

PRESBYTERIANS

*A POPULAR NARRATIVE OF THEIR ORIGIN, PROGRESS,
DOCTRINES, AND ACHIEVEMENTS*

BY

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WITH SPECIAL CHAPTERS BY REV. W. J. REID, D. D., AND REV. A. G. WALLACE, D. D., OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA; REV. J. M. HOWARD, D. D., AND REV. J. M. HUBBERT, D. D., OF THE CUMBERLAND PRESBYTERIAN CHURCH; REV. MOSES D. HOGE, D. D., OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES, AND REV. W. H. ROBERTS, D. D., LL. D., AMERICAN SECRETARY, PRESBYTERIAN ALLIANCE

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CHAPTER XX.

THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

By Rev. W. J. REID, D. D., and Rev. A. G. WALLACE, D. D.

THE United Presbyterian Church of North America is one of the youngest of the Presbyterian sisterhood, but its antecedents and its own record make it worthy of a place with the older members of the family. It was formed by a union of the Associate and Associate Reformed Churches in Pittsburgh, Pa., on the 26th day of May, 1858, in the presence of a multitude that filled Old City Hall to its utmost capacity, and blocked the stairway and pavements. It was a day of great enthusiasm, because of the consummation of a long cherished hope, and the anticipation of a happy future in more effective work for the Lord, and in richer blessings of the Holy Spirit. The negotiations for this union had been carried on through many years. Sometimes it seemed as if the obstacles could not be overcome, but one after another they were removed, and at length, in the time of a great spiritual awakening, the two closely related, but long separated, Churches were brought together in one body. All that was anticipated has been enjoyed. Born of the Spirit of Life in a revival, the United Presbyterian Church has been active and aggressive, retaining the sturdy character and conservative spirit and the positiveness of doctrine of its ancestry,

and yet liberal in Christian sympathy and evangelistic in its work.

ANTECEDENT CHURCHES.

By one line the United Presbyterian Church is descended from the Covenanters of Scotland, those valiant defenders of the "Crown and Covenant" of Christ, whose history for many years was written in blood and whose monuments are the covenants and martyrs' graves. Almost destroyed at the disastrous battle at Bothwell Bridge, they maintained their existence and fellowship, under a most relentless persecution, by societies for Scripture study and prayer. When Presbyterianism was again established by the Revolution Settlement, the great body of the Covenanter connection refused to accept the modifications of the former establishment, believing that to do so would be a violation of their covenant engagements. In this strong conviction of duty they continued to be independent of the General Assembly, and, at length, in 1743, were organized as the Reformed Presbytery. Many of this faith removed to the north of Ireland, and thence to America. Rev. John Cutbertson came to them as their minister, and on the 23d day of August, 1752, they held their first communion, at Stony Ridge, now New Kingston, in Cumberland county, Pa. A Presbytery was organized on the 10th of March, 1774, at Paxtang, near Harrisburg, Pa.

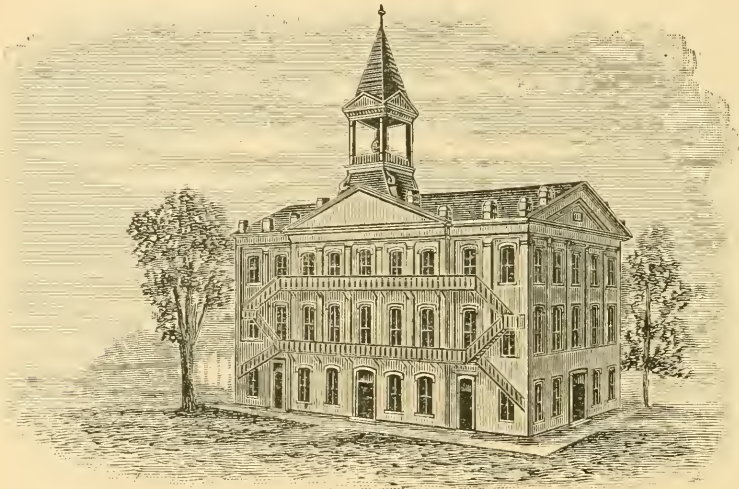
By the other line, the United Presbyterian Church is descended from that body of Evangelical men who preached against the erroneous doctrines tolerated by the General Assembly, the common indifference to religious convictions, the ignorance and immorality that

prevailed in the ministry, and the patronage act of Parliament, under which most unworthy men became pastors. For this fearless denunciation of wrong they were subjected to discipline. Failing to find redress they seceded, and in 1753 formed the Associate Presbytery. They were comparatively few in number, but by this act of separation, the purity of their lives, the positiveness of their doctrines concerning the grace of God and the independence of the Church of all civil control, they produced a profound impression. They were the forerunners of the secession a century later, for the same principles, which gave the Free Church of Scotland to the world. The movement grew rapidly, and was extended to America, where the Presbytery of Pennsylvania was organized on the 2d of November, 1758, and, a few years later, the Presbytery of New York.

These two churches—the Associate and the Reformed—had so much in common, that in the new circumstances in which they were placed they drew nearer to each other. They were pervaded by the spirit of the Revolution, and felt the necessity for a church entirely independent of foreign control, and free to adapt itself to the American conditions. Conferences were held, a basis of union was agreed upon, and on the 15th day of June, 1782, the Associate Reformed Church was organized. The first meeting of the Synod was held at the house of William Richards, in Philadelphia, on the 31st of October of the same year. Its first act was to adopt certain articles setting forth the principles on which the Church was established, and to prepare the way for the revision of the parts of the Confession of Faith relating to the civil power and the Church. This

was an honest effort to heal the divisions of the Church by the union of those most in accord, but it did not accomplish all that was hoped, for some dissented, and the Associate Church continued its organization.

Both Churches were blessed and prospered. Congregations were formed more rapidly than they could be



WESTMINSTER COLLEGE, NEW WILMINGTON, PA.

supplied, extending into the South and keeping abreast with the advancing settlement in the West. In 1804 the General Synod of the Associate Reformed Church was organized, but trouble arose. The great distances and the fatigue of travel made it impossible for the remote Presbyteries to be fully represented. Divergencies began to appear, and ultimately serious departures from the principles and usages of the Church caused dissension. In 1820 the Synod of Scioto withdrew and became independent, as the Synod of the West; two years later the Synod of the Carolinas constituted itself

as the Synod of the South, and still remains a separate Church; a considerable number of the congregations in the East entered the Presbyterian Church. Such a disruption was a great disaster, but the rally from it was prompt and effectual. In 1855 the Synod of New York united with the General Synod of the West, under the name of "The Associate Reformed Church of America," with very happy results. The Associate Church, whose supreme court was an aggregate Synod, also had some dissensions, but they did not materially interfere with its growth, and were ultimately healed.

THE UNION.

Time and the orderings of God's providence are effective agencies in the hands of the Spirit. Occupying the same fields, composed of the same class of people, having substantially the same standards and the same form of worship, the Associate and the Associate Reformed Churches were gradually drawn together. Negotiations conducted through many years resulted, at length, in a union, and the organization of the United Presbyterian Church of North America. The basis of union, which became the organic law of the Church, was the Confession of Faith, the Catechisms, Larger and Shorter, the Form of Government and the Directory for Worship, together with a "Testimony." The "Testimony" consists of eighteen articles, designed to set forth the views of the Church "on certain points which were either not distinctly introduced into the Confession of Faith by its framers, or not exhibited with that fullness and explicitness which the circumstances of the Church, the times in which we live, and the views and practices of those around us, demand of us as witnesses

for the truth. These Articles, which may be said to distinguish the profession of the United Presbyterian Church from others, treat of the following subjects: 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; The Supremacy of God's Law; Slaveholding; Secret Societies; Communion; Covenanting and Psalmody. This was the basis of union; the bond of union was the Testimony of the Spirit. It was a day of God's power. Hearts flowed together as they stood before the Lord. "The voice of joy and gladness was heard." A new enthusiasm in the service of the Lord was kindled; a greater power was given to the ministers, and grace was upon the people. "Forbearance in Love" was inscribed on the banner of the United Church as its motto, and, in all the agitations and discussions incident to an advancing work, has continued to express its spirit.

ORGANIZATION.

To some this union seemed unduly conservative, but to the great body it was a forward movement, the healing of a division, the concentration of forces, the simplification of agencies, and the opportunity for more aggressive Christian work. The first General Assembly completed the organization by the appointment of Boards for missions at home and abroad, for church building, education and publication, and subsequently

Boards were appointed for missions to the Freedmen and for ministerial relief. The organization of the church for work has been found very satisfactory, and has continued with very little change, except that incident to growth. Special care has been taken to protect the rights of the Presbyteries, and to avoid the centralization of power in the Assembly or the Boards, by laying upon the Presbyteries the responsibility for the raising of the funds and the prosecution of the work within their own bounds. No agents are allowed to canvas the Church in behalf of any Board, but each congregation is expected to contribute a reasonable proportion of the whole amount appropriated by the General Assembly. A Committee of ways and means, appointed by the Assembly, keeps the subject of Christian giving before the ministry and people, and by suitable literature seeks to develop the spirit of beneficence. In every Presbytery there is a financial agent, appointed by the Assembly, who has an oversight of the contributions of the congregations, and through whom they are forwarded to the treasurers of the several funds. The result has been great efficiency. The greater part of the ministry and very many of the people make conscience of giving one-tenth of their income.

SPIRIT OF THE CHURCH.

The spirit of the United Presbyterian Church is conservative as to doctrine, fraternal as to other churches, and evangelistic as to work. The Calvinistic system of doctrine is firmly held and emphatically preached. The plenary inspiration of the Scriptures, the sovereignty of God in creation, providence and grace, His eternal purpose concerning redemption, the atonement of Christ

for his people, the salvation of those for whom Christ died, not by personal merit, but by the grace of God working righteousness, and the free offer of that grace to all, are prominent themes in the pulpit and cardinal doctrines in the pew. The standards are for the members as well as for the ministers, and assent to them is required of those seeking the privileges of the church. Much care is taken in regard to family worship and instruction. Changes in custom and usage are made slowly, and there has not been any radical departure from the faith of the fathers. But, withal, there is a desire and constant effort to adapt the methods of work to the circumstances in which we are placed and the spirit of the time in which we live.

Communion.—The United Presbyterian Church holds to a restricted communion. There is a full recognition of the Christian character of other Evangelical Churches and the most cordial co-operation with them in all benevolent and general Christian work; the General Assembly welcomes their delegates, and cordially returns the courtesy. But for edification and good order, fellowship in the communion of the Lord's Supper, is, ordinarily, extended only to those who are members; privilege is bounded by jurisdiction. A certain discretionary power is given to Sessions as to the admission of members of other churches to communion in special circumstances, the privilege, however, being extended by the Session on the knowledge, or evidence, of suitable Christian character. In the earlier days a very strict interpretation was given to the 26th Chapter of the Confession of Faith, practically restricting communion to those in membership, but a broader view subsequently obtained. In the union which formed



ALLEGHENY SEMINARY, ALLEGHENY, PA.

the United Presbyterian Church, the following Article was adopted: "The Church should not extend communion in sealing ordinances to those who refuse adherence to her profession, or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession that she makes; nor should communion in any ordinance of worship be held under such circumstances as would be inconsistent with the keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrine and institutions of Christ." But questions of interpretation arose and much discussion followed. The subject came before the General Assembly in 1867, by appeal in a case in which the author of a certain book was charged with "serious and fundamental error on Church fellowship." He was judged guilty "because of his enunciation and advocacy of principles which, if fully carried out, would work a complete subversion of the Church as a visible organization." But the question of the power of Sessions remained, and a memorial was submitted to the next General Assembly asking for a modification of the Article "so as to concede to Sessions the authority of applying the principles of it, as their own discretion may direct." The General Assembly declined to make any modification, on the ground that it was not necessary. "It is well known to those who are familiar with the history of the Church, that the faith and practice of both Churches previously to the union were in accordance with the principle of restricted, in opposition to latitudinarian communion. . . . This authority Sessions already possess. . . . Sessions, of course, are responsible for the manner in which they exercise

this discretion; but the right to exercise it is unquestionable." The deliverance was satisfactory to all, and a discussion which had threatened dissension ended at once. Temporary privilege, like permanent communion, is under the jurisdiction of the Church court. This gives all the latitude practically required for edification, and preserves the purity of the communion by retaining the power of discipline.

Slavery.—The United Presbyterian Church has always been strongly anti-slavery. In 1830, the Synod of the West, which had congregations in Kentucky, pronounced judgment upon the buying and selling of slaves for gain, as against the religion of Jesus Christ, and required its members who were the owners of slaves to make conscience of liberating them at the earliest possible time, and meanwhile to treat them according to the teachings of the Apostles. It was soon relieved of complicity in the evil. The Associate Synod also had congregations in the South, and as early as 1811 took condemnatory action. Milder measures failing, in 1831 all slaveholders were excluded from communion. When the Union was formed there was no dissent from the Article which said: "Slaveholding—that is the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, and subject to be bought and sold—is a violation of the law of God, and contrary both to the letter and spirit of Christianity." The feeling on the subject was intense, and when the Civil War came an undivided support was given to the cause which involved, not only the integrity of the nation, but also the freedom of the slaves. There was an unbroken line of deliverances from all the courts of the Church expressing loyalty to the government,

and a very large proportion of her sons entered the service.

Psalmody.—The United Presbyterian Church has been, and is, distinguished by its position and practice on the subject of Church Psalmody. The Reformation in Scotland was rigidly biblical, and the divine sanction was demanded for everything that was introduced into the worship of God. The men who seceded from the Established Church insisted on this principle, and therefore, when changes in the psalmody began to be made, they adhered to the use of the Psalms of the Bible, as given by the Spirit to be sung in the Church to the end of time. On this point there has been no change, or wavering. During all their history both the Associate and the Associate Reformed Churches held firmly to the exclusive use of the Psalms, believing them to be divinely appointed, suitable and sufficient for the spiritual need of the people of God, and that a departure from the principle of a divine warrant would open the door to the corruption of the worship in other things. At the time of the organization of the United Presbyterian Church this conviction was embodied in its organic doctrines: "It is the will of God that the songs contained in the Book of Psalms be sung in His worship, both public and private, to the end of the world; and in singing God's praise, these songs should be employed to the exclusion of the devotional compositions of uninspired men."

The only questions which have arisen related to versions and the use of instrumental music. The version long in use was defective in rhythm and did not allow a sufficient range of music, and therefore, after many years of labor, a new one was authorized and quickly



JOSEPH T. COOPER, D. D., LL. D.

came into general use. It has contributed very much to the improvement of the worship and the effectiveness of the praise service. Set to music suitable for general use, it is published under the name of "The Psalter." Another book, in which some of the duplicate versions are omitted, and in which the music is more specially adapted to Sabbath schools, has been published under the title: "Bible Songs." These, all by the authority of the General Assembly, give entire uniformity to the worship of all the congregations, and amply meet their spiritual need.

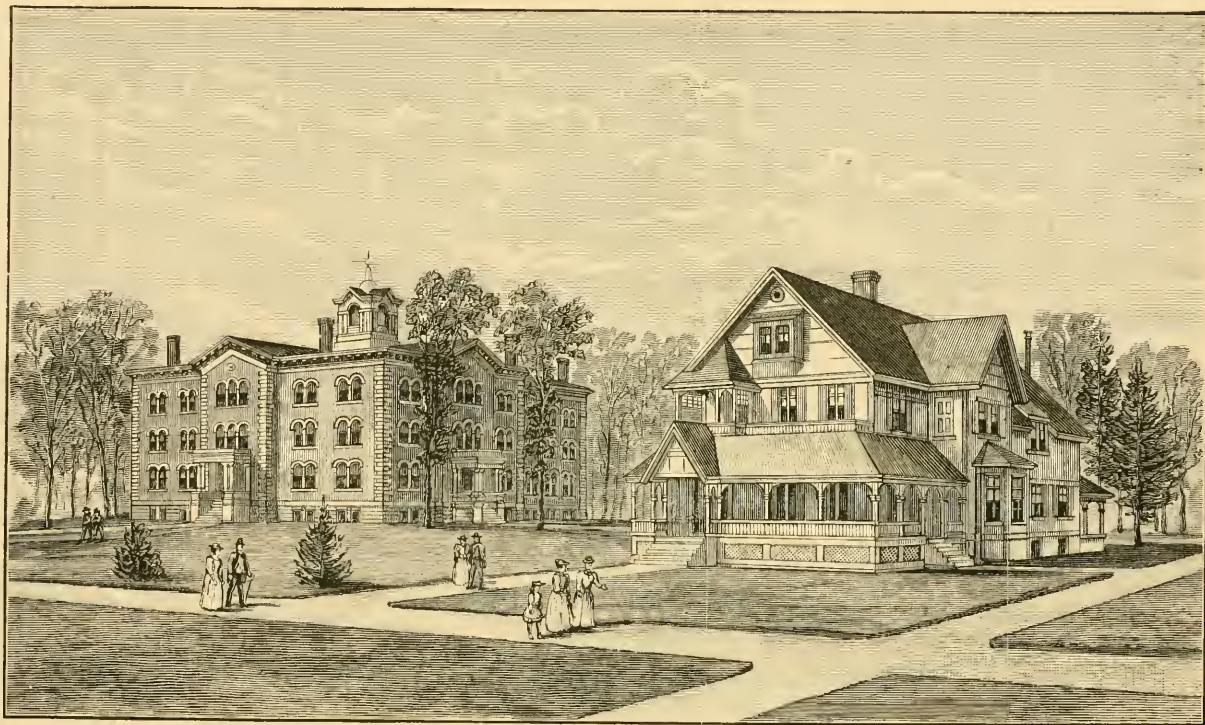
The most notable change in connection with the worship of the Church has been the repeal of the rule prohibiting the use of instrumental music. The Directory for Worship contained the following regulation: "As the use of musical instruments in the New Testament Church has no sanction in the Bible, they shall not be introduced, in any form, in any of our congregations." This rule never commanded the undivided support of the Church, for even at the time of its adoption it was opposed by many who had doubts as to its scripturalness. Efforts were made to have it repealed, but, until 1881, the Assembly refused to permit an overture. When submitted the vote was remarkably close, being 620 1-2 in the affirmative, 612 1-2 in the negative, and nine not voting. The law on overtures requires "at least a majority of the votes of the whole Church" before any change can be made in "doctrine, worship or government." The decision in this case turned on the question: What constitutes a majority? Should the non-voters be counted? The question had never arisen on an actual overture, but the previous Assembly had interpreted the law as contemplating only the votes

cast in the affirmative and negative. In accordance with this, the Assembly declared the rule repealed "by a clear, constitutional majority," but added: "This decision is not to be considered as authorizing instrumental music in the worship of God, but simply as a declaration of the Church that there is not sufficient Bible authority for an absolutely exclusive rule on the subject." In view of the nearly equal division of sentiment in the Church and to avert unhappy dissensions, the Assembly also said: "This Assembly hereby instructs and enjoins the lower courts to abstain, and have all under their authority abstain, from any action in this matter that would disturb the peace and harmony of congregations, or unreasonably disregard the conscientious convictions of members." There were earnest protests; much discussion with considerable feeling followed; and for several years the subject was before the Assembly, but the substantial harmony of the Church was not disturbed. Whatever diversity of sentiment there is, all work together for the common cause.

Temperance.—It may be supposed by many that the United Presbyterian Church is so much occupied in contending for the old ways, that it has no time or disposition to take part in the amendment of the evil ways of the present day. But, in fact, it is an active worker in the great reforms which enlist Christian sentiment and effort. The "National Reform" has received the repeated endorsement of the Assembly, and is strongly supported by the ministry and many of the people. On the subject of temperance there is practical unanimity. The pulpit has spoken with all possible earnestness, the press has given its unqualified support to the strongest prohibitory legislation, and the members are

practically undivided, except as to a separate political organization on this issue. . The General Assembly has expressed this sentiment in deliverances, renewed almost every year. The first Assembly declared "that the business of manufacturing and vending intoxicating drinks for drinking purposes is injurious to the best interests of society, and therefore inconsistent with the law of God which requires: "Thou shalt love thy neighbor as thyself;" and "that the practice of renting houses to be occupied by those who are engaged in the manufacture and sale of intoxicating drinks to be used as a beverage, or for immoral purposes, is utterly inconsistent with the honor of the Christian religion." In the same line subsequent Assemblies declared that the manufacture or sale of intoxicating liquors is inconsistent with membership in the Church of Christ, and that Sessions have full authority to require total abstinence on the part of members when they judge it necessary; that every Church member is, by his profession, pledged to total abstinence; that, as a civil remedy, absolute prohibition is the only efficient one, and that "constitutional amendment" is the only sure method of securing this result; that all measures of license or tax are wrong in principle and contrary to good government; that it is the duty of Christian citizens to meet the evil directly in the careful and prayerful use of the ballot. The sentiment of the Church has advanced with the changing phases of the evil, and positions which at one time would have been regarded as untenable, are now held without question.

Secret Societies.—There has not been any change of the position of the Church in regard to secret oath-bound societies. They are held to be inconsistent with



MONMOUTH COLLEGE, MONMOUTH, ILL.

the genius and spirit of Christianity, substituting another master for Christ, tending to break the brotherhood of those in the Church, and forming a barrier to entrance into the kingdom of God. Whether formed for political, benevolent or other purposes, they are regarded as inimical to the religion of Christ, and destructive to the freedom of the personal conscience when they impose an obligation to obey a code of unknown laws. There have been earnest discussions as to the best methods of meeting what is felt to be a great evil, and some diversity exists, but the Article on the subject stands unquestioned. Upon Sessions rests the responsibility of the exercise of discretion as to the course to be taken in dealing with the individual. So far as known, not any minister in the Church is connected with any such order, nor would one be tolerated in the ministry who would so connect himself.

Spiritual Life.—With the growing activity in general reform movements and increasing efforts to meet the social influences that indirectly, but powerfully, resist the Gospel, there has been a very marked development of spiritual life. In the admission of members there is more inquiry as to personal experience of grace, in Church work there is more personal activity, both in the congregation and in Sabbath schools and missions in destitute places. On the part of the ministry there is more direct preaching to the unconverted, and a notable increase in evangelistic services. The spiritual growth has been in the greater prominence given to the person of Jesus and the imitation of his life and work, but not to the neglect of the former standard of doctrine and membership.

WORK OF THE CHURCH.

The work of the United Presbyterian Church may be briefly set forth by some statements concerning the several departments into which it is naturally divided.

Home Missions.—The Home Mission system contemplates the employment of every minister and licentiate who is willing to take appointments. The Board is largely an executive committee, with power to meet emergencies, and, by correspondence with the Presbyteries, selects missionaries for new stations and special missions. The whole work is under a general committee, composed of a delegate from each Presbytery, meeting one week before the General Assembly. To this committee belongs the selection of special mission fields, the supply of stations already under the care of the Presbyteries, the distribution of all the unemployed ministers and licentiates to the several Presbyteries, and the appropriation of funds to the stations and congregations. By this arrangement every part of the Church is represented, and no one can complain of injustice, for the smallest Presbytery has an equal vote with the largest. In every Presbytery there is a Superintendent of Missions, appointed by the Assembly and its agent, for the oversight of the missions, who reports quarterly to the Board. The last report of the Board shows that the amount expended annually is over \$63,000. The number of stations is 200, of which 95 have settled pastors, and 141 have preaching full time. The membership of the aided stations is 12,500, and the increase by confession of faith during 1890-91 was 11.1 per cent. These stations contribute \$56,675 for salaries and other mission work.

Church Building.—Co-ordinate with Home Mission work is the erection of churches and parsonages by the Board of Church Extension. The aid given for churches is by donations and loans, and for parsonages by loans at a low rate of interest. The annual expenditure is about \$43,000. The aim is to have a church, and if possible a parsonage, at the very opening of the mission, that the work may begin under the most favorable conditions. By the aid thus given two-fifths of all the churches now in use have been erected. Ten years ago a little more than one-eighth of the organized congregations were houseless, but at present only one in twenty is thus destitute.

Missions to the Freedmen.—The work among the Freedmen is largely educational, but there is a church in connection with every mission. The last report gives six stations—Knoxville and Athens, in Tennessee; Miller's Ferry, in Alabama; Norfolk, Chase City and Bluestone, in Virginia, and Henderson, in North Carolina. There is an enrollment of 1876 in the schools and an equal number in the Sabbath schools. There are four ordained ministers, one licentiate, and thirty-five teachers and helpers. This work was sustained at a cost of \$35,861 for the year 1891.

Foreign Missions.—The Foreign Mission work has been concentrated on Egypt and India. The mission in Egypt extends from the Mediterranean Sea at Alexandria, to the First Cataract on the Nile, at Assouan. It was opened in 1854, and has been greatly blessed. At each station there is a school, at Asyoot a college, and at Cairo a theological seminary, and also a boarding school for girls. There are fourteen ordained foreign missionaries and the same number of native pas-

tors, with five licentiates and seventeen theological students. The mission in India is in the Punjab, the Northwest Province. It was established in 1854, and has enjoyed remarkable tokens of the Spirit's power. It has ten organized congregations and fifty-six stations, with a membership of 6673; twelve ordained foreign missionaries, thirteen native ministers and two licentiates. Also two medical dispensaries, with female physicians for the treatment of women and children, are connected with the missions. The number of cases treated has risen to over 40,000 in the past year. The summary for both missions is: Ordained foreign missionaries, 26; unmarried female missionaries, 23; native ordained ministers, 27; organized congregations, 39; unorganized stations, 143; communicants, 9828; increase during the year [1891] by profession, 725; schools, 245; pupils, 10,347; Sabbath schools, 201, with 7559 scholars; contributions, \$7246. The payments reported by the Board in 1891 were \$103,395. In organization, in the character of the missionaries, and in the efficiency of the schools and mission work these missions are unsurpassed.

Publication.—The Board of Publication is located at Pittsburgh, Pa., where a large building furnishes the facilities for the business, a ministerial room, and various offices. In 1891 the sales in the book and periodical departments amounted to \$75,000. This Board has charge of the Sabbath school publications, and general superintendence of the Sabbath school work. The aggregate circulation of the periodicals is 3,143,000 copies.

The Board of Ministerial Relief, in 1891, reported aid given to 125 persons, to the amount of \$5753 during the year.

The Board of Education is occupied chiefly with the helping of young men preparing for the ministry. The aid is restricted almost entirely to students of theology. Of the fifty-nine beneficiaries reported in 1891 only three were literary students. The amount given during the past year was \$5700, and also \$600 to academies.

Women's Mission Work.—The growth of the Foreign Mission work awakened a deep interest on the part of the women of the Church. Local societies were formed for its support, but, as all mission work is essentially the



U. P. ORPHANS' HOME, ALLEGHENY, PA.

same, the help was extended to the other departments. A General Society was formed in 1875, and in 1888 the Women's Missionary Board was organized as the Executive Board of the General Society, and as an auxiliary to the other Boards. The Society has conducted its work with signal ability, and has rendered valuable aid in all departments of the mission work. In the foreign field, besides the support of lady missionaries, it has charge of the medical department, and sustains two hospitals in the Indian Mission. In the home field it has the entire care of the Warm Springs, Ore., Indian Mission, and employs several city missionaries. It aids the Board of Church Extension in the erection of parsonages, and the Freedmen's Missions by building "Homes" at the principal stations, and by

the support of teachers. There are now 49 Presbyterian Associations and 852 congregational societies, in which there is a membership of 19,628. The expenditures for the past year were \$46,029.

Benevolent Work.—The Women's Association for benevolent work was formed in 1878. It has since that time established an Orphans' Home, a Childrens' Hospital, an Aged People's Home, and sustains a Day Nursery. These institutions are located in Allegheny, except the Aged People's Home, which is in the vicinity.

Young People's Societies.—The Young People's movement did not take formal organization until 1889, when the General Assembly appointed a committee to give general direction to it, and prepare a constitution for the societies. A general secretary has been added to the committee, Presbyterian societies have been formed and an annual Institute is held. Active work is carried on in all the lines of Bible study and missions. There are 589 societies and 23,994 members.

EDUCATIONAL INSTITUTIONS.

The United Presbyterian Church has always endeavored to maintain a high standard for the ministry. In the early days ministers were designated, who should have the oversight of the studies of young men, and prepare them for the pastoral work. So early as 1794 the Associate Church established a theological seminary under the care of Dr. John Anderson. It was located at Service, in Beaver county, Pa.—the first theological seminary on the continent. The old log building still stands. In 1804 the theological seminary of the Associate Reformed Church was opened in New York, Dr. John M. Mason being the instructor.

The educational institutions of the United Presbyterian Church are under Synodical control. The General Assembly prescribes the term and the course of study in the theological seminaries, but the support,



OLDEST THEOLOGICAL SEMINARY IN AMERICA, SERVICE, PA.

control and election of professors, belong to the Synods in charge. There are two seminaries :

Allegheny.—Allegheny, Pa.; founded in 1825 by the Associate Reformed Synod of the West ; under the care of the First Synod of the West and the Synods of New York, Pittsburgh, and Ohio ; five professorships, all

filled ; number of students, 66 ; total number from beginning, 898 ; property and endowments, \$260,000.

Xenia.—Xenia, O.; founded by the Associate Synod in 1794, at Service, Pa., removed to Canonsburg, Pa., in 1821, to Xenia, O., 1855 ; under the care of the Second Synod and the Synods of Illinois, Iowa, Nebraska, and Kansas ; 4 professorships, all filled ; number of students, 45 ; property and endowments, \$120,000.

There is also a theological seminary in connection with each of the foreign missions.

The colleges are as follows :

Muskingum.—New Concord, O.; founded in 1837 ; under the care of the Synod of Ohio.

Westminster.—New Wilmington, Pa.; founded, 1852 ; under the control of the First Synod of the West and the Synod of Pittsburgh.

Monmouth.—Monmouth, Ill.; founded, 1855 ; under the care of the Synods of Illinois, Iowa, and Nebraska.

Tarkio.—Tarkio, Mo.; founded, 1885 ; under the care of the Synods of Iowa and Nebraska.

Cooper Memorial.—Sterling, Kan.; founded, 1886 ; under the care of the Synod of Kansas.

Knoxville.—Knoxville, Tenn.; founded, 1876.

Thyne Institute.—Chase City, Va.; founded, 1876.

Norfolk.—Norfolk, Va.; founded, 1884. The three last named are for the colored people, and are under the care of the Board of Missions to the Freedmen.

Prosperous academies are located at Marissa, Ill., Pawnee City, Neb., and Waitsburg, Wash.

The value of the real estate held by the collegiate and academic institutions is about \$265,000, and the endowment fund, excluding Knoxville, Norfolk, Thyne Institute and the academies, amount to about \$325,000.

PERIODICALS.

The United Presbyterian.—Established, 1842; published at Pittsburgh, Pa.; weekly.

The Christian Instructor.—Established, 1844; published at Philadelphia, Pa.; weekly.

The Midland.—Established, 1883; published at Omaha, Neb.; weekly.

The Evangelical Repository.—Established, 1824; published at Pittsburgh, Pa.; monthly.

The Young Christian, *The Youth's Evangelist* and *Olive Plants* are issued by the Board of Publication for Young People and Sabbath Schools.

GROWTH.

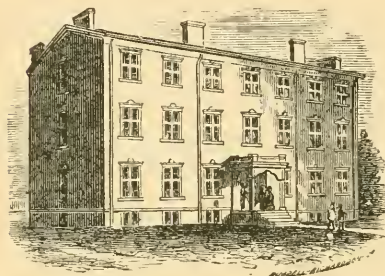
In closing this short sketch of the United Presbyterian Church it is proper to refer to its growth since its organization in 1858.

A smaller church is at a disadvantage in the presence of larger ones closely related, but notwithstanding this, there has been a steady and substantial growth. In 1859, the first year in which the statistics are given, there were 408 ministers; in 1892 there were 797; a gain of 95.3 per cent. The number of members has increased at the same rate, viz.: from 55,547 to 109,018; or 96.3 per cent. The congregations have become larger, and in number have increased to 920 from 654. The number of persons added to the Church on the profession of their faith in 1892, was 6,975, or 6.5 per cent.; an average of 13 to every pastor.

There are 60 Presbyteries, under 10 Synods, in this country; the Presbyteries in India and Egypt have Synodical powers.

In 1869, when the full reports were first given, there were 567 Sabbath schools, having an average term of 9 months in the year; 6068 officers and teachers, and 43,806 scholars, contributing \$19,133. At the present time there are 1090 schools, open 11.5 months in the year; 11,415 officers and teachers, 98,859 scholars,

whose contributions are \$76,058.



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In contributions there has been an increase from \$253,150, for all purposes, in 1858, to \$1,145,987 in 1891; an average of \$13.38 a member—an increase of 409 per cent.

The United Presbyterian Church cherishes the names and honors the work of its ministers who have entered into rest. They have been eminent as pastors, and faithful expositors of the divine word. It is grateful to God for what it has been permitted and enabled to do in His name, and for the blessing now resting upon it. It also looks forward with confidence. It hears the call of God's providence and feels the quickening of His Spirit. Its ministers are earnest, its people hold firmly to the principles of their profession, and both ministers and people have the enthusiasm of work for the Master.