennent's preaching during his New England tour. He confined his studies to theology, in which he received the doctorate in 1780, and was noted for his gift of prayer and his eminent practical piety. The Rev. Ashbel Green was associated with him in the pastorate in 1787 and until 1793, when Dr. Sproat fell at his post under an attack of the yellow fever. We have now reached men of eminent and widespread reputation in the Church who have not yet passed out of the memory of the present generation, and it will be sufficient simply to indicate their pastorates. Dr. Green continued in the Second church until 1812, having associated with him first the Rev. J. N. Abeel, in 1794-5, and then from 1799 the Rev. Jacob J. Janeway, D.D. The successor of Dr. Duffield in the Third church was the Rev. John Blair Smith, D.D., from 1791 to 1795, and again, after three years' absence as president of the newly-founded Union College, New York, from May to August, 1799, when he was carried off by the yellow fever.

Concurrent with the events in the one branch which have thus been narrated were the following: The Market Square church, Germantown, was organized as a German Reformed congregation in 1733. The First German Reformed in the old city proper was built in Race near Fourth, in 1747. The Scots church was founded in connection with the Associate presbytery in 1750, and, weak though it was, in a few years lost by a secession of members forming what is now the First United Presbyterian church. The German Reformed also built the Frankford church, in 1770. In 1798 a little band of Covenanters commenced to worship together, and shortly afterward called as their pastor Rev. Samuel B. Wylie—afterward the Dr. Wylie eminent as a leader in that branch of the church, and as a professor and vice provost in the University of Pennsylvania; but they were so few in number that, even on the Sabbath after the ordination of their pastor, in 1802, they met for their preaching service in the bedroom of one of their members, not more than twelve feet square, and in that little space “they were not crowded.”

#### IV. WEAKNESS OF THE CHURCH SEVENTY YEARS AGO.

At the close of the eighteenth century our churches were gasping for breath. The population

of the city more than doubled between 1776 and 1806. It increased in those thirty years from forty thousand to about ninety thousand. But it is doubtful whether the Presbyterian communion rolls were as large in the latter year as in the former. The new building which the First church erected in 1793 contained one hundred and sixty-three pews, and could accommodate nine hundred persons; but in 1801 it had only ninety communicants. In the same year the Second church, which at its organization had 160 members, numbered only 200. The Third church, which had been formed in 1762 with 80 *families*, had in 1802 only 165 communicants. The three entered this century less than 500 strong in a population of 69,408. The Frankford church in 1807 had not members enough to hold the offices required by law; the number of adherents to it was only 46 in 30 families.

Two comparisons will forcibly suggest the weakness of our denomination at that time:

Albany has now about the same number of inhabitants (69,423) that our city had in 1800; but Albany has 2379 Presbyterian communicants.

Our neighboring city of Camden, through which also beats the blood that is our life, contains 20,000 people, but it has about as many

Presbyterians as Philadelphia had 70 years ago, with three and a half times the population.

#### V. CAUSES OF THE DEPRESSED CONDITION.

The causes of this check and decline were various. The rapid statement of them will exhibit other important facts in the history.

1. The seventeen years' division of the denomination (1741 to 1758) had a specially prejudicial influence on the churches of this city. This had been the centre of the excitement, and long after the wound of the schism was healed its scar remained. Two presbyteries of Philadelphia continued to exist, "composed severally of the litigant parties, and the aged members on both sides retained something of the old bitter feelings toward each other." There were some very unpleasant contests between the particular congregations. The members of the First church would not aid the Second in the collection of money to build the Third. The unhappy dispute between the First and the Third, which commenced before the breaking out of the revolutionary war, was not settled for twenty years, and it kept up a personal alienation between Drs. Ewing and Duffield. Nor were there wanting internecine struggles in the congregations themselves. Those who are fed on the genuine milk and strong meat of Presbyterianism become necessarily men of in-

tense convictions. Priding themselves in their strength, however, they have been apt to array their convictions too strongly against each other on personal questions and points that touch not the essentials of their system. It is a marked proof of the divine origin of our faith and order that God, looking upon our sincerity and honesty, and pardoning our misdirected zeal, has overruled even our internal strifes to the advancement of the one great cause in which we agree.

2. Down to the era of the Revolution the adherents of the Church of England, not only in other colonies, but in Pennsylvania, notwithstanding Penn's liberal charter, contended for the rights of an Establishment.

Early in the century George Keith, the author of the dissension among the Friends, and subsequently a missionary of the English society, traveled among the Friends, intruding into their meetings and attempting to interrupt their services or to speak at the close of them; and when the heads of meeting interfered to prevent him, he claimed that they were rude and were resisting Queen Anne, because, forsooth, he held a commission as missionary from a society which was chartered by the crown! Not to let him speak against Friends in Friends' meeting was rebellion against the queen! This is a sample of the general assumption of the Episcopal clergy of that day.

They complained that it was persecution not to allow them to be superior here, as they were in England.

The efforts which the Episcopalians thus made were a perpetual annoyance to Penn and his successors. They met with a powerful support in England, and they won such a practical recognition of their claim here that, down to the separation from the mother country, the annual mortuary tables which were published gave the reports of the Episcopal congregations, connecting with them also their "christenings," and attached those of the other denominations as a kind of appendix to them. We meet in a standard work with such a record as this: "In 1729-30 the interments in one year, from December to December, were 227; in *Church ground*, 81, in Quaker, 39, in Presbyterian, 18, in Baptist, 18, and in strangers' ground (the present Washington Square, an adorned graveyard for them now), 41 whites and 30 blacks. . . . It is worthy of remark that although the influence of Friends was once so ascendant as to show a majority of the population, yet it seems from the above that *the Church* must have been then most numerous."

Now, remember that "the distinction of ranks was kept up in the colonies with the precision and etiquette of a German principality of four miles square;" that down to the Revolution the churches



here were "little else than appendages to churches of the like character in the mother country;" and that abroad our denomination was still suffering from the sting of persecution, while the influence and the money of England were under the control of the Establishment: and you can realize the tremendous social and financial disadvantages under which our Church labored.

3. The protracted revolutionary war demoralized all the churches, and especially the Presbyterian. Its ministers were patriotic to the backbone. There was not a Tory among the pastors of this city. Several of them were so pronounced from the beginning that when the British took possession of the place they were compelled to fly, and their churches were ruined by the occupancy and intentional abuse of the foreign army. A Methodist writer candidly says: "When the British took possession of Philadelphia in 1777, after the battle of Brandywine, though they dispossessed the Methodists of St. George's, making it a riding-school for their cavalry, it is said they showed some regard to them (probably on account of the side Mr. Wesley espoused in this contest, which seems to have been the cause that led them to favor the Wesley chapel of the Methodists of New York) by giving them the use of the First Baptist church in Lagrange place, in Front street, to worship in,

thus showing them a little more favor than was manifested to the Baptists and Presbyterians." The Presbyterians received no favor. Their congregations were broken up and scattered. In 1777, during the British occupancy, only 21,767 persons could be found, by an official census, in the city, although the population the year before was 40,000. Almost half the people were fugitives, and many of them never came back to their old homes.

Moreover, when peace returned, money did not return with it. The financial condition of the country was crushing for years. The pastors even of this city were wretchedly supported. The Rev. Ashbel Green was called to the Second church in 1786, and the Rev. John Blair Smith to the Third in 1791, on salaries equivalent to \$800. The Rev. William Marshall, pastor of the Scots church from 1779 to 1786, never received more than \$225 a year. Nor were the salaries promptly paid. A man so prominent, and who became so powerful, as Ashbel Green, has left on record the fact that his wife told him one morning that "she was without money to go to market, and without a stick of firewood in the house;" and that in his distress he went out into the street and told his story to one of his elders, who, mortified by the tale, advanced enough from his own pocket to meet the pressing wants of the family.

Generally, the pastors of an earlier day united teaching with pastoral work. Probably that was necessary for their support, but it prevented them from giving their full energies to labors that really demanded them all.

4. The successive visitations of the yellow fever in 1793, '7, '8, '9 and 1802 continued this prostrating work of the revolutionary war. Dr. Sproat, of the Second church, with his family, and Dr. John Blair Smith, of the Third, fell victims to the terrible scourge. The city was largely deserted. Its streets were a desolation. Among the inhabitants who remained at home spirituality seemed to be almost entirely dead. In 1797 all the churches, except one Methodist and the Second Presbyterian, were closed. Dr. Green tells us that he never preached with more directness and earnestness than that year, while the pestilence was stalking among the people; and yet he did not know of a soul that was savingly impressed by that preaching.

5. Infidelity, as a moral scourge, was almost equally destructive. Bancroft well says that "the school that bows to the senses as the sole interpreter of truth had little share in colonizing America;" but the religious skepticism which prevailed in connection with it, in the eighteenth century, fell with a blighting influence upon the

land. The officers of the revolutionary army were largely infected by it. After our struggle for independence, sympathy with the French political movements inoculated the country with the poison of French irreligion. So widespread had this become that our General Assembly of 1798 issued an address on the subject, and appointed a day of fasting and prayer on account of it. In this city free-thinking had a specially strong foothold. Its advocates mingled among the church-people, and had an influence in their congregational arrangements. As far back as 1735, Mr. Andrews speaks of "the infidel disposition of too many here;" and alluding to Mr. Hemphill, he adds: "Some desiring that I should have assistance, and some leading men not disaffected to that way of Deism as they should be, that man was imposed on me and the congregation. Most of the best of the people were soon so dissatisfied that they would not come to meeting. Free-thinkers, deists and nothings, getting a scout of him, flocked to hear." Later, just at the close of the century, and while this city was the seat of the national government, the evangelical ministers found it necessary to form an association for the adoption of measures to counteract the spread of infidel notions through a certain newspaper which was patronized by Secretary of State Jefferson. Rampant infidelity

had more influence than—the Lord be praised—it has now.

6. The standard of morality both in the Church and the world was low. The churches had not so much power, because they were not really so spiritual as they have since been. The line between the religious and the irreligious was not as distinctly drawn. Clergymen of a certain class fought duels in the last century. Lotteries were freely resorted to for the purpose of raising money for religious uses. In this way even such a Presbyterian church as the Second, and such an Episcopal church as Christ's, raised the money wherewith to secure bells. Drunkenness was not degradation. What a state of society there must have been when the gentle and harmless Moravians "had to give up their night-meetings because some young fellows disturbed them by an instrument sounding like a cuckoo, which they sounded at the end of every line of the hymns"! The worshipers of God were not protected by the civil power. The chains which we have heard about, as having once kept vehicles from passing churches during the hours of service on the Sabbath, were not drawn until the very close of the century.

"The good old times!" The good times are *now*, and the better are ever coming.

An idea of the relative strength of the different denominations at the beginning of the revolu-

tionary war may perhaps be formed from the mortuary and baptismal tables of 1774-5. The Episcopalians reported 207 burials in their grounds (Christ's and St. Peter's, 176, St. Paul's, 29); the Lutherans, 196 (the German Lutheran, 173, and the Swedes, which has since become an Episcopal church, 23); the Presbyterians, 158 (First, 58, Second, 29, Third, 61, Scots, 10); the Quakers, 129; the German Reformed, 66; the Romanists, 44; the Baptists, 8; the Moravians, 4; while in the potter's field there were 390 interments. The "christenings" reported were, by the Lutherans, 390 (the German, 345, the Swedes, 45); the Episcopalians, 323 (Christ's and St. Peter's, 231, St. Paul's, 92); the Presbyterians, 126 (the First church, 47; Second, 17; Third, 39, Scots, 23); German Reformed, 93; Romanists, 57; Moravians, 5. The Methodists are not particularized, I suppose because they had no burial-ground and were still closely associated with the Episcopal Church, though they commenced to preach here in 1767, and at the first conference in 1773 they reported 180 full members in the city.

It will be an interesting hint of the size of the city during the revolutionary war to note that "the western improvements scarcely extended half a mile from the Delaware, and it was a country walk for citizens to go to the hospital,

the Swedes church or the shipyard at Kensington." In 1777 there were 3508 houses in what was then the city proper, 781 in Southwark and 1170 in the Northern Liberties—in all the districts, 5459, of which 287 were stores. The churches were—"four Presbyterian, three Episcopal, two Catholic, one Lutheran, one Methodist, Baptist, Moravian, German Calvinist, Swedish Lutheran."

#### VI. PROGRESS IN THIS CENTURY.

But for the reasons which have been given, at the beginning of this century, the various denominations were on a plane. The history has a new point of departure. And from that time the progress of Presbyterianism in every element of strength has been unequalled.

In the largest space which might be presumed upon for this paper, I could not trace the organization and history of the churches that have been formed in this century, even in the general way in which I have followed the first three with their pastors. All that I can do is to summarize the results and show the general progress by periods. Even in this summary way, moreover, I must restrict myself to the one reunited branch, for only in reference to its congregations have I been able to obtain the figures. I endeavored to

secure the statistics of all, and succeeded with some, but failed in others. I wish to make precise and accurate statements, and not to indulge in estimates or guesses based upon partial reports. Let it, therefore, be understood that the following statements refer to the reunited branch of the Church alone; though, as far as I can judge, the accurate figures of the other branches would by no means weaken the general view of our Presbyterianism which will be given.

The opening year of the century was marked by the organization of a new church, the Fourth, with the Rev. George Potts as pastor, but no great impulse was given in the years immediately succeeding. Between 1788 and 1816, 400 or 500 houses were erected annually in the city, but only five new churches of our denomination were called for. In 1816 the city, including Southwark and the Northern Liberties, extended three miles along the Delaware and about a mile east and west, and contained 15,000 houses, and probably 100,000 people. There were then in it more than 30 churches, and 8 of them were Presbyterian.

Summarizing the new churches by decades, we find that two were organized between 1800 and 1810, seven between 1810 and 1820, four between 1820 and 1830, eleven between 1830 and 1840, ten between 1840 and 1850, twenty-two between 1850 and 1860, fourteen since 1860.



Three have also been received from other branches. Seven have been disbanded or consolidated with others. There are now sixty-nine in all, four of which are in what, it ought to be hoped, is only a state of suspended animation.

The living stones which compose these organizations have increased in a greater degree.

The first year in which all the churches reported the number of their communicants to the presbytery was 1806. The total was 722. Last year the number was 19,365.

Observe the great increase which this is in proportion to the number of inhabitants in the city. The population in 1806, according to a directory for that year, was between 90,000 and 100,000. In 1870 it was 674,022. In the former year we had, therefore, not more than one communicant in every 124 of the population; we have now one in every 35. Or to put the matter in another form: The census of the city is seven and a half times as large now as it was then; our communion rolls are almost twenty-seven times as large.

If we cast our eye back midway in the century, we find that in 1836, just before the division, the reports were very incomplete. Several churches failed to make any. Those which sent up their returns numbered 4331 communicants. The division did not permanently stay the progress of the denomination. Each party, as the other

by its subsequent course admitted, was contending for great truths, though without the proper guards and connections. God blessed the truths and removed the errors, and has placed us in one body again with the truths, as we hope, rightly related and interlaced.

Greater still has been the development of the benevolence of the Church. This is true not only absolutely, but relatively, both in proportion to the number of members and the wealth of the people.

In 1789 the churches which were then in the city raised £16 19s. for the benevolent causes which were managed by the Assembly.

In 1807 the whole presbytery of Philadelphia (which consisted of 20 churches, 16 of them in the country, with 1500 communicants) reported only \$871 for the same purposes.

In 1825 we had 17 churches, with 3946 communicants. They were reported as contributing \$1048.

For years after the division, one of the branches did not publish in the statistical tables the moneys contributed for benevolent objects. This was not done until 1853. In that year the two branches had 46 churches, with 11,096 communicants, who contributed \$40,503.

There were, in 1860, 60 churches, with 15,519 communicants. Their contributions were \$79,377.

In 1870, the year of reunion, the numbers reported were 17,982 communicants, and \$190,170 of contributions.

Last year, with our 19,365 members, our benevolent columns amounted to \$473,300. This is 450 times as much as in 1825, although the communicants are only five times as many; almost twelve times as much as 1853, while the communicants are not doubled; and six times as much as in 1860, with an increase in communicants of about one-fourth. It is, moreover, twice as much as was reported by the denomination in the whole land in 1837, when it had over 220,000 members. It may be added, too, that down to 1815 the annual expenditures for missions in the whole denomination rarely exceeded \$2500.

The first year in which both the then separate branches published the moneys raised by their churches for their own congregational purposes was 1865. The amount of that column in all the churches in this city was \$216,036. Last year it was \$519,478.

The other columns in 1865 ran up to \$231,100, making, with the congregational expenditures, a total of \$447,136. The same total last year was \$992,777. The amount has, therefore, much more than doubled in seven years. The field of labor is great and growing. May the next seven years far outstrip the last seven

in the contributions for the support of the work ! The standard which has been reached is by no means the tithe of the means of the Church.

The piety and the activity of our membership cannot be set forth in figures. We have no thermometrical scale on which growth in grace can be graduated. But if conversions of souls and contributions to God's cause be any evidence of a faithfulness blessed by the Holy Spirit, there must have been in this Church a great and growing active piety. If that has been accompanied by a neglect of the contemplative and meditative elements of the Christian character the fact should humble us. Deepening spirituality is needed as well as growing numbers and increasing contributions.

#### VII. THE GREAT EVANGELICAL CHURCHES OF THE CITY.

While portraying especially the progress of Presbyterianism, we will not forget the one faith that unites the other evangelical denominations with us. The impression exists to some extent that the Church is being rapidly outstripped by the world, and that a constantly increasing proportion of our population is passing beyond the influences of the sanctuary. The following facts show, on the contrary, that a larger proportion of the inhabitants of the city are members

of the churches now than were at the beginning of the century :

The first year for which I have been able to find the official reports of the Baptist churches is 1807. The Methodists then reported 2170 members in the city ; the Presbyterians, 746 ; the Baptists, 488. The total was 3404, or about one in 26 of the population. Last year there were in the churches of our reunited branch alone 19,365 communicants ; under the Methodist conference, 18,976 ; in connection with the two Baptist associations of the city, 14,798—a total of 53,076, or one in 12 of the population. The city has seven times as many inhabitants ; these three leading denominations together (without counting our United and Reformed branches) have seventeen times as many members as in 1807.

I would like to have included in this the figures of all the churches. The only others that I have been able to obtain are those of the Episcopalians for last year, though not for the beginning of the century, when they were the strongest denomination. The number of communicants in that branch of the Church is 16,936. Including that number, the total of these four great denominations is over 80,000. Thus one in eight of the population is a communicant in one of these churches. Add their Sabbath-school children and the families that are under their direct influence, and it

will be found that the means of grace are brought in constant contact with a very large portion of the people. There are still too many outside of all ecclesiastical lines—enough to demand the unintermitted missionary labors of Christians; but the proportion of them is not so great as it was seventy years ago. This should encourage us to labor and pray and hope for greater progress still. The army of Christ has not been retreating. It has not been acting on the defensive. It has gone on conquering. Let its members be stimulated and encouraged for the further conquests to which its Leader calls it.

The united ecclesiastical money-reports of these denominations in the city of Philadelphia for the last year, are also imposing. They are as follows: The Reunited Presbyterian, \$992,777; United, \$49,563; Reformed, \$46,517; Dutch Reformed, \$27,107; German Reformed, \$7225 (benevolent only reported); Episcopalian, \$592,000; Methodist, \$354,000; Baptist, \$300,000—in all, \$2,369,345.

The figures show not merely that the Church of Christ in its various branches is making decided progress, but that Presbyterianism has in every element of strength been blessed with a greater advance than any other denomination.

Manifestly, Calvinism, if old—and old it is, older than Calvin, older than Augustine, older

than Paul, older than time itself—is not worn out. It has great power in winning souls to Jesus and developing in them the Christian life. The Presbyterian form of government, if rigid and iron-clad, has largely multiplied its willing subjects.

We almost hesitate to give the comparative facts and figures, lest we be charged with boasting. But we are telling the simple story of God's work in us and by us and for himself, and as we tell it we cry out humbly and gratefully, What hath God wrought!

If Philadelphia be a fair representative of American society, Presbyterianism is pre-eminently adapted to America.

#### VIII. CHARACTERISTICS OF PHILADELPHIA PRESBYTERIANISM.

Certain characteristics of the Church which God has so abundantly blessed will close this paper. Here are the prominent features which have given Presbyterianism its power in this city:

1. The watchmen upon its walls have been noble men.

It is the ministry that largely gives character to a Church. On the list of our Philadelphia pastors are found 221 names. Of these 88 have already been wafted through heaven's pearly gates into the visible presence of their Lord, 72 are

laboring in other posts, 60 are still in the pastoral work here. On no field of the same extent, in no catalogue of the same number, do we believe there can be found a band of men equal to them in intellect, in moral worth, in spiritual activity and in permanent usefulness.

Nineteen of them have been called to the venerable chair of the moderator of the General Assembly—one-sixth of all who in the whole national Church have received that honor.

The roll of the already glorified (called from earth while still in the pastorate here) commences with the first pastor of the First church and ends with the late emeritus pastor of the same church, Albert Barnes: the life-long student and popular interpreter of the word of God; a man of strong convictions and mild in his strength; attaching to himself as with bands of steel one branch of the denomination, and preserving the unbroken respect of the other through all the days of separation; spared to behold the two reunited, and to mingle with us all for a little while in ministerial converse, through which his speech distilled as the dew, but then, in the first flush of our reunion joy, translated without seeing the pain of death.

Among the living ex-pastors are men that are hard at work in other pastoral fields and in colleges and theological seminaries at home and



abroad, some of them among the first biblical and theological scholars of the day.

The Church here has drawn many of its ministers from other parts of the Lord's vineyard. But it has raised up not a few for its own home use, and has sent to other places a large number of eminent workers. Among the earlier on this list may be mentioned John Rodgers, whose peculiar honor it was to be moderator of the first General Assembly. From the later and the living sons of the Church in Philadelphia may be selected for loving mention, without the risk of being considered invidious, the world-wide name of one who is recognized as a primate among theologians, and who has been the instructor in their seminary life of two thousand American ministers—Charles Hodge: *Clarum et venerabile nomen!*

The moral character of the long line of pastors has been even more elevated than their intellectual standing. You can count on the fingers of one hand all against whom, from the beginning to the end of these 170 years, any charge of impropriety was ever made.

2. As the ministers themselves have in general been highly educated, so they and their churches have uniformly co-operated in the educational movements of the city.

The University of Pennsylvania is not a secta-

rian institution, though it seems lately to have come especially under the influence of one of the Christian denominations. It was established as a State institution, and it is greatly indebted to Presbyterians—how much is partially suggested by the Honorable Judge Ludlow's remarkably beautiful address at the late inauguration services of the new building. But I beg leave to place in his gallery a grand old portrait which he has left out of its frame. The Rev. Francis Alison was one of the first scholars of his day. President Stiles pronounced him "the greatest classical scholar in America, especially in Greek," and "in ethics, history and general reading a great literary character." In 1756, when he was fifty-one years of age, the University of Glasgow gave him the degree of doctor in divinity. He was the first American minister who was so honored, and such was his position, and so highly esteemed was the honor, that the synod of Philadelphia passed a resolution of thanks for it. The synod had in 1744 placed him at the head of a school which it engrafted on a previously existing grammar school of his own in New London, and in which instruction was to be given "in the languages, philosophy and divinity." From that school went forth some of the most eminent men in Church and State of the close of the last and the beginning of the present century, among

them "Charles Thompson, secretary of the first Congress; Rev. Dr. John Ewing, provost of the University of Pennsylvania; Dr. Ramsey, the historian; Dr. Hugh Williamson, one of the framers of the Constitution of the United States and historian of North Carolina; Rev. Dr. James Latta, eminent as a divine and a teacher, and Thomas McKean, George Read and James Smith, signers of the Declaration of Independence." Such was Dr. Alison's reputation that when the academy in Philadelphia was about to be established, Dr. Franklin sought, and in 1752 secured, him for the position of principal. When it was transformed into a college in 1755, he became vice provost and professor of moral philosophy, and during a part of the government of Dr. Smith he seems to have acted as provost. While in this position he was also associate pastor of the First church. His pupil and his successor in that church, the Rev. Dr. John Ewing, became the first provost of the university when the college was so transformed in 1779. He was a prodigy of learning. Dr. Miller says that "at the age of twenty-six, before he undertook the pastoral charge, he was selected to instruct the philosophical classes in the College of Philadelphia during the absence of the provost, the Rev. Dr. Smith." Afterward, "besides presiding over the whole university as its head with dignity and

commanding influence, he was professor of natural philosophy in the institution, and every year delivered a course of learned and able lectures on that branch of science. But this was not all. Perhaps our country has never bred a man so deeply as well as extensively versed in every branch of knowledge commonly taught in our colleges as was Dr. Ewing. Such was his familiarity with the Hebrew language that I have been assured by those most intimately acquainted with his habits that his Hebrew Bible was constantly by his side in his study, and that it was *that* which he used of choice for devotional purposes. In mathematics and astronomy, in the Latin, Greek and Hebrew languages, in logic, in metaphysics and moral philosophy, he was probably more accomplished than any other man in the United States. When any other professor in the university was absent, the provost could take his place at an hour's warning, and conduct the instruction appropriate to that professorship with more skill, taste and advantage than the incumbent of the chair himself. His skill in mathematical science was so pre-eminent and acknowledged that he was more than once employed with Dr. Rittenhouse of Philadelphia in running the boundary-lines between several of the States, in which he acquitted himself in the most able and honorable manner. He was one of the vice presi-

dents of the American Philosophical Society, and made a number of contributions to the volumes of their 'Transactions' which do honor to his memory." Dr. Ewing continued to be provost for twenty-three years, until his death, in 1802. Then, down to the year 1852, almost without an interregnum, Presbyterians were provosts or vice provosts of the university. Here we have the names of John McDowell, LL.D., Robert Patterson, Dr. Robert M. Patterson, Samuel B. Wylie, D.D., and John Ludlow, D.D. Let this be accepted as typical of the educational position of Philadelphia Presbyterians.

3. Because of the solid intellectual character of its pastors, and because of the intellectual and logical character of its system, Presbyterianism has always attracted to itself a large proportion of the intelligence of the city.

In the last century and in this we meet with frequent hints of the eagerness with which the first men of their time sat under the preaching of our pulpit orators. And to-day, as in the past, ruling elders and adherents of our churches grace every county, State and federal court that we have. Their names are among the brightest on the rolls of our lawyers and physicians. To enumerate them would be to draw out a catalogue which would be an address in itself; we could

not select a few without omitting others equally eminent.

The denomination is, however, and always has been, very largely a Church of the working classes. They make up the bone and sinew of the greater number of its congregations, and they must continue to do so if we are to maintain our numerical, money and working progress.

4. The conservative character of its pulpit has given our denomination great power.

The Bible teaches all the morality that the world needs. The seeds of every true reformatory movement are in the inspired book. Christians should not be willing to accept rationalistic humanitarians as leaders, nor to descend from the revealed vantage-ground to work with them on their platform for the world's regeneration. In this spirit the Presbyterians of this city have acted. Among its pastors have been men whom some of their conservative brethren may have considered radical on current moral and political questions; but even they have not swept the platform over the pulpit, nor sunk the accredited ambassador of the skies in the demagogue of the hour. The two classes have kept the Church where it should be in contact with social questions. Radicalism of belief and of purpose, united with conservatism of action (God's own mode of dealing with sin and sorrow), has been the charac-

teristic of Presbyterianism in its struggles with the evils of society, and this has greatly helped to build it up in this steady, quiet and substantial city.

• 5. The bitterest opponent of Presbyterianism in Philadelphia could not charge it with a want of patriotism. The dissolute Charles the Second understood the connection between our theological system and republicanism when he said that for this very reason Calvinism was a religion unfit for a gentleman. History, while contradicting his conclusion, has abundantly substantiated his premises. And in this city, from the beginning, our Church is a proof of the essential republicanism of Presbyterianism.

At the commencement of the struggle for independence it was considered doubtful which side the merchants of Philadelphia would take. The question caused great anxiety in the East and at the South. But the synod of Philadelphia met in May, 1775, just a month after the battle of Lexington, and without hesitation or trimming *unanimously* placed itself on the side of the colonies, and in a pastoral letter to its churches used these words: "In particular, as the Continental Congress now sitting at Philadelphia consists of delegates chosen in the most free and unbiased manner by the body of the people, let them not only be treated with respect and en-

couraged in their difficult service, not only let your prayers be offered up to God for his direction in their proceedings, but adhere firmly to their resolutions, and let it be seen that they are able to bring out the whole strength of this vast country to carry them into execution." Inculcating in connection with this a spirit of humanity and mercy, they used words which are sometimes quoted in ignorance of their origin: "That man will fight most bravely who never fights until it is necessary, and who ceases to fight as soon as the necessity is over."

So pre-eminent was the patriotism of Presbyterians, so great were their sacrifices, so popular had they become in their political relations, that the fear existed, at the cessation of hostilities, that our Church might seek the honors, the emoluments and the power of an Establishment; but the synod of 1781 took the opportunity to disavow this, and to affirm its adherence to the grand principles of religious liberty which underlie our institutions.

The Philadelphia pastors and churches had their share of those sufferings, and did their share of that work. The scholarly Dr. Ewing, while on an educational visit to England in 1773, expostulated with Lord North, and defended the colonies in the circles of the learned. Dr. Davidson, for his devotion to the cause, was compelled to



leave the city when the British entered it. Dr. Duffield's clarion patriotic voice was heard in prayer for the colonies as a chaplain to the Continental Congress, in ringing exhortations to the people of his charge, and in the camp while the cannon of the enemy were directed against it.

Coming down to our own time, when the government was struck at eleven years ago, where, in this broad land, were found pastors and people who flew more quickly to its support, and stood by it more persistently to the end of the struggle, than those who constituted the Presbyterian churches of this city?

And now there are none more ready to hold out the ungloved hand and to grasp with an affectionate embrace the alienated brethren of the South, in forgetfulness of the past, and to bind the Church, as well as the State, in a heart-unity more thorough than ever.

6. A very decided denominationalism has characterized Philadelphia Presbyterianism.

This has, however, always been associated with the broadest catholicity. Our system unchurches no Christian. But its catholicity has gone farther than the hearty and constant recognition of the ministry and ordinances of other churches. Before the middle of the last century, in extraordinary circumstances, the presbytery of Philadelphia, with the consent of synod, ordained a man

with Lutheran views, so that he might be able to labor among his destitute co-religionists in the country. Amid the bitter feeling which characterized the commencement of that century, it is recorded that on one occasion, "when Christ church could not be used, the Presbyterians offered the use of their church to the vestry."

Further examine the names of the managers and the working members of the charitable union societies of the city, and see where they belong. Look into the columns of contributions, and see from whom the money comes. Their strength is Presbyterian. Decided denominationalism and catholic charity have been happily blended in the working of our Church in Philadelphia.

7. Presbyterians seem to others to depend mainly on slow accretion and quiet culture for their growth. Our doctrine of the church-membership of the children does make this very prominent. But the congregations in this city have been richly blessed by revivals. The largest numerical increase, from the founding of the Second church down to this day, has come through special awakenings. The most successful pastors, and the growing churches, have looked for the mightily quickening presence of the Holy Spirit, exciting believers to increased efforts, and converting many souls at one time. They have believed in extra and continued meetings for

prayer and preaching, by which impressions might be deepened, and Satan and the world foiled with weapons of earnestness and persistence superior to their own. The doctrines to which our Church is so pre-eminently devoted that its governmental name has become their most noted designation are emphatically the reviving and awakening truths of the Bible. The earnest preaching of them has built up our congregations. The persistent proclamation of them still, in connection with those special efforts to which the Spirit leads, will be the means of continued power.

#### IX. UNION.

Philadelphia once consisted of a number of independent municipalities, with conflicting interests and antagonistic movements. But the steady growth of their population, and the pressing together of their compactly built houses, welded and consolidated them into one great municipality. The older inhabitants have now almost forgotten, the younger have never known, the boundary lines between the city proper and Southwark, Moyamensing, Passyunk, Kensington, the Northern Liberties, Spring Garden, Blockley. And instead of Penn's original idea of a town with "nine streets, two miles in length, running east and west from river to river, and twenty-three a mile long intersecting them at right angles

from north to south," we have a solid mass of about 130,000 buildings that first crept slowly away from the Delaware, and then leaped over the Schuylkill, and spread beyond Germantown.

In this formerly divided country, as in the country at large, Presbyterianism also had its diverse settlements. Its adherents came from England and New England, from Scotland, Ireland and Wales, from Germany, Holland and France. They brought with them different languages and religious peculiarities that had grown out of old national questions. By these they were crystallized into separate organizations. One of these organizations, moreover, twice divided, but twice found it could not remain divided. In this city the struggle which attended the second disunion, as well as the first, was sharp. Here the doctrinal controversies which helped to rend the national body were brought to a focus. Here, in the churches, the presbytery, the synod and the Assembly, there was for years a contest which excited the feelings of our ministers and people, and consumed power that should have been used in aggressive work upon the world. Here sat the two antagonistic Assemblies in 1838. Here was carried on the strife in the civil courts for legal recognition. But here, also, amid the enthusiastic hospitality and the beaming joy of our people, met the one reunited Assembly of 1870. The

reunion then consummated is seamless. No man can mark the line where the once separated parts are joined together. This reunion increases the craving for a wider union, the consummation of which we fervently pray the Lord will hasten. And these services are an earnest of it. On this memorable day, in the Seventh Church, whose Ranstead Place edifice was the scene of strife thirty-four years ago, not only those who were then torn apart, but members of the other branches of the denomination, unite in commemorating great events which make us feel that, with all our minor differences, we are one. The memorials of Knox, of the St. Bartholomew martyrs and of the Wandsworth Presbytery remind us of the historical grandeur of our common name. In *faith* and in *order*, in *heart* and in *purpose*, we *are united*. The occasion is a great and inspiring one for our cause in this old and permanent and growing stronghold of our system. But grander will be the day which shall witness the *organic consolidation* of us all in one PRESBYTERIAN CHURCH IN THE CITY OF PHILADELPHIA.