

American Church History

A HISTORY
OF
THE METHODIST CHURCH, SOUTH
THE UNITED PRESBYTERIAN CHURCH
THE CUMBERLAND PRESBYTERIAN CHURCH
AND
THE PRESBYTERIAN CHURCH, SOUTH
IN THE UNITED STATES

BY

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**HISTORY OF THE UNITED PRESBYTERIAN CHURCH
OF NORTH AMERICA.**

**BY
JAMES BROWN SCOLLER.**

THE UNITED PRESBYTERIANS.

CHAPTER I.

REFORMED PRESBYTERIAN ELEMENT.

THE United Presbyterian Church of North America did not head at a single fountain. Several springs united their tiny rills at different times to form its stream. It is the result of several unions, and its antecedents were therefore more numerous and fragmentary than those of most churches. This has thrown a veil of obscurity over much of its past history, and strangers to its communion are easily confused in reference to the personality and relations of its constituents.

It is the principal American representative of the dissenting churches of Scotland. The Scots have always been distinguished for their strength of will and tenacity of purpose, and their willingness to sacrifice rather than to yield their convictions. This characteristic has shown itself strongly in their ecclesiastical history, for it has contributed largely to the existence not only of dissent but of division and subdivision among the dissenters. These separate organizations were brought to America, and for a time kept up their old country disputes, and remained

of Bothwell Bridge, fought on Sabbath, June 22, 1679. The remnant which escaped from that disgraceful rout, and other sympathizers, banded themselves together under the guidance of Richard Cameron and Donald Cargill, and utterly refused to have any religious communion with any minister who had taken the "Black Indulgence." And being soon outlawed, they held secret meetings for counsel and for worship among the hills, and with arms in their hands, and became popularly known as "hill men" and "mountain men." On the 22d of June, 1680, the first anniversary of the Bothwell Bridge disaster, they affixed a declaration to the market-cross of Sanquhar, in which they formally disowned Charles Stuart as their lawful sovereign, for his perjury, his breach of covenant, and his tyranny; and also denied the right of James, Duke of York, to the succession. This was burning the bridge behind them, and henceforth they neither asked nor received quarter. A month after this Cameron was surprised and slain at Airdsmoss, and Cargill was finally hunted down and executed on the 27th of July, 1681.

This left the Covenanters without a minister, and they organized a system of societies. Those in the same neighborhood met as best they could, and as often as they could, for prayer and mutual edification. A plan of correspondence was established, according to which commissioners from all these societies met secretly about every three months, in a general meeting, which settled the policy and action of the whole body, and solved questions of conscience, but never undertook the administration of discipline or any official work. The first of these general meetings¹ convened at Logan House, in Clydesdale, on

¹ The minutes of these meetings were kept by Michael Shields, brother of the author of the "Hind Let Loose," and may be found in "Faithful Contending Displayed," published by John Howie in 1780, in Glasgow.

the 15th of December, 1681. This method of unity and fraternity was kept up until a Presbytery was organized. It was also adopted in Ireland and subsequently in America.

The Covenanters would hear no minister preach nor receive ordination from any one who had taken the "Indulgence." This compelled them to do without the sealing ordinances or to procure a minister from abroad. James Renwick, a young man of good education and one of their number, was sent in the autumn of 1682 to the Netherlands, where Mr. Cameron had received his ordination. After spending the winter in the University of Groningen, he was ordained to the gospel ministry on the 10th of May, 1683, by the Classis of Groningen. While he was pursuing his studies abroad the General Meeting gave a regular call to Alexander Peden, Michael Bruce, and Samuel Arnot, Scotch ministers, now refugees in Ireland, to come and minister to them. But the persecution of this "contending and suffering remnant" was growing hotter and hotter, and these ministers declined. Mr. Renwick returned in September, 1683, and ministered most faithfully amidst very many dangers and difficulties. So hostile was the government, and so numerous and vigilant were its spies, that his first sermon in the fields was not until the 23d of November, at Darmede. He was repeatedly outlawed by proclamation, and every subject was forbidden "to harbor him and his followers, or supply them with meat and drink, but to hunt and pursue them out of all their dens, caves, and most retired deserts, and to raise the *hue and cry* after them." And such proclamations were always vigorously and inhumanly executed; and yet they kept the 4th of March, 1685, as "a day of thanksgiving unto the Lord for the wonderful proofs of his love and good-will, manifested to a scattered and distressed remnant in this land, by his delivering of them in

several places from the power and rage of enemies when they were ready to swallow them up."

The death of Charles II. gave them a short breathing-spell, which they improved by holding a meeting on the 28th of May, 1685, at Blackgannock, where they drafted a protestation against proclaiming James, Duke of York, as King of Scotland. As soon as this meeting had adjourned, two hundred and twenty men in arms marched to Sanquhar, where they sang a Psalm, Mr. Renwick made a prayer, and then they published this protestation and nailed a copy to the market-cross.

Mr. Renwick was finally captured and taken to Edinburgh, and here executed on the 11th of February, 1688, in the twenty-sixth year of his age. And this was the last life sacrificed to the cause of religious freedom in Scotland. Alexander Shields, who had been licensed by some Scottish ministers in London, joined the Covenanters in December, 1686. William Boyd, educated at their expense in the Netherlands, was licensed in September, 1687, by the Classis of Groningen. Thomas Lining was also sustained by them for four years at universities in Holland, and was ordained in August, 1688, by the Classis of Embden, after an examination which extended over twenty-one days. Providence now brought them relief by changing their circumstances and surroundings. James was banished, and William and Mary were brought to the throne. Persecution ceased, and the "hill men" were permitted to worship God publicly, and according to the teachings of their own conscience.

After many years of intermission the General Assembly of the Church of Scotland met again in 1690, and re-established Presbyterianism. Messrs. Lining, Shields, and Boyd, with a majority of their followers, united now with the kirk, but there was a minority which refused to do so,

because of William's assumption of royal supremacy over the church. These "Old Dissenters," as now called, were again without a minister, and so remained for sixteen years, but free from persecutions of any kind. In 1706 the Rev. John McMillan, of the Established Church, joined them and became their minister. In 1743 he was joined by the Rev. Thomas Nairne, from the Secession Church, and they, with the aid of some ruling elders, constituted themselves, August 1, 1743, into a Presbytery, which they styled the "Reformed Presbytery." One of their first acts was to license Alexander Marshall, who had studied under Mr. McMillan. He was soon afterward ordained to the ministry, "having received a call from the United Societies." May 16, 1744, they licensed, and October 6th following ordained, John Cuthbertson, another of Mr. McMillan's students.

During the twenty-seven years of persecution in Scotland many families of Covenanter sympathies fled for peace and safety to the north of Ireland, where they settled in little clusters and were served occasionally by refugee ministers. About 1662 Rev. David Houstoun fled to and settled in Ireland, and ministered to them until his death, in 1696. As early as 1720, and possibly earlier, some of these families left Ireland and made their homes in America, and from time to time others followed, and in this way the Covenanting Church was planted in this country. A few mingled with this migration who came directly from the west of Scotland, but generally they were from Ireland, although of Scottish parentage.

These immigrants located principally on the Walkill, Orange County, N. Y., and in the bounds of the present counties of Lancaster, Dauphin, York, Adams, Cumberland, Franklin, and Fulton, in Pennsylvania, with scattering families elsewhere, and especially in the interior of

South Carolina. They brought with them their system of praying societies and a general correspondence, and soon confederated, and kept themselves distinct from the Presbyterian churches in their neighborhoods. As many as could met together in 1743, on the Middle Octorara, in Lancaster County, and renewed their covenant obligations. In this they were assisted by the Rev. Alexander Craighhead, who, although connected with the Presbyterian Synod of Philadelphia, sympathized with the Covenanters in their peculiar views and took great interest in their welfare, and for years preached for them considerably, and for a time actually joined them. He wrote on their behalf to the Reformed Presbytery in Scotland, and was instrumental in procuring them a minister.

In 1750 the Presbytery in Scotland sent the Rev. John Cuthbertson to visit the societies in Ireland, which had been without a minister since the death of David Houstoun. Here he remained for a year, and then, in obedience to his Presbytery, came to America. He landed August 5, 1751, at New Castle, Del., and immediately commenced an exploration of his missionary field. He preached almost every day for a time, at Octorara, Pequea, Paxtang, and across the Susquehanna at Walter Buchanan's, Big Spring, Rocky Spring, in the Cove, and returned by way of Gettysburg and York to his headquarters on the Octorara. This circuit he made more or less frequently for twenty years. He also made two or three visits into the State of New York, and as far as Rhode Island, and westward as far as Pittsburg. At his preaching-stations there were no meeting-houses for years. When the weather permitted they met in "tents," and when it was not propitious they did the best they could in their cabins. This "tent" was pitched in a shady grove, and consisted simply of a small elevated platform for the minister, where he

could be seen and heard by all; a board nailed against a tree supported the Bible, and a few rude benches served for seats, and some boards overhead protected the minister from sun and rain. Thus accommodated, they worshiped a good part of the day.

On the 23d of August, 1752, Mr. Cuthbertson held his first communion in America. It was at Stony Ridge, in the Buchanan or Junkin "tent," now New Kingston, Cumberland County, Pa. A preparatory fast-day was observed, tokens of admission were dispensed, and the services of the Sabbath began early and lasted for *nine* hours. He paraphrased the fifteenth Psalm, and preached from John iii. 35, "The Father loveth the Son, and hath given all things into his hands." After the sermon he prayed and they sang; he then expounded the ordinance, and debarred from and invited to the tables. The communicants came to the tables singing the twenty-fourth Psalm. After four table services were concluded he gave a parting exhortation to the communicants and prayed. After an interval of half an hour he preached again, from John xvi. 31, "Jesus answered them, Do ye now believe?" On Monday he preached from Ephesians v. 15, "See that ye walk circumspectly, not as fools, but as wise." About two hundred and fifty persons communed, and this must have comprised very nearly the entire number of adult Covenanters in Pennsylvania, for the place was central, the season was pleasant, and they gathered in from their different settlements, and nearly every adult was a communicant.

This was the first time that the followers of Cameron, Cargill, and Renwick had ever, outside the British Isles, gathered together around the communion-table of the Lord, to eat bread and drink wine in commemoration of a Saviour's love and atoning death. To them it must have

been a high day. It brought them to a mount of ordinances, and spread for them a table in the wilderness, giving them thus a tangible evidence of the thoughtfulness and tender care of the Great Shepherd. It also waked the memory of other days and of other scenes, and called up the forms and caresses of loved ones parted with beyond the sea. Their tears were doubtless mingled ones of gladness and of sorrow, half of earth and half of heaven. Such a scene of gratitude and of praise, of memory and of tears, must have strengthened every heart and quickened every grace, and made them to sing, as they never sang before, that triumphant song which had so often sustained and cheered their persecuted ancestors when "mountain men" in Scotland:

God is our refuge and our strength,
In straits a present aid;
Therefore, although the earth remove,
We will not be afraid.

Mr. Cuthbertson had now finished the first year of his missionary labors, during which he preached on a hundred and twenty days, baptized a hundred and ten children, married ten couples, and rode on horseback twenty-five hundred miles. The toil and labor, the difficulties and dangers of such a year's work cannot now be estimated or appreciated. He was more than one hundred days in the saddle; he had to cross, without the aid of bridge or boat, streams of considerable volume, and often when greatly swollen; he had to pass from one settlement to another through miles of heavy, unbroken forests, where were the lair of the wild beast and the wigwam of the cruel redman, without the advantage of roads, and guided often by the blazed trees which marked a trail. The summer's sun and the winter's frost, the drenching rain and the drifting snow had to be boldly met and patiently endured. His

studying had to be largely done on horseback, without the aid of helps, during the tedious hours of his lonely rides. His food by day and lodgings at night were guiltless of any special comforts, and barely met the demands of necessity. And yet this apostolic man toiled on for thirty-nine years, during which time he preached on twenty-four hundred and fifty-two days, baptized eighteen hundred and six children, married two hundred and forty couples, and rode on horseback about seventy thousand miles, or nearly equal to three times around the world. His dust now sleeps on the Octorara's bank, awaiting the resurrection of the just, and we would gladly bring a flower and lay it upon his grave in honor of his life, and in token of gratitude for the privileges which we now enjoy, partly through his labors and sacrifices.¹

He ordained his first bench of ruling elders April 8, 1752, at Rocky Spring, near Chambersburg, Pa. These were James and George Wilson, of Fulton County, George Mitchell, of Rocky Spring, and David Dunwoodie and Jeremiah Morrow, of Adams County. In December of the same year he ordained several more at Octorara, who belonged to the stations east of the river. These had not only a local jurisdiction but also a general supervision over all the associated societies. For several years only one communion was held every year, and this was for the benefit of the whole. A central location was selected during the pleasant weather of the late summer or early autumn, and the members from all the stations were expected to be present and participate, and they were always received with a large and hearty hospitality by the resident families. The second communion was on the 14th

¹ Mr. Cuthbertson kept a diary in which he carefully recorded every act and incident. This diary is now in the possession of the Rev. Joseph Buchanan, of Steubenville, O.

of October, 1753, at Paxtang, Dauphin County, Pa., when about two hundred communed. The third was at the same place, on the 25th of August, 1754, when about two hundred and fifty participated. Mr. Cuthbertson mentions in his diary that upon this occasion, while engaged in prayer, asking a blessing upon the use of the bread and wine, a fearful thunderstorm broke upon them, killing four horses and a dog some forty yards from the "tent."

In the spring of 1773 Mr. William Brown, of Paxtang, went as a commissioner to Ireland to procure two additional ministers, and was specially instructed to get, if possible, the Rev. Matthew Lind, pastor at Aghadowey, Londonderry County, as one of these. Mr. Lind and Alexander Dobbin, specially licensed and ordained for this purpose, returned with him. They landed at New Castle, Del., in December, 1773, and on the 10th of March, 1774, Messrs. Cuthbertson, Lind, and Dobbin, with several ruling elders, met at Paxtang, six miles east of Harrisburg, Pa., and constituted themselves as the *Reformed Presbytery of America*. They distributed their labors thus: Mr. Cuthbertson to reside on the Middle Octorara, and take charge of that church and of Muddy Run, in Lancaster County, and Lower Chanceford, in York County; Mr. Lind to locate at Paxtang, and have the pastoral care of that congregation and the one at Stony Ridge, in Cumberland County; Mr. Dobbin to reside at Rock Creek, now Gettysburg, and serve that church, and also the one at East Conococheague, now Greencastle, Franklin County. David Telfair, of the Burgher Synod of Scotland, who had supplied a Burgher congregation in Shippen Street, Philadelphia, for ten years, joined this presbytery on the 12th of August, 1780.

The most distinctive item in the creed of the Covenanters was their refusal to profess allegiance to an immoral gov-

ernment. They not only admitted, but insisted upon it, that civil government was a divine institution, but at the same time contended that every system of civil government was not from God, because "*it is not the fact that it does exist, but its moral character, that determines whether it be the ordinance of God or not.*" For their refusal of allegiance to the administrations of Charles II. and James II. they suffered a more cruel and unrelenting persecution than Roman emperor ever waged against Christianity; nevertheless they maintained their faith, and when toleration came under William and Mary, they still refused to swear allegiance to the British Government because its sovereign, whether saint or sinner, exercised a royal supremacy over the church.

In their new surroundings in America they found many Associate Presbyterians, or Seceders, from Scotland and Ireland. In matters of faith and modes of witnessing for the truth they were at one with them, so when the colonies asserted their independence of the British crown they felt that the barrier of political dissent need no longer keep them apart. Negotiations for a union were at once commenced, and about the 1st of December, 1781, the Reformed Presbytery unanimously adopted the terms of union offered by the Associate Presbytery of New York, and all its ministers and fully organized congregations went into the union, which was consummated October 31, 1782, and by which the *Associate Reformed Church* was formed. Most of the isolated societies which were not under direct pastoral influence took no part in this union, but went on as before, and wrote to the fatherland for a supply of ministers. In 1789 the Rev. James Reid, of Scotland, visited America and examined the whole field from New York to South Carolina, and then returned home and reported his observations. The Rev. Mr. McGarragh was sent out in

1791 from Ireland, and Rev. William King in 1792 from Scotland. They were authorized to manage the affairs of the Covenanting Church as a *committee* of the Presbytery of Scotland. Others soon joined them, and in 1798 a new *Reformed Presbytery of America* was organized, and through it the Reformed Presbyterian Church has been continued to the present time.

CHAPTER II.

THE ASSOCIATE PRESBYTERIAN CHURCH.

IN 1690, after the long and sore persecution under Charles II. and James II. was terminated by the accession of William and Mary to the throne, Presbyterianism was reëstablished in Scotland. So great was the desire of the government to avoid as much ecclesiastical excitement as possible, that the General Assembly allowed several hundred of the Episcopal incumbents to retain their charges, upon the single condition that they would submit to that very Presbyterian system which they had helped the persecutors to overthrow. Of these men Bishop Burnet says: "They were the worst preachers I ever heard; they were ignorant to a reproach, and many of them were clearly vicious. They were a disgrace to their orders, and were indeed the dregs and the refuse of the northern parts. Those of them that rose above contempt and scandal were men of such violent tempers that they were as much hated as the others were despised." The result of such politic lenity was a rapid growth of error and corruption in the church, so that within thirty years Professor Simson was permitted to teach in the divinity chair of Glasgow some of the worst errors of heathenism, and yet was allowed to retain the emoluments of his office and remain in the communion of the church until his death.

The church being established by law, the settlement of its ministers was not by the election of the members, but by the presentation of a patron. As the corrupt party

increased in number and power they made the system of patronage more and more oppressive, until the people ceased to have either power or privilege, and even the poor boon of remonstrance was withdrawn.

At this stage of affairs some of the evangelical ministers republished "The Marrow of Modern Divinity," by Edward Fisher, of England, believing that its circulation would help the cause of truth. This roused the indignation of the Moderates, and in the Assembly of 1720 they condemned a number of propositions which they claimed to have gathered from that book. Against this act twelve of the most eminent ministers of the church prepared a "Representation," or explanatory protest. These men were James Hog, Thomas Boston, John Bonar, John Williamson, James Kid, Gabriel Wilson, Ebenezer Erskine, Ralph Erskine, James Wardlaw, Henry Davidson, John Bathgate, and William Hunter. Their paper was considered in 1722, and resulted in the condemnation of the alleged doctrines of the "Marrow"; and, following the example of Rome in its "Index Expurgatorius," the Assembly "strictly prohibited and discharged all ministers of the church to use, by writing, preaching, catechising, or otherwise teaching, either publicly or privately, the positions condemned, or what may be equivalent to them or of like tendency, under pain of the censures of the church conformed to the merit of their offense." The "Representers" were also rebuked and admonished by the moderator. That the Moderates might have a free and unrestrained course, the Barrier Act, or Law of Overtures, was suspended, and protests and dissents were no longer recorded.

The evangelical party, being thus shut out from the judicatories of the church, concluded to carry the cause into the pulpit. The Rev. Ebenezer Erskine, as modera-

tor, opened the meeting of the Synod of Perth and Stirling, on the 18th of October, 1732, with a sermon from the text: "The stone which the builders refused is become the headstone of the corner" (Psalm cxviii. 22). He treated of the church as a building, of Christ as the foundation of the building, of the builders, of their error in refusing Christ, and of the glory to which Christ will be exalted as the headstone in spite of all the attempts of these builders to thrust him out of his place. In his remarks upon the Jewish builders he said some things that appeared not very complimentary to some of the builders before him, and which caused considerable hard feeling toward the preacher. He was immediately called to an account for what was regarded as the injurious reflections contained in his sermon, and after a warm discussion of three days' continuance he was adjudged by a majority of six to be rebuked. From this sentence he appealed to the General Assembly. His son-in-law, the Rev. James Fisher, joined him in this appeal. Fourteen others dissented and protested, among whom were the Rev. Alexander Moncrieff and the Rev. William Wilson. When the case came up in the Assembly of May, 1733, Messrs. Moncrieff and Wilson were denied a hearing in behalf of their dissent, and Mr. Fisher in support of his protest. Mr. Erskine alone was heard, and the Assembly sustained the Synod, and ordered him to be rebuked at their own bar in order to terminate the process. He submitted to the rebuke, and then immediately produced a paper in which he protested against the censure which had been administered, as importing that he had in his sermon departed from the Word of God and the standards of the church. He also claimed that he should "be at liberty to preach the same truths of God, and to testify against the same or like defections of the church upon all proper oc-

casions." In this protest he was joined by Messrs. Moncrieff, Wilson, and Fisher.

The protest was refused a hearing, as was the custom of that day, and laid upon the table unread. It accidentally fell to the floor, and a member near by picked it up and read it, and then called upon the Assembly to stop proceedings and take notice of "the insufferable insult" offered by the presentation of such a paper. The protest was then publicly read, and McKerrow says: "The whole Assembly was in an uproar. A paper containing high treason against the sovereign or blasphemy against the majesty of Heaven could not have called forth a greater burst of indignation." The four brethren were ordered to appear before the Assembly on the next morning, which they did, and, refusing to withdraw their paper, were directed to appear before the Commission in August next, "and then show their sorrow for their conduct and misbehavior in offering to protest, and in giving in to the Assembly the paper by them subscribed, and that they then retract the same." If they refused to do this, the Commission was directed to proceed to a higher censure. When the Commission met in August the brethren refused to retract their protest, and were suspended "from the exercise of the ministerial functions and all the parts thereof." The brethren continued the exercise of their ministry without any regard to this act of suspension, and received considerable encouragement in so doing. At the meeting of the Commission in November petitions were sent in from seven synods and a number of presbyteries in their favor, and a large portion of the Commission were in favor of delay. A motion to postpone was lost by the casting vote of the moderator. It was finally carried to "loose the relation of the said four ministers to their charges, and declare them no longer ministers of this

church, and to prohibit all ministers of this church to employ them in any ministerial function." Seven of the ministers of the Commission protested against this act, and avowed their willingness to hold ministerial communion with them.

The four excised ministers handed in a paper declaring themselves under the necessity of SECEDING from the church, and they soon afterward met and organized as a Presbytery, which they styled the *Associated*, and published what was known as the "Extra-Judicial Testimony." In this they defended their action on the ground of the evils in the church, and the fact that they were thrust out because of their testifying against these evils. They performed no judicial act for three years, hoping that something would be done by which they could consistently return to the church. There was a strong evangelical party in the church which sympathized with them, and gave very free expression to their sympathy. The Assembly of 1734 was somewhat alarmed and anxious as to the consequences, and tried to conciliate. The Barrier Acts were restored; the act prohibiting the recording of reasons of dissent and the act anent the planting of churches were declared to be "no longer binding rules of this church"; and the Synod of Perth and Stirling was directed to remove the censures from the four brethren and to restore them to their charges. The Synod did all this on the 2d of July, "with one voice and consent," and then elected Mr. Erskine, in his absence, to the moderator's chair. The four brethren considered these overtures of conciliation long and earnestly, and finally concluded to decline them, upon the simple ground that only some errors were corrected, while the principle which produced these errors remained unchanged, and consequently promised only a temporary peace. The succeeding Assemblies

fully vindicated the Seceders in their course, for some of the evangelical party felt constrained in a few years to make another secession and form the Relief Church.

In the summer of 1736 the Associated brethren began to act judicially as a Presbytery, and on the 3d of December they emitted an elaborate "Judicial Testimony." Little societies quickly sprang up in many places, which applied to them for ordinances; and as there were young men in the universities who sympathized with them, Mr. Wilson was appointed as their professor of divinity. In 1737 Thomas Mair, of Orwell, and Ralph Erskine, of Dunfermline, joined the Presbytery, and in 1738 Thomas Nairne, of Abbotshall, and James Thompson, of Burntisland, making eight in all. The Assembly of 1739 cited them all to appear and answer for schism, and the eight brethren presented themselves before the bar of the Assembly as a constituted Presbytery, and formally declined the authority of the judicatories of the church. The Assembly of 1740 proceeded to depose them from the ministry, and ordered their expulsion by force from their churches and manses. This terminated all connection with the kirk.

The increase of ministers and churches was such that in 1744 there were twenty-six settled charges. These were so scattered that in that year the body was divided into three Presbyteries, subordinate to a Synod. During the next year the question was started as to the lawfulness of taking certain burgess oaths which contained this clause: "Here I protest, before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof; I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called Papistry." The Synod was nearly equally divided as to the lawfulness

of their members' taking this oath. One party insisted that the expression "the true religion presently professed" simply designated the Protestant religion in contradistinction to the Roman. The other contended that it implied allegiance to the kirk in its present corrupted condition. The controversy waxed so hot that in 1747 the Synod divided, and the *Secession* was continued in two branches, the Burgher and the Anti-Burgher, until September 8, 1820, when they were reunited to form the United Secession Church.

CHAPTER III.

THE ASSOCIATE CHURCH IN AMERICA.

AS early as 1742 the Associate Presbytery of Scotland received a petition from Londonderry, Chester County, Pa., asking that an ordained minister or a probationer might be sent to labor in that district. But the few brethren had none to send. In 1750 and 1751 petitions were sent to the Anti-Burgher Synod asking for a supply for the eastern counties of Pennsylvania. After some failures to accept appointments, Mr. Alexander Gellatly consented, and was licensed and ordained as the first Associate missionary to America. The Rev. Andrew Arnot, pastor at Midholm, offered to go with him, with the liberty of returning at the end of a year, if he so desired. They sailed in the summer of 1753, and found a wide and promising field in the valley of the Susquehanna. On the 2d of November, 1753, they organized a Presbytery, which they styled the "Associate Presbytery of Pennsylvania," subordinate to the Associate Anti-Burgher Synod of Scotland. They were at once invited by the Presbytery of New Castle of the "New Light" Presbyterian Synod of New York to cast in their lot with them. This was of course declined, and that Presbytery forthwith issued a warning to their congregations against these men as schismatics and separatists, and as being heretical on the gospel offer, the nature of faith, and sundry other things. Mr. Gellatly answered this warning in a publication of two hundred and forty pages. Messrs. Finley and Smith, of

the New Castle Presbytery, replied, and Mr. Gellatly followed with a second answer of two hundred and three pages. The controversy was of great service to the new brethren, for it advertised them very extensively.

In September, 1754, the Rev. James Proudfoot arrived from Scotland and joined the Presbytery, and Mr. Arnot, having finished his year, returned to his pastoral charge in Scotland. The mission of these three men cost the Synod about five hundred dollars, and, considering the fewness and the feebleness of its congregations, it was a very generous contribution to the cause of missions. Mr. Gellatly was settled over the congregation of Octorara, in Lancaster County, and also over Oxford, in Chester County, until relieved of the latter by Mr. Henderson. Mr. Proudfoot traveled among the churches for three or four years, and then settled at Pequea, in Lancaster County. In 1758 Matthew Henderson arrived from Scotland and settled at Oxford, giving one third of his time to Pencader, in the edge of the State of Delaware, near the present town of Newark. On the 12th of March, 1761, Mr. Gellatly died, and during the same year John Mason, minister, and Robert Annan and John Smart, licentiates, arrived. Mr. Mason was immediately settled in New York City, over a congregation which had sent for him; Mr. Annan was ordained and installed June 8, 1763, at Marsh Creek, in Adams County, Pa., and Mr. Smart, after a year or two, returned to Scotland. In the autumn of 1763 William Marshall arrived, and was, August 30, 1765, ordained and installed at Deep Run, in Bucks County, Pa.

Thus far all the Associate ministers were from the Anti-Burgher Synod of Scotland, but in 1764 the Rev. Thomas Clarke, M.D., and over two hundred of his congregation in Ballybay, Ireland, arrived and finally located in Salem, N. Y. Dr. Clarke was from the Burgher Presbytery in

Ireland, which was subordinate to the Burgher Synod of Scotland, but he did not wish to continue a division in the Secession, which could have no possible grounds or significancy in this country, where there were no burgh oaths, so he applied at once to the Associate Presbytery of Pennsylvania for admission. After some delay and considerable negotiations as to terms, he was admitted, September 2, 1765, upon the following conditions, viz. :

1. That Mr. Clarke shall not, either publicly or privately, justify the burgh oath, or any writing published in defense of it, nor give countenance to any in taking such a step; and the Presbytery agrees to drop the whole controversy concerning it.

2. That Mr. Clarke concur with this Presbytery in adhering to the National Covenant and the Solemn League, with the Bond of renewing the same, together with the Act, Declaration and Testimony, as they were owned and professed before the unhappy division, and that he endeavors to prosecute the ends of them in his place and station.

3. That Mr. Clarke shall not endeavor to obtain a Presbytery in America constituted in opposition to this Presbytery, nor countenance any attempt toward erecting such a Presbytery.

4. That Mr. Clarke shall not preach upon an invitation from people who are in full communion with or have made application to this Presbytery for sermon without their allowance, nor countenance any brother in taking such a step.

5. That Mr. Clarke shall acknowledge that this Presbytery and the Synod in Scotland, to which it is subordinate, are lawful courts of Jesus Christ; and the Presbytery likewise acknowledges that the other Synod is a lawful court of Christ; nor do the Presbytery desire that he renounce his subjection to that Synod according to these terms.

6. That the members of this Presbytery shall not, either publicly or privately, justify the act condemning the burgh oath, or the censures passed against some of Mr. Clarke's brethren by their Synod, or justify any writing in defense of said censures, or countenance any step tending thereto.

7. That the Presbytery and Mr. Clarke shall endeavor to strengthen one another in pursuance of these terms, and to bring about a general healing of the unhappy division in a Scriptural way.

8. That our Secession, we must acknowledge, is such as is declared to be in the ground of secession contained in the first "Testimony," which is approved of and made judicial in the "Judicial Testimony," and is substantially declared in our Declaration, and so we look upon ourselves as standing upon the same footing as before the rupture.

9. That upon subscribing to these terms the Presbytery and Mr. Clarke shall in the meantime and henceforward maintain a brotherly communication with each other.

McKerrow, in his "History of the Secession Church," states:

In September, 1765, an application was received from some of the inhabitants of New Cambridge, in the county of Albany and province of New York, representing in strong terms their destitute condition with regard to the gospel, and craving that the Synod (Burgher) would send them without delay a minister to break among them the bread of life, at the same time promising to give the person who should be sent a suitable maintenance.

The Synod having taken this position into consideration, as well as the application formerly made from Philadelphia, resolved both to send an ordained minister and a preacher, but delayed making the appointment until the month of November, when they were again to meet for the dispatch of business. On the 12th of November the Synod appointed Mr. Telfair to go on a mission to America early in the spring, and agreed to send with him Samuel Kinloch, probationer. They were to remain in America till April, 1767, unless the Synod should see fit to recall or extend their appointments. They were to preach not only at Philadelphia and New Cambridge, but in any other places where they might find an opening.

In May, 1767, the Synod received letters from the congregations in Philadelphia and New Cambridge, expressing their warmest thanks for the benefits they had received from the ministrations of Messrs. Telfair and Kinloch, and beseeching that the Synod would either permit these brethren to continue among them, or, should they be removed, that others might be speedily sent to supply their places.

In the spring of 1766 Messrs. Telfair and Kinloch arrived, and the former took charge of the Burgher congregation in Shippen Street, Philadelphia, while the latter made his headquarters in New Cambridge, now Cambridge, Washington County, N. Y. When their appointed year had expired they concluded to remain permanently in this country, and made application to the Associate Presbytery of Pennsylvania for admission to its membership. A meeting of Presbytery was called, to meet June 9, 1767, at Pequea, Pa., "that steps might be taken for making the coalescence between this Presbytery and Mr. Telfair and

Mr. Kinloch complete." The minute of that meeting runs thus :

They proceeded to consider the terms of agreement between them and the Rev. Thomas Clarke, of Stillwater in the county of Albany, to which, with some small variation, the Rev. Mr. Telfair, minister of the gospel in Monteth in Scotland, with Mr. S. Kinloch, probationer, did agree.

This action was not satisfactory to the Anti-Burgher Synod in Scotland, where the necessities of the case could neither be understood nor appreciated, and where the wounds of division and broken friendships still existed; so at its meeting in 1770 this coalescence was pointedly condemned, and three ministers were appointed as new missionaries to America. They were instructed to require the Presbytery to "annul" its union with the Burghers, and to "obliterate their minute" respecting it. And if the Presbytery should refuse to do this, then they and any of the brethren that chose to join with them should constitute themselves into a new Presbytery and hold no fellowship with the backsliders. A clear indication of the feeling and temper of the times. John Proudfoot, James Ramsey, and John Rodgers were appointed to this mission. The first two declined, and John Smith, of Stirling, volunteered to go with Mr. Rodgers. They sailed in the late autumn, and on the 4th of June, 1771, laid their instructions before the Presbytery at its meeting in Pequea, Pa. The Presbytery was considerably embarrassed to know what to do. The congregations in Salem, Cambridge, and Philadelphia were Burgher, but had put themselves under the care of the Presbytery. All the other congregations had been organized under Anti-Burgher auspices, and yet they all contained more or less Burghers in their membership. To introduce the old-country controversy into the Presbytery would be sure to stir up strife and division everywhere. Hence in the first term of union

with the three Burgher ministers it is expressly stipulated that this controversy shall be buried; and in the third term, that no antagonistic Burgher Presbytery should ever be organized.

The question now was to reconcile obedience to the Synod in Scotland, which, without understanding the exigencies of the case, had issued a peremptory order, and to preserve peace among themselves and prosper their work. The Presbyterial record is by no means clear and definite, and reads thus:

The Presbytery met at Mr. Proudfoot's house in the evening of the 5th of June, and constituted with prayer *ut supra scelerunt* excepting the elder. They entered upon the consideration of the instructions given by the Synod to Messrs. Rodgers and Smith, and after long reasoning on that head, and application by a brother to the throne of grace for direction, they find that in making the coalescence with the Burgher brethren they have taken some steps inconsistent with their subordination to the Synod to which they have been and are subordinate, and they are determined that for the future they shall have no ministerial communion with them until they lay the case before the Synod and receive instructions from them. But they do not judge it for edification, in their present peculiar circumstances, explicitly to comply with the Synod's demand, which motion was unanimously agreed to by the Presbytery. And Mr. Rodgers and Mr. Smith, recognizing that the Synod's demand was materially granted, and being extremely loath to pursue any measures that might impede general edification, took their seats in the Presbytery.

In other words, we cannot "annul" and "obliterate" what is past, but all such cases in the future shall be referred first to the Synod. This is in accordance with the facts. Mr. Kinloch had already, in 1769, returned to Scotland, and was now pastor of the Burgher congregation in Paisley, where he remained for many years. Mr. Telfair had also returned to Scotland and resumed his charge at the Bridge of Teith, and actually offered information in the matter to the Synod in 1770, and they refused to hear him. So Dr. Clarke, of Salem, was the only one of the Burgher ministers left, and his connection with

the Presbytery was never disturbed or questioned. Dr. Annan, who was present in the meeting of the Presbytery, makes this comment: "The two gentlemen behaved prudently; they did not insist on their instructions, and the Presbytery, without a dissenting voice, declared against obeying them." This ended the Burgher controversy in America, and the Secession Church here has ever since been one; although the ministers received from abroad were all from the Anti-Burgher Church up to the events of 1782, and the rebuilding of the Associate Church in America after that was from the same source. When Burgher ministers began to immigrate, after the Revolutionary War was closed, they connected with the Associate Reformed Church.

Mr. Smith soon settled on the Octorara, Mr. Rodgers at Big Spring, Cumberland County. In 1772 James Clarkson arrived, and settled during the next year at Muddy Creek, York County. In 1773 William Logan came and settled at Mexico, Juniata County, and John Murray at Marsh Creek, Adams County. Several others came from Ireland. David Annan, a young brother of Dr. Robert, came from Scotland, and was principally educated in this country, and was ordained in 1778, and settled at Peterborough, in New Hampshire. The increase of ministers and the great inconvenience of their meeting together in one place led to a division of the Presbytery, and those in New York and New England were organized on the 20th of May, 1776, as the Presbytery of New York, coördinate with the Presbytery of Pennsylvania, and subordinate to the Synod of Scotland.

In the struggle between the colonies and Great Britain all the ministers of the Associate and the Reformed churches joined heartily with the former. On the 2d of July, 1777, Mr. Cuthbertson preached to a large congre-

gation of Covenanters, from Jeremiah iv. 2, and then led them in taking an oath of fidelity to the struggling colonies; and Drs. Mason and Annan were particularly forward in the exhibition of their patriotism, and both served for a time as chaplains in the Continental army. The idea very soon and very naturally suggested itself to these men, that if political independence of foreign control would be a good thing, ecclesiastical independence of a far-off power would not be a bad thing. The question was at once started, and mainly urged by Dr. Annan, whether both branches of Scottish Dissenters in this country could not be united so as to form one national church organization, independent in government of all foreign control—a free church in a free state. To this end overtures were made to the Reformed brethren, and kindly entertained. The first conference of this subject was held September 30, 1777, in Donegal, Lancaster County, Pa., and others were held from time to time until the spring of 1780, when the Associate Presbytery of New York adopted certain terms previously discussed, which were sent to the other presbyteries for concurrence. The Reformed Presbytery, November 29, 1781, adopted the same, as follows:

1. That Jesus Christ died for the elect.
2. That there is an appropriation in the nature of faith.
3. That the gospel is addressed indiscriminately to sinners of mankind.
4. That the righteousness of Christ is the alone condition of the covenant of grace.
5. That civil government originates with God, the Creator, and not with Christ, the Mediator.
6. That the administration of the kingdom of Providence is given into the hands of Jesus Christ, the Mediator; and magistracy, the ordinance appointed by the Moral Governor of the world, to be the prop of civil order among men as well as other things, is rendered subservient by the Mediator to the welfare of his spiritual kingdom, the church, and has the sanctified use of it and of every common benefit, through the grace of our Lord Jesus Christ.
7. That the law of nature and the moral law revealed in the Scriptures are substantially the same, although the latter expresses the will of God more evidently and clearly than the former; and therefore magistrates among

Christians ought to be regulated by the general directory of the Word as to the execution of their office.

8. That the qualifications of justice, veracity, etc., required in the law of nature for the being of a magistrate, are also more explicitly revealed as necessary in the Holy Scriptures. But a religious test, any further than an oath of fidelity, can never be essentially necessary for the being of a magistrate, except where the people make a condition of government.

9. That both parties, when united, shall adhere to the Westminster Confession of Faith, the Catechisms, the Directory for Worship, and propositions concerning church government.

10. That they shall claim the full exercise of church discipline, without dependence upon foreign judicatories.

These propositions had been formulated in 1779, at Pequea, and soon afterward the Presbytery of Pennsylvania adopted the first five and postponed the consideration of the others. On the 13th of June, 1782, the Presbytery took final action, and as a substitute for the remaining propositions adopted the following, which was regarded by all as being of similar import, viz. :

1. Election, redemption, and application are of equal extent, and for the elect alone.

2. Magistracy is derived from God, as the Creator and Governor of the world, and the profession of the true religion is not essential to the being of civil magistrates; and whereas protection and allegiance are reciprocal, and as the United States of America, while they protect us in life and property, at the same time do not impose anything sinful on us, we therefore judge it our duty to acknowledge the government of these States in all lawful commands; that we may lead quiet and peaceable lives in all godliness and honesty.

3. The above proposition is not to be understood to contradict that proposition relative to civil government, in which the Associate Presbytery of New York and the Reformed Presbytery have agreed, but only as a plain and undisguised explication of one point of truth, in which we have the best reason to suppose that the whole body is united.

4. As no opposition in sentiment relative to the important duty of covenanting appears on either side, it is mutually agreed that the consideration of it be referred to the counsels and deliberations of the whole body.

5. Though no real or practical subordination of the Presbytery to the Associate Synod of Edinburgh, in a consistency with Presbyterian government, can be pleaded, yet, from the most wise and important considerations, the former connections, whatever they may have been, shall remain as before, notwithstanding this coalescence.

CHAPTER IV.

THE ASSOCIATE CHURCH AFTER 1782.

THIS basis of union was not adopted unanimously by the Associate Presbytery of Pennsylvania at its meeting in June, 1782. Mr. Marshall, of Philadelphia, and Mr. Clarkson, of York County, ministers, and Messrs. Robert Hunter, James Thompson, and Alexander Moor, ruling elders, protested against it and appealed to the Associate Synod of Scotland. This protest was at first admitted by the Presbytery, but on a review of it, as it contained an appeal, it was refused admittance because the majority would no longer acknowledge their subordination to any foreign court. The protestors then withdrew, and elected a new moderator and clerk, and claimed to be the true and original Associate Presbytery of Pennsylvania, on the ground of their loyalty to the faith and discipline of the Associate Church. Their appeal was heard by the Synod in Scotland, and their conduct was approved, and new missionaries were sent out to them to aid in rebuilding the cause. John Anderson arrived in 1783, Thomas Beveridge in 1784, David Goodwillie and Archibald Whyte in 1788, John Cree and David Somerville in 1790, Robert Laing in 1795, John Banks in 1796. In 1789 Mr. Henderson returned to them from the Associate Reformed Church, and Mr. Smith in 1795.

In the summer of 1784 the Presbytery resolved to prepare a "Testimony" suited to their circumstances in this country, and appointed Messrs. Anderson and Beveridge

to draft it. A "Narrative" and "Testimony" were prepared, principally by Mr. Beveridge, and enacted and published the same year. The subordination of the Presbytery to the Synod in Scotland was found at once to be inconvenient and disadvantageous. It was too far away, too difficult of access, and too ignorant of local surroundings and emergencies. So the Presbytery adopted the "Testimony" without consulting the Synod. For this independent action considerable dissatisfaction was expressed, and an act was adopted in 1786 by the Synod upon the subject; but, realizing some of the difficulties in the way, it claimed very little more than what might be called brotherly oversight which one church might exercise over another. The subordination of the Presbytery to the Synod in Scotland was never of any practical importance, and soon became virtually a dead letter.

In 1791 the Presbytery passed an act respecting public covenanting, in which it was claimed that the obligations of the Scottish Covenants descended to the posterity of those that joined in them. This act was afterward incorporated in the "Testimony," and so remained as an organic feature of the church, and in 1792 the members of the Presbytery engaged in the duty of covenanting in connection with the congregation in New York. And when the Presbytery had grown into a Synod, it, at Pittsburg in 1829, and again in Philadelphia in 1830, also engaged in public solemn covenanting. One great design of the Synod in doing this was to encourage their congregations to follow their example. How far this design was successful there are no means of ascertaining, but it is believed that at different times this ordinance has been observed in a majority of the oldest and largest congregations of the church.

In 1796 the Presbytery passed an act against occasional

communion, which ever afterward remained the law of the church. Feeling that the supply of ministers from abroad was inadequate to their wants, the Presbytery took measures to encourage young men to seek the ministry, and, as an aid thereto, they elected, April 21, 1794, Dr. John Anderson, of Service, Beaver County, Pa., their professor of theology, and erected a two-story building as a dormitory for the students. He continued to discharge the duties of his office as sole professor until 1819, when the infirmities of age compelled him to resign.

In answer to an application made by sundry individuals in the State of Kentucky to the General Associate Synod of Scotland, Andrew Fulton and Robert Armstrong were sent out as missionaries in the autumn of 1797, and in the spring of 1798 arrived at their field of labor. After surveying their ground in Kentucky and Tennessee, they organized themselves, according to synodic direction, into a Presbytery, the Associate Presbytery of Kentucky, November 28, 1798, coördinate with the Presbytery of Pennsylvania and subordinate to the Associate Synod of Edinburgh, Scotland.

In consequence of the scattered condition of the congregations and ministers of the Presbytery of Pennsylvania, they could rarely meet oftener than once a year, and not all of them even then; so most of the ordinary business was transacted at what were called *interim* meetings, where two or three neighboring ministers with their elders were allowed to meet at their convenience and attend to local business. This arrangement was not exactly Presbyterian, and did not give complete satisfaction, and the Presbytery at its meeting in Philadelphia, May 1, 1800,

Resolved, That this Presbytery will, if the Lord permit, constitute themselves into a Synod, or Court of Review, known and designated by the name of the Associate Synod of North America, at next ordinary meeting, which is

appointed to be held at Philadelphia the third Wednesday of May, 1801, at eleven o'clock; that Mr. Marshall open the meeting with a sermon, and then constitute the Synod, the rest of the day to be employed in solemn prayer and fasting, Mr. J. Smith to pray first, and then Mr. Clarkson, Mr. Pringle to close.

The Presbytery of Kentucky agreed to coöperate in this movement.

The Synod met May 2, 1801, in Philadelphia, and was opened and constituted as arranged, and John Smith was elected moderator and Francis Pringle stated clerk. The Synod was divided into the four Presbyteries of Cambridge, Philadelphia, Chartiers, and Kentucky. The Synod enacted, "That none be licensed to preach the gospel, or ordained to the office of the holy ministry among us, but such as have sworn the Covenant engagements entered into in the Secession Church, or declare their readiness to do so when opportunity offers, and subscribe said declaration." This remained the law of the church for many years, and was never repealed, although it finally became inoperative through neglect. Ministers continued to arrive from Scotland and Ireland, and others were educated at the seminary at Service, and the church grew slowly but steadily, and new Presbyteries were erected from time to time as needed. The territorial extent of the church became so great that the question of dividing into sub-synods was twice submitted to the church in overture, and both times rejected.

Messrs. Fulton and Armstrong had not been two years in Kentucky until they felt painfully the evil of slaveholding, and applied to the Synod to issue a warning in reference to it. The Synod complied with the request, and pronounced slaveholding a moral evil, and urged the necessity of fully instructing the people in reference to its nature. This the brethren in Kentucky tried faithfully

to do, but with very little apparent success, and those of antislavery views began to move north of the Ohio River. Finally, in 1815, Mr. Fulton followed with the remaining part of his congregation to Jefferson County, Ind., and Mr. Armstrong took his to Greene County, O. This solved the question pretty thoroughly as far as Kentucky was concerned; but sundry congregations had been organized farther south, and the Presbytery of the Carolinas had been erected in 1803. The difficulty continued, but the location was changed. There were congregations in the States of Tennessee, Virginia, North and South Carolina, and they were involving themselves more and more with slavery. Some of the people in Greene County, O., who had removed from Kentucky, petitioned the Synod in 1808 to exclude slaveholders from the communion of the church. This led to the adoption of an act in 1811 which declared it to be a moral evil to hold negroes in bondage, and directed the members of the church to set them at liberty, or, if this could not be done according to the laws of the State, to treat them as if free in respect to food, clothing, instruction, and wages. It was also enacted that those who refused to comply with these directions were unworthy of the fellowship of the church. The provisions of this act were not complied with, and the subject kept troubling the Synod from time to time until 1831, when a more stringent act was passed, by which all slaveholders were forthwith excluded from communion. This act was regarded by a very respectable minority of the Synod as harsh and severe, and practically accomplished nothing. In 1840 a letter was addressed to the congregations of the South, in which allowance was made for those who could not emancipate their slaves, *provided* they would agree to what was called *moral emancipation*. The moderator, the Rev. Thomas S. Kendall, was sent as a commissioner from

Synod to read this letter to the congregations; but instead of conciliating the feelings of those holding slaves, a riot was excited in one of the congregations in South Carolina, and while he was engaged in the public worship they seized him, and by an act of lynch law expelled him from the State. This brought on a crisis, and the Presbytery of the Carolinas declared itself independent of the Synod. Many of the ministers moved north, and a large part of the members, preferring their church to slavery, passed to north of the Ohio River, and planted new congregations and strengthened old ones in Ohio, Indiana, Illinois, and Iowa. The church was thus completely and permanently purged of the sin of slavery.

The Synod did not have any fixed and definite rules of discipline, but followed custom and tradition until 1817, when the first Book of Discipline was adopted. It contained a chapter on "censurable offenses," among which were enumerated profaning the Sabbath, the use of spirituous liquors, profaning the name of God in common conversation, the abuse of lots, the use of charms, the diversions of the stage, and promiscuous dancing.

In 1820 the two branches of the Secession in Scotland united and formed the United Secession Church. Against this union Professor Paxton and eight other ministers of the Anti-Burghers protested, and refused to enter. Previous to this, in 1806, when the Anti-Burgher Synod adopted a "New Testimony," Dr. McCree and four others left that church and constituted themselves as the *Constitutional Presbytery*. In 1827 Professor Paxton's party united with this Presbytery and formed the Synod of *Original Seceders*. The Synod in this country was very much excited over the union of 1820, because of their intimate relation to one of the contracting parties, and debated the matter year after year until 1826, when, by

the casting vote of the moderator, they condemned the "said union, as a defection from a covenanted reformation," and at the next meeting resolved to continue in union with the Protestors, and in 1832 with the Original Seceders. In 1852 the Original Seceders united with the Free Church of Scotland, which threw the Synod in this country out of union with any Scottish organization; and as the churches in the two countries had gradually grown somewhat apart, no further union was ever sought. The Secession Churches in Scotland became a little more kindly in feeling and liberal in opinion as time passed on, while the Synod in America retained substantially its original conservatism.

The Associate Reformed Synod of the West in 1820, one year after its organization as an independent Synod, asked the Associate Synod for a conference on the subject of a union of the two Synods. The request was granted, and conferees were appointed by both bodies. They met and agreed upon a basis of six short articles, but the Associate Synod failed to confirm the terms, and the whole matter fell through. The perpetual obligation of the Scottish Covenants seemed to present the greatest difficulty in the way of union. But the real difficulty arose from the fact that the Synods were a little shy of each other, and while they felt their oneness and realized the duty of union, they did not have that full and generous confidence in each other which might be necessary for a hearty union. Old sores are hard to heal.

In 1841 a difficulty of ten years' growth finally terminated in a schism, and an independent Synod, under the leadership of Alexander Bullions, D.D., and Rev. Andrew Stark, L.L.D., was organized. But time mollified feelings, and in 1854 a happy reunion was consummated. A minute history of its causes and successive steps is not

necessary in this place. The controversy involved some important principles in church government, and of submission to lawful authority, even when not lovingly administered. But no doctrine of grace or distinctive principle of the church was ever brought into question. It is also a pleasure for the historian to be able to state that all the prominent actors on both sides were good men, and that the Holy Spirit set the seal of his approval most unequivocally upon the general work of their lives. The treasure, however, was in earthen vessels, and, like Moses and David and Peter, these men had their infirmities and weaknesses; but "he that is without sin among you, let him first cast a stone."

In 1799 the Associate Reformed Church adopted its "Constitution and Standards," and it modified the doctrine of the Westminster Confession of Faith "concerning the power of the civil magistrate in matters of religion." Against this action Rev. Alexander McCoy and Rev. Robert Warwick protested and withdrew, and, January, 1801, organized an independent Presbytery, which they named the *Reformed Dissenting Presbytery*. It was confined to western Pennsylvania and Ohio, and in 1851 united with the Associate Synod.

In 1840 the Synod passed an act respecting the traffic in ardent spirits, "advising that no member of the church retail them for ordinary use, and that sessions deal with such members of the church as may be engaged in such traffic, in order to induce them to desist, and that all members of the church refuse any encouragement to those who follow such an employment." In 1843 further action was taken on this subject, and it was unanimously resolved "that church sessions be directed to deal with such members of the church as are found engaged in the manufacture or vending of ardent spirits under such circumstances as

are calculated to bring a reproach upon their profession, and thus constitute an offense in the Scriptural sense of the term, and that such persons be required to abandon it." And in 1857 it was further declared, "that, in the judgment of this Synod, the manufacturing or vending of intoxicating liquors, for the purpose of being used as a common beverage, is a censurable offense."

The Associate Synod in Scotland at an early period of its existence condemned the masonic oath as sinful, both as to its matter and form, and warned all its members against any connection with masonic lodges. This was received as part of the church's inherited faith in this country, and all freemasons have been carefully excluded from the communion of the Associate Church. At the time of the Morgan abduction the Synod in this country repeated the warning against masonry; and in 1846 it was further declared "that we regard connection with the Order of Odd Fellows in the same light as with freemasons, and equally deserving the censure of the church." A warning was also issued at this time against connection with the Order of the Sons of Temperance, because of their vain parades at funerals and processions, their secrecy, the danger of such societies to the community, and the countenance which they give to other societies of a worse character.

In 1842 the Synod entered upon the foreign missionary work, and selected the island of Trinidad as the field of labor. From various causes the enterprise did not prove a success, and they passed over their mission to the Free Church of Scotland and withdrew. They then turned to India, and located at Sialkot, where they were greatly blessed, and the field and work have widened and prospered ever since.

Secession churches are under a constitutional necessity

of being witnessing and testimony-bearing churches, so as to exhibit and illustrate the ground of their independent existence, and their right to exist. The Associate Synod was always true to its ecclesiastical parentage, ready to give a reason for its faith, and outspoken in its defense of the truth as it saw the truth. It had convictions, clear convictions, and courage to maintain them. It testified freely upon different occasions against prevailing evils as they exhibited themselves in church, state, and society.

The Associate Church always enjoined the exclusive use of the inspired Psalter in all formal praise services. The Scotch version of the Book of Psalms came with the church to this country, and ever remained in use, both because of personal attachment to it from long familiarity and tender associations, and also because it was the most accurate versification of the original to be had. But with the increasing culture of the times and improvement in song there came a felt necessity for something better, and under the direction of Synod Dr. Beveridge and others devoted much time and study to the accomplishment of something in this direction. Some progress was made when the union which absorbed the Synod passed this matter over to the new church organization.

The Associate Reformed Church in 1842 made overtures to the Associate Church for an organic union. After fourteen years of negotiation, the latter, in 1856, tendered to the former a basis of union, which was adopted in 1857, and a union was consummated in May, 1858, which formed the United Presbyterian Church of North America. The Associate Church contributed to the new organization 230 ministers, about 300 congregations, and 25,000 communicants. Eleven ministers and a few small congregations refused to enter the union, and have perpetuated a residuary church, which has not increased much.

CHAPTER V.

THE ASSOCIATE REFORMED CHURCH.

As already stated, conferences upon the subject of an organic union of the Reformed and Associate Presbyteries in America began in 1777, and continued for several years. A basis of union which was formulated in 1779, at Pequea, Pa., was unanimously adopted in the spring of 1780 by the Associate Presbytery of New York, and by the Reformed Presbytery, November 29, 1781, and by a majority of the Associate Presbytery of Pennsylvania, June 13, 1782.¹ The three presbyteries met in convention in Philadelphia, on Wednesday, October 30, 1782, for the consummation of the union and the organization of the Associate Reformed Church. They adopted eight articles for the guidance of the Synod which they designed to organize.

On Thursday, the 31st of October, 1782, the Synod of the Associate Reformed Church was formally organized by the election of John Mason, D.D., of New York, as moderator. The presbyteries were rearranged, so that the ministers and congregations in eastern Pennsylvania constituted *The First Presbytery*; those in western Pennsylvania, *The Second Presbytery*; and those in New York and New England, *The Third Presbytery*. The most important business in which the Synod engaged was the consideration of the eight articles agreed upon by the convention which preceded the Synod. These were again

¹ See pp. 172, 173.

discussed *seriatim*, "and after serious deliberation and solemn prayer" were unanimously adopted "as proper to display the principles upon which we intend to act." These articles were as follows:

I. It is the resolution of this Synod to persevere in adhering to the system of truth contained in the Holy Scriptures, exhibited in the Confession of Faith, Catechisms, Larger and Shorter, and to the fundamental principles of gospel worship and ecclesiastical government agreed upon by the Assembly of Divines at Westminster, with the assistance of commissioners from the Church of Scotland. This declaration, however, does not extend to the following sections of the Confession of Faith, which define the power of civil government in relation to religion: chap. xx. sec. 4; chap. xxiii. sec. 3, chap. xxxi. sec. 2. These sections are reserved for a candid discussion on some future occasion as God shall be pleased to direct. Nor is it to be construed as a resignation of our rights to adjust the circumstances of public worship and ecclesiastical policy to the station in which Divine Providence may place us. All the members of the Synod acknowledge in the meanwhile that they are under the most sacred obligations to avoid unnecessary criticism upon any of these excellent treatises, which would have a native tendency to weaken their attachment to the truths therein contained. If any of the members of the Synod shall conceive any scruples at any article or articles of the Confession of Faith, Catechisms, Directory of Worship, or Form of Presbyterian Church Government, or shall think they have sufficient reason to make objections thereto, they shall have full liberty to communicate their scruples or objections to their brethren, who shall consider them with impartiality, meekness, and patience, and endeavor to remove them by calm, dispassionate reasoning. No kind of censure shall be inflicted in cases of this nature, unless those scrupling and objecting brethren shall disturb the peace of the church by publishing their opinions to the people, or by urging them in judicatories with irritating and schismatic zeal.

II. The ministers and elders in Synod assembled also declare their hearty approbation of the earnest contendings for the faith and magnanimous sufferings in its defense by which our pious ancestors were enabled to distinguish themselves in the last two centuries; that they have an affectionate remembrance of the National Covenant of Scotland, and of the Solemn League and Covenant of Scotland, England, and Ireland, as well-intended engagements to support the cause of civil and religious liberty, and hold themselves bound by divine authority to practice all the moral duties therein contained, according to their circumstances; that public and explicit covenanting with God is a moral duty under the gospel dispensation, to which they are resolved to attend as he shall be pleased to direct; that it is their real intention to carry with them all the judicial testimonies against defections from the faith once delivered to the saints which have been emitted in the present age by their

brethren in Scotland, as far as these testimonies serve to display the truth and comport with the circumstances of our church; and that they will avail themselves of every call to bear appointed testimony against the errors and delusions which prevail in this country.

III. The members of Synod also acknowledge with gratitude that they are bound to honor the religious denominations in Britain to which they belonged, on account of their zeal for the purity of the gospel, and of those laudable efforts to promote it, not only in Britain and Ireland but also in America, and they profess an unfeigned desire to hold an amicable correspondence with all or any of them, and to concur with them in every just and eligible measure for promoting true and undefiled religion.

IV. It is also the resolution of this Synod never to introduce, nor suffer to be introduced, in their church the local controversy about the civil establishment of the Presbyterian religion, and the religious clause of some burgess oaths in Scotland, or any unnecessary disputes about the origin of civil dominion, and the requisites for rendering it legal in circumstances dissimilar to those in which themselves are placed. They esteem themselves bound to detach their religious profession from all foreign connections, and to honor the civil powers of America, conscientiously submitting to them in all their lawful operations.

V. That the abuse of ecclesiastical censures may be effectually prevented, the following General Rule of Discipline is unanimously adopted, namely: That notorious violations of the law of God, and such errors in doctrine as unhinge the Christian profession, shall be the only scandals for which deposition and excommunication shall be passed, and that the highest censures of other offenders shall be a dissolution of the connection between the Synod and the offender.

VI. The terms of admission to fixed communion with the Synod shall be soundness in faith as defined in the above-mentioned Confession and Catechisms, submission to the government and discipline of the church, and a holy conversation.

VII. The members of Synod also acknowledge it to be their duty to treat pious persons of other denominations with great affection and tenderness. They are willing, as God affordeth opportunity, to extend communion to all who in every place call on the name of the Lord Jesus in conformity to his will. But as occasional communion in a divided state of the church may produce great disorders, if it be not conducted with much wisdom and moderation, they esteem themselves, and the people under their inspection, inviolably bound in all ordinary cases to submit to every restriction of their liberty which general edification renders necessary. This article, however, is not to be construed as a license to encourage vagrant preachers who go about under pretence of extraordinary zeal and devotion, and are not subject to the government and discipline of any regular church.

VIII. As the principles of the Synod are detached from the local peculiarities by which the most considerable parts of Presbyterians have been

hitherto distinguished, it is further agreed to reject all such applications for admission to fixed communion with the Synod that may at any time be made by persons belonging to other denominations of Presbyterians, as evidently arise from caprice, personal prejudice, or any other schismatical principles, and that the only admissible application shall be such as shall, upon deliberate examination, be found to arise from a solid conviction of duty, and to discover Christian meekness toward the party whose communion is relinquished, or such as are made by considerable bodies of people who are not only destitute of a fixed gospel ministry, but cannot reasonably be provided for by the denomination of Presbyterians to which they belong. It is, however, thought proper that applications of the last kind shall not be admitted till the bodies by whom they are admitted shall previously inform the judicatories which have the immediate inspection of them of the reasons of their intended application, and shall use all due means to obtain the concurrence of that judicatory.

These articles, originally from the pen of Dr. John Mason, were subsequently revised and slightly amended and published under the unsuitable title of "The Constitution of the Associate Reformed Church." They were popularly known as the "Little Constitution."

A committee was appointed "to prepare and publish, as soon as possible, a concise narrative of the rise and progress of the union between the Associate and Reformed Presbyteries, and the grounds on which they have erected themselves into a Synod, together with an illustration of our constitutional principles as they may judge necessary." This was after the example of all the dissenting churches in Scotland; they prefaced their "Testimony" with a "Narrative," in which they gave an historical defense of their right to exist. But the ministers of the Synod, although educated in Scotland, soon felt the influence of their new surroundings, and realized the change in the character of their fields of labor. They grew to doubt the necessity or propriety of such a document in a free country where there was no Church Establishment to claim a monopoly of the means of grace. They felt that their patent was from heaven, and that wherever there were saints to

be edified and sinners to be saved, there they had a mission. The committee never reported, and the church never cumbered its official literature with an apology for its existence.

In 1787 Drs. Mason, Annan, and Smith were appointed a committee to bring in "An Overture for Illustrating and Defending the Doctrines of the Westminster Confession of Faith." Two years afterward a long report was submitted, in the form of a commentary upon the different chapters of the Confession. It was discussed at great length at the meeting in 1789, and then postponed and further considered at the meeting in 1790, when, instead of a formal adoption, it was unanimously resolved that it is "in substance an excellent and instructive illustration and application of these truths unto the present state of the Church of Christ in America," and warmly recommended it as such to all the people under their inspection.

The standards of the Associate Reformed Church were not a birth, but a growth. Those that organized it had confidence in each other, and united upon the simple basis of the Westminster Standards, which belonged equally to both sides, and left time and experience to decide whether anything should be added, and, if so, what. One of the objects of her founders, and by no means a small one, was to establish an American Church holding the theology of the more conservative churches in Scotland: American in the twofold sense of being independent of all foreign judicatories—a free church in a free state—and also in being denuded and freed from all peculiarities of alien origin and suitableness. They did not wish to transplant an exotic whose special characteristics showed its foreign birth and relations, and which might not be adapted to the soil and climate; but to build a home church, unencumbered with any historical traditions, which could and would adapt

itself to the peculiarities and exigencies of its surroundings. Hence they agreed upon the dogmas of the new organization, and said nothing about the special modes of their exhibition. The Reformed and the Associate Churches had Covenant bonds, and made assent to them a term of communion; they had also a "Judicial Testimony" of equal binding obligation with the Confession of Faith. The Associate Reformed Church started without either of these. This was not an inadvertence or oversight, but a deliberate conviction of duty, and for which they were severely censured by those next of kin in Great Britain and America.

The new church had to fight for her existence, and the result of this contest had much to do in giving shape and character to her forming Standards. She was charged with "burying the Covenants," and "neglecting to insist on their binding obligation upon posterity." To this the Synod replied to the Second Presbytery of the Carolinas:

The omission in our Constitution of the National Covenant of Scotland and the Solemn League and Covenant cannot wound the most tender conscience when rightly informed. It is not possible, consistently with truth, to make these Covenants, as they stand, a part of the church's "Testimony" in America; and therefore the insertion of them among her terms of communion, instead of promoting the edification of her members, would only serve as a snare for their consciences. To be applicable to the circumstances of this church they must undergo a variety of alterations; but the moment any alteration is admitted into an instrument of solemn compact it ceases to be the *same* instrument. To *modify* the covenants, therefore, is to *destroy* them; they instantly cease to be the same covenants, and the persons who take them thus modified, instead of renewing them, do, in fact, enter into a *new* compact, and by that very act resort to the original principle of covenanting.

The Original Seceders, the successors of McCree and Paxton, and the most conservative body in Scotland, declared at their union with the Free Church in 1852:

In fine, looking upon *society as possessed of permanent identity* in the sight of God, and on each succeeding age as bound to implement the unexhausted

obligations contracted by national oaths, we believe that the covenants of our ancestors . . . are still binding, and that by them, we, AS A NATION, are laid under additional obligation to maintain the principles and the cause of the Reformation.

This was precisely the position taken by the Associate Reformed fathers seventy years previously—that these covenants were civil and national, and that the descending obligations followed not the individual, but the national, identity; and although the descendants of covenanted ancestors, as citizens of another nation they were not willing to acknowledge special descending obligations.

When it was urged that these covenants embraced moral duties as well as civil and national, and that their performance was made binding upon posterity, the Synod answered in the "Little Constitution" that, "we are bound by the *divine authority* to perform all the moral duties contained in them." That is, whatever is contained in them which is clearly a moral duty we are bound to perform by the divine authority which requires it and imparts to it its character as a *moral* duty. Any further obligation would be a surplusage, and that, too, from an inferior source of authority.

Another difficulty with which the new church had to contend, in adjusting itself to its new surroundings, was the precise manner of testimony-bearing. It is very evident that the founders of the church, through the influence of their early training, felt that there was or might be good reason for the adoption of some kind of a "Judicial Testimony" in addition to the Confession of Faith. Hence the appointment of the two committees already mentioned to draft a "Narrative" and to bring in an illustrative overture. It is just as evident that there was a doubt and a hesitancy in this matter, because the first committee never reported, and the action of the other was

only commended but never adopted. But as they continued to discuss the subject, the Synod became more and more confirmed in its opposition to such an instrument, and finally and fully decided the question in 1797, by the adoption of a long explanatory paper, in which they admit the duty of testifying for the truth, whether it relates to doctrine, discipline, worship, or manners; but to do so effectively there must be a wise adaptation to the immediate state of the church and society. And that inasmuch as there is a constant change going on in the current of thought and the manners and customs of society, old errors fading away and new errors springing up, a permanent "Judicial Testimony" will not meet the exigencies that may arise from time to time. It would soon be lumbered with things of no present practical interest, and grow more and more deficient in reference to new things of pressing importance. The church's life is progressive, and so should be its "Testimony." It must deal with what is, and not with what was.

As witnesses of the Most High, Christians are especially bound to avow and to defend those truths which are more immediately decried, and to oppose those errors which immediately prevail. This is termed by the Spirit of God being *established in the PRESENT truth*. It is the very essence of a judicious "Testimony," nor is there any way in which judicatories can so well maintain it as in serious and Scriptural *occasional* acts. Of this method of testifying there are plain and numerous traces in the Holy Scriptures and in the pious practice of the primitive church.

To escape from these distinctive peculiarities of Scottish dissent was a very tedious and difficult thing; and because the Synod would not include the Scottish Covenants in its Standards, and declined to issue a "Judicial Testimony" of the Scottish kind, two of the original founders of the church withdrew and walked no more with her.

It will be recollected that in the first article of the "Little Constitution," where adherence to the Westminster Con-

profession of Faith is professed, the Synod expressly excepted those sections of chapters xx. and xxiii. and xxxi. which define the power of civil government in relation to religion, and reserved them "for candid discussion on some future occasion as God shall be pleased to direct." These sections were under discussion for several years, and then it was finally decided to alter the text of the Confession so as to free it from all traces of Erastianism, and make the church independent of the state in all matters of doctrine, government, and discipline. At the same time and for the same purpose the word *authorizing* was substituted for the word *tolerating* in the enumeration of the sins forbidden by the second commandment, as given in the Larger Catechism.

Sixteen years were thus spent in formulating the Standards of the church; and having settled all things to their mind, the Synod at its meeting at Greencastle, Pa., on the 31st of May, 1799, "judicially ratified" and "declared the aforesaid Confession of Faith, Larger and Shorter Catechisms, together with the Government and Discipline of the Church, and the Directories of Public and Private Worship, to be the Constitution and Standards of the ASSOCIATE REFORMED CHURCH in all matters relating to Doctrine, Government, Discipline, and Worship." They declared this to be their "FIXED TESTIMONY," and that, as emergencies may require, they will "emit *occasional* testimonies in particular acts against errors and delusions." They also fixed the terms of admission to membership in the church to be:

A profession of faith in the Holy Scriptures of the Old and New Testaments as the perfect and only rule of faith and practice, together with an approbation of the Confession of Faith, Larger and Shorter Catechisms, Form of Church Government, and Directories for Worship, as therein received; a holy life and conversation, and subjection to the Order and Discipline of the church.

In 1786 the congregations in New England were erected into a new Presbytery, known as the Presbytery of Londonderry. On the 25th of October, 1793, this Presbytery coalesced with "The Presbytery of the Eastward," an independent Presbytery, composed of some Irish congregations which still lingered, and the united body still retained the title Presbytery of Londonderry. This was done without the knowledge or authority of the Synod, which still claimed jurisdiction over its New England churches. This new Presbytery, which was composed largely of those who knew nothing of the Associate Reformed Church or its Scottish antecedents, was careful to hold itself aloof from the Synod without any declaration of independence. Its congregations felt the influence of their New England surroundings, and were gradually yielding to congregationalism in the matters of praise and discipline and government, and the Synod rebuked the Presbytery for its laxity, but without accomplishing any reformation. Finally, in 1796, the Synod appointed two of its ministers to visit the Presbytery and try to reclaim them. This committee was providentially hindered from going, but Dr. John M. Mason, in its name, wrote a very earnest and able letter, expostulating with the Presbytery for their irregularities, and sustaining the ground taken by the Synod. Dr. Morrison, of Londonderry, N. H., answered for the Presbytery, and stated that the action of the Synod in formulating the standards of the church was not acceptable to their people generally, and then avowed their independence of the Synod, and stated that "this Presbytery consider themselves, with divine aid, competent to all the purposes of judicial authority in the churches or societies under their care; are best acquainted with their customs, temper, and manners, and their situation with respect to other denominations." The Presbytery continued to

maintain its independence, and in 1801 the Synod erased its name from the roll and declared it no longer in its connection. Thus perished Associate Reformed Presbyterianism in New England, until resuscitated in 1846 by Dr. Blaikie in Boston. This Londonderry Presbytery remained independent until 1809, when it united with the Presbyterian Church, where it still remains.

The Reformed Dutch and Associate Reformed Churches entertained from the first very kindly feelings for each other, and as early as 1798, and again in 1820, efforts for a union were made, but, for reasons which could scarcely be appreciated now, without success. Nevertheless, the latter gave to the former, from time to time, some of her choicest men, in the persons of Drs. Gosman, Matthews, McMurray, Knox, Strong, etc.

When the church had grown so as to embrace seven Presbyteries, and was scattered from New York to Georgia, it was deemed expedient to organize a *delegated* supreme judicatory, so as to lessen, as far as possible, the slow and toilsome travel required of those upon the outskirts of the church. So in 1802 the whole church was divided into four Synods, containing two Presbyteries each, and subordinate to an annual delegated General Synod. These Synods were New York, and Pennsylvania, and Scioto, and the Carolinas. The General Synod held its first meeting at Greencastle, Franklin County, Pa., on the 30th of May, 1804, and was opened with a sermon by Dr. John M. Mason, after which Alexander Dobbin was chosen moderator, and James Gray stated clerk.

The General Synod did its work smoothly and successfully for six or seven years, and then a serious trouble commenced. It will be recollected that when the Associate Reformed Church was organized, the Westminster Confession of Faith was adopted pure and simple, without

explanation or limitation, excepting the power of the civil magistrate *circa sacra*. Consequently the organic law of the church on the subject of *communion* was contained in the second section of the twenty-sixth chapter, which reads thus :

Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification, as also in relieving each other in outward things, according to their several abilities and necessities ; which communion, as God offereth opportunity, is to be extended to all those who in every place call on the name of the Lord Jesus.

The Synod, however, felt the necessity of some limitation, and at its first meeting placed in the " Little Constitution " the following article :

The members of Synod . . . are willing, as God offereth opportunity, to extend communion to all who in every place call on the name of the Lord Jesus, in conformity to his will ; but as occasional communion, in a divided state of the church, may produce great disorders if it be not conducted with much wisdom and moderation, they esteem themselves and the people under their inspection inviolably bound, *in all ordinary cases*, to submit to every restriction of their liberty which general edification renders necessary.

To this an explanatory note was appended, in which it is stated that—

The principle expressed in this article is not a new principle adopted by the Synod. It is one of the received principles adopted by the Secession, and it is set in a very strong light in chapter twenty-six of the Confession of Faith. . . . No objection can therefore be justly stated against it as it stands in the Confession of Faith. The application of the principle to particular cases may indeed be attended with some difficulties. We are not, however, accountable for these difficulties, as they arise from the divided state of the Church of Christ. The article is guarded, and cannot, without the most evident perversion, be construed as a license to hold *unscriptural* communion with other churches. It is the intention of the Synod not to go into connections with any denomination which are inconsistent with the spirit of what is usually called the covenanted reformation.

The Overture, which was approved by the Synod in 1790, declares in its illustrations of chapter twenty-six, among other things—

That a temporary, or what is called *occasional*, communion with sister churches may lawfully, in some instances, take place, is what no man of

understanding, who is not much pinched to support some favorite and false hypothesis, will deny. The terms of it are not materially different from the terms of stated communion, only making allowance for a variety in innocent customs and forms. . . . By *occasional communion* we do not mean the admitting a person to our communion whom it would be sinful to continue in it, but a person who, on account of local circumstances, cannot continue in it.

To condense and formulate: the established law of this new church was that *organic union* was not necessary for communion, yet as the Church of Christ was divided, and errors, serious errors, were taught in some of its branches, lest these errors might be countenanced and discipline relaxed, communion in all ordinary cases should be confined to its members, and in *extraordinary* cases extended only to such as might under favorable circumstances be admitted to full communion. And this remained the law of the Associate Reformed Church in all its Synods down to the union of 1858.

In May, 1810, Dr. John M. Mason resigned the pastoral care of the Cedar Street congregation in New York City, and with a colony commenced the work of building up a new congregation farther uptown. He had great difficulty in getting a suitable house in which to hold his services until their own church building should be erected in Murray Street. In their strait the trustees of the Presbyterian Church of which the Rev. Dr. Romeyn was pastor offered the use of their house at all such times as would not interfere with their own services. This kind and fraternal offer was gladly accepted, and Dr. Mason held his services immediately after the conclusion of Dr. Romeyn's, in both the forenoon and afternoon. A large part of Dr. Romeyn's people were in the habit of remaining to hear Dr. Mason, who was regarded as the finest pulpit orator of his day, and in this way the two congregations became very intimate. When the time came for Dr. Mason's first communion his session resolved, in view of the intimate relations

of the two congregations, and of the hospitality which they were receiving, to invite Dr. Romeyn's congregation to unite with them. This was accepted, and when Dr. Romeyn's communion occurred the courtesy was reciprocated. This was certainly a new departure in the history of the Associate Reformed Church, for the practice of her ministers had been influenced by tradition, and had always been more conservative and restrictive than her laws, and it became the subject of very serious consideration by the General Synod at its meeting in May, 1811. After all the facts had been ascertained, Messrs. Henderson and Dick moved, "That the Synod do declare their decided disapprobation of the deportment of said brethren (Mason, Matthews, and Clarke) in the premises, and command them to return to the established order of the church." This was negatived, and the following resolution, offered by Messrs. Dickey and Porter, was adopted, with only three negative votes:

That the judicatories, ministers, and members of the church be and they hereby are entreated and required to exercise mutual forbearance in the premises; and in the use of their discretion to observe mutual tenderness and brotherly love, studying to avoid whatever may be contrary thereto, and giving special heed to the preservation of sound and efficient discipline.

Upon this occasion Dr. Mason made a speech of over three hours, which was regarded as the ablest effort of his life. He contended that his congregation had not violated the law of the church, because their circumstances were very peculiar and extraordinary, and that they had simply yielded to the necessities of their condition, and that it was neither their desire nor intention to continue to do so after the completion of their own building.

This action of Synod was not acceptable to many in the Synod of Scioto, and remonstrances and petitions were sent up to every meeting of the General Synod for several

years, but nothing was accomplished. As a consequence of this controversy, Dr. Mason in 1816 published his "Plea for Sacramental Communion on Catholic Principles," in which he took higher ground than in his speech before the Synod, that the "*members* who hold acknowledged communion with the *Head*, whatever be their subordinate variance, ought also to hold communion with each other in those ordinances which mark their communion with the Head." He never favored indiscriminate or promiscuous communion; he always insisted upon judging whether a man really was in communion with the "Head" before he would acknowledge him to be a "member." He defended the "doctrines of grace" with perhaps more zeal and ability than any man of his day, and to the last refused to hold "Christian fellowship with men who corrupt those precious doctrines which relate to the person, offices, or work of the Saviour, to the way of the sinner's acceptance with God, or to the renewing and sanctifying work of the Spirit."

The church used exclusively in its praise the Scottish version of the Psalms; but the necessity for some improvement in their meter and rhythm was soon felt, and in 1810 a committee of five of its leading ministers was appointed by the Synod. Their instruction was "to procure an improved version of Scriptural Psalmody, and to have the same in readiness for such order as the General Synod shall see meet to make at the next stated meeting." Nothing valuable grew out of this, for their poetic talent was insufficient; but liberty was given to use the version of the Reformed Dutch Church—a liberty which was neither asked nor used by the congregations. The matter, however, became mixed up with the communion controversy. There were no newspapers in those days to publish facts, and rumor is always an unsafe guide; so

some of the remote sections of the church became alarmed, supposing that an attempt was being made to set aside their dearly loved Psalms, which they cherished as a precious inheritance.

The Synod began to give decided evidence of premature decay. Different causes combined to produce this. The communion and psalmody controversies did something toward dividing the church and alienating the confidence of brethren. Two or three unpleasant cases of discipline helped to weaken the bonds of affection, particularly a quarrel between Mr. Rankin and Dr. Bishop, which was adjudicated by a commission of the General Synod in such a way as to satisfy neither party and pretty thoroughly ruin the fortunes of the Presbytery of Kentucky. There may have been also a little lordly domination on the part of some; there certainly was considerable jealousy and suspicion on the part of others; and such things do a quiet and deadly work. The General Synod met every year in Philadelphia, and the delegates from the Carolinas and from west of the Allegheny Mountains, who had always to travel on horseback and often over bad roads, could not as a general thing attend, and the government of the church became centralized, and so fell into the hands of a few; and the possession of power never promotes humility. In 1817 the Synod of Scioto asked that the General Synod should meet, occasionally at least, in a more western and central place than Philadelphia, or, if this could not be done, that the church should be divided into two or more separate and independent Synods. Both of these requests were refused. The result of all these things combined was that the Synod of Scioto, which embraced all the territory west of the Allegheny Mountains, at its meeting at Rush Creek, Fairfield County, O., in 1820, constituted itself into an independent judicatory, under the title of

the *Associate Reformed Synod of the West*. In 1821 the Synod of the Carolinas petitioned the General Synod for a separate and independent organization. This was granted, and on the 1st of April, 1822, it so constituted itself as the *Associate Reformed Synod of the South*, and has so remained until the present time. This left only the Synods of New York and Pennsylvania in connection with the General Synod.

When the General Synod, thus reduced, met in Philadelphia in May, 1821, an overture was received from the General Assembly of the Presbyterian Church proposing an organic union of the two churches. Committees were appointed by both bodies to conduct the negotiations, and the following plan was agreed upon as a basis of union, viz.: 1. That the different Presbyteries of the Associate Reformed Church should either retain their separate organization or be amalgamated with those of the General Assembly at their own choice; 2. That the theological seminary of the Associate Reformed Church should be consolidated with the General Assembly's one at Princeton; 3. That the Associate Reformed Library and Funds should be transferred and belong to the seminary at Princeton. There were no doctrinal terms in the basis, inasmuch as both parties adhered to the same Confession of Faith and Catechisms. This plan was overtured to the Presbyteries of the General Synod.

The General Synod met on the 15th of May, 1822, in Philadelphia, when only three fourths of the delegates commissioned appeared. The overture in reference to union with the Presbyterian Church was taken up, and three fifths of the Presbyteries reported against it. Notwithstanding this presbyterial rejection, the subject was discussed at length for parts of four days, and then, on the 21st of May, it was resolved, "That this Synod ap-

prove and hereby do ratify the plan of union between the General Assembly of the Presbyterian Church and the Associate Reformed Church, proposed by commissioners from said churches." This was carried by a majority of *two*, while one fourth of the members present refused to vote. Mr. Smith raised the objection that the resolution was not passed, because less than a majority of members present had not voted for it. The moderator, Dr. Laurie, of Washington City, decided that all silent votes were to be reckoned with the majority, and that the resolution was carried. Those who voted in the minority protested against this action, because it was against the voice of the church, as a majority of its presbyteries and congregations and ministers were opposed to the union. And fourteen years afterward the civil courts pronounced the act illegal, and ordered the restoration of the property transferred under it.

A committee was appointed to transfer the library and the seminary funds from New York to Princeton, and to report the result to the General Assembly. Mr. J. Arbuckle, the stated clerk of Synod, and also the pastor-elect of the Spruce Street Church in Philadelphia, was one of this committee, and he asked and obtained leave of absence that he might go immediately to New York and attend to these removals before any legal obstacles could be placed in the way. The General Assembly was at once advised of all this action, and a union thanksgiving was held the next day in the Assembly's house, when a Psalm and a hymn were sung and a prayer offered by one of each party. The Union part of the General Synod met the next morning in synodic capacity, and adopted the draft of a pastoral letter to the churches in explanation and defense of their course, and directed Mr. Arbuckle to deposit all the minutes and documents of the General Synod with

the session of the Spruce Street congregation, "subject to the future disposal of the General Assembly of the Presbyterian Church." They then sang, not as usual, the one hundred and thirty-third Psalm, but the penitential one hundred and thirtieth, and "finally adjourned." Many years afterward the large minute-book was very providentially found, by a friend of the church, in a grocery store in the city; the proprietor had bought it in a junk shop, as waste paper. It is now in the vault of the Publication House of the United Presbyterian Church in Pittsburgh, Pa. On the day of thanksgiving the delegates of the General Synod were cordially invited to take their seats forthwith in the Assembly as constituent members. Rev. Messrs. McLeod and Duncan and Elders Nourse and Patterson did so, but all the others excused themselves and immediately returned home.

Thus perished the General Synod, after a somewhat troubled existence of only eighteen years, and mainly because of the domineering spirit of a few leading men. Not many ministers or congregations left the old church, but their loss was seriously felt, for it swept away everything Associate Reformed in the cities of New York, Philadelphia, Baltimore, and Washington. It cut the church into three pieces, North, West, and South, and our history follows the fortunes of the first two of these.

CHAPTER VI.

THE ASSOCIATE REFORMED SYNOD OF NEW YORK.

THIS Synod as a subordinate Synod met in the autumn of 1812, in Broadalbin, Fulton County, N. Y., and adjourned to meet in May, 1814, in the city of New York. This meeting did not take place, and until February, 1822, there was no subsequent meeting. The one appointed for 1814 was mainly prevented by the unsettled state of the country produced by the war then existing between the United States and Great Britain. Subsequent meetings were omitted from neglect or a want of interest. The unhappy and personal controversies in the General Synod had so distracted and disheartened many of the ministers that they felt very much like retiring and letting everything outside of their personal charges go by default. The spirit of the body had been measurably destroyed, but the action of the General Synod in 1821, in reference to a union with the Presbyterian Church, roused these Northern ministers from their lethargy, and they resolved to labor still for the welfare of their old mother church. Dr. Robert Proudfit, moderator of the Synod of 1812, called a special meeting of the Synod, to assemble February 13, 1822, at Galway, Saratoga County, N. Y. This meeting was well attended by both ministers and elders, and the two following resolutions were adopted, with but one dissenting voice:

Resolved, That, in the opinion of this Synod, the union proposed with the General Assembly is inexpedient, and calculated to disturb the peace of our churches.

2. *Resolved*, That this Synod will maintain its existence in its present form, whatever be the decision of the General Synod upon the contemplated union.

It was then agreed to hold the next regular meeting at Newburg, on the 13th of the following September. Had the five delegates from this Synod that failed to appear in the meeting of the General Synod in 1822 attended, the resolution for union would not have passed, for they were all opposed to it.

The Synod met in Newburg, according to appointment, and was opened with a sermon by the Rev. James Scrimgeour, the senior minister, and was by him constituted with prayer. This was its first meeting as an independent and supreme judicatory, and the Court of Chancery of New Jersey subsequently decided that it was the legitimate successor of the General Synod, or at least next of kin, and thus its legal heir.

The yearnings of a common parentage and the memories of old friendships and past associations remained strong in the disrupted body, so in 1823 propositions came from the West and the South asking for some closer connection of the several fragments of the Associate Reformed Church. Negotiations were opened, and carried on for four years, and then in September of 1827 delegates from the three synods met in Pittsburg and drafted a plan for the re-organization of a General Synod. The synods did not approve of the plan. The prevailing objections were the great extent of territory covered, and the toil and expense of the travel involved. They concluded, however, that as they were one in parentage and faith and practice and feeling, they would remain one in reality, without any organic union, and so resolved to recognize each other as

sister churches, and to reciprocate Christian and ministerial fellowship, and to accredit testimonials of private members, probationers, and ministers precisely in the same manner as if they were connected in one ecclesiastical organization. And the result was harmony, peace, kind feeling, and pleasant intercourse. There may be danger in pressing the matter and fact of organization too far, for crossing and conflicting interests in the machinery may sometimes interfere with the true Christian spirit which should always dominate. Union with the head, Christ, will secure oneness of the members.

The Synod felt its responsibility for the wide and needy field which Providence had committed to its care, and resolved to do the best it could. In 1824 it organized itself into a Domestic Missionary Society, and had an annual sermon on the subject, and subordinate societies were instituted in all the congregations which held monthly meetings for prayer and information. The machinery was rather clumsy, and yet it was the means of developing considerable missionary spirit and of securing liberal contributions.

During the month of September, 1826, William Morgan, of Batavia, N. Y., for revelations made by him, was abducted by some of his brother masons, and taken by relays of horses through Caledonia and Canandaigua, and back through Rochester and Lockport to the mouth of the Niagara River, and there put into a boat at night, and taken out on Lake Ontario and never seen again. This produced a very great outburst of feeling throughout the whole country, and especially in western New York. As it took place in the territory of the Synod of New York, and in the very heart of the Presbytery of Caledonia, it was very natural that the subject of freemasonry should come up before the Synod as a moral question. And so

it did in 1828, when, after protracted and mature deliberation, it was

Resolved, That the multiplication and the nature of the oaths administered in the masonic lodges are unwarranted in the Word of God and demoralizing in their tendency; and that our church-members be and hereby are enjoined not to connect themselves with the society; and any who may have been initiated are affectionately recommended to withdraw from any further connection with this institution.

Excitement continued and even increased in both church and State, so that in 1830 it was further enacted—

That this Synod will and hereby do express their decided disapprobation of the principles and usages of freemasonry, as far as known to them, and warn their people solemnly and affectionately against all connection with the institution; that it be and hereby is enjoined upon church sessions, under the inspection of this Synod, to adopt the most prudent and effective measures to remove the contamination from our churches.

A few members of the church in Delaware County asked the privilege of retaining a silent membership in masonry by simply paying their dues without meeting in the lodge. But they were answered, "That the act of Synod, adopted at its last meeting, requires them to withdraw entirely from all connection with and subjection to the society of freemasons." This position of the Synod was never afterward questioned or modified, or in any way disturbed.

In the early part of the nineteenth century the use of ardent spirits by ministers as well as laymen was almost universal. Good men had not yet learned that there might be a criminal temptation in the mere use of intoxicating drinks as a beverage. They were free to condemn drunkenness as a sin, but they supposed that all its sinfulness arose from the abuse of that which, in moderation, was lawful. In 1828 the Synod pronounced intemperance "a great and *prevailing* evil in our country," and directed its ministers to preach against this vice, and that they and their elders should show an example of the strict-

est temperance, abstaining in this matter even from the appearance of evil. The custom of the country hitherto had been to have the bottle always upon the dinner-table upon all special occasions, whether it was at a Synod or a Presbytery, at a marriage or a funeral; but a public opinion began now to grow rapidly, which challenged the propriety and correctness of such a custom, and under its quickening influence the Synod in 1829 took the following action:

Resolved, That this Synod disapprove of the use of spirituous liquors as a beverage, and that they will themselves entirely abstain from it in all their meetings, and recommend to Presbyteries and sessions to do the same.

This was done on the avowed principle of sustaining the expression of opinion by corresponding practice. Temperance societies began to spring up, in which the members pledged themselves at first to a modified and restricted use of liquors, and in many cases imposing a fine for any violation of the pledge. Finally the pledge required total abstinence. In 1833 the Synod passed an act approving of the establishment of temperance societies on "*Scriptural* principles," and cordially recommended and exhorted their members to connect themselves with these societies. The temperance movement at this first outburst became very wild and developed no little fanaticism, so the Synod limited its approval to those only that were organized in accordance with Scriptural principles. The Synod had occasion to speak upon this subject at different subsequent times, and always condemned the use of spirituous liquors as a beverage.

With our present wealth of religious periodicals it is hard to conceive how the church, within the memory of some still living, was able to do its work without these pastoral assistants. Their need was long felt before the remedy was provided. The Synod soon realized the

absolute necessity of having some periodical under its control, or so connected with it that the homes of the families of the church could be easily reached through its pages. So in 1831 it directed the establishment of a monthly periodical, to be called the "Christian Magazine," to be published at Geneva, N. Y., and to be edited by Rev. John F. McLaren. This magazine was very creditably edited, and for eleven years did a good work for the church, and then for sundry causes it ceased to exist. The necessity for such an organ was now more painfully felt than before its advantages had been experienced, so in 1844 the establishment of a similar magazine, "The Christian Instructor," was ordered. For two years it was published in Newburg, N. Y., and edited by the Rev. Dr. John Forsyth, and then transferred to Philadelphia, to be conducted by Dr. J. B. Dales as a private enterprise. It was subsequently converted into a large weekly paper, and is still doing good service in the church.

The Synod in its independent career soon felt hampered and oppressed from a lack of ministers, and realized the imperative necessity of establishing a theological seminary to supply the demand. Dr. Alexander Proudfit and Rev. Robert Forrest were appointed to apply to the General Assembly of the Presbyterian Church for the return of the library and funds of the old seminary, which had been transferred in 1822 to Princeton. This they did, but met with no encouragement, and the Synod got along as best it could until 1829, when it was unanimously resolved, "That the present time is the proper time for making a beginning in this good work." A course of study was adopted; Dr. Joseph McCarrell was chosen principal professor; Newburg, N. Y., was selected as the location; and the seminary was opened in the autumn with several students.

In 1830 it was resolved to make another effort for the restoration of the alienated library and funds. A memorial was drafted and placed in the hands of Dr. McCarrell and John Forsyth, Esq., to be presented to the next General Assembly. It was also determined that this should be the last application, and if denied, a suit in the civil court should be instituted. In May, 1831, the commissioners appeared before the Assembly, and their memorial was referred to a special committee, which brought in an adverse report. The Assembly did not adopt this, but referred it and the memorial to the trustees of the Theological Seminary at Princeton, with power to act according to their judgment. The trustees declined to decide upon the claim, and referred it back to the next Assembly, with their advice to reject it. When the subject came up in the Assembly of 1832 Dr. McCarrell was again present, and asked the privilege of being heard. This was refused. The reading of a written argument prepared by him was then offered, and also declined. This Assembly was composed almost entirely of different members from that of the previous year, and they had not heard a single word in defense of the claim; yet they refused to hear anything upon the subject, except the report of a select committee upon the opinion or paper of the trustees of the seminary. The conclusion was soon attained, and it was a positive rejection. This shut the door against all further friendly negotiation, and a suit was commenced at once in the Court of Chancery in the State of New Jersey. The case lingered, like all such cases, until July, 1837, when the chancellor decided in the Synod's favor on every point presented in the claim. The library and funds were at once surrendered and transferred to Newburg.

The Synod having no foreign missionary enterprise of its own, some of its ministers and congregations identi-

fied themselves with the American Board, and it always dispensed the Lord's Supper during its annual meeting. Participation in these communion services became a practical question with those ministers who attended its meetings, one of whom was a corporate member of the Board. In 1838 the Synod instructed against any participation on these occasions—not because it was opposed to occasional communion under proper circumstances, but because the Board made all the arrangements for these communion services, thereby implying that it had the right to administer the sealing ordinances of the church, and also because of the miscellaneous character of the faith and practice of the crowd which usually partook of the Supper.

The antislavery feeling, which had been gradually and steadily growing in our country during the first part of this century, soon showed itself in the proceedings of the Synod. Plain people cannot comprehend that system of ethics which divides a man's identity and allows him to do as a citizen that which it forbids him to do as a Christian. Memorials upon the subject of slavery began to come up to the Synod as early as 1837, and continued to come for the next ten or twelve years. The Synod did not, however, warm up to the subject very readily, and uniformly answered, that, having no connection with slavery or slave territory, or bodies that tolerated slaveholding members, there was no call for a judicial or ecclesiastical utterance. This refusal to speak out did not satisfy the consciences of many of the members of the church, who felt that the cries of wronged and wounded humanity should be heeded, and receive at least the recognition and sympathy of all God's people. Besides, slavery, in its relations and its spirit of extension, had become a practical question of every-day life, far beyond its territorial boundaries. A great political party, known as the "Free-Soil," was

springing into existence, specially in opposition to it; and on the other side, Congress had denied the right of petition on this subject, and had passed a law making it the duty of Northern men to help to return the fugitive slave to his Southern master, and had also permitted slavery to be carried into territory hitherto free.

The Presbytery of Philadelphia, moved by these aggressions, memorialized the Synod in 1851 to issue a testimony against slavery as an "enormous system of immorality." This memorial was referred to a special committee, and in due time a majority report, by Dr. Robert Proudfit, and a minority report, by Rev. A. Bowers, were brought in. The former recommended that no testimony be issued, and the principal reasons for this refusal were two, and may be epitomized thus: *First*, that special testimonies and warnings, according to the custom and policy of our church, were issued only against dangerous errors and gross immoralities prevailing at the time, and within the bounds of our church; and as there was no slavery within the bounds of our Synod, a testimony was not called for. *Second*, that slavery is an institution wholly under the control of civil authority; and however iniquitous in its origin, the church can have no control over its continuance, and has neither the right nor the power to abolish it, the kingdom of Christ being not of this world. The report ended with a strong protest against any insinuation that may be made that this Synod is a proslavery Synod, from either its former or its present action on this subject. This report was adopted by a majority of five, and it is worthy of note that a majority of the affirmative vote was given by ruling elders, while three fourths of the negative were by ministers. Politics had unquestionably much to do in the matter, for both Whigs and Democrats looked upon the Free-Soilers with much disfavor.

The question at issue, however, was not the abstract right or wrong of slavery, but the right and the expediency of issuing testimonies in reference to civil institutions. It is but just to say that every one of these men that voted for the report was conscientiously and avowedly opposed to slavery. The acknowledged leader, who spoke for two hours against synodic action, was one of the first men who joined in the organization of the Republican party for the avowed purpose of antagonizing slavery. He did so, according to his theory, as a citizen in the performance of a civil duty, and not as a minister in the discharge of an ecclesiastical duty. He and those ministers that joined with him were not only conservative by natural temperament, but they had learned in their youth that if the state must not handle things purely ecclesiastical, neither must the church deal with civil institutions. They held that Christians are in duty bound to leaven the world with their spirit and thought, and that they must do this not in the discharge of their ecclesiastical functions, which are for those that are within, but by carrying their educated consciences and pure morality into the discharge of their duties as citizens; that their religion should dominate their politics, instead of allowing their politics to control their religion. They would not vote for immoral men, and believed that if only friends of Christ were put into office, the world would soon be revolutionized in the matter of its morality.

While the union movement between the Associate and the Associate Reformed Churches was slowly progressing, a proposition was made to unite the two Associate Reformed Synods, that of New York and the General Synod of the West, into one organization. This was easily and quickly done in 1855, upon the simple basis that, possessing the same standards, the appellate powers of the new

General Synod should be confined exclusively to questions of doctrine; and that all institutions and property belonging to each Synod shall so remain without any interference in any manner by the General Synod, or any other particular Synod. The career of the Synod as an independent body now ceased, and it has since continued as a particular Synod, subordinate to the General Assembly of the United Presbyterian Church.

CHAPTER VII.

THE ASSOCIATE REFORMED SYNOD OF THE WEST.

WE have seen in a previous chapter that the course of the first General Synod of the Associate Reformed Church, for various reasons, was not satisfactory to the subordinate Synod of Scioto, and that the latter in 1818 proposed to the former that it would hold its meetings in a more central place than Philadelphia, that there might be a fuller western representation; or, failing in this, to divide the church into two or more independent Synods. The General Synod refused to do either, and then appointed a commission, clothed with judicial power, to go to Lexington and settle the troubles which then afflicted the Presbytery of Kentucky. When men have once tasted power, they are slow to relinquish it. The Synod of Scioto, at its meeting in the autumn of 1818, gave an expression of its feelings by enjoining its Presbyteries to report to the next meeting their judgment whether the Synod at that meeting should constitute itself into an independent Synod, or continue to bear its grievances. Guided by the answers of its Presbyteries, the Synod in October, 1819,

Resolved, That the next meeting of this Synod be held at ———, etc., and that it will then constitute itself into an independent Synod, declaring, as they hereby declare, their strict adherence to the Confession of Faith, Larger and Shorter Catechisms, Form of Church Government, and Directories of Worship, as received at Greencastle on the 31st of May, 1799, and uniformly acted on as then understood till the year 1811, on which ground they will reciprocate ministerial and Christian communion with the other branches of the Associate Reformed Church.

The Synod held its next meeting at Rush Creek, Fairfield County, O., on the 27th of April, 1820, when it reaffirmed the action of the previous meeting by but two dissenting votes, and then re-constituted itself as an independent Synod, under the name of *The Associate Reformed Synod of the West*. It contained the three Presbyteries of Monongahela, Kentucky, and Ohio, whose congregations were scattered all along from the Allegheny Mountains to the Mississippi River. The Presbytery of Kentucky was, however, very feeble. From 1800 to 1810 the counties lying around Lexington constituted not only the garden spot of the State, but also of the Associate Reformed Church. This region gave more promise of a rich future to the church than almost any other section of the whole country. The congregations were comparatively numerous; the Academy of Kentucky was instituted and endowed by the State with four thousand five hundred acres of land; a majority of the professors in Transylvania University were ministers of the Associate Reformed Church; even subscriptions were offered for the founding of a western theological seminary at Lexington, which was expected to rival the one in New York under Dr. Mason; and such pulpit orators as Rankin, Bishop, and McCord were very scarce anywhere. But, unhappily, brotherly love ceased to flourish among these brilliant ministers, and jealousies and dissensions entered the Presbytery. A blight soon passed over the fair prospects, and when the Synod of the West was organized the Academy of Kentucky was closed and its lands all lost, the University of Transylvania was without an Associate Reformed professor, the congregations shrunk in many instances to skeletons, and William H. Rainey was the only settled pastor. All this from pure mismanagement and criminal captiousness, for the question of slavery had not yet been started to vex the churches,

and when it was, a few years later, all of Kentucky became lost to the Synod.

After assuming the responsibilities of an independent body, the members of the Synod soon realized that the field for cultivation was very large and that the laborers were very few. The number of congregations was twice that of the ministers, and needy and uncared-for communities were painfully plenty. Measures were soon taken to provide for the training of young ministers, and in May, 1825, it was resolved to establish a theological seminary in Pittsburg, with Dr. Joseph Kerr as its first professor. This institution was opened in December, and still exists, and has educated nearly one thousand young men for the Christian ministry. A second theological seminary was instituted in 1839, at Oxford, O., over which Dr. Joseph Claybaugh was first called to preside.

The Synod also urged upon the Presbyteries the necessity of establishing classical schools and academies within their bounds, that they might become feeders to the seminary by supplying the facilities for the preparatory education. Quite a number of such schools were organized and conducted with success, and proved to be a great blessing both to the church and also to the communities in which they were located, for the facilities for education were yet very limited in many sections of our country. As an additional inducement and help, a *Young Men's Fund* was established in 1826, to aid indigent and pious young men in preparing for the ministry. From it young men could *borrow* to a certain amount and return the principal within a certain number of years, without the payment of any interest. It was the best the church could then afford, and it answered its purpose well, for it helped and is still helping many students into the ministry, without doing anything toward *pauperizing* them in fact or in

spirit. The church has since added a more gratuitous scheme of assistance, but it is an open question whether the ministry or the church has been really benefited thereby, for we cherish most dearly and use most carefully that which costs us most. Young men enter other professions and lines of business without the agency of organized assistance, and they are all the better for it, because the development of character and the habits of industry and economy acquired in so doing become the very sources of their future success. Ministers need as much development and stamina of character as any other class of men, and whatever helps to produce these is a positive gain, and to be nursed too tenderly may in the end be a loss.

One of the Presbyteries had some difficulty in determining whether the organization of a congregation could be completed without *deacons*, and referred the question in 1824 to the Synod. The matter was kept under consideration for a number of years, and then indefinitely postponed. The prevailing opinion in Synod seemed to be, that, as every lower office is included in those above, and as the apostles did not evolve the office of deacon till the ministrations to the poor became so burdensome as to require a distinct class of men to conduct them, so every congregation should be left to determine for itself when it may become necessary to evolve the office of deacon out of the office of ruling elder, and that the condition of one congregation should not be a law unto another.

There was a time when much of the earnest, active antislavery sentiment in the country existed in the slaveholding States. Those who gave the original impulse to the antislavery sentiment in this Synod were principally those who had emigrated from the South. At a meeting of the Synod at Chillicothe, O., in May, 1826, a memorial upon the subject of slavery came up from Hopwell, Preble

County, O., from a congregation which had come as a colony from South Carolina. This started a series of discussions, which passed from Synod to Synod until 1830, when the following was adopted:

1. That the religion of Jesus Christ requires that involuntary slavery should be removed from the church as soon as an opportunity in the providence of God is offered to slave-owners for the liberation of their slaves.

2. That when there are no regulations of the State to prohibit it, when provision can be made for the support of the freedmen, when they can be placed in circumstances to support the rank, enjoy the rights, and discharge the duties of freedmen, it shall be considered that such an opportunity is afforded in the providence of God.

3. That the Synod will, as it hereby does, recommend it to all its members to aid in placing the slaves which are within the jurisdiction of this Synod in the possession of their rights as freedmen; and that it be recommended to them especially to take up annual collections to aid the funds of the American society for colonizing the free people of color in the United States.

4. That the practice of buying or selling slaves for gain by any member of this church be disapproved, and that slave-owners under the jurisdiction of the Synod be, as they hereby are, forbidden all aggravations of the evils of slavery by violating the ties of nature, the separation of husband and wife, parents and children, or by cruel or unkind treatment; and that they shall not only treat them well, but also instruct them in useful knowledge and the principles of the Christian religion, and in all respects treat them as enjoined upon masters toward their servants by the apostles of our Lord Jesus Christ.

The Synod in 1838 explained the second resolution by declaring, "That an opportunity in the providence of God shall be considered as afforded when the master can emancipate his slave and place him in circumstances where he shall not be liable to be immediately sold into bondage." And in 1839 the following preamble and resolution were passed in reference to the third resolution:

As there are two conflicting societies operating in the community—the Colonization and the Antislavery Societies—and as this Synod has recommended the former to the patronage of the churches under its care, and as it is desirable the Synod should keep clear of this excitement, and as the church should not be involved by the operation of bodies over which it has no control; therefore, *Resolved*, That this Synod withdraws the recommendation formerly given to the Colonization Society.

Public opinion in later days regarded the resolutions of 1830 as a very mild condemnation of slavery, while they were in reality a very advanced attainment upon this subject at the time when they were passed; and their wisdom was vindicated by their fruits, for they served their purpose so well that the growing antislavery sentiment of the church never sought to disturb them, giving a good illustration of the fact that a mild law faithfully executed is always more efficacious for good than a severer law imperfectly enforced. The Synod was in earnest, and did design to execute all that it had enacted, for in 1832 it issued a Letter of Warning, and spoke of these resolutions thus:

Now, brethren, it is expected that the foregoing resolutions will not be as a dead letter, but be respected and reduced to practice. It is expected that sessions and presbyteries will see them enforced. It is expected that slave-owners in the church will make conscience of seeking and improving opportunities, and the very first which offer, of liberating their slaves. It is expected that in the meantime they will give satisfactory evidence to their respective sessions that they do consider slavery a moral evil, and that they do truly desire to get rid of it as soon as they can, and that it is their intention to embrace the first opportunity which God in his providence shall give them for so doing. And it is expected of sessions that they will require this of slave-owning church-members or applicants.

The abduction of Morgan in 1826 produced a very sudden and very violent anti-masonic excitement throughout the whole country, and it made its appearance in Synod in 1829, through the instrumentality of the Presbytery of Monongahela, and perhaps fully as much in the interest of a political party, then forming, as in vindication and furtherance of the truth. The Synod did not enter into any extended discussion of the abstract question of the right or wrong of masonry, but instituted an inquiry to see how far the church was contaminated with it. Finding that the churches of the Synod were virtually free from it, the following action was taken:

WHEREAS a reference from the Presbytery of Monongahela, relative to masonry, has been brought before this Synod; and WHEREAS it is believed that the practice of freemasonry is contrary to the standards of this church; and WHEREAS, on inquiry being made, it has been ascertained that the several ministers of this Synod are in the practice of detaining from sealing ordinances those who take unlawful oaths: therefore, *Resolved*, That the Synod take no further notice of the subject.

The matter of secret societies, in a more general form, came before the General Synod in 1846, when the following action was taken:

1. WHEREAS the Society of Odd Fellows has been and still is making special efforts to revive and secure popular favor to the principle of secret associations, and especially to give the appearance of morality and religion by the names of ministers of the gospel; and WHEREAS we regard the principle itself as inconsistent with the character of true Christianity and highly dangerous to our civil institutions: therefore, *Resolved*, That this Synod do hereby express its disapprobation of said society, and warn our people that persistence in a connection with it must subject such as do so to the discipline of the church.

2. WHEREAS the Order of the Sons of Temperance, though having a more simple object and free from oaths, is nevertheless organized on the principle of secret associations, and thereby sanctioning it; therefore, *Resolved*, That, in the judgment of this Synod, it is the duty of professing Christians to stand aloof from its entanglements, and not to give it their sanction or encouragement.

The custom of the country in the early part of the nineteenth century not only permitted the use of spirituous liquors as a beverage, but almost exacted it as a token of hospitality. Friendship would not withhold the cup, and would scarcely even allow its rejection. Even ministers in the performance of their pastoral duties were expected to drink, and were often urged to do so, and this was the secret of the fall of not a few of them. Against all this the conscience of good and thoughtful men finally revolted, and a great temperance movement was inaugurated. The Synod gave its first deliverance upon this subject in 1834, in the passage of the following resolutions:

1. That the practice of using ardent spirits as a drink, or mode of expressing our hospitality to a friend, is calculated to do much injury to society, and, in view of the benevolent effort now in progress for the suppression of intemperance, is calculated to expose the Christian character to reproach; and, therefore, that it be recommended to all the members of the churches under our care to abstain from it.

2. That while it is not maintained that the manufacture and vending of ardent spirits are, in themselves, immoral, yet, in consideration of the very general abuse of the article, it is recommended to all under our care to abstain from both.

3. That while it is the province of the ordinances of the gospel alone, under the divine blessing, to produce and promote temperance as a Christian grace, and while it is left to the discretion of individuals to promote the cause of temperance as a social virtue in that mode which to them may appear most efficacious, yet a temperance society, established upon proper principles, is well calculated to promote this latter kind of temperance, and is not liable to any serious objections.

These same views were reaffirmed in 1841, in language more positive and emphatic.

The scarcity of men and money compelled the Synod to cultivate its home missionary field just as it could and without any well-defined system. Every pastor gave a portion of his time to vacancies and destitute places in his own neighborhood or Presbytery, and occasionally one or more were taken from their charges and sent for months on a tour of missionary exploration. But an increase of resources called for some system which would secure greater efficiency. After much consideration and some experimenting it was finally agreed to leave the disposal of all licentiates and unsettled ministers to a Committee of Missions, to be composed of one member from each Presbytery, which was to meet annually before or during the meeting of the Synod, and make a distribution of ministers to the different Presbyteries according to their need, and to fix the amounts of money to be appropriated to the places needing help. The whole to be subject to the approval of the Synod.

In the constitution of the Associate Reformed Church provision was made for the emitting of occasional testimonies from time to time to protect the doctrinal purity and practical piety of the church from prevailing errors and immoralities. In accordance with this the Synod in 1825 prepared and issued an exhaustive and elaborate testimony against "Hopkinsian, Socinian, and semi-Socinian errors as prevalent in the present day." Other testimonies of this kind were issued in 1832: one in reference to the Sabbath; another upon revivals as conducted with the anxious-bench machinery; another upon evil speaking; and another upon slavery; and still another in 1853, "on the neglected duty of honoring the Lord with our substance." This last would be seasonable at any time, and concludes thus:

The following opinions are of bad practical tendency, and as such we condemn them, and testify against them:

1. That the common education of children and domestics may be neglected without sin, and that we are under no obligation to assist in the education of other children than our own.
2. That we are not obliged to assist the poor, unless they are church-members and worthy persons.
3. That we are not bound to assist with our substance in relieving the oppressed, unless we personally assisted in inflicting the oppression.
4. That it is either sinful or dangerous to assist societies which are moral and benevolent in their character and operations.
5. That Christians may discharge all their duties and yet neglect to support the gospel as God has prospered them.
6. That men have no rule but their own fancy and pleasure to guide them in supporting the gospel and aiding benevolent societies.

The Synod felt that the foreign missionary cause had claims upon it, and after much deliberation concluded in 1837 to engage in the work to the extent of its ability, and planned to send Rev. W. Blain to India, to join in the same mission with Mr. McEwen, who had been sent there by the Synod of New York. But before all neces-

sary arrangements could be made Mr. McEwen's health failed and he was compelled to return, and the enterprise was abandoned. The Synod, however, felt that there was a neglected duty in the matter. Denominational missionary boards had not yet been established, and nearly all the missionary work done outside of the American Board was done through the agency of local voluntary societies. The Mercer County (Pa.) Society was of this kind, and was composed of members of the Presbyterian, the Associate, the Associate Reformed, and the Covenanter Churches. In 1841 the General Synod requested its ministers, as speedily as possible, to take up collections to be appropriated to the support of Rev. J. R. Campbell, who had been sent to India, in 1835, by this society. This was felt to be only temporary, and did not give full satisfaction, so in 1842 the Synod *Resolved*, That we will endeavor, in reliance on the great Head of the church, to send out at least one missionary to Palestine, by the 1st of October, 1844." In the winter of 1844-45 Rev. J. Barnett and his brother-in-law, J. G. Paulding, M.D., sailed for Syria, and located in Damascus. The Synod continued actively and successfully in this foreign field.

The Synod of the West became unwieldy because of the extent of its territory, which was stretching out rapidly toward the west. As a matter of relief the Synod concluded in 1839 to divide into two Synods, the First and the Second (and subsequently Illinois), subordinate to a General Synod, composed of delegates from the Presbyteries. A number of ministers still lived who had mingled in the troubles of the old General Synod, and to guard against the things that proved its ruin, it was provided that "the General Synod shall have no appellate jurisdiction except in cases of doctrine"; and also, "that the General Synod in all matters overtured to the Presbyteries

shall be governed in their decision by the majority of the entire vote of the church thus obtained." That is, that Presbyteries shall not be counted as units in their answer to overtures, but that the votes in the Presbyteries should be reported, and a majority of these should govern the action of the Synod, so that it may be the voice of the church.

The constitution of the Associate Reformed Church had always confined the right of voting for a pastor to *male* communicants. The justice of this restriction was often called in question, so the whole matter of voting in things spiritual and things temporal was overtured to the Presbyteries. In accordance with the answers returned it was in 1853

Resolved, That Synod affirm that the right of voting for pastors is now extended to *all communing* members in the Associate Reformed Church.

Resolved, That, in accordance with the vote of the several Presbyteries, the extension of the privilege of voting in the temporalities of the church to pew-holders and those supporting the ordinances be left discretionary with the Sessions.

As already stated elsewhere, the Associate Reformed Synod of New York and the General Synod of the Associate Reformed Church of the West were united in 1856; but this new organization continued only for three years, when it formed a union with the Associate Synod and constituted the United Presbyterian Church. Its contribution to the united body was 240 ministers, 360 congregations, and over 30,000 communicants.

These uniting bodies sprang from the same source, ever saw eye to eye in all that pertained to doctrine and worship, worked along the same lines, operated upon the same classes of society, mingled together in the same communities, and entertained friendly relations with each other, and the wonder always was why they remained apart so long.

CHAPTER VIII.

THE UNION OF 1858.

IN 1837 the General Synod of the Reformed Presbyterian Church proposed a conference to see if something could be done to bring the different branches of the Scottish dissenters in this country into closer relations. In response to this invitation, delegates from the Reformed Presbyterian Synod and from the Associate Reformed Synods of New York and the West met in 1838, in Pittsburg, to talk over the matter and find out what difficulties might be in the way. The social and Christian intercourse of the delegates was so pleasant and enjoyable that they made provision for future conferences of the same kind. In 1842 the Associate Synod joined in and sent delegates also. After several days' interchange of views, it was clearly ascertained that there existed a remarkable degree of harmony, and the following resolution was unanimously adopted:

Resolved, That, having discussed the prominent subjects upon which a diversity of sentiment was apprehended to exist, it appears there is such a degree of unanimity on these subjects that there is encouragement for the convention to take further measures toward a visible ecclesiastical union.

By this time it became very evident that there was no greater difference in the views of the delegates of the different churches than existed among the ministers of any one of them, and that, in the event of a union, no church would be called upon to tolerate in those from other churches anything more than what was already tol-

erated in its own. There was in reality no difference in doctrines and worship, and the only difficulties hinged upon the modes of expression and the methods of exhibition. Each party, from long use, had become attached to its own mode, and felt reluctant to make any change. It will be remembered that the Associate Reformed Church at its organization altered those portions of the Confession of Faith which define the powers of the civil government *circa sacra* so as to make them express clearly the belief of the church. The Associate and the Reformed Churches retained the original text in their Confession of Faith, and then in their "Testimony" explained the sense in which they received it. Yet all these churches held a common doctrine, and only differed as to where and how they should proclaim it. The Associate Reformed Church held the Confession of Faith and Catechisms, Presbyterian Form of Government, and Directory of Worship as her *fixed testimony*, and also promised to emit occasional testimonies in defense of the truth and in opposition to error, as occasions might require. The other churches added to these standards a "Narrative" and "Judicial Testimony" as being of equal authority. All the churches held the doctrine in common that the church must bear witness for the truth and against error. The difference consisted only in the manner or method of doing so. As no principle was involved, some compromise in the matter of preference must be made, and it was finally agreed:

That, in the judgment of this convention, a union between the bodies here represented can be effected only by an alteration of the Westminster Confession of Faith in the twentieth, the twenty-third, and the thirty-first chapters, and the adoption of a "Judicial Testimony" against prevailing and dangerous errors of the present times.

Two bases of union were drafted according to the above direction, and presented and discussed at succeeding con-

ventions, but both proved to be unsatisfactory. There developed two parties: the one insisted upon a comprehensive and argumentative testimony, while the other was equally firm in contending for a brief and simple "Testimony," easily comprehended by the people. Neither would yield their convictions, and the future became unpromising. Those that most earnestly desired the union became thoroughly satisfied, from past experience, that the present method of procedure would never accomplish the object desired, and that the whole business had better be begun anew. Nine annual conventions had been held, and the difficulties to be removed were positively increasing instead of diminishing. And what else could be expected? Every convention gave the first and best part of its labors to the hunting up of difficulties and differences of views. If enough of these could not be readily found, little things were magnified, and mole-hills were made into mountains, so as to accomplish the work. There was never any greater diversity of views among the different delegates at any of the meetings than was to be found among the ministers of each one of the bodies represented; and if slight differences could be tolerated in the Synod, why not in the convention and in the united body? But the negotiations had generally been confined to a few theological experts, and they must sustain their reputation and develop shades of differences, without paying any attention to the almost endless catalogue of agreements. The necessary results of such hypercriticism were suspicion, distrust, an improper magnifying of little things, and a wrangle over metaphysical abstractions which should never appear in the creed of any church. A cordial union could never be effected by such means. The scalpel and the microscope must give place to softer, warmer, and gentler agencies.

Conventions by delegations were in 1848 abandoned,

but the effort for union was by no means given up. Expectation had been excited in the churches, a friendly feeling had been developed, and the heart of the people was warmed up, so that they really yearned for union and close brotherly fellowship. Hitherto the effort had been confined substantially to the agency of the head, and some new method must be instituted which would keep the negotiations nearer to the heart of the people. Henceforth the work was confined to synodic assemblies, where all the ministers and many of the elders could have a voice. When conventions were abandoned the Reformed Presbyterians withdrew from any further negotiations, but a regular correspondence between the synods of the Associate and the Associate Reformed Churches was commenced, which finally terminated in the offer of a Basis of Union by the former in 1856 to the latter, which was overtured to the Presbyteries, and adopted in 1857 by the General Synod.

The Associate Synod in tendering this basis stated that in the "Testimony" the declarations only were authoritative, and that the argument and the illustrations which accompanied each declaration were only useful guides to the meaning of the declarations. The General Synod in accepting the basis responded thus:

The Associate Reformed Church does hereby declare her acceptance of the "Testimony" proposed as a basis of union by the Associate Synod, and overtured by the General Synod of 1856 to the Presbyteries, in the confidence that any modifications or amendments necessary to harmonize said basis with the faith and practice held in common by the two churches, or render it more entirely acceptable, will be in due time effected by the United Church, and in the confidence that reasonable forbearance will be exercised toward any member of either body that may feel constrained to dissent from any article in the basis.

The Basis of Union thus agreed upon was the Westminster Confession of Faith, with a modification in refer-

ence to the power of the civil magistrate *circa sacra*, so as to free it from all Erastianism, the Catechisms, Larger and Shorter, and a "Judicial Testimony." The Directory for Worship and the Book of Discipline of both churches were allowed to be used until others should be prepared. The "Judicial Testimony" covered important subjects which had not been embraced in the Confession, or not sufficiently elaborated to meet present circumstances. It consists of eighteen declarations, with arguments and illustrations. The arguments and illustrations are only designed to be useful helps, and not as authoritative utterances. These declarations are as follows:

1. *We declare*, That God has not only in the Scriptures of the Old and New Testaments made a revelation of his will to man as the only rule of faith and practice, but that these Scriptures, viewed as a revelation from God, are in every part the inspired Word of God, and that this inspiration extends to the language as well as to the sentiments which they express.

2. *We declare*, That our Lord Jesus Christ is not only true and supreme God, being one in essence with the Father, but also the Son of God, in respect to his natural, necessary, and eternal relation to the Father.

3. *We declare*, That God, having created man in a state of perfect holiness and in possession of a perfect ability to obey him in all things, did enter into a covenant with him, in which covenant Adam was the representative of all his natural posterity, so that in him they were to stand or fall as he stood or fell.

4. *We declare*, That our first parents did, by their breach of covenant with God, subject themselves to his eternal wrath, and bring themselves into such a state of depravity as to be wholly inclined to sin, and altogether unable by their own power to perform a single act of acceptable obedience to God; and that all their natural posterity, in virtue of their representation in the covenant, are born into the world in the same state of guilt, depravity, and inability, and in this state will continue until delivered therefrom by the grace and righteousness of the Lord Jesus Christ.

5. *We declare*, That our Lord Jesus Christ did, by the appointment of the Father, and by his own gracious and voluntary act, place himself in the room of a definite number, who were chosen in him before the foundation of the world, so that he was their true and proper legal security; and as such did, in their behalf, satisfy the justice of God, and answer all the demands which the law had against them, and thereby infallibly obtain for them eternal redemption.

6. *We declare*, That in justification there is an imputation to the believer of that righteousness, or satisfaction and obedience, which the Lord Jesus Christ, as the surety of his people, rendered to the law; and that it is only on the ground of this imputed righteousness that his sins are pardoned and his person accepted in the sight of God.

7. *We declare*, That the gospel, taken in its strict and proper sense, as distinguished from the law, is a revelation of grace to sinners as such, and that it contains a free and unconditional offer and grant of salvation through Christ to all who hear it, whatever may be their character or condition.

8. *We declare*, That in true and saving faith there is not merely an assent of the mind to the proposition that the Lord Jesus Christ is the Saviour of sinners, but also a cordial reception and appropriation of him by the sinner as his Saviour, with an accompanying persuasion or assurance corresponding to the degree or strength of his faith that he shall be saved by him, which appropriation and persuasion are founded solely upon the free and unconditional and unlimited offer of Christ and salvation in him which God makes in the gospel to sinners of mankind.

9. *We declare*, That the repentance which is a saving grace is one of the fruits of a justifying faith, and of course cannot be regarded as a ground of the sinner's pardon, or as necessary to qualify him for coming to Christ.

10. *We declare*, That although the moral law is of perpetual obligation, and consequently does and ever will bind the believer as a rule of life, yet as a covenant he is by his justification through Christ completely and forever set free from it, both as to its commanding and condemning power, and consequently not required to yield obedience to it as a condition of life and salvation.

11. *We declare*, That the Holy Spirit, the third person of the Trinity, does, by a direct operation accompanying the Word, so act upon the soul as to quicken, regenerate, and sanctify it; and that without this direct operation the soul would have no ability to perceive in a saving manner the truths of God's Word or yield to the motives which it presents.

12. *We declare*, That our Lord Jesus Christ, besides the dominion which belongs to him as God, has, as our God-man Mediator, a twofold dominion with which he has been invested by the Father, as the reward of his sufferings. These are: a dominion over the church, of which he is the living Head and Law-giver, and Source of all that divine influence and authority by which she is sustained and governed; and also a dominion over all created persons and things, which is exercised by him in subserviency to the manifestation of God's glory in the system of redemption and the interests of his church.

13. *We declare*, That the law of God, as written upon the heart of man, and as set forth in the Scriptures of the Old and New Testaments, is supreme in its authority and obligations, and that where the commands of the church or state are in conflict with the commands of this law, we are to obey God rather than man.

14. *We declare*, That 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.

15. *We declare*, That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church-members ought not to have fellowship with such associations.

16. *We declare*, That 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 keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines and institutions of Christ.

17. *We declare*, That public social covenanting is a moral duty, the observance of which is not required at stated times, but on extraordinary occasions, as the providence of God and the circumstances of the church may indicate. It is reasonable in times of great danger to the church, in times of exposure to backsliding, or in times of reformation, when the church is returning to God from a state of backsliding. When the church has entered into such covenant transactions, they continue to bind posterity faithfully to adhere to and prosecute the grand object for which such engagements have been entered into.

18. *We declare*, That 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.

As the time approached for the consummation of the union, those who had labored and prayed for it became very anxious that peace, harmony, and unanimity might characterize it. As a means to secure all this, a convention was called to meet at Xenia, O., on the 24th of March, 1858, to seek by united prayer the outpouring of the Holy Spirit upon the churches, that they might be enabled to come together in true love and confidence. A very large number of ministers and laymen from all parts of the church assembled and spent nearly three days in prayer and praise and conference, with the happiest effect, and

then adjourned to meet in Allegheny, Pa., just before the assembling of the Synods, where the same delightful experience was repeated.

Under these circumstances the two Synods met on the 19th of May, 1858, the Associate in Pittsburg and the Associate Reformed in Allegheny, when the following joint action was taken by both Synods:

WHEREAS it is understood that the "Testimony" submitted to the General Synod of the Associate Reformed Church by the Associate Synod was proposed and accepted as a term of communion, on the adoption of which the union of the two churches was to be consummated; and WHEREAS it is agreed between the two churches that the forbearance in love, which is required by the law of God, will be exercised toward any brethren who may not be able fully to subscribe the standards of the United Church, while they do not determinately oppose them, but follow the things which make for peace and things wherewith one may edify another:

1. *Resolved*, That these churches, when united, shall be called the United Presbyterian Church of North America.

[2-6. Resolutions provide for the arranging of Presbyteries, Synods, and a General Assembly.]

7. *Resolved*, That these and other regulations found necessary, being agreed upon by the respective Synods at the present meeting, the two Synods shall meet at such place as shall mutually be agreed upon, and, after addresses by Dr. Rodgers and Dr. Pressly and the Rev. J. P. Smart and the Rev. J. Prestley, be constituted with prayer by the senior moderator, after which a moderator and clerk shall be chosen by the United Church.

In accordance with the arrangements thus made, the two Synods met together in the City Hall of Pittsburg, at ten o'clock, on the 26th of May, 1858, and after prayer and praise and the contemplated addresses, the new body was constituted with prayer by the Rev. Dr. Donald C. McLaren, moderator of the Associate Reformed General Synod, and Dr. John T. Pressly was chosen by acclamation as the moderator of the new body, as a grateful recognition of his invaluable services in promoting the cause of union for twenty years, and in securing its happy termination.

CHAPTER IX.

THE UNITED PRESBYTERIAN CHURCH.

THE first General Assembly of the United Presbyterian Church met on the 18th of May, 1859, in Xenia, O., was opened with a sermon by Dr. Pressly, and by him constituted with prayer. Dr. Peter Bullions, of Troy, N. Y., was elected moderator, and Dr. James Prestley, stated clerk. The principal work of this Assembly was to organize the executive machinery of the new body. It was decided to place the beneficent operations of the church in the hands of Boards, elected by and subject to the supervision of the General Assembly. These Boards were of Foreign Missions, of Home Missions, of Church Extension, of Publication, and of Education. In 1863 a Board of Freedmen's Missions was added, and in 1862 an Aged Ministers' Fund was organized, which in 1873 developed into a Board of Ministerial Relief. In March, 1860, the General Assembly was incorporated by the legislature of Pennsylvania, and its trustees are thus the legal agents of the church in all her interests outside the chartered Boards.

The influences and impulses of the union of 1858 were very benign and happy. A baptism from on high evidently rested upon the new church, reviving and quickening her in her inner as well as in her outer life, so that she developed a commendable degree of zeal and of life and of well-directed activity.

But few incidents have marked the course of the United

Presbyterian Church. She has done her work quietly, and at the same time tried to meet her responsibilities arising from her surroundings and from the general progress of the age. Her effort has been, not only to bring sinners into her fold, but also to guard and promote their purity when in. The Assembly early put itself on record, in reference to amusements, one of the most difficult problems of social life, by resolving:

That the members of the church be exhorted to avoid all association with men of the world in vain and ensnaring recreations, such as promiscuous dancing, theatrical exhibitions, and such like amusements as are adapted to alienate the affections from God and expose the Christian character to reproach, and that pastors and sessions be careful to warn those under their care in relation to the danger of having any fellowship with the world in any such practice.

The question was asked, "Are sessions, in receiving persons from the denomination of Arians called *Christians*, to require that they be re-baptized?" The Assembly answered: "That in our judgment such applicants for fellowship in the church should be regarded as unbaptized persons, inasmuch as a community of Arians, denying the true and proper divinity of Jesus and his atonement, by whatever name they may be denominated, is not entitled to be considered as a part of the visible church of Christ." The validity of papal baptism was also answered: "That while as a general rule papal baptism should be regarded as invalid, yet it is believed by many in the church that there are important exceptions to this rule; therefore this Assembly judges it expedient to leave the question of re-baptizing persons from the papal church to the discretion of sessions."

The publication of a book upon church fellowship by one of the pastors produced some local agitation, and a request was sent up to the Assembly of 1868 to fix more definitely the authority of sessions in the admission of

members. This the Assembly declined to do, upon the ground that the law of the church was sufficiently explicit already, and that anything further was unnecessary, because "the sixteenth article of our 'Testimony' lays down the general rule on the subject of communion, by which the church is to be governed in all ordinary cases. It was not designed to make provision for cases of an *extraordinary* nature. When cases of this kind occur, sessions, in the exercise of a wise discretion, must dispose of them as may be for the peace and edification of the church."

The subject of temperance, in all its phases, has been repeatedly before the Assembly, and the following resolutions, selected from the many passed at different times, will show the unequivocal position of the church upon this subject.

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."

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.

That it is inconsistent with membership in the Church of Christ to use or be engaged in the manufacture or sale of intoxicating liquors as a beverage.

That church sessions have full authority, and it is their duty, to enforce the principle of total abstinence where in the exercise of a sound discretion they have reason to believe the safety of the individual and the honor of religion require it.

That it is the imperative duty of all the followers of Christ to abstain from the use of intoxicating drinks of every kind, and that such abstinence is necessary to a consistent Christian life.

That every church-member should consider himself as pledged, by the obligations which he assumes, to total abstinence from all intoxicating liquors as a beverage.

That individual Christians should use all proper means for the suppression of the liquor traffic—legal prohibition, moral suasion, and the practice of total abstinence.

That all measures of license or tax are wrong in principle and a failure in practice.

That we regard this traffic as an evil which can never be removed without political action, and that we regard its entire prohibition as the most pressing political question of the times; and that it therefore becomes our duty as Christian citizens, in the careful and prayerful use of the ballot, to meet this question directly.

That we recognize in the Women's Christian Temperance Union a powerful and most efficient ally in the war against the enemy of "God and Home and Native Land," and we bid them God-speed in their patient, persistent, heroic, and prayerful efforts to make effective their great battle-cry, "The saloon must go."

The exclusive use of the Psalms of Scripture in formal acts of praise has always been one of the distinctive peculiarities of the Scottish Presbyterian churches in this country. They brought Rouse's version, as improved and authorized by the Church of Scotland, with them from their fatherland, and continued to use it because they regarded it as the most faithful poetic translation of the original. Its literary imperfections were well known, and the desirableness and even necessity of some improvement were early felt. As early as 1809 the Associate Reformed General Synod appointed a committee to see what could be done in the matter. In 1825 the attention of the Associate Church was called to this subject, and eventually a committee was appointed to do something. In 1835 the Associate Reformed Synod of New York appointed a committee to procure an improved version, and soon afterward the Synod of the West did the same. None of these movements accomplished their immediate object, and yet they did much to prepare the way. They voiced a strong desire in the church, and they made the subject a familiar topic of conversation among the ministers and the people, and thus did something toward liberalizing that ultra-conservatism which stands in the way of every advance. They educated the tastes and wishes of the people so as to make the introduction of a new version possible, and the various committees appointed spent considerable time

and labor in their work, and accumulated a large amount of matter which was utilized in the final accomplishment of the work.

The first General Assembly took up this matter just where the Synods had laid it down, and appointed a committee to continue the work, with the instruction, "That the version of the Book of Psalms now used by the United Presbyterian Church be retained without any change that would affect its integrity. And to be used in connection with this it is desirable to have an entirely new version of equal fidelity, and up to the present state of literature and laws of versification." This committee, in connection with the Board of Publication, had the subject under consideration for ten years, and then submitted an amended edition of the version in use, and also other versions of nearly all the Psalms in a variety of meters. These were approved by the Assembly in 1871, and authorized to be used, and were very soon and very generally introduced into the churches. These Psalms were soon set to appropriate music and published together as the Psalter of the church.

Children are generally fond of lively, quick, moving tunes, and the conviction became strong that much of the solemn and stately music which befitted the congregation was not equally suitable to the Sabbath-school; and as the children are the future church, it was felt that their tastes and aptitude should be consulted. To meet this want, a smaller book, "Bible Songs," has been prepared. It consists of selections from the authorized versions of the Psalms with music to suit the taste of the young, and especially designed for use in the Sabbath-school and in the meetings of the Young People's Christian Union. The result of all this has been a greatly improved service of song, equal in all essential things to that of any of the sister churches.

The Directory of Worship of the United Presbyterian Church, in common with that of all its antecedents, prohibited the use of instrumental music in church praises. But as the culture of music became more general and musical instruments more numerous in our homes, there was a growing desire, especially among the young, to carry the musical culture of the family into the praises of the sanctuary. The subject was overtured to the presbyteries, and it resulted, in 1882, in the removal of the prohibitory rule from the Directory, thereby leaving the church without any express law on the subject. Many congregations, feeling that they were now at liberty to do as they pleased, have introduced instruments into their church services, and still more into their Sabbath-schools and Young People's Meetings.

Many years ago female missionary societies were more or less common in many of the congregations, but only as part of the machinery for raising the annual contribution to the church boards. There was no effort toward the diffusion of intelligence or the excitement of a missionary spirit. Their work was done quietly and according to established routine. But in the process of time, as the church grew more active and evangelistic, and social customs relaxed and changed, allowing greater freedom to women, they became more interested and gave themselves more intelligently and heartily to church work. Congregational societies were formed all over the church, and to help and stimulate each other they formed closer relations and combined into presbyterial and synodic organizations. In recognition of their valuable assistance the General Assembly encouraged them to form a general missionary society to cover the whole church, and to work through a regularly incorporated "Women's Board," auxiliary to the established boards of the church. A missionary magazine

has been established as its organ, and much assistance has been rendered in building parsonages for feeble churches in important fields, in supporting female helpers in the home fields and female missionaries in the foreign work, and supporting two hospitals in India.

When the Christian Endeavor movement started up, and appealed to the young in all the churches to make an organized effort to raise the standard of their own piety, and also to do what they could for the conversion of the young people around them, the United Presbyterian Church quickly sympathized with it, and made arrangements for a denominational organization of this kind, and named it the "Young People's Christian Union." It was readily and heartily taken up by the people, and nearly every congregation has a society, and a convention composed of delegates from all these is held every year, to encourage and stimulate each other, and to devise measures for greater usefulness. The movement thus far has been healthy, and has certainly helped to develop the young mentally and morally, and enable them to take a more willing and active part in church work.

CHAPTER X.

EDUCATION.

OUR ecclesiastical ancestors were stern Calvinists, and the teachings and necessities of their religion constrained them to bring the schoolmaster with them. And although generally poor in this world's goods when they landed upon our shores, yet they made great personal sacrifices to establish educational institutions at the earliest possible time. And what they did in this line was not to promote learning for its own sake, but to make it auxiliary to the advancement of religious truth. They built their schoolhouse near their church, and very often hired the schoolmaster before they settled their pastor. The facilities for an extended education were not at once within their reach, but the means for the acquisition of a fair primary education were at once provided for and utilized by their children. And in so doing they always united education and religion, and never allowed them to be separated either in the schoolhouse or the church. They believed that the exclusive education of the head might develop infidelity, just as the exclusive education of the heart might result in fanaticism. So to make the well-balanced man, they united the education of the head and of the heart, and they generally succeeded.

Before the advent of free schools the Westminster Shorter Catechism was taught in all our day-schools, and every family was then a Sabbath-school. A new question was exacted of the beginner every Monday morning, and

the whole was repeated on Saturday. And there were no exemptions. If a child from a Lutheran or Methodist family was in the school, he went through the whole curriculum, and his parents were glad to have it so. After mastering the headings in the spelling-book and some primer, the only other reading-book was the Bible. The New Testament was read by the junior class, and the Old Testament by the seniors. Reverence for God and man was thus inculcated, and good manners were also taught, so that if a scholar allowed a stranger to pass without a bow or a curtsy it was at the risk of chastisement.

In proportion to her numbers and wealth this church stands second to no denomination in the country in her effort to establish and sustain schools of a higher order. The first classical school west of the Susquehanna was established by the Rev. Alexander Dobbin, at Rock Creek, now Gettysburg, Pa., where between 1788 and 1799 he prepared for college scores of young men who became eminent in both church and State. The pioneer academy in New York north of Albany was opened in 1780, at Salem, and the same course was pursued all through the West, in Chillicothe, O., Lexington, Ky., etc. She helped to establish Jefferson College, at Canonsburg, Pa., and the Western University, at Pittsburg, and Franklin College, at New Athens, O., and Transylvania University, at Lexington, Ky., and Miami University, at Oxford, O. And then, realizing that it was safe, if not the safest, for the church to educate her own youth in institutions under her immediate control, she successfully established Westminster College, at New Wilmington, Pa., Muskingum College, at New Concord, O., Monmouth College, at Monmouth, Ill., Tarkio College, at Tarkio, Mo., and Cooper Memorial, at Sterling, Kan. And these are all open to both male and female professors and students, and of the latter sex there

are not a few. This is certainly a fair showing for one of the small tribes of Israel, which can boast of very few members of large wealth. The money has been contributed by the small gifts of those in moderate circumstances.

And in the matter of theological education the United Presbyterian Church is a pioneer in this country. The men who first planted her banners here had received a thorough university training, and were never disposed to lower the standard by the admission of half-educated exhorters. Sorely as she needed more laborers, she was not willing to provide any short cut into the ministry. For some time she had to import her helpers from abroad, but this supply was insufficient and precarious, and had a tendency to keep the church as an exotic in the land. As soon as the independence of our country was recognized and quiet secured, the training of ministers became a pressing question, and the Reformed Dutch Church led the way, and formally opened a theological school on the 19th of May, 1785, in the Garden Street Church in New York City, under the administration of Dr. J. H. Livingston and Dr. H. Meyer, which still lives in New Brunswick, N. J. The United Presbyterian Church in both her branches came next. On the 21st of April, 1794, Dr. John Anderson was elected professor of theology by the Associate Church, and a two-story log building was immediately erected at Service Creek, Beaver County, Pa., the lower story to serve as a library and lecture-room, and the upper as a dormitory for the students. The course of study covered four winters, but was not as extensive in its range of subjects as it is now in our highly endowed seminaries, but as far as it did go it was more thorough. It was confined very largely to an exhibition of Scripture truths, with the suggestive help of Dr. John Marck's "Medulla and Compend," and no diligent student could

fail to become very familiar with the Bible in its letter and substance and spirit. There was not so much secondary or miscellaneous knowledge crowded in as to push the Bible aside—a mistake from which all modern seminaries are not altogether free. This seminary was transferred in 1821 to Canonsburg, and in 1855 to Xenia, O., where, with a faculty of four professors, it is still doing a good work.

In the Associate Reformed Synod, the other branch of the United Presbyterian Church, an act was passed in 1796 to provide a fund for the assisting of pious young men into the ministry, and also to raise means for the establishment of a theological school. To further this latter, Dr. John M. Mason visited Great Britain in 1801, and remained almost a year abroad collecting books and money. But it was not until November, 1805, that the seminary opened in New York with eight students, under the presidency of Dr. Mason. The course covered four years, the annual session continued seven months. This "Mason Seminary," as it was very frequently called, became quite celebrated, and educated many distinguished men. At the union of 1822 it was suspended, but in 1829 was reopened at Newburg, N. Y., where it did a good work until 1878, when it was closed. The four seminaries of the church have been consolidated into two, and thus the expense has been reduced, while the efficiency of those that remain has been increased.

When the Associate Reformed Synod of the West became an independent body, it also took immediate measures to educate its own ministers, and in 1825 established a theological school in Pittsburg, which has since been moved across the river to Allegheny. Here, after educating nearly a thousand young men, it still exists, well housed and partly endowed, and has a faculty of four

resident professors. In 1839 this Synod opened a second seminary, at Oxford, O., which was subsequently moved to Monmouth, Ill., and finally combined with the seminary previously located at Xenia, O.

The church always has insisted upon a thorough training for the ministry, exacting a full collegiate course, with the addition of at least three years of special theological study. This has been done in the belief that what the church loses in the three or four years of delay in entering upon the ministry is more than gained in the greater efficiency secured by the better preparation. While the church has thus always had well-trained men in her ministry, very few of them have distinguished themselves as authors. This has not been for lack of ability, but mainly from a want of opportunity. The church has never abounded in this world's goods, and has had no places of ease and leisure where its ministers could pursue favorite lines of investigation. Their pastoral charges have generally been laborious, and called for all their time and talent, so that very few have attempted anything beyond a single volume, or magazine articles or newspaper contributions.

CHAPTER XI.

THE BOARDS OF THE CHURCH.

TO concentrate and economize her resources, the church has committed her evangelistic work to the direction of boards, the members of which are chosen by the General Assembly. The Board of Home Missions has the oversight of the field to be supplied and cultivated, and also of all the licentiates and unsettled ministers who are willing to receive appointments, and assigns them their places. It thus tries to supply the needy with the gospel, and also to bring ministers into contact with vacant congregations that are seeking pastors. It has always found a very wide field—a field both needy and solicitous, even importunate—and its success has been exceedingly gratifying. The Board of Church Extension coöperates with it, and has assisted hundreds of missions and feeble congregations to build their churches and parsonages, many of which could never have been able to maintain their existence without such help. By making new congregations more quickly self-supporting and contributing churches, this board has saved to the Home Mission funds a larger amount of money than has been expended in help to build houses.

Just as soon as the Civil War began to interfere with slavery in the border States, the United Presbyterian Church, in accordance with her antislavery principles, began to look after the waifs that were cast upon the world without home or friend. When the government established "contraband camps" to care for the fugitive slaves, the church sent to them teachers and preachers, male and

female, to talk and preach, and teach day-schools and night-schools and Sabbath-schools. These camps were temporary, and constantly changing their location and inmates, according to the fortunes of war, and the church's work had to change accordingly. Everything was disjointed and unorganized and haphazard until the war was over and society settled down. Then the General Assembly established a "Board of Missions to the Freedmen," the object of which "shall be to educate the freemen of the South in secular and religious knowledge, by establishing and supporting schools and churches among them, and by such other means as are appropriate to missionary operations." The board soon realized that the colored church in the South must be enlightened and reformed and built up by native instrumentalities of its own color and production, and so it devotes its efforts mainly to train a body of well-educated and spiritually enlightened ministers and teachers. Large and flourishing schools and congregations have been established and maintained at Miller's Ferry, Ala., Chase City, and Bluestone, Va., Henderson, N. C., and Athens, Tenn. There is also in Norfolk, Va., a collegiate institute, with high-school and normal school departments, with an enrollment of from six to eight hundred students. And in Knoxville, Tenn., there is a college with a full faculty and a large enrollment of students, which has a primary, a high-school, a normal, a scientific, a commercial, an industrial, a classical, and a theological department, and is authorized to give diplomas in the arts and sciences. The good accomplished by these institutions has not been merely local, for they have sent forth hundreds of well-instructed males and females who are employed as teachers in the schools of nearly all the Southern States. And as these have all been carefully instructed in the Scriptures while in school, and many of

them converted, they work, to some extent, as domestic missionaries in their respective localities.

The United Presbyterian Church has always recognized that it was a "debtor both to the Greeks and to the barbarians," and that its commission was, "Go ye and teach all nations." Both of its original branches undertook foreign missionary work before they were sufficiently strong to secure success, the one in India and the other in the island of Trinidad. But failure here did not discourage them from further effort, for in 1844 the Associate Reformed Church established a mission in Damascus, in Syria, with special reference to the descendants of Abraham, eight thousand of whom resided in that ancient city, of which Eliezer, the steward of Abram's house, was a native. The missionaries were instructed to address themselves "to the Jew first, and also to the Gentile." This field had been regarded as a particularly hard one—so unpromising, from Jewish bigotry and Mohammedan fanaticism, that other churches that had planted mission stations in Syria had not hitherto seen their way clear to enter Damascus. But the result was a fair degree of success, and Irish and Scottish missionaries came and joined with them. In 1853 the mission was divided and several of the missionaries were sent to Cairo, in Egypt, to begin a work there. During the massacre of 1860 some of the missionaries were killed, and all the others were compelled to flee. After the trouble had passed the mission was again rebuilt in Damascus, but subsequently transferred to the Presbyterian Church of Ireland, which still maintains it, that more force might be concentrated upon the work in Egypt. And in this land of the Pharaohs the missionaries have been remarkably blessed. After many trials and rebuffs they have secured not only government protection, but even government favor and patronage in many

things. They have stations in the principal cities of the Delta, and scattered all along the Nile, from Mansoorah to Assouan. They have a college and a female seminary at Asyoot, with a very respectable course of study, and a large enrollment of students from the towns in upper Egypt, also a theological seminary and a monthly periodical in Cairo. This mission reported, in 1893, 31 organized congregations, 125 mission stations, with a roll of 3891 communicants; also 113 day-schools and 7313 scholars, and 117 Sabbath-schools, with 6266 scholars. There are 44 foreign missionaries, 30 native ministers, and 251 other native helpers. The churches contributed, during 1892, \$10,888 for their own support. The schools raised \$13,538, and the Sabbath-schools \$300. Including Scriptures, religious and educational books, 38,455 volumes were sold for \$8244. This mission is having a very positive and healthy influence upon both the government and people of Egypt, for a very large portion of the clerks in the service of the government and of the post-office and the railroads have been educated in its schools, and are familiar with the doctrines of Christianity. And the success of these schools has stimulated the government and the Coptic Church to establish more and better schools in competition with the "American" schools.

In 1854 the Associate Church sent out three missionaries to found a mission in India. They selected the city of Sialkot, in the Punjab, had many difficulties to contend with, and were almost wrecked by the Sepoy rebellion and massacre. But by perseverance and hard work, with the divine blessing, they succeeded and established a good and firm basis, and as the work widened and new missionaries arrived, they occupied new places, until they have stretched across the whole northeastern end of the Land of the Five Rivers, from Gurdaspur to Rawal Pindi. Con-

gregations have been organized, schools have been established, including a college and theological seminary. The missionary force has so increased, both foreign and native, as to be distributed into three Presbyteries under the care of a Synod, and the communion roll contains 6750 names. Much of the success of this mission can be traced to the fact that they "sow beside all waters." Other and older missions had tried to bring their teaching to bear especially upon members of the higher castes, supposing that when such are converted they would exert a stronger influence upon general society. This mission has acted upon a different plan: while it neglects no caste, it pays special attention to the lowest castes, and even those below all caste, because they are the most accessible and impressible, and more souls can be saved. And also because the reformation and elevation of persons so low become object-lessons which illustrate the transforming and elevating power of Christianity much more strongly than could the conversion of high-caste persons, in whom the apparent change must necessarily be much less.

The Board of Education has been very efficient in helping a large number of young men into the ministry of the church, and the Board of Ministerial Relief has brought joy and comfort to many disabled and superannuated ministers, and to the widows and orphans of those who had given their time and talents to the work of the church rather than to the laying up of worldly gain. The Board of Publication owns a well-equipped business house in Pittsburg, and supplies the church with all necessary denominational literature, particularly Psalters and "Bible Songs," and Sabbath-school papers and lesson helps. The church is fully supplied with all the organizations and machinery necessary for the carrying on of healthy and aggressive church work at home and abroad.

The growth of the United Presbyterian Church has not been rapid, and never spasmodic, and yet it has always made steady and healthy progress. Its annual percentage of increase has been fully up to that of a majority of the other denominations of our country. Excluded from the South because of slavery, it has had but little opportunity to expand in that direction, although the early settlers belonged to that class of people that was favorable to its creed and its worship. And it did have in Kentucky and the Carolinas a very respectable membership, until slavery became the dominant issue. South of the Ohio it has now but one small Presbytery in Tennessee, and in the great Northwest, into which Scandinavians and other Northern peoples are crowding, it has only a few scattered congregations. Its home is in the middle belt of country that stretches across our continent. It was planted there by and among the Scotch-Irish, and as migration generally follows the same latitude, it moved westward with the people, planting its congregations more or less thickly from Boston on the Atlantic to San Diego and Seattle on the Pacific. If its creed had been more elastic and its entrance wider, it could have boasted of greater numbers.

CHAPTER XII.

DENOMINATIONAL ATTITUDE.

DENOMINATIONALISM is not necessarily either sin or schism, although by arrogance and intolerance it may become both. Wisely and properly used, it is a gracious arrangement of Providence adapted to the mental and emotional diversities of men. It always has existed, and there is nothing in the Scriptures or reason why it should not continue to exist. "Can two walk together except they be agreed?" Men will differ in tastes and temperaments, so that they can worship and labor most pleasantly and profitably with those of like feelings and opinions; and unity and affection are often subserved and promoted by keeping the incongruous apart. The bringing together of such would not produce unity, but collision.

The history of sectarianism clearly reveals the fact that every denomination has a special and specific reason for its segregation. That reason may not commend itself to the judgment of the student that views it objectively as an outsider and a stranger, but studied from the inner and more favorable standpoint of a member trained to a kindly familiarity with it, it reveals to him a beauty and a power that satisfy his mind and make its avowal a duty. The United Presbyterian Church has, or claims to have, specific and sufficient grounds for its separate and independent existence without schism: and that while it is glad to recognize and work with all other Christians who hold, in common with it, so many precious gospel truths, still there

are certain truths of vital importance which it considers a pleasure and duty to emphasize with special force. And foremost of these are the crown rights of Jesus—rights that would crown him Lord of all.

Both of the parties which joined to form the United Presbyterian Church had their origin in the defense of the headship of Jesus in the church. When Charles II. came to the throne of Great Britain, he arrogated to himself the right to dictate to the Church of Scotland, and, through the Cabal in Edinburgh, forced upon it a government and discipline and worship contrary to its own Confession and the consciences of its members. Many were grieved by this subjection of the church to the state, yet only a few had the courage to resist unto blood against the dethronement of their ascended Lord. These contended that Christ's kingdom was not of this world, and that the civil ruler, as such, had no right to give it laws or dispense its privileges, for that our God-man Mediator was its living Head and only Law-giver. For their loyalty to these crown rights of Jesus they suffered the cruellest possible persecution for many years, and when toleration did come it only brought relief to the body and not to the conscience, for the new king claimed a royal supremacy in the church, and they renewed their protest, and their children in this country cherished their memory and taught their creed.

The other Scottish ancestor of the United Presbyterian Church sprang from the same cause, a contest for the royal prerogatives of Jesus. The civil government had so invaded the autonomy of the church as to force upon it a system of patronage which disfranchised its freemen and subjected its courts and pulpits to the dictation of strangers who were also in many instances reprobates. Some, who would not submit quietly to see Jesus thus .

dishonored and dethroned, protested and stood upon the defense, and bore reproach and persecution and worldly loss. What the Covenanters and Seceders thus did the followers of the Relief and of the Free Church have since felt constrained to do, even with less cause.

When these parties in this country came to see eye to eye, they inscribed the headship of Christ high upon their banner, and the Associate Reformed Church was the first of the American churches to alter the Westminster Confession of Faith on the subject of the civil magistrate, and to exclude from it all traces of Erastianism. The United Presbyterian Church has been true to the faith and traditions of its ancestors, and has given special prominence to the declaration :

That our Lord Jesus Christ, besides the dominion which belongs to him as God, has, as our God-man Mediator, a twofold dominion with which he has been invested by the Father, as the reward of his sufferings. These are: a dominion over the church, of which he is the living Head and Law-giver, and the Source of all that divine influence and authority by which she is sustained and governed; and also a dominion over all created persons and things, which is exercised by him in subserviency to the manifestation of God's glory in the system of redemption and the interests of his church.

The United Presbyterian Church, through all its history, has also been unchanging in its loyalty to the Bible, regarding it as *the Word of God*, and, as such, necessarily *inerrant*. For all its creed and works it exacts a "Thus saith the Lord," and holds that all church courts are only executive bodies that have no right to legislate or to shape the faith and practices of the church upon the ground merely of taste or sentiment or expediency or availability. Their business is to carry out wisely and further efficiently just what the Word of God teaches and warrants. This conservatism gives rise to what may be regarded as special peculiarities.

The church restricts its formal praise service to the

Psalms of the Bible, because they have been given by the Spirit to be used in praise, and have been sung with joy and comfort by Jesus and the apostles and martyrs and Huguenots and Covenanters and Puritans, and are therefore certainly safe and profitable, and adapted to every age and condition. It restricts sacramental communion to those *known* to be reputable professors, because its duty is to keep pure and entire all such religious worship and ordinances as God hath appointed in his Word, and to preserve purity and discipline in his house. It also excludes all those that bind themselves together by oath to secrecy, or obedience to a code of unknown laws, because that might lead into diverse temptations, and restrict or violate that law of love and wide fraternity which says, "Sirs, ye are brethren."

But this church is not founded upon such distinctives alone, for it teaches the Calvinistic theology in its purity and fullness. It is not open to the charge of narrowness, which some indeed have ignorantly alleged against it, for its basis is unusually wide—too wide for the liberal theologian of the day. Whatever the Holy Spirit has deemed of sufficient importance to reveal, it regards of sufficient importance to believe and teach. It has especially emphasized certain fundamental doctrines, which it thinks are too much overlooked or underestimated in our day, to the reception of which it requires both ministers and members to assent—such as the plenary inspiration of the Scriptures, the eternal sonship of Christ, human inability, 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, and the work of the Holy Spirit.

Guarding thus the theology of the pulpit and of the pews, the United Presbyterian Church thinks it has a place

and a mission. It is homogeneous, and leaves no place for a faction to war upon its creed. It has never lowered its standard for the sake of numbers, or employed human expedients to gain popularity, or in any way made an effort simply to please the people. Conservative in faith yet aggressive in works, it has found hitherto no better way to reach the masses than by preaching plainly and fully the old story of the cross, in connection with a simple worship, and in entire dependence upon the Holy Spirit for the fruit. And the Lord has graciously granted a fair measure of success.

STATISTICS OF 1893.

Synods	12
Presbyteries	62
Ministers	891
Members	111,000
Congregations	935
Sabbath-schools	1,156
Teachers and scholars	108,023
Congregational Missionary Societies	861
Young People's Societies	664
Members of same	29,000
Parsonages	257
Congregational expenses	\$1,000,000
Contributions to the Boards	\$300,000
Other contributions	\$100,000
Average per member	\$14
Males	44,000
Females	67,000