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ONE HUNDRED YEARS  
OF THE  
PRESBYTERIAN CHURCH IN PENNSYLVANIA  
1803-1902.

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AN ADDRESS  
DELIVERED BEFORE THE SYNOD OF PENNSYLVANIA,  
OCTOBER 17TH, 1902,

BY

REV. WM. HENRY ROBERTS D. D., LL. D.

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HISTORICAL ADDRESS ON THE ONE HUNDRED YEARS,  
from 1803-1902,  
OF THE  
HISTORY IN PENNSYLVANIA OF THE PRESBYTERIAN CHURCH  
IN THE UNITED STATES OF AMERICA.

BY REV. WM. HENRY ROBERTS, D. D., LL. D.

A common prayer a century ago in the churches of Pennsylvania was, that "the Lord would send a godly man to break unto them the bread of life, and that the wilderness might be made to blossom as the rose." That prayer has been continuously answered in the many ministers and missionaries who have labored in the State and the contiguous regions during the hundred years from 1803-1902, and in the spiritual and material prosperity of both Church and State.

In considering the history of the Synod of Pennsylvania, and the bodies of which it is the representative, from 1803-1902, it is well to remember certain circumstances and conditions which preceded and which powerfully affected the course of events.

Foremost among these is to be placed the fact that the Commonwealth of Pennsylvania was established to secure for all who might settle within its borders, religious liberty. Persecution for religion's sake was contrary to the principles of the founder, and absolute freedom of conscience was the law of the land. In the great majority of the other colonies a different state of affairs prevailed. In some of them Episcopal intolerance led to the violent repression of the religious opinions and practices of the so-called Dissenters, and in New England, except Rhode Island, active persecution for a time limited human rights, owing to the narrow spirit of the Congregational religious establishments. Indeed, in Massachusetts and some other colonies, there were for a considerable time statutes punishing heresy with death. Within the territory of Pennsylvania, from the first, however, that religious freedom was found and maintained which made appropriate the words inscribed twenty-five years before 1776, upon the Liberty Bell, "Proclaim liberty throughout the land unto all the inhabitants thereof." Not in any new abode of ecclesiastical tyranny, but in a State free from its first settlement, was the Declaration of Independence made, and the death-knell of religious intolerance sounded. In such a friendly and harmonious environment was it that the American Presbyterian Church was organized and attained to its full development.

Another condition affecting the history of the Presbyterian Church in Pennsylvania was the large Scotch-Irish immigration. While English and Welsh settlers at first aided materially in the development of our Church therein, the Welsh being in a majority before 1700, the dominant element after that year was the Scotch-Irish. From that date forward a stream of immigration set in from Scotland and the north of Ireland which largely swelled the population. Proud, in his History of Pennsylvania, estimates that from 1720 to 1750 the Scotch-Irish immigrants alone averaged 12,000 each year. A virile and aggressive race, they quickly made a marked impress upon the political and social fortunes of the colony, and early divided the mastery of affairs with the Quakers. So influential were they that one writer declares that "one-half the social fabric of this State was built up by Presbyterians," and so aggressive that the same writer, referring to trouble between the Scotch-Irish and the Quakers over the treatment of the Indians, humorously remarks, that the Quakers "had no hesitation in

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arming themselves and fortifying Philadelphia, for the chance of a shot at a Scotch-Irish Presbyterian was too much for their scruples of religion." But pleasantries to one side, the movement of the Scotch-Irish to Pennsylvania was of great and permanent value to the Presbyterian Church, both as to numbers, character, and development. Their numbers gave the opportunity for the full organization of the Church, and their addition to the other elements determined with certainty its character. No men have been more persistent in maintaining true liberty in Church and State; no Christians more devotedly apostolic in doctrine and practice than those of that race, whose traditions cluster about the siege of Londonderry, the Conventicles of the Covenanters, and the Revolution of 1776. To them American Presbyterianism is largely indebted for its vigor, tenacity, and prosperity.

The location and material resources of the State of Pennsylvania were also essential factors in the progress of the Church. Occupying a position midway between the North and the South, with a fertile soil in its eastern and central portions, with immense mineral resources distributed throughout its wide borders, and occupied by an energetic, intelligent, and rapidly increasing population, it is not a matter of surprise that there should have been during the century a material prosperity vast beyond the dreams of the most imaginative of men. This prosperity affected decidedly, and to a large degree favorably, the growth and development of our Church. The growing population furnished the field of work, and the resources provided the means for its development.

Most potent of the influences, however, affecting the history of the Pennsylvania Synods during the nineteenth century, was the religious awakening with which it opened, which was of an extraordinary character, and which energized with the evangelistic spirit our own and other denominations for a third of a century. The close of the eighteenth century had been characterized religiously by the prevalence of irreligion and immorality throughout all classes of society. Even during the war for independence patriots such as Washington might kneel in prayer to God at Valley Forge, amid the snows which seemed to be the shroud of the young Republic, but the younger men were found as a rule in the pathways of skepticism and godlessness. The Christian churches also were under the power of the deleterious moral influences of the time. Spiritual life was at a low ebb in them and the prospect of progress but small. On the frontier, in particular, immorality and infidelity were potent powers for harm. The first signs of a favorable change were given in the revivals of religion which prevailed in Western Pennsylvania from 1781 to 1787. From year to year thereafter, there were signs of deep spiritual interest in that and other portions of the country. So deep was the religious interest among all classes of the population that the churches became utterly inadequate to accommodate the throngs which attended the preaching services. As a result, meetings were held in the groves adjacent to church buildings. The record of one such meeting is as follows: "On Saturday, Nov. 13, 1802, at the Upper Buffalo Church, in the congregation of the Rev. John Anderson, so great a company gathered, that an encampment was formed in a semi-circle in a shady wood. Fully ten thousand persons were present. The exercises commenced at two o'clock, with fifteen ministers present, all members of the Synod of Pittsburg. On Sabbath morning communion was administered in the open air to about nine hundred communicants. One of the most powerful of the discourses was by the Rev. Elisha McCurdy, and was long known in the region as 'McCurdy's War Sermon.'" Hundreds of persons were brought into the Church from this single camp meeting. From the year 1800 down to the year 1839 there was an uninterrupted series of these celestial visitations spreading over different parts of the United States. This great revival was an essential factor in the beginning of the momentous Christian advance of the nineteenth century. It led the way to a fuller missionary organization, to more adequate educational provision, and to more earnest evangelistic work upon the part of the Christians of our country, and nowhere were its effects more marked than in the region and State in which it originated. The religious history of Western Pennsylvania—yea, of the whole State—is the witness that thoroughgoing Calvinism is of necessity a thoroughgoing evangelicalism. The doctrines of grace vitally believed in, compel the preaching of the Gospel to every creature.

These conditions and circumstances were powerful in determining the nature of the history of the last one hundred years of our Church in Pennsylvania.

#### THE SYNODS.

In dealing with this history, the Synodical organizations existing from time to time, and now merged in the existing Synod of Pennsylvania, are first considered.

In the year 1803, our Synod had as its ecclesiastical ancestors the Synod of Philadelphia, erected by the General Synod in 1788, and the Synod of Pittsburgh, erected out of the Synod of Virginia, by the General Assembly, in 1802. These two Synods, with varying boundaries, continued their existence until 1881. The New School Synods of Pennsylvania and West Pennsylvania were established in 1840 and 1843 respectively, as a result of the division of the Church into its Old and New School Branches. In 1854, the Synod of Allegheny, O. S., was constituted, which existed until 1870. At Reunion, the Synods of Erie and Harrisburg were erected, and in 1881 these two, along with the Synods of Philadelphia and Pittsburgh, were consolidated into the Synod of Pennsylvania. The following Presbyteries in 1870, either in their entirety or in part, were transferred to or absorbed by the Pennsylvania Synods; from the Synod of Baltimore, the Presbytery of Carlisle; from the Synod of Wheeling, the Presbyteries of Washington and West Virginia; from the Synod of New Jersey, the Presbyteries of Luzerne, Susquehanna, and a few churches of the Presbytery of Newton; from the Synod of New York and New Jersey, the Presbytery of Montrose. By these several acts the Synods became, in large part, coterminous with the bounds of the State of Pennsylvania. But it is to be remembered that the Synods, which find their legal representative in this Synod, and our Synod itself, were never confined within the boundaries even of the great Keystone Commonwealth. There have been in ecclesiastical connection therewith, the foreign Presbyteries of Shanghai, Western Africa, City of Mexico, Gulf of Mexico and Zacatecas, and home Presbyteries now in the Synods of Baltimore, New Jersey, and Ohio. At its largest extent, the territory of this Synod extended from Africa on the east to China on the west, and on the south included the Republic of Mexico. It now includes Western Africa and the States of Pennsylvania and West Virginia. The Presbyterian Church in this State has always been an expansive Church, ready for and quick to use all opportunities for Christian service.

#### STATISTICS.

We next consider the statistics of growth and benevolence. In connection with these it is necessary to draw attention to the fact that they are incomplete for the first decade, from 1803-12, as many as nine out of twenty-nine Presbyteries failing to report in a single year. Further, in the year 1803, the only statistics reported were for ministers, licentiates and churches. The first report of communicants given is in 1807, but is probably 30 per cent. too small, for twelve out of twenty-nine Presbyteries made no return. Contributions to Home Missions are given for the first in 1807, and contributions to Education and Foreign Missions make their appearance in the years 1825 and 1839 respectively. It is likewise to be understood that these statistics represent both less and more than the actual growth in numbers and contributions of the Presbyterian churches of Pennsylvania. They represent less up to 1882, because, as already indicated, the northeastern section of Pennsylvania was not included within any Synod legally represented by the present Synod. They represent more because the Synod, as likewise already stated, has included and includes within its jurisdiction a large number of churches outside the State. In a general way it is true that the one account balances the other. These statistics have been carefully compiled from the reports in the Minutes of the General Assembly for each year, and also for each Synod. The tables are printed at the end of this discourse.

Examination of the tables shows that comparing the years 1803 and 1902, as to growth in numbers, we find that the 9 Presbyteries of 1803 have increased to 22 in 1902; that the 116 ministers of the first year named have become 1146 in the last year; and that the churches have increased from 200 to 1102 during the century. The ministerial force, it is to be noticed, has not increased in comparison with the increase in population of the States of Pennsylvania and West Virginia. In 1803 the population of the territory occupied by both was in the neighborhood of 700,000, and this year is estimated at 7,500,000, of whom 6,500,000 are in Pennsylvania. The proportion of Presbyterian ministers to population in 1803 was 1 to 6034 of the population, and in 1902 is 1 to 6544. There is here a falling off which needs attention.

The totals of the statistics of church members for the one hundred years are as follows:—

Communicants added on examination . . . . .	464,075
Adult baptisms . . . . .	116,697
Infant baptisms . . . . .	338,430

Again, in 1807, the communicants in 17 of the 29 Presbyteries were reported as being 9794. The correct figures would probably have brought the total up to 13,000. The total of communicants for 1902 was 224,343. Comparing the statistics for the period from 1803 to 1870 with the period from 1871 to 1902, that is, comparing the first sixty-eight of the one hundred years with the thirty-two last years, we find that during the second period 361,407 persons were added on examination as against 102,668 added during the first period, an excess for the second period against the first of 258,739. Again, during the period 1871-1902, the total of persons received on confession for the entire Church was 1,481,325, of whom the congregations of this Synod received over 24 per cent.

The total contributions reported for all purposes by the churches of the Synod for the ninety-six years, 1807-1902, were as follows:—

To Home Missions . . . . .	\$6,204,174 00
“ Foreign Missions . . . . .	5,692,840 00
“ Education . . . . .	2,145,003 00
“ Sabbath-school Work . . . . .	934,641 00
“ Church Erection . . . . .	1,712,424 00
“ the Relief Fund . . . . .	1,024,573 00
“ Freedmen . . . . .	977,478 00
“ Synodical Aid . . . . .	467,610 00
“ Aid for Colleges . . . . .	617,305 00
“ Ecclesiastical Expenses . . . . .	515,679 00
“ Congregational Expenses . . . . .	68,237,646 00
“ Miscellaneous Charities . . . . .	8,421,098 00
Total . . . . .	\$96,950,471 00

Comparing the first year of reports with the last year, the missionary and benevolent contributions in 1807 for 17 Presbyteries out of 29 were \$2157, and in 1902 \$1,200,080. The *per capita* in 1807 for such gifts was 22 cents for each communicant, and in 1902 \$5.33. The total contributions for the Boards and Committees for the century were \$27,826,471. The contributions to congregational expenses were not reported in 1807, and were in 1902 \$2,801,646, a *per capita* of \$12.48.

Comparing the contributions for the first two-thirds with the last third of the century, it appears that during the sixty-four years, 1807-1870, \$1,263,618 were given to Home Missions as against \$4,940,556 during the last thirty-two years, and \$805,398 to Foreign Missions as against \$4,887,342. The totals of contributions to the Boards and Committees from 1871 to 1902 were \$22,309,534, or 32 per cent. of the total gifts (\$68,396,012) for the same objects by the entire Church. Omitting comparisons as to other objects, the totals of contributions for the two periods are, from 1807 to 1870, \$16,481,545; from 1871 to 1902 \$80,468,926, or an excess for the last third of the century as against the first two-thirds, of \$63,987,381. While, however, there is a great advance in the bulk of the contributions for the entire century, the advance is not what might naturally be expected since 1870, the year of Reunion. In 1871 the 104,412 communicants of the Synod contributed \$552,851 to missions and benevolence, or \$5.29 *per capita*, while in 1901, 222,794 communicants gave to the same objects \$944,831, or \$4.28 *per capita*, a decrease *per capita* of \$1.01. In 1902, under the stimulus of the Twentieth Century Movement, the 224,343 communicants increased their gifts to \$1,200,020, or \$5.34 *per capita*, just 5 cents *per capita* over 1871. The wealth of the region connected with the Synod, however, has increased since 1871 from \$3,990,000,000 to over \$8,000,000,000. Of this vast increase our Church agencies have not received their due share. Our benevolence is practically at a standstill. No attempt is made to account for this condition of affairs. It suffices to endeavor to stimulate mind and heart towards better things, by the fact that during the period of division, 1838-1869, the Old and New School Branches of the Church, while doubling their membership, far more than doubled their gifts to missions and benevolence. What is chiefly needed to day is the old enthusiasm with the deep convictions out of which it sprang.

#### EDUCATION.

Passing from statistics, let us consider certain general features of the history of the Presbyterian Church for the century, in this part of the country, beginning with education.



Two of the fundamental doctrines of Calvinism are, that the human soul should be in direct communication with God, and that God has revealed His will to man in the Holy Scriptures. These doctrines naturally tend towards effort after an endeavor to diffuse knowledge. One of the great facts in American history is that the Calvinistic churches were the sources from which sprang all the early colleges, and, in addition, our public school system of education. In the history of this Synod, educational effort was put forth from the first settlement, the main purpose being to secure a learned ministry. Our Church has never believed in being instructed either by sanctified ignorance or unsanctified learning. It has always endeavored to safeguard the truth of God, both in the pulpit and the pew. During the century we consider, Jefferson College was chartered in 1802, growing out of an academy established at Canonsburg in 1791, and Washington College sprang out of a school organized in 1787. With these and other institutions the names of John McMillan, John Watson, Thaddeus Dod, and Matthew Brown will ever be associated and deeply revered. Washington and Jefferson Colleges were united in 1865, and the joint institution has prospered from year to year under the leadership of able and distinguished presidents.

It is worthy of note that at the beginning of the nineteenth century the University of Pennsylvania was under Presbyterian influence, its provost being the Rev. John Ewing, D. D., and that Dickinson College, at Carlisle, was also under the virtual control of our denomination. In these institutions our Church, however, at present is not dominant. A partial reason for this state of affairs has been the interest of Pennsylvania Presbyterians in Princeton University, an institution which has a vital relation to the Presbyterian Church, and which gave to Western Pennsylvania, at the close of the eighteenth century, such men as James Power, John McMillan, Thaddeus Dod, and John Watson. To Princeton College this Synod gave in 1812, as president, one of the greatest of its ministers, the Rev. Ashbel Green, D. D. It was Dr. Green, further, who brought clearly to the consciousness of the Church the need of a theological seminary, in order to secure adequate preparation for the ministry. Some provision, of course, had been already made, as appears from the fact that of the twenty-eight ministers first connected with the Presbytery of Erie, twenty-three had been educated under John McMillan. But more than such a school as McMillan's was necessary for the full preparation of candidates for the Gospel ministry. The Overture of Dr. Green, in 1805, to the General Assembly, was followed by a suggestion made by another Pennsylvania minister, Dr. Archibald Alexander, then of Philadelphia, who in his sermon in 1808, as retiring Moderator, drew attention to the Church's need in this respect, and as a result the movement began which led to the founding of Princeton Theological Seminary, which, though outside the bounds of the Synod, has contributed largely to the effectiveness of its ministry. About 1825 another movement in the interests of theological education began in Western Pennsylvania, which resulted in the establishment of the Western Theological Seminary at Allegheny, under the leadership of such men as Rev. Drs. Francis Herron, E. P. Swift, and George Hill. The history of this eminent school of the prophets is written in the record of the earnest, faithful, and successful lives of its officers, instructors, and alumni.

Yet another educational institution connected with the Synod is Lafayette College, founded in 1866, served by such men as the Rev. Drs. George Junkin and William C. Cattell, and highly successful in all its work. In 1854 the friends of the colored people established the Ashmun Institute, for the education of ministers for that race. This institution in 1866 was chartered as Lincoln University, and has rendered great services both to the Church and to the country.

While caring for the education of young men, the Church in Pennsylvania has also given attention to the education of women, and founded in 1869, at Chambersburg, Pa., Wilson College, and at Pittsburgh, Pa., in the same year, the Pennsylvania College for Women. Both these institutions are based upon the principle that "the hope of the Church is the home, and the hope of the home is the mother."

The crown of the work of the Church in educational matters, however, was the establishment in 1819 of the Board of Education, whose first presidents were Pennsylvanians, which has always had its headquarters at Philadelphia, which has rendered very valuable service to the Church, and is worthy of far greater financial and moral support than it receives. This Board has sustained in the work of preparation for the ministry of the Gospel, many of the greatest and most successful ministers our Church has known during the nineteenth century, and has also enabled the Church to place numerous workers in the fields white unto harvest.

## MISSIONS.

The missionary movements originating in or influencing our Pennsylvania Synods constitute a topic worthy of engrossing thought.

The great revival of 1800 paved the way for large missionary advance in those home and foreign lines of Christian effort which were the distinctive features of the nineteenth century. It is an error to state, as some do, that there was no missionary spirit and work in the American Church prior to the year 1800. Missions to the Indian inhabitants of the American Colonies were inaugurated by the General Synod about the middle of the eighteenth century, and efforts for the preaching of the Gospel among the destitute populations on the frontier began at an equally early date. George Duffield and Charles Beatty preached in what is now Ohio in 1766, and Archibald Alexander in 1792. The Presbyterian has always been a missionary church, but the degree of its manifestation of the missionary spirit has varied from time to time, chiefly in proportion to the prevalence of a revival spirit in its midst. It was a revival under Whitefield and the Tennents which provoked the Church to the good work of missions at the middle of the eighteenth century, and the great revival of 1800 was a potent stimulus in the same line. Quickened at home, it was but natural that Christian earnestness should turn its energies in the direction of work in foreign lands, as well as in the United States. This fact is evident from what took place in the Synod of Pittsburgh, at its first meeting. On the second day of the session of Synod a committee, consisting of the Rev. Messrs. Hughes, McCurdy, Badger and Edgar (honored names), was appointed to digest a plan for the transaction of missionary business. The report of the Committee as adopted contained among other things the following resolutions:

"1. The Synod of Pittsburgh shall be styled the Western Missionary Society.

"2. The object of the Missionary Society is to diffuse the knowledge of the Gospel among the inhabitants of the new settlements, the Indian tribes, and if need be, among some of the interior inhabitants, where they are not able to support the Gospel."

This action of the Synod was part of a general movement in the whole Church. On May 31st, 1802, the General Assembly, realizing the needs of the country, had placed the general missionary work in charge of a Standing Committee of Missions, with Rev. Ashbel Green, D. D., of Philadelphia, as chairman, which developed in 1816 into the Board of Missions, and later into the Board of Home Missions. The Synodical work from 1802 was carried forward successfully, and the missionary spirit developed to that extent that in 1831 the Synod, "trusting in the aid and guidance of the God of missions," deemed it expedient to establish a Society or Board of Aid for Foreign Missions, thus dividing the work which up to that time had been conducted as a single agency. The objects of the society were "to aid in fulfilling the last great command of the glorified Redeemer, by conveying the Gospel to whatever parts of the heathen and anti-Christian world the Providence of God may enable this society to extend its evangelical exertions."

This society, known as the Western Foreign Missionary Society, was merged in 1837 into the Presbyterian Board of Foreign Missions, whose first secretary was the Hon. Walter Lowrie, who had been United States Senator from Pennsylvania, and who resigned an important Government office to serve the Church of his fathers. His spirit, most commendable, was shared by many of the Presbyterians of this State, and as a result they supported heartily the work of missions during the entire period of the division of the Church and thereafter, gave liberally of their resources, and, above all, gave their sons and daughters to the supreme endeavor of earth and heaven. The record of the missionaries of Pennsylvania, both men and women, is the record of high devotion, heroic courage, and large and enduring results for time and eternity.

The ministers and churches of the Pennsylvania Synods were also in the front rank in the work of colored evangelization. When the Old School General Assembly met at Pittsburgh in 1865, and appointed a committee for establishing schools, churches, and the preaching of the Gospel among the Freedmen, only ministers and elders from Western Pennsylvania would agree to undertake the work. For a considerable time thereafter this region was the only one in thorough moral and financial sympathy with the work entrusted to the Committee, afterward the Board of Missions for Freedmen. Western Pennsylvania deserves high honor for the missionary work accomplished through this Board in the southern part of our country.

Yet another missionary achievement in this Synod was the organization in 1870 of the

Woman's Foreign Missionary Society in the city of Philadelphia. This was the first of the woman's missionary organizations of our Church. The success which has attended the work of these societies, and likewise of the various young people's societies, is a matter of sincere congratulation to the Church at large. There is a demand in these opening years of the twentieth century for gifts and work and workers above all preceding years, and the various women's, young people's and young men's organizations are but the natural outcome of the intense Christian life now everywhere manifest.

One notable event of the missionary history of the Synod was the erection, last year, of the independent Presbyterian Synod of Mexico, on July 8th, at the city of Mexico. Three of the four Presbyteries constituting the body were in connection with our Synod, and contributed to it 39 ministers, 73 churches, and 4506 communicants. The ministers and elders of this new Church, the first national Presbyterian Church organized in the twentieth century, sends to us fraternal greetings, and assures us that it is "their purpose and desire to maintain the honor of God's word, to proclaim the truth as it is in Jesus, and to remain steadfast to Presbyterian faith and doctrine in the carrying forward of the work of the evangelization of Mexico."

#### DISRUPTION.

No history is complete that fails to take cognizance of controversies. It was within the bounds of this Synod that certain of the powerful forces which brought about the disruption of our denomination in 1838 made their most notable manifestations. Doctrinal differences aroused debate in the eastern portion of Pennsylvania as early as 1830. Certain ministers were put on trial for alleged departures from the Confession of Faith. One was the Rev. Dr. George Duffield, of the Presbytery of Carlisle, and another, the Rev. Albert Barnes, of the Presbytery of Philadelphia. Dr. George Junkin, President of Lafayette College, was the principal antagonist of Mr. Barnes. All the ministers engaged in these controversies were men of unblemished character, of unquestioned scholarship, and of large ability. The questions at issue appear to many of us to have involved methods of statement of confessional doctrine rather than actual and serious departures from the fundamentals of the Calvinistic system. That here and there through the Church grievous errors were held and taught is true, and this fact gave ground for uneasiness on the part of conservative men; but Presbyterians, as a rule, have not divided upon doctrinal issues. The disruption in Scotland in 1844, for instance, was over the practical question of the power of the patron of a parish to place a minister in charge of the same contrary to the wishes of the congregation. It was a struggle against what was called patronage. One of the principal influences which keeps our esteemed United Presbyterian brethren in a separate denomination is one connected, not with the Confession of Faith, but with the use of hymns in church worship. And in harmony with this trend, the real wedges of division in our Church, in 1838, were questions of administrative policy and ecclesiastical procedure. The plan of union with the Congregational churches was one wedge, and another, and the most potent wedge, was the question as between interdenominational and denominational boards for church work. Our foreign mission enterprises had been carried on in large part, during the first third of the nineteenth century, in connection with the American Board of Commissioners for Foreign Missions at Boston, and the organizations known as the American Missionary Society and the American Education Society, virtually under the control of the Congregational churches, were the recipients of a considerable part of the home mission and educational offerings of our churches. To these "voluntary" societies, as they were called, opposition arose in the Church about 1825, and increased in power until 1831, when the Western Foreign Missionary Society was organized by the Synod of Pittsburgh, and became the rallying centre for those Presbyterians who believed in the control of Presbyterian Church work by denominational boards. By these two wedges, the plan of union and the voluntary societies, the Church was divided. The General Assembly of 1837 rescinded the plan of union and established the Board of Foreign Missions, and in 1838, the year of division, the Old School Assembly established the Board of Publication.

Into the details of the events connected with the disruption of the Church in 1838 it is needless to enter, but this much must be said, that while what was known as the New School Branch of the Church at first sustained voluntary societies and endeavored to work in co-operation with the Congregational churches, nevertheless, after a few years, these brethren found themselves compelled, Presbyterians as they were, to organize their own committees

and boards. In 1852 the Congregational churches themselves terminated the plan of union, and in 1853 the Committee on Church Extension was constituted by the New School Assembly. This was followed in 1857 by the erection of the Committee on Publication, and in 1861 by the organization of the Presbyterian Committee of Home Missions. By these acts the New School Church came to the same ground in relation to voluntary societies as the Old School Church, and the acts further brought inevitably the reunion of 1869. Substantially one in doctrine, and after years of conflict one in administrative policy, the two branches of our Church naturally became again one in this city of Pittsburgh, on November 14th, 1869, and the first General Assembly of the reunited Church met in Philadelphia, in May, 1870. Somehow great events in our denominational history seem inseparable from the soil of Pennsylvania, and to Western Pennsylvania in particular belongs the credit for the vindication of the principle, that a denomination to be truly successful, and to be fully in line with its own mission in the world, must manage its affairs through agencies under its own control.

With reference to the period of division in the Church, it is further to be noted that after a few years the injurious effects of separation disappeared, as is shown by the statistics. By 1847, the Synod of Philadelphia had recovered all its losses in numbers, and by 1853 had decidedly increased its benevolent contributions. The Synod of Pittsburgh had only a slight decrease either in members or gifts for the first year or two of the division, and an apparent decrease in 1842 was due to the erection of the Synod of Wheeling. A careful study of the events and the statistics of the whole period from 1838 to 1870 leads to the conclusion that when the first bitterness of strife had passed away a friendly rivalry set in between the two branches, for all the Pennsylvania Synods, both Old and New School, made decided advances in membership and benevolence during their separate existence. The controversial division became within a decade after 1837, that division of labor which produces thorough work and great results.

There are many matters of historic interest which are worthy of consideration at length, and many which should have at least brief reference made to them, but the limitations of space and time are upon the speaker. Attention, however, is drawn to the following.

The prominence of the Pennsylvania Synods in Church affairs, a prominence in part due to congenial environment, but far more to the blessing of God, is shown for one thing by the fact that 77 out of 146 General Assemblies have held their meetings within the State, and that 24 Assembly Moderators at the time of service were in our ecclesiastical connection.

Pennsylvania Presbyterians also have been among the foremost in active support of the organized missionary and benevolent work of the Church. Until Reunion, in 1870, the Board of Domestic Missions, established in 1816, was located at Philadelphia. The forces which founded the Presbyterian Board of Foreign Missions, as we have seen, gathered headway and power in large part in Western Pennsylvania. In Philadelphia have always been found those three most valuable agencies of the Church, the Board of Education, established in 1819; the Board of Publication and Sabbath School Work, erected in 1838; and the Board of Relief for Disabled Ministers, constituted in 1849. The Board of Missions for Freedmen and the Permanent Committee on Temperance are located at Pittsburgh. Five of the nine permanent agencies of the Church, therefore, have their headquarters within the bounds of this Synod. Further, within the borders of this Synod are found the two centres of population in which the Presbyterians are strongest in numbers in relation to the population, Philadelphia having 54,503 communicants, 44,454 of whom are in our denomination, and Pittsburgh and Allegheny having 30,253 communicants, of whom 16,736 are in our connection. The Presbyterian percentage to population for Philadelphia is 4.2, and for Pittsburgh and Allegheny 6.7 per cent. The similar proportion for Chicago is about 1 per cent., and from that rises for other cities to 3.8 per cent. for New York and Brooklyn.

The Synod is also prominent because it has a constituency containing the largest body of communicants in connection with any subordinate ecclesiastical judicatory in the world. It is in the same class as to numbers with the General Assemblies of the Southern, Cumberland, and Canadian Presbyterian Churches, and the General Synod of the German Reformed Church. Its membership is greater than that of the British Presbyterian Churches, with the exception of the Scotch Establishment and the United Free Church.

The only scheme of ministerial sustentation for our entire denomination which the General Assembly has attempted, was located at Pittsburgh, Pa., from 1871-73, with Rev. Melancthon W. Jacobus, D. D., as Secretary. The Synod's present work of Home Missions



and Sustentation has been to a large degree successful, and it may be that it will one of these days stimulate the adoption of a general scheme which shall successfully solve the difficult problem of the supply of weak churches and the adequate support of the ministry.

Hospitals and other charitable institutions have been a natural outgrowth of the beneficent life of our Church, and most interesting would it be to show how Pennsylvania has led in this work, both in civil and religious lines.

The loyalty of the ministers and churches of this Synod to Calvinistic doctrine and the Presbyterian polity has been notable in all the years of the existence of our Church, and especially during the past one hundred years. This was true both of Old and New Schools, for when they united, in 1869, it was on the basis of the standards, pure and simple. Our Presbyterian principles as set forth in the constitution of the Church drew to their support all parties. Our Confession never has been and is not now a source of division, but a bond of union.

The evangelistic work at present in progress in our Church, which originated in and is largely sustained by the zeal of Pennsylvania elders, is but another indication of the spiritual forces ever at work in our ecclesiastical body, and needing only guidance and opportunity to produce great results for the good of man and the glory of God.

There has been during the century a decided advance within our bounds and in the country at large in moral conditions. Vice still rules in too many lives, but virtue manifests itself in all our communities with increasing power. There has been also a general religious uplift. More men and women than ever, who are outside the Church, cherish respect for the Christian religion, and are under the restraints of its standards of conduct. The Church, itself, likewise is more generally interested than formerly in the various enterprises which are the natural outcome of a practical Gospel, and more in earnest in the work of the salvation of the world. These results have been secured by the earnest labor of many Christian ministers, and the faithful services of numerous ruling elders, deacons, and trustees of our congregations, earnest officers and teachers of our Sabbath schools, devoted women and energetic young people, a multitude of workers not needing to be ashamed, without whom the Church would have accomplished but little. All honor to the many unnamed laborers, who, in quiet fields of work, have wrought or are working for Christ with patience, courage, and faith, sustained by His love, and by the hopes of which He is the source.

The history we have concisely considered is a history of great services to mankind, rendered in the name and for the sake of Jesus Christ. For its honorable record lasting thanks are due the Triune God. It is the history of a free church in a free state, of an evangelistic church located in the midst of an enterprising and growing nation, and of a missionary church among a people steadily advancing towards a world empire. Its events evidence the love of Jesus to have been the controlling force of all that has been accomplished. The same power is the only source of future as of past success. The love of Christ alone can overcome the inward tendencies to evil to which human nature is subject, in particular the love of self. Let us then as Christians seek more and more to make the keynote of our lives the motto of Zinzendorf, "I have but one passion; it is He."

Let His dear love stimulate within us that love for the world which shall give us to follow the fathers even as they followed Christ, striving even unto blood for the salvation of souls.

Let His love give us also to labor with the courage born of the hope which is as an anchor entering within the veil. Our labor will not be in vain in the Lord! One glad future day He shall triumph over all evil and rule over a redeemed humanity and a purified world. One victory which He has won is the promise and potency of yet other victories. When He walked this earth, few were His followers, and all about Him were the idolatrous millions of paganism. The known world that then was, worshipped the false gods of Rome, of Egypt, and of Syria. Where to-day are the temples of Jupiter, or Osiris, or Baal! Where are there any of human kind who offer them worship! The Galilean has conquered! The gods of the ancient Roman world have fled before His Cross, their altars are in ruins, and their votaries have perished from the face of the earth. Completely has Jesus triumphed over the idolatries which confronted Him as the suffering Saviour. Inspired by that victory may we with all His people fight the good fight of faith with vigor and courage, assured that one day every tongue shall confess and every knee shall bow unto Jesus Christ as Lord of all.

LIST OF THE PRESBYTERIES CONNECTED WITH THE PENNSYLVANIA SYNODS FROM 1803-1902.

NOTE.—The years after the Presbyteries indicate the length of time they were connected with the Synods whose names appear in the next column.

PRESBYTERY.	TIME.	SYNOD.
Allegheny . . . . .	1820-1854	Pittsburgh.
“ . . . . .	1854-1870	Allegheny.
“ . . . . .	1870-1881	Erie.
“ . . . . .	1881-	Pennsylvania.
Allegheny City . . . . .	1853-1854	Pittsburgh.
“ “ . . . . .	1854-1870	Allegheny.
Baltimore . . . . .	{ 1803-1833 }	Philadelphia.
Beaver (see Hartford) . . . . .	{ 1834-1855 }	
“ . . . . .	1833-1854	Pittsburgh.
“ . . . . .	1854-1870	Allegheny.
Blairsville . . . . .	1830-1881	Pittsburgh.
“ . . . . .	1881-	Pennsylvania.
Butler . . . . .	1870-1881	Erie.
“ . . . . .	1881-	Pennsylvania.
Carlisle . . . . .	1803-1854	Philadelphia.
“ . . . . .	1870-1881	Harrisburg.
“ . . . . .	1881-	Pennsylvania.
Chester . . . . .	1870-1881	Philadelphia.
“ . . . . .	1881-	Pennsylvania.
Clarion . . . . .	1841-1870	Pittsburgh.
“ . . . . .	1870-1881	Erie.
“ . . . . .	1881-	Pennsylvania.
District of Columbia . . . . .	{ 1823-1833 }	Philadelphia.
“ “ N. S. . . . .	{ 1834-1836 }	
Donegal . . . . .	1860-1870	Pennsylvania, N. S.
Eastern Shore . . . . .	1842-1870	Philadelphia.
Erie . . . . .	1850-1855	Philadelphia.
“ . . . . .	1803-1854	Pittsburgh.
“ . . . . .	1854-1870	Allegheny.
“ . . . . .	1870-1881	Erie.
“ . . . . .	1881-	Pennsylvania.
“ N. S. . . . .	1839-1843	Pennsylvania, N. S.
“ “ . . . . .	1843-1870	Western Pa., N. S.
Grand River . . . . .	1814-1825	Pittsburgh.
Gulf of Mexico . . . . .	1896-1901	Pennsylvania.
Harrisburg . . . . .	1839-1870	Pennsylvania, N. S.
Hartford (see Beaver) . . . . .	1808-1833	Pittsburgh.
Huntingdon . . . . .	1803-1870	Philadelphia.
“ . . . . .	1870-1881	Harrisburg.
“ . . . . .	1881-	Pennsylvania.
Huron . . . . .	1823-1825	Pittsburgh.
Kittanning . . . . .	1870-1881	Erie.
“ . . . . .	1881-	Pennsylvania.
Lackawanna . . . . .	1870-1881	Philadelphia.
“ . . . . .	1881-	Pennsylvania.
Lancaster . . . . .	1808-1815	Pittsburgh.
Lehigh . . . . .	1870-1881	Philadelphia.
“ . . . . .	1881-	Pennsylvania.
Lewes . . . . .	{ 1803-1812 }	Philadelphia.
“ . . . . .	{ 1825-1834 }	
“ N. S. . . . .	{ 1836-1839 }	
“ . . . . .	1839-1849	Pennsylvania, N. S.

PRESBYTERY.	TIME.	SYNOD.
Meadville . . . . .	1843-1870	Western Pa., N. S.
Mexico . . . . .	1885-1901	Pennsylvania.
New Castle . . . . .	1803-1870	Philadelphia.
New Lisbon . . . . .	1838-1841	Pittsburgh.
Northumberland . . . . .	1811-1870	Philadelphia.
" . . . . .	1870-1881	Harrisburg.
" . . . . .	1881-	Pennsylvania.
Ohio . . . . .	1803-1863	Pittsburgh.
Parkersburg . . . . .	1891-	Pennsylvania.
Philadelphia . . . . .	1803-1881	Philadelphia.
" . . . . .	1881-	Pennsylvania.
Philadelphia Second . . . . .	{ 1824-1825 } 1832-1834 1836-1870	Philadelphia.
" Second (Synodical) . . . . .	1834-1836	Philadelphia.
" Third . . . . .	1836-1838	Philadelphia.
" " N. S. . . . .	1839-1870	Pennsylvania, N. S.
" Fourth . . . . .	1846-1870	Pennsylvania, N. S.
" Central . . . . .	1861-1881	Philadelphia.
" " . . . . .	1881-1892	Pennsylvania.
" North . . . . .	1870-1881	Philadelphia.
" " . . . . .	1881-	Pennsylvania.
Pittsburgh . . . . .	1869-1870	Allegheny.
" . . . . .	1870-1881	Pittsburgh.
" . . . . .	1881-	Pennsylvania.
" N. S. . . . .	1839-1843	Pennsylvania, N. S.
" " . . . . .	1843-1870	Western Pa., N. S.
Portage . . . . .	1818-1825	Pittsburgh.
Redstone . . . . .	1803-1881	Pittsburgh.
" . . . . .	1881-	Pennsylvania.
Saltsburg . . . . .	1856-1863	Pittsburgh.
St. Clairsville . . . . .	1838-1841	Pittsburgh.
Shanghai . . . . .	1864-1870	Philadelphia.
Shenango . . . . .	1870-1881	Erie.
" . . . . .	1881-	Pennsylvania.
Steubenville . . . . .	1818-1841	Pittsburgh.
Washington . . . . .	1819-1841	Pittsburgh.
" . . . . .	1881-	Pennsylvania.
Wellsboro . . . . .	1870-1881	Harrisburg.
" . . . . .	1881-	Pennsylvania.
Western Africa . . . . .	1870-1881	Philadelphia.
" " . . . . .	1881-	Pennsylvania.
West Jersey . . . . .	1839-1844	Philadelphia.
Westminster . . . . .	1870-1881	Philadelphia.
" . . . . .	1881-	Pennsylvania.
West Virginia . . . . .	1870-1881	Pittsburgh.
" " . . . . .	1881-1891	Pennsylvania.
Wilmington . . . . .	1836-1839	Philadelphia.
Wilmington, N. S. . . . .	1839-1870	Pennsylvania, N. S.
Zacatecas . . . . .	1883-1901	Pennsylvania.

# STATISTICS OF THE PENNSYLVANIA SYNODS.

FROM THE MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

## I. SYNOD OF PHILADELPHIA.

YEAR.	PRESBYTERIES.	MINISTERS.	LICENTIATES.	CANDIDATES.	CHURCHES.	OFFICERS.		COMMUNICANTS.			BAPTISMS.		S. S. MEMBERS, &c.	FUNDS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																							
						Elders.	Deacons.	Added on Examination.	Added on Certificate.	Net Total of Communicants.	Adults.	Infants.		Home Missions.	Foreign Missions.	Education.	S. S. Work.	Church Erection.	Relief Fund.	Freedmen.	Synodical Aid.	General Assem. bly.	Congregational.	Miscellaneous Charities.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
1803.	9	98	13	..	117	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..</



I. SYNOD OF PHILADELPHIA.—Continued.

YEAR.	PRESBYTERIES.			MINISTERS.			LICENTIATES.			CANDIDATES.			CHURCHES.			OFFICERS.			COMMUNICANTS.			BAPTISMS.		S. S. MEMBERS, &c.		FUNDS.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			

## II. SYNOD OF PITTSBURGH.

YEAR.	PRESBYTERIES.		MINISTERS.		LICENTIATES.		CANDIDATES.		CHURCHES.		OFFICERS.		COMMUNICANTS.			BAPTISMS.		S. S. MEMBERS, &c.	FUNDS.										Miscellaneous Charities.
											Elders.	Deacons.	Added on Examination.	Added on Certificate.	Net Total of Communicants.	Adults.	Infants.		Home Missions.	Foreign Missions.	Education.	S. S. Work.	Ch. Erection.	Relief Fund.	Freedmen.	Synodical Aid.	General Assembly.	Congregational	
1803	3	96	42	1804	38																								
1804	3	42	9	1805	84																								
1805				1806																									
1806				1807																									
1807	3	52	7	1808	134																								
1808	3	41	8	1809	124																								
1809	5	64	7	1810	166																								
1810	5	68	8	1811	159																								
1811	5	71	5	1812	159																								
1812	5	66	4	1813	139																								
1813				1814																									
1814	5	80	3	1815	173																								
1815	5	71	4	1816	166																								
1816	5	76	2	1817	153																								
1817	5	74	2	1818	152																								
1818	5	77	2	1819	150																								
1819	8	81	6	1820	178																								
1820	8	91	8	1821	213																								
1821	9	107	3	1822	239																								
1822	9	102	7	1823	242																								
1823	9	106	5	1824	248																								
1824	10	118	3	1825	268																								
1825	7	89	14	1826	183																								
1826	7	91	17	1827	187																								
1827	7	97	12	1828	188																								
1828	7	99	12	1829	185																								
1829	7	101	12	1830	195																								
1830	7	118	13	1831	203																								
1831	8	125	12	1832	217																								
1832	8	124	11	1833	227																								
1833	8	125	15	1834	230																								
1834	8	135	12	1835	235																								
1835	8			1836																									
1836	8	133	18	1837	243																								
1837	8	143	15	1838	248																								
1838	8	157	16	1839	259																								
1839	10	153	17	1840	31																								
1840	10	162	24	1841	33																								
1841	10	165	24	1842	35																								

II. SYNOD OF PITTSBURGH—Continued.

YEAR.	PRESBYTERIES.		MINISTERS.		LICENTIATES.		CANDIDATES.		CHURCHES.		OFFICERS.		COMMUNICANTS.		BAPTISMS.		S. S. MEMBERS, &c.		Home Missions.		Foreign Missions.		Education.		S. S. Work.		Ch. Erection.		Relief Fund.		Freedmen.		Synodical Aid.		General Assembly.		Congregational.		Miscellaneous Charities.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
1843..	7	117	7	26	179	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

### III. SYNOD OF PENNSYLVANIA (N. S.).

YEAR.	PRESBYTERIES.			MINISTERS.			LICENTIATES.			CANDIDATES.			CHURCHES.			COMMUNICANTS.			BAPTISMS.		S. S. MEMBERS, TEACHERS, &c.	FUNDS.								Miscellaneous Charities.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								



IV. SYNOD OF WEST PENNSYLVANIA (N. S.).

YEAR.	PRESBYTERIES.		MINISTERS.		LICENTIATES.		CANDIDATES.		CHURCHES.		COMMUNICANTS.		BAPTISMS.		S. S. MEMBERS, &c.		FUNDS.										
											Added on Examination.	Added on Certificate.	Net Total of Communicants.	Adults.	Infants.		Home Missions.	Foreign Missions.	Education.	S. S. Work.	Church Erection.	Relief Fund.	Freedmen.	General Assembly.	Congregational.	Miscellaneous Charities.	
1843	3	20	..	..	27	605	148	1,865	26	244	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1846	3	19	1	1	35	162	159	2,366	36	244	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1849	3	23	..	1	35	274	194	2,874	60	264	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1850	3	17	..	..	32	61	45	2,436	19	130	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1851	3	22	..	..	31	98	86	2,436	23	100	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1852	3	31	..	..	34	133	86	2,636	34	148	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1853	3	20	2	2	34	111	74	2,619	22	95	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1854	3	20	2	2	36	154	70	2,640	52	123	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1855	3	22	1	2	37	144	90	2,694	52	115	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1856	3	25	..	3	37	94	50	2,681	17	91	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1857	3	23	1	1	37	128	39	2,689	29	95	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1858	3	21	..	2	37	244	83	2,850	53	90	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1859	3	20	..	6	36	281	90	2,936	66	121	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1860	3	21	2	4	35	158	58	3,053	45	103	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1861	3	23	3	3	35	81	49	3,072	22	94	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1862	3	26	3	6	35	77	49	2,948	21	87	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1863	3	26	2	1	33	109	59	3,006	47	81	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1864	3	28	1	..	31	124	78	2,995	49	74	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1865	3	30	1	3	31	100	49	2,959	19	64	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1866	3	30	1	3	31	330	162	3,299	130	83	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1867	3	30	1	5	31	468	175	3,709	188	128	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1868	3	32	..	6	33	211	185	3,953	67	131	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1869	3	33	2	15	34	161	130	3,661	44	136	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1870	3	30	5	6	36	104	111	3,868	41	87	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	..	..	..	..	..	4,418	2,294	..	1,126	2,690	..	..	..	..	..	..	\$45,121	\$26,505	\$28,125	\$12,739	\$1,782	\$2,255	\$2,628	\$2,971	\$445,845	\$70,430	

V. SYNOD OF ALLEGHENY (O. S.).

YEAR.	PRESBYTERIES.		MINISTERS.		LICENTIATES.		CANDIDATES.		CHURCHES.		COMMUNICANTS.			BAPTISMS.		S. S. MEMBERS, &c.	FUNDS.										Miscellaneous Charities.
											Added on Examination.	Added on Certificate.	Net Total of Communicants.	Adults.	Infants.		Home Missions.	Foreign Missions.	Education.	S. S. Work.	Church Erection.	Relief Fund.	Freedmen.	General Assembly.	Congregational		
1853	4	69	5	18	88	427	378	8,125	64	562	\$1,389	\$1,592	\$1,047	\$283	\$105	...	...	...	...	...	...	...	...	...	\$31,510	\$2,326	
1856	4	63	8	23	91	476	410	8,287	81	577	1,574	2,090	1,368	327	292	...	...	...	...	...	...	...	...	...	34,640	1,817	
1857	4	68	7	18	91	493	396	8,290	54	705	1,349	2,311	1,036	411	469	...	...	...	...	...	...	...	...	...	35,595	2,860	
1858	4	62	6	17	91	1,146	377	9,181	229	703	1,277	2,365	1,029	249	543	...	...	...	...	...	...	...	...	...	44,969	1,715	
1859	4	58	10	21	90	1,072	380	9,895	212	814	1,303	4,631	1,740	375	631	...	...	...	...	...	...	...	...	...	32,598	2,654	
1860	4	62	17	24	92	834	339	10,211	207	766	1,778	2,312	1,546	506	492	...	...	...	...	...	...	...	...	...	42,672	2,215	
1861	4	62	23	27	95	550	340	10,620	126	632	1,323	2,255	1,235	505	780	...	...	...	...	...	...	...	...	...	34,568	3,212	
1862	4	68	17	22	96	589	425	11,173	132	621	1,643	2,182	1,611	677	389	...	...	...	...	...	...	...	...	...	42,485	2,972	
1863	4	69	12	17	96	484	405	11,627	111	628	1,631	2,177	7,549	664	391	...	...	...	...	...	...	...	...	...	42,890	9,911	
1864	4	74	8	15	97	462	530	11,782	81	650	1,941	3,125	2,218	799	648	...	...	...	...	...	...	...	...	...	69,873	6,483	
1865	4	79	6	13	100	566	532	11,604	112	556	2,436	4,134	4,203	1,143	810	...	...	...	...	...	...	...	...	...	64,490	11,216	
1866	4	81	13	9	102	695	611	11,881	147	579	3,177	3,799	7,051	858	836	...	...	...	...	...	...	...	...	...	88,384	13,005	
1867	4	86	12	13	103	1,358	779	12,846	296	735	2,882	4,142	8,980	1,082	1,642	...	...	...	...	...	...	...	...	...	125,576	10,140	
1868	4	87	12	13	107	999	712	13,434	224	760	4,399	6,016	6,628	953	2,290	...	...	...	...	...	...	...	...	...	162,367	5,797	
1869	4	92	9	15	107	786	739	14,124	145	833	4,304	5,521	7,536	924	2,455	...	...	...	...	...	...	...	...	...	150,804	5,196	
1870	5	90	13	11	114	890	836	15,222	209	697	5,687	6,877	7,250	1,354	2,948	...	...	...	...	...	...	...	...	...	159,281	7,002	
Total	.	.	.	.	.	11,737	8,099	...	2,430	10,818	\$38,093	\$55,529	\$62,027	\$11,110	\$15,721	\$8,034	\$3,786	\$5,064	\$1,162,702	\$88,521							

VI. SYNOD OF ERIE.

YEAR.	PRESBYTERIES.			LICENTIATES.		CANDIDATES.		CHURCHES.		OFFICERS.		COMMUNICANTS.		BAPTISMS.		S. S. MEMBERS, &C.		FUNDS.									
	Ministers.	Licentiates.	Candidates.	Elders.	Deacons.	Added on Examination.	Added on Certificate.	Net Total of Communicants.	Adults.	Infants.	S. S. Members, &C.	Home Missions.	Foreign Missions.	Education.	S. S. Work.	Church Erection.	Relief Fund.	Freedmen.	Sustentation or Synodical Aid.	General Assembly.	Congregational	Miscellaneous Charities.					
1871 . .	6	146	17	36	209	. . . . .	1,258	25,102	270	1,206	18,877	\$7,056	\$10,516	\$50,789	\$1,896	\$3,571	\$2,473	\$2,583	. . . .	\$1,253	\$221,597	\$8,899					
1872 . .	6	158	13	38	213	. . . . .	1,327	25,421	246	1,210	21,179	10,803	11,887	4,519	1,891	5,429	2,882	2,915	. . . .	1,603	256,758	17,340					
1873 . .	6	162	22	35	218	. . . . .	1,395	25,885	278	1,187	21,543	9,525	15,975	6,820	2,049	4,133	3,238	3,116	\$2,211	1,633	277,527	. . . .					
1874 . .	6	164	16	32	225	. . . . .	1,977	26,663	449	1,242	22,515	9,877	22,573	4,087	2,068	4,410	2,821	2,269	2,203	1,903	261,700	10,365					
1875 . .	6	190	8	35	229	. . . . .	1,778	27,429	445	1,168	22,959	10,983	18,641	3,609	2,105	3,691	2,353	2,693	2,048	1,909	307,063	11,896					
1876 . .	6	175	19	37	236	. . . . .	3,071	1,482	29,622	665	1,355	25,641	11,171	22,111	3,240	1,474	2,330	2,559	1,442	1,692	286,354	14,215					
1877 . .	6	181	24	28	241	. . . . .	2,997	31,522	708	1,465	27,763	12,140	21,082	3,329	1,216	3,100	1,994	2,506	1,207	1,851	250,866	10,798					
1878 . .	6	184	22	31	246	. . . . .	1,491	31,555	379	1,390	29,043	9,015	19,161	2,242	1,474	1,852	1,864	2,703	1,218	2,412	247,853	11,559					
1879 . .	6	187	13	28	249	. . . . .	2,029	32,097	488	1,461	29,742	9,822	18,146	2,112	1,233	1,467	1,893	2,465	894	2,403	227,453	13,545					
1880 . .	6	182	11	28	250	. . . . .	1,333	31,340	321	1,371	30,404	8,213	17,932	2,098	1,157	1,634	1,868	2,508	1,178	2,398	227,982	13,117					
1881 . .	6	181	20	30	252	961	1,118	30,680	223	1,169	29,622	10,848	19,211	2,354	1,583	1,863	2,378	3,776	1,280	2,436	226,438	19,383					
Total	. . . . .	. . . . .	. . . . .	. . . . .	. . . . .	19,774	13,687	. . . . .	4,472	14,324	. . . . .	\$109,453	\$197,235	\$85,199	\$18,146	\$33,292	\$26,094	\$30,093	\$13,681	\$21,493	\$2,791,591	\$131,117					

VII. SYNOD OF HARRISBURG.

YEAR.	PRESBYTERIES.		MINISTERS.		LICENTIATES.		CANDIDATES.		CHURCHES.		OFFICERS.		COMMUNICANTS.			BAPTISMS.		S. S. MEMBERS, &c.		FUNDS.								Miscellaneous Charities.	
											Elders.	Deacons.	Added on Examination.	Added on Certificate.	Net Total of Communicants.	Adults.	Infants.		Home Missions.	Foreign Missions.	Education.	S. S. Work.	Church Election.	Relief Fund.	Freedmen.	Sustentation or Synodical Aid.	General Assembly.		
1871 . . .	4	133	14	24	159	. . .	. . .	1,008	574	17,238	203	765	15,493	\$12,231	\$11,979	\$6,647	\$2,220	\$4,366	\$3,424	\$2,131	. . . .	\$566	\$272,728	\$19,643					
1872 . . .	4	148	12	23	166	. . .	. . .	1,282	725	18,522	252	842	16,442	10,956	12,416	6,584	2,275	7,485	3,713	2,030	. . . .	1,195	230,207	24,151					
1873 . . .	4	144	11	16	170	. . .	. . .	857	605	18,755	166	803	15,773	11,371	14,688	6,339	2,575	4,015	3,559	1,757	\$2,964	1,400	226,308	. . . .					
1874 . . .	4	143	7	17	173	. . .	. . .	1,372	716	19,657	302	928	17,406	10,139	16,919	4,381	2,115	5,007	3,745	1,964	2,648	1,449	173,421	22,573					
1875 . . .	4	147	7	18	175	. . .	. . .	1,441	574	20,320	360	868	17,263	14,798	14,338	3,746	1,752	4,748	3,586	1,555	1,832	1,549	165,935	67,152					
1876 . . .	4	150	3	26	177	. . .	. . .	3,371	705	22,957	809	974	19,355	10,930	14,962	2,745	1,489	2,409	3,261	1,533	1,607	1,409	188,954	31,857					
1877 . . .	4	152	4	20	177	. . .	. . .	1,063	607	23,008	300	695	20,693	10,652	14,342	3,052	1,338	2,244	2,728	1,273	1,245	1,539	207,644	15,982					
1878 . . .	4	151	4	21	178	. . .	. . .	980	566	22,580	259	848	20,763	10,529	13,660	2,400	1,156	2,753	2,866	1,734	1,061	1,907	182,531	26,174					
1879 . . .	4	155	3	17	176	. . .	. . .	697	532	22,053	168	771	21,333	10,038	14,721	2,604	1,150	2,857	2,655	1,661	974	1,547	174,020	13,794					
1880 . . .	4	156	4	20	175	. . .	. . .	560	497	22,046	159	770	22,094	8,938	15,440	1,868	1,139	1,663	2,491	1,583	1,141	1,604	164,439	12,879					
1881 . . .	4	154	5	21	176	699	103	861	586	21,910	213	707	22,129	14,948	16,690	2,267	1,300	4,717	4,193	2,339	1,499	1,668	178,093	10,394					
Total	.	.	.	.	.	.	.	13,492	6,687	.	3,191	8,971	. . . .	\$124,630	\$163,155	\$42,633	\$18,509	\$42,264	\$36,221	\$19,560	\$15,061	\$16,323	\$2,164,280	\$244,599					



VIII. SYNOD OF PENNSYLVANIA.

YEAR.	OFFICERS.		COMMUNICANTS.		BAPTISMS.		S. S. MEMBERS, &c.	FUNDS.																
	CHURCHES.	Elders.	Deacons.	Added on Examination.	Added on Certificate.	Net Total of Communicants.		Adults.	Infants.	Home Missions.	Foreign Missions.	Education.	S. S. Work.	Church Direction.	Relief Fund.	Freedmen.	Synodical Aid.	Aid for Colleges.	General Assembly.	Congregational.	Miscellaneous Charities.			
1882.	23	870	117	929	3,622	722	5,667	4,985	132,251	1,320	5,009	148,176	\$107,699	\$110,636	\$28,228	\$10,178	\$43,798	\$18,913	\$21,523	\$7,771	...	...	\$1,355,648	\$205,506
1883.	23	895	147	931	3,596	803	7,276	5,163	131,669	1,687	4,791	147,503	128,429	123,522	55,325	10,178	29,261	21,243	23,780	7,945	...	...	1,467,239	178,871
1884.	24	842	138	941	3,762	791	6,750	5,066	135,075	1,644	4,936	150,676	126,781	132,498	35,339	10,867	29,568	27,076	27,827	6,020	...	...	1,498,048	243,031
1885.	24	887	183	1,040	3,776	778	9,637	5,456	146,146	2,578	5,655	160,498	127,519	138,324	33,768	10,545	32,492	22,753	28,088	6,332	...	...	1,491,928	177,413
1886.	25	905	71	1,033	3,769	794	10,688	5,555	143,284	3,097	5,734	162,310	149,311	146,196	20,584	10,277	77,370	27,344	27,571	7,895	...	...	1,630,256	181,201
1887.	25	897	89	1,059	3,894	858	10,918	5,992	153,097	3,419	6,037	167,261	170,440	173,191	22,741	13,991	47,670	31,248	31,248	8,841	...	...	1,661,988	157,357
1888.	25	925	81	1,053	4,002	797	10,463	6,116	158,919	2,947	5,782	172,594	168,650	190,845	27,666	27,666	58,543	154,675	32,468	10,404	...	...	1,978,791	230,249
1889.	25	944	90	1,073	4,107	825	10,260	6,393	163,919	2,651	5,790	179,571	166,235	178,095	26,839	32,624	57,861	72,453	37,332	14,495	...	...	1,832,619	306,477
1890.	25	934	82	1,095	4,111	838	9,184	6,241	165,773	2,576	6,008	184,148	178,678	186,806	34,167	28,319	53,628	34,667	49,934	19,640	...	...	2,005,965	293,677
1891.	25	982	56	1,127	4,245	915	11,993	7,333	172,367	3,287	6,431	186,933	194,868	200,746	24,208	29,739	73,216	31,242	39,519	20,774	...	...	2,048,783	227,238
1892.	24	999	84	1,128	4,200	838	11,890	7,155	176,240	3,334	6,295	188,291	198,873	212,607	20,746	29,739	73,216	31,242	39,519	20,774	...	...	2,048,783	227,238
1893.	24	1,016	91	1,135	4,382	886	11,398	7,423	180,902	3,186	6,180	189,061	203,104	214,424	39,257	31,334	78,126	26,156	42,667	23,765	...	...	2,331,130	234,691
1894.	23	1,044	89	1,173	4,525	945	15,581	8,172	191,736	4,338	6,557	207,228	192,299	188,395	37,520	30,870	39,666	24,900	37,553	22,739	...	...	2,116,095	235,736
1895.	50	24	1,071	93	239	1,184	4,582	970	13,327	7,266	197,491	3,817	6,557	207,228	192,299	178,884	28,998	30,853	51,883	26,095	...	...	2,195,351	217,363
1896.	27	24	1,078	111	248	1,185	4,631	968	12,740	7,438	201,477	3,654	6,353	205,954	211,898	189,183	30,897	31,392	32,950	29,001	...	...	2,311,003	192,049
1897.	10	25	1,130	95	247	1,207	4,869	957	11,947	7,385	206,281	3,360	6,512	216,085	223,148	178,885	23,990	30,476	35,938	24,955	...	...	2,299,063	172,911
1898.	13	25	1,124	114	196	1,180	4,782	997	12,548	7,747	213,701	3,422	6,602	216,192	214,085	191,644	21,654	28,265	77,478	26,260	...	...	2,406,098	179,039
1899.	14	25	1,159	104	186	1,187	4,813	1,037	9,266	6,753	213,701	2,408	5,616	214,904	235,660	195,674	25,965	27,927	77,478	32,884	...	...	2,095,840	168,274
1900.	11	25	1,170	73	140	1,201	4,879	1,110	12,340	8,015	218,713	3,456	6,036	221,608	250,349	207,354	23,300	33,162	22,292	28,830	...	...	2,476,288	219,179
1901.	11	25	1,169	74	161	1,170	4,879	1,123	10,885	8,212	222,794	2,747	6,954	222,655	234,434	230,113	36,560	34,083	31,395	29,350	...	...	2,634,076	281,741
1902.	5	22	1,146	47	163	1,102	4,867	1,143	12,985	7,870	224,343	3,099	5,800	220,239	254,699	247,353	44,473	35,194	8,879	32,953	...	...	2,801,646	287,304
Total	...	...	...	...	...	...	227,763	141,430	...	62,027	124,996	...	\$3,954,299	\$3,815,075	\$672,614	\$556,639	\$1,031,814	\$749,510	\$794,234	\$380,959	\$617,395	\$333,105	\$42,783,663	\$4,609,545



# GENERAL SUMMARY

## OF THE STATISTICS OF THE PENNSYLVANIA SYNODS,\* 1803-1902.

SYNODS.	COMMUNI- CANTS.			BAPTISMS.		FUNDS.										
	Added on Examination.	Added on Certificate.	Adults.	Infants.	Home Missions.	Foreign Missions.	Education.	S. S. Work.	Ch. Erection.	Relief Fund.	Freedmen.	Synodical Aid.	Aid for Colleges.	General Assembly.	Congregational.	Miscellaneous Charities.
I. Philadelphia, 1803-81 . . . . .	98,792	50,375	24,077	84,110	\$1,187,999	\$885,919	\$769,384	\$150,108	\$455,502	\$139,794	\$79,343	\$35,330	. . .	\$79,190	\$12,604,240	\$3,152,017
II. Pittsburgh, 1803-81 . . . . .	67,015	42,587	14,748	80,108	416,567	406,272	397,352	54,792	112,209	48,919	42,693	22,579	. . .	44,054	4,610,482	594,520
III. Pennsylvania (N. S.), 1840-70 . . . . .	21,084	10,895	4,626	12,413	328,012	146,150	87,669	142,598	19,840	13,746	5,141	. . .	. . .	13,479	1,674,843	530,349
IV. West Pennsylvania (N. S.), 1843-70 . . . . .	4,418	2,294	1,126	2,690	45,121	26,505	28,125	12,739	1,782	2,255	2,628	. . .	. . .	2,971	445,845	70,430
V. Allegheny (O. S.), 1855-70 . . . . .	11,737	8,099	2,430	10,818	38,093	55,529	62,027	11,110	15,721	8,034	3,786	. . .	. . .	5,064	1,162,702	88,521
VI. Erie, 1871-81 . . . . .	19,774	13,687	4,472	14,324	109,453	197,235	88,199	18,146	33,292	26,094	30,093	13,681	. . .	21,493	2,791,591	131,117
VII. Harrisburg, 1871-81 . . . . .	13,492	6,687	3,191	8,971	124,530	160,155	42,633	18,599	42,264	36,221	19,560	15,061	. . .	16,323	2,164,280	244,599
VIII. Pennsylvania, 1882-1902 . . . . .	227,763	141,430	62,027	124,996	3,954,299	3,815,075	672,614	526,639	1,031,814	749,510	794,234	380,959	\$617,305	333,105	42,783,663	4,609,545
Totals . . . . .	464,075	276,054	116,697	338,430	\$6,204,174	\$5,692,840	\$2,145,003	\$934,641	\$1,712,424	\$1,024,573	\$977,478	\$467,610	\$617,305	\$515,679	\$68,237,646	\$8,121,098

\* For grand totals see page 85.

WILLIAM HENRY ROBERTS,  
Stated Clerk, General Assembly.