A History of Old Pine Street

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Eighth Pastor of the Church

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History of Old Pine Street

Being the record of an hundred and forty years in the life of a Colonial Church

With seventy-two full-page illustrations

by

HUGHES OLIPHANT GIBBONS
Eighth Pastor of the Church

PHILADELPHIA
THE JOHN C. WINSTON COMPANY
1905

To Mrs. Catherine Jane Alburger whose liberality assured its publication; to those who provided for its illustration; to all the dear people of Old Pine Street; and to her whose love and wisdom and industry have made my pastorate in Old Pine Street possible, this history is inscribed.

FOREWORD

This is a brief historical record of one hundred and forty years in the life of Old Pine Street Church. There is at hand material for three such volumes. The disappointment that some may feel in finding many things omitted, or merely mentioned, will, we trust, be relieved by their realization that a larger work was impracticable, and that brevity of discourse is one of the necessities of this day of strenuous living.

We are persuaded that the unique position of Old Pine Street among the churches of Philadelphia, and the wide historic importance of the events which have made her history, and the illustrations never before published that we have gathered here, will secure for our book more than transient interest. Indeed, we have been led to undertake the writing and publication of this history, with its attendant difficulties, chiefly because of the growing attention that has been given to Old Pine Street in recent years, on account of her intimate connection with the War of the American Revolution, and her position as the only Colonial Presbyterian Church in Philadelphia on the original foundation. This book goes forth with the prayer that it may be an inspiration to all who read it, and, in particular, to those who are to make the future of the church full of blessing.

CONTENTS.

ILLUSTRATIONS.

Introduction.

It is generally conceded that the rise of American Presbyterianism is involved in great obscurity. This fact is emphasized by the widely different views held by various authors of histories of Presbyterianism. We readily find the causes of this obscurity and difference of opinion in the incompleteness of early records, in the partisan spirit of not a few authors of records in our possession, in the ambiguous use of the word Puritan, and in the difficulties of determining what was necessary to constitute a Presbyterian Church in the early history of our country.

In examining the manuscript records of individual churches, we find that, in some cases, there were long periods during which no records of the proceedings of official bodies were kept; and that, in other cases, invaluable records have been either lost or destroyed. One case has come under my notice where there seems to be conclusive evidence that a record book was destroyed by a zealous protector of the good name of her family. Fortunately the records of Old Pine Street Church are exceptionally complete. The first Session Book is missing, but the first Committee Book covers this entire period. The First Church also has records for that period. So that we have manuscript records

for every year from 1768 to the present time, except four years of the Revolutionary period, when no entries were made in the Committee Book. In connection with these, the minutes of the Second Presbytery of Philadelphia, of the Presbytery of Philadelphia, and of the Synod of New York and Philadelphia have been diligently read. We have thus sought our information from original sources.

In the early history of America, ecclesiastical conflicts centered in the contrast between Puritanism and Prelacy. The remembrance of cruel persecutions burned in the hearts of all Puritans. The common sufferings which they had endured drew them together in the religious assemblies which were founded in the new settlements. Differences of opinion upon church government were held in abeyance. Presbyterians and Congregationalists sustained towards each other the most amicable relations. In the history of the early church they are described simply as Puritans. So the word Puritan came to be used ambiguously. We utterly repudiate the idea that the earliest Presbyterianism in the New World grew out of Congregationalism. Indeed, the Presbyterians in these earliest churches were numerous, and exerted a potent influence in their government. In most of them, the eldership was accepted and honoured, and their ecclesiastical bodies closely resembled the modern Presbyterian synod. The simple fact is, that these churches were composed of

members holding different views on church government, and that in some churches and communities, one party prevailed, and the church in time became Congregational, while in other churches and communities, the other party prevailed, and the church became Presbyterian. These facts must be our guide in determining the origin of American Presbyterianism.

It may therefore be maintained, that Presbyterianism first appeared in America in the Virginia Company, which we know was controlled by Presbyterians. This company was founded in 1610, and a church was in existence there about 1614. Some eleven years after this time, a Presbyterian colony was planted on Massachusetts Bay. This colony received its charter on August 6, 1629, and founded a church which from the description given of it was certainly Presbyterian. We cannot doubt that some of the many Puritan churches founded in New York between 1640 and 1687 became Presbyterian. At least five of the Maryland Presbyterian churches date their origin before the eighteenth century. It is claimed that two of these, Rehoboth and Snow Hill, were founded before 1690. It would seem that Presbyterianism in New Jersey had its origin in four churches founded during the period from 1667 to 1697. These were located at Newark, Elizabethtown, Woodbridge, and Cohanzy. The Presbyterian churches of Lewes and Newcastle, in Delaware, seem to have been founded at an earlier date

than any of the colonial churches of Pennsylvania. These facts are not in accord with the popular impression that Presbyterianism began in Pennsylvania. Our boast is not that we have the oldest churches, but that in no other colony did Presbyterianism find so congenial a soil, and develop with such wonderful rapidity, and exert so powerful an influence as in Pennsylvania. Our living colonial churches are convincing proofs of this.

In this brief statement of the origin of American Presbyterianism I have assumed what I think should be accepted as the true idea of the origin of our earliest churches. This idea is that a church was founded when the religious congregation which has had a continuous existence and which has developed into a completely organized Presbyterian Church was founded. The acceptance of this idea sweeps away a good deal of zealous discourse upon the question of priority of origin in the history of certain churches. Nevertheless it seems clear that this position is the only reasonable and tenable one. It settles the question of the date of the origin of the first Presbyterian church in Pennsylvania, which stands in Philadelphia, and was founded in 1698. It now heads the long list of living colonial churches of the State. It is interesting to note that in Pennsylvania there are still standing fifty-eight colonial Presbyterian churches.[1]

[1] See Appendix A.

As early as 1690, the Presbyterians were getting together in Philadelphia. It is known that Francis Makemie was greatly interested in the organization of a church here, and that he preached in the city to the earliest assembly for worship where Presbyterians appeared in considerable number. This assembly included other Puritans and a number of Baptists. They met for public worship in a house situated on the northwest corner of Second and Chestnut Streets, known as the Barbadoes Store. The temporary services of various ministers coming to town were secured, and they were served for a time by a Baptist minister.

While the Presbyterians were willing to enjoy Christian fellowship with others, early events show that it was their deep desire to have a church of their own. This desire expressed itself in the summer of 1698, when Jedidiah Andrews, of Boston, was called to be their minister. Mr. Andrews was born under the pastorate of Rev. Peter Hobart, who was a Presbyterian, and was graduated in the class of 1695 from Harvard. It is claimed that he was ordained in 1701. His spirit is clearly indicated in the fact that he led in the organization of the first classical Presbytery in 1706, which still bears the name of the Presbytery of Philadelphia. The meagre history of the pastorate of this man is sufficient to place him among the strongest, most scholarly, and most devoted of the Presbyterian ministers who first served in Philadelphia. It was he

who laid broad and deep the foundations of the First Presbyterian Church. As the result of some misunderstanding, there was a division in the congregation to which Mr. Andrews ministered. The Presbyterians were left in sole charge of the Barbadoes Store. They at once proceeded to build a church, and, in 1704, they moved into their new church, erected on Market Street, above Second. This church was rebuilt in 1794, and in 1821 the congregation moved into its present spacious house of worship on Washington Square.

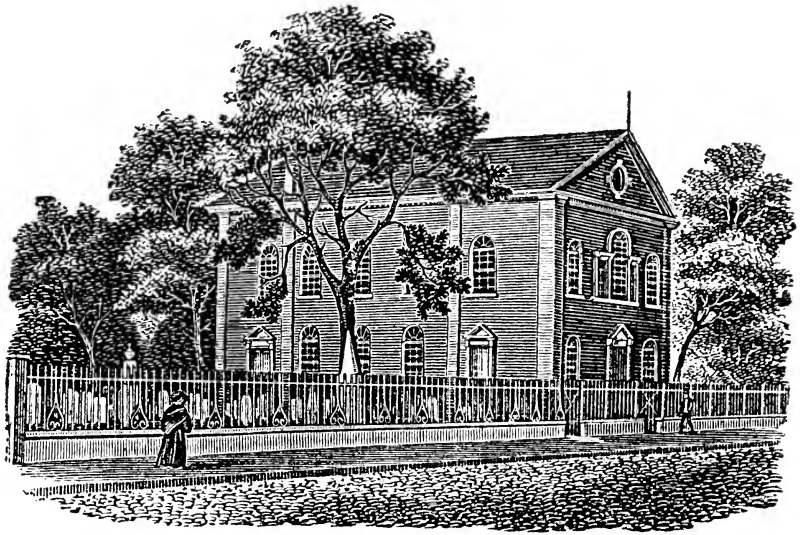
In 1739, George Whitfield came to Philadelphia. His labors here marked a new departure in Presbyterianism. He attracted to himself men of all creeds and many who had never shown any interest whatever in religion. Franklin says: "The multitudes of all sects and denominations that attended his sermons were marvelous." The effects of his preaching were a revelation. The entire life of the city was revolutionized. All the churches were profoundly affected. It was at this time that a party grew up in the First Church, known as the New Lights, or New Side men. This was the beginning of the Second Presbyterian Church of Philadelphia, which was organized in 1743, with one hundred and forty members.

The organization of this church was unique. It would seem that only a small portion of these charter members came out of the First Church. A number who had been converted under the preaching of George

Whitfield were united with the New Lights in the First Church, and it would seem that all submitted to examination of their faith in Christ Jesus.

This congregation has been celebrated as builders. Their first place of worship was in the old Academy, which stood on Fourth Street, below Arch, the building in which the University of Pennsylvania had its origin. In 1752, the congregation moved into the church which they had erected at Third and Arch Streets, where they worshipped for eighty-three years. Their third building was situated on Seventh Street, near Arch, and was dedicated in 1837. The congregation entered the present beautiful church at Twenty-first and Walnut Streets in 1872.

The third Presbyterian congregation organized in Philadelphia was Old Pine Street. It will be seen that this is truly a daughter of the mother church. Old Pine Street is the only living colonial church of the Presbyterian denomination, on its original foundation, in Philadelphia. In noble simplicity, this church looks down upon her blessed dead who cherished her courts before the nation was born. It is the place which Old Pine Street holds in colonial history, and in the Revolutionary struggle, and in the historic development of Presbyterianism in Philadelphia, that makes this history a debt of love to our communion.



Old Pine Street Church before it was altered in 1837.
(From an ancient woodcut.)

The Founding of the Church.

When the Pine Street house of worship was built, Philadelphia was a provincial town of some twenty-five thousand inhabitants. This estimate of population is made from a contemporary almanac,[1] which states that the dwelling houses in the city and suburbs numbered four thousand four hundred and seventy-four. The town extended somewhat over two miles along the Delaware River. The western boundary was very irregular. A line beginning at the Old Swedes' Church, touching at Fourth and Pine Streets, and running between Fourth and Fifth Streets to Vine, would perhaps fairly indicate the western limit. None of the streets running east and west below South reached farther than Fifth Street. The length of Queen Street was two squares. Where the town extended furthest from the Delaware, houses beyond Sixth Street were suburban. Much of the district immediately west of the city limits was commons, where cows and sheep and swine roamed and fed, either in the open spaces which were covered with short grass, or under the briars and brush and trees. The Pine Street lot was the beginning of these commons, where

[1] T. Telescope's "Almanach of Philadelphia."

the children were accustomed to go berrying. The closely built portion of the city even at the business centre did not extend more than three or four squares from the Delaware. Many of the best residences were on Front and Water Streets, and it was the custom for the families of most respectable tradespeople and artisans to live over their stores and shops. The work of paving the streets had just begun. In front of the Pine Street lot was a sand road. Between this lot and the river were a number of houses built in large plots of ground. Many trees adorned the grounds of these houses, which seem to have been planted both for beauty and for utility, as we are told that from these trees were gathered a variety and an abundance of luscious fruits.

In early days, a society of traders purchased the ground from the Delaware to the Schuylkill between Pine and Spruce Streets. From this ownership the district, and, indeed, much that lay southeast of it, came to be known as Society Hill. The most interesting spot on Society Hill was around Front and Pine Streets. On Front, just below Pine, was the celebrated flagstaff which marks the spot where George Whitfield preached to assembled thousands; and on Pine Street east of Second was the Quaker Hill Meeting House, which was erected fifteen years before Old Pine Street Church. The Court-House stood at Second and Market Streets, the prison at Third and Mar-

ket, and nearby were the pillory, the stocks, and the whipping post.

The industrial and social life of the people at this period was primitive. Almost every kind of mechanical work was done by hand. Machinery was scarcely known. In all the trades, the apprentice was practically sold to his master, and was required to render absolute obedience. Philadelphia was in overland communication with New York by stage. It required most of the week to make the trip. Public coaches in the city had not yet appeared. The newspaper was in its infancy. Few of what we regard as necessary modern conveniences were in existence. The ladies dressed and sat on the front porch in the evenings, which gave the chance for young men to see and be seen. Young people of respectability communicated with each other in the presence of their elders. The wedding feast among the well-to-do often lasted for several days. The gentlemen were treated to punch on the first floor, and ascended to the second to greet the bride, who was expected to welcome each with a kiss. It was not uncommon for her to greet as many as one or two hundred in a day.

From the founding of the colony the causes of education and religion were not neglected. Discipline by flogging was fully in vogue in the schools, and but few passed beyond the study of the rudimentary branches. But it must be acknowledged that the training of chil-

dren was excellent. The Christian church occupied a first place in the early life of the city. The influence of the Quakers, who represented about one-seventh of the population, in developing the spirit of reverent worship and the virtues of tolerance, purity, integrity, sobriety, industry, benevolence, and neighborly kindness, gives them a first place among those who laid the foundation of true religion in Philadelphia. Nor was the work of the early Christians who builded these foundations without its most perplexing difficulties and its deep necessity, for every class of humanity entered into the community which constituted this provincial town. Here were not a few who had left their native land for their country's good, the haters of religion, the man of flesh in good society, the sharper in high places, and the profligate of every kind. But the body of the community was made up of intelligent, earnest, virtuous citizens. The leading influential men and women were sterling characters. The religious life was indicated by the thirteen churches[1] that were then engaged in active Christian work, which the Old Pine Street came to join.

Our church was well-born. She was not a child of faction, as some ignorant of her history have supposed. The fight for independence, as will be seen, was by no means factional. Nor did she appear as a weakling, but with the vigor that was needed and

[1] Proud's "History of Pennsylvania," Vol. II., page 280.

that was wanted. Before her house of worship was finished, she was organized as a Presbyterian church. She was a child of love—love for Christ, for humanity, for country, and for the coming of the kingdom of God. The missionary spirit of the mother church, and her courageous, persevering, self-denying work in planting a Presbyterian church on Society Hill, are above all praise. We should ever remember and be grateful for our heritage.

The vacant pews of the members of the First Church, who joined in the organization of the Second Church, were soon occupied. Continuous immigration brought increasing numbers of Presbyterians to Philadelphia. At the same time the Presbyterian families in the southwestern part of the city were multiplying. These facts led to a meeting of the Committee of the Market Street Church on August 10, 1761, at which there were present Dr. Allison, Captain Arthur, William Rush, John Wallace, John Coney, John Blakley, Alexander Houston, William Bedford, John Fullerton, George Bryan, George Sharswood, and John Johnson. The following record of this meeting shows that it took the first step towards the founding of Old Pine Street Church:

"Some of the congregation having mentioned that, considering the great increase of this city, and the probability there was of the number of Presbyterians becoming much more considerable in a few years, there would be necessity of having a third place of Divine worship for the people of that denomination; accordingly, after some debate, it was

"*Resolved,* That proper measures shall be taken to procure as much ground on Society Hill as will suffice for a church only, deferring till hereafter the procuring of a graveyard, and John Chevalier, William Rush and George Bryan are appointed to treat with Messrs. Shippen for some of their lots."

Almost a year passed before another official step was recorded in the new enterprise. The negotiations with the Messrs. Shippen having failed, the committee was convened on June 23, 1762, to determine upon another effort to secure a lot. At that meeting it was decided to apply to the Proprietaries for help, and Dr. Allison and the Rev. Mr. Ewing were appointed to draw up an address to Thomas and Richard Penn, asking for the gift of a plot of ground upon which they might erect a Presbyterian church. The committee knew that their appeal was being made to broad-minded and generous men; and their hope was not disappointed.

Just why things moved so slowly does not appear; but it was somewhat more than two years after the committee had determined to appeal to the Proprietaries that a deed was obtained from Thomas and Richard Penn for a lot of ground facing one hundred and seventy-eight feet on Pine Street and one hundred and two feet on Fourth Street. The letters patent transferred this lot "to the congregation belonging to the old Presbyterian meeting-house, situated on the south side of High Street and near the Court House in Philadelphia," October 19, 1764. This lot was afterwards enlarged by additions on the south and west sides.

The possession of so eligible a lot brought the question of building a house of worship squarely before the people. Upon this they seem to have reflected some nine months.

A congregational meeting convened at the Market Street church June 4, 1765, and, attended by Dr. Allison, Rev. Mr. Ewing, and about sixty heads of families, discussed the question "whether, as a lot had been given by the Hon. the Proprietaries for the site of a church, it would be expedient at this time to build." The sentiment was generally in favor of building, but a minute of this meeting indicates that some opposition emerged. The more conservative feared the effect that the proposed new church might have in depleting the Market Street congregation, and some doubted whether the money could be raised. It was decided, however, to begin to make collections for the building.

On the twenty-fourth of this same month another meeting was held, at which two commissioners were chosen to bear a letter and a carefully prepared proposition to the Second Church, asking them to join with the Market Street Congregation to build a third Presbyterian house of worship upon the lot at Fourth and Pine Streets, which had been given for that purpose.

Within a week the Second Church convened its congregation to consider this proposition. The commissioners from the Market Street Church, Messrs. George Bryan and John Wallace, were present, and

delivered the letter and proposals.[1] The Second Church people declined the proposition. Reasons for this are suggested in the difference between a New Light and an Old Light church, in the fact that the suggestion came to them three years after the move to build this third church had been put on foot, and in financial conditions which were soon afterwards made known. The rejection of this proposition stirred the Market Street people to immediate action. On July fourth the committee put their men to work with subscription papers.[2]

When the securing of subscriptions had proceeded for about six months another congregational meeting was called. At this meeting a committee reported that in the Market Street Church two hundred and forty-five families and persons occupied one hundred and thirty-one pews, and that the building of a third church would take but a few of the pew-holders away. "Many hours were spent in discussing the building question." It is evident that the builders finally won, for, within a week, the committee met, and, with six hundred pounds promised, determined that "the erection of a new Presbyterian church be undertaken with all convenient speed, not to exceed the dimensions of eighty feet long by sixty feet wide, and John Moore, William Rush, James Craig, George Bryan, and Samuel Purves, Jr., were appointed to agree with workmen to conduct the

[1] See Appendix B.

[2] See Appendix C.

A List of Subscriptions actually received in Money or otherwise towards building a third Presbyterian Church in Philadelphia, wherein the Donations of Members of the Market street & Pine Street Houses are first set in Two columns, the Gift of the Members of the Arch Street Society of Presbyterians in the Next, and the Benefactions of divers others in the fourth Money column: with Notes in the Margin to shew how they were paid &c.

	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
The Revd. William Allen Esq.r	100.												
Capt. John Shaw	220.	15.	10										
George Bryan	30.		—										
Samuel Fairiance Junr	35.		—										
Robert Taggart	35.		—										
Robert Ross				30.	—	—							
James Craig	30.												
William Allison	30.												
John Murray	30.												
Samuel Fairiance Senr							25.	10.	—				
Andrew Caldwell	20.		4										
John Fullerton	20.												
William Henry							20.		—				
William Hodge	15.		—										
Thomas Wallace	27.		—										
William Rush	20.												Iron Work
John Johnston	22.		—										
John Maxwell Junr	21.		—										
Thomas Williams	20.		—										
Samuel Caldwell	20.		—										
John Cory	20.		—										
William Humphreys	20												
James Armitage Capt.				20.	—	—							Cash Employed to a very large Amount
John Wallace	18.		—										
Samuel Moore	16.		—										
Magnus Miller	15.		—										
James Hunter	18.		—										
David Sproat	15.		—										
Robert Bayley	15.		—										
Henry Neal	15.												
John Coulls Junr Land										15.	—	—	Furnished 200,000 Bricks
Robert Gray & Co.	14.	13	3.										
Samuel Emory Junr			—	14.	0.	8.							Cash 20/ not much
Robert Emory	13.	6.	8										Work on Roof
John Emory	13.	6.	8										Work on do
Capt. Benj. Ashby Allison	12.		—										
John Fitzermaury				12.									
George Fullerton	12.												
£	925.	0.	9	77.	0.	8	45.	10	—	15.	—	—	

business." Mr. Robert Smith was chosen architect. So that the building of the Pine Street house began soon after January 16, 1766.

We cannot enter into the evolution of the house as it went up from its foundations, but when finished it was a monument to the generous devotion of the Market Street Church and to the wisdom, energy and skill of their building committee. For we must remember that this house was then regarded as one of the finest Presbyterian buildings in the country. When, in July, 1767, the committee's treasury was empty, one of their members, John Johnson, generously offered to advance a loan of three hundred pounds, and some of the Market Street people made additional contributions. Although the Market Street Church was carrying a debt, she willingly sold her temporary house of worship, situated at Second and South Streets, in October, 1768, "to make the Pine Street house comfortable for the winter."

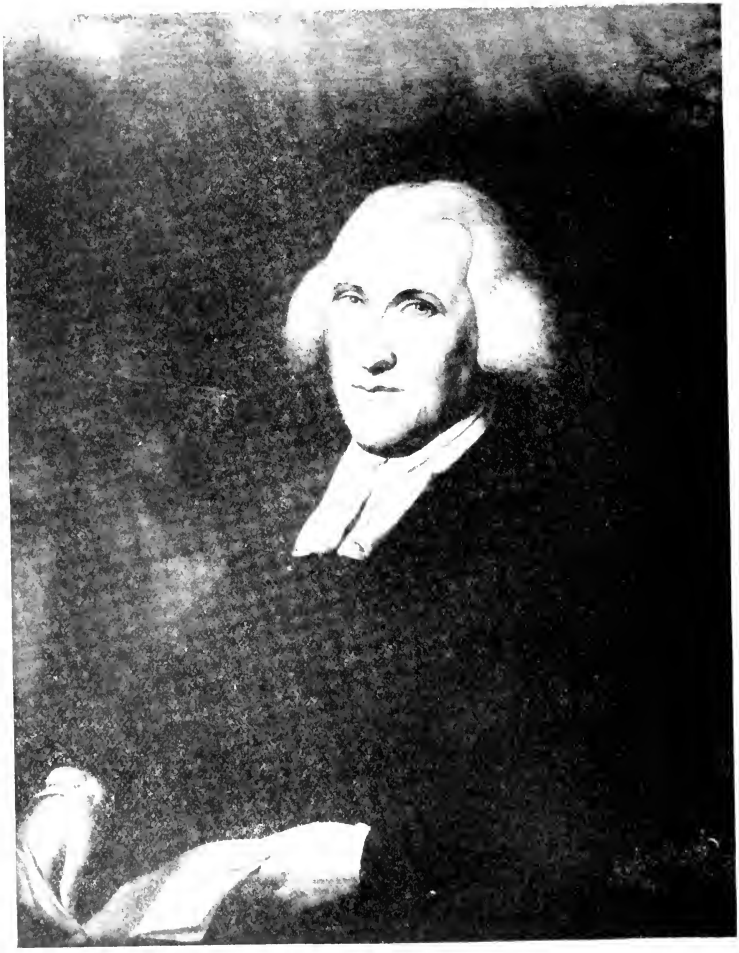
The money to complete the church was raised by a lottery, which yielded twenty-five hundred pounds. The Second Church readily joined the Market Street Church in this enterprise, which was started December 15, 1768. A lottery in those days was a common device for raising money for any purpose whatever. Of this money the Market Street Church used two hundred pounds to pay her debts. The Second Church received twelve hundred and sixty-five pounds, and ten

hundred and thirty-five pounds were devoted to the Pine Street building.

The Market Street Church was faithful in holding on to the Presbyterian families on Society Hill, and in seeking to gather in others in that neighborhood. This is clearly indicated in the beautiful letter written to the Second Church,[1] July 1, 1765, to which reference has already been made. This letter was composed by the Rev. John Ewing, and indicates his missionary spirit and his profound interest in the founding of Old Pine Street. He no doubt was the leading spirit in the purchase and fitting up of a store house at Second and South Streets, where regular preaching services were conducted, until the Pine Street Church was ready for occupancy. So that while the new church was building a congregation was being prepared for it.

It was no surprise that when, on February 23, 1768, the people met in Pine Street Church to select their pews, one hundred pews were at once taken, and that eighty of these were awarded to those attending the mission. It was a strong testimony to the loyalty and coherence of the mother church that only twenty pews were rented to her members. For we must remember that the Market Street Church was overcrowded, and that the new church was very attractive. Within three months of this memorable day, June twelfth, the first songs of praise and the first sermon were heard in the new church.

[1] See Appendix B.



The efforts of the pastors and officers of the Market Street Church to secure the complete organization of the Pine Street congregation were wise and faithful. As early as March, 1767, the Committee secured a congregational meeting to consider the subject of calling a minister to take charge of the work at the temporary house of worship, and to give especial attention to those who would likely enter the new church. This is described as a meeting of the congregation, and such as would belong to Pine Street Church. Either the number attending this meeting was surprisingly small, or only a part of those present took an active part, for when a vote was taken it was found that there were only forty-six ballots, thirty-eight for, and eight against calling a minister. Decision was postponed, and the meeting adjourned to convene on March twenty-third. At this second meeting the vote stood forty-two for, and thirteen against. Affairs were evidently in painful confusion, for the whole subject under discussion was referred to the Committee with instructions to take the necessary steps towards calling a minister for Pine Street Church. The Committee realized that they had reached the crucial point in organization. They saw clearly that two questions must be settled: what should be the future relations between the two congregations, and who should vote in calling a minister for the Pine Street Church. They held a number of meetings, and fully threshed out the answers to these questions. This

work occupied about twenty days. The Committee then called for a congregational meeting, to be held on April sixth. They presented to this meeting the following proposed articles of agreement to define the relations between the two congregations:

1st. That there be one general committee chosen from the whole society that shall statedly assemble in both houses to transact all the secular business of the body.

2d. That the minister to be settled in Pine Street shall be considered as having the pastoral care of the people statedly assembling for public worship in that place.

3rd. That the pastors of both houses shall preach alternately in both pulpits.

4th. That as often as either our pulpits in Market Street or in Pine Street shall become vacant a new pastor shall be chosen by the members whose pastor he shall be, with the approbation of the members who statedly assemble in the other house. Or at least they shall study as far as possible to choose a minister that shall be generally agreeable to a majority of the members in each house.

5th. That there be a sufficient number of elders chosen among the members assembling in Pine Street to assist their pastor in church discipline and in the management of affairs ecclesiastical.

6th. That the burying-place in Pine street shall remain in common to the members of both houses.

Here occurred the first serious mistake. The articles were discussed, but they were not put to vote, and there appeared upon the minutes of the meeting no record whatever of their adoption. From the constitution of the congregational meeting called to elect Patrick Alison, it is evident that there was a general agreement that only the persons who should hold seats and form the congregation in the new church were to vote in

electing the minister. Most unfortunately the Committee had discussed the Rev. Mr. Sproat, of Guilford, Connecticut, and the Rev. Patrick Alison, of Baltimore, as candidates for the new congregation, and presented the name of the former to be elected as a minister. When this name was placed before the meeting confusion at once arose. A number unceremoniously left, and the choosing of a minister was postponed without day. If the Committee had refrained from proposing the name of Mr. Sproat until there was a clear separation between those who had a right to vote and those who had not a right to vote, the somewhat disgraceful ending of this congregational meeting would have been avoided.

On the seventeenth of the following December, the indomitable Mr. Ewing proposed to the Committee "to consider the expediency of immediately looking out for a minister for Pine Street." The Committee promptly responded to this suggestion, and at a meeting appointed a special committee "to go round among the people on the Hill and know whether it will be agreeable to them to join in a call to Mr. Patrick Alison."

This canvass was followed by a congregational meeting, held in Pine Street Church, April 18, 1768, which was attended by "the persons who have taken seats and are to form the congregation in the new church." At this meeting the Rev. Patrick Alison was unanimously chosen minister of Pine Street Church. The Rev. Mr.

Ewing moderated this meeting. When the meeting was called there was put into his hands a formal protest against the choice of Mr. Alison, signed by sixteen members of the Market Street Church. However, the call went to the Second Presbytery of Philadelphia, and was put into the hands of Mr. Alison. After prayerful consideration he accepted the call. Very soon, however, he again resigned the call to the Presbytery, no doubt as the result of the opposition to him by those who had protested against his election.

On November twenty-eighth, the Pine Street congregation called Mr. Samuel Eakin, who came to the Second Presbytery as a licentiate. No opposition to this choice of the congregation was shown. The call went to Presbytery, was put into his hands, and accepted on December twenty-seventh. It would seem that he at once began his work, although he was not ordained and installed until August 3, 1769. We cannot enter into the painful experience of the church with this young man. He forsook his charge, and was suspended from the ministry for serious cause, but was restored again, and became a useful minister of the gospel.[1]

Immediately after Mr. Eakin was called a session was chosen for the church. Of these first ruling elders of the church we have four names—Lile, Bailey, Moore and Armitage. Concerning the next step in the or-

[1] "Records of the Presbyterian Church," pages 418, 428, 440.

ganization of the Pine Street congregation, there were widely different opinions. One opinion is clearly expressed in the first article of the paper given above, which was presented to the congregational meeting of April 6, 1767, which reads as follows: "That there shall be one general committee chosen from the whole society that shall statedly assemble in both houses to transact all the secular business of the body." The other opinion is found in the proposals made to the Second Church, when they were asked to join in the building of a third Presbyterian house of worship. The third of these proposals is clearly stated: "The 3rd. Congregation shall be governed like the other presbyterian congregations in this city by their own Session and COMMITTEE, to be chosen out of the members of the said congregation." [1]

Here begin the records of the Pine Street Presbyterian Church Committee Book. The first paragraph of these records reads as follows: "At the request of the Session of Pine Street Church the congregation was called together on October 18, 1770, to consider making an addition to the Session and to choose a Committee." As some difficulty was in the way of enlarging the session, that business was deferred. The congregation then proceeded to choose a Committee under the folowing regulations: "First, the Committee and Session shall act as distinct bodies. Second, the

[1] See Appendix B.

members of the Committee shall not exceed twelve. Third, six new members shall be chosen annually on the last Monday of September in room of the six first on the list." This marked clearly the parting of the ways between the Market Street Church and the Pine Street Church. The Pine Street Committee was at that meeting elected, and assumed the control of all the temporal interests of the congregation.

In this chapter we have described a three-fold work —the building of the Pine Street house of worship, the mission work which gathered her congregation, and the painful process of organizing a congregation. Necessarily, we have been brief. The material before us is abundant to make a book in itself.

The Fight for Independence.

It was four years after the idea of building a third Presbyterian house of worship in Philadelphia had taken shape in the resolution to secure ground for that purpose that the proposition was made to the Second Church to join in this enterprise. No doubt their apprehension of the greatness of the undertaking and their need of funds were then the main reasons in the mind of the Market Street congregation for making their proposals to the Second Church. But there was another reason. The promoters of the new enterprise were already considering a plan for a unique collegiate church.

"In America and Scotland, a collegiate Presbyterian Church is one served by two or more clergymen jointly."[1] The Market Street Church already fulfilled this definition, but the church which these zealous Presbyterians proposed founding was to be a much more comprehensive and complex institution than any yet undertaken in the metropolis of the province of Pennsylvania. There was in it the principle afterward so effectively applied in the union of the colonies, and later in the union of the States, and which is at the present time advocated in the confederation of churches.

[1] Encyclopædic Dictionary.

This scheme, so creditable to both the head and heart of its advocates, is clearly defined in the paper laid before the Second Church, July 1, 1765, and in the charter secured in 1772 for "The Committee of the First and Third United Presbyterian Churches of the City of Philadelphia." Briefly stated, the plan was as follows: Houses of worship were to be built in different locations. The title to these properties was to be vested in one general committee, in which the several congregations were to have equal representation. This general committee was to conduct the secular affairs of all the congregations. Each church was to have its own Session and ecclesiastical autonomy. The minister called by each church was to have the complete pastoral care of that congregation. The pulpits of the several churches were to be occupied in rotation by all the pastors. As we shall see, the one thing not provided for in this plan was grace.

What proportion of the two congregations understood this plan or were especially interested in it, or approved of it, we have no means of determining. There is no evidence, however, that, at the beginning, there was any opposition to it shown by Pine Street people. The parting of the ways was reached by the two churches when, in the work of organizing the Pine Street congregation, the attempt was made to call a pastor. There can be no doubt that, when the committee presented to the congregational meeting of

April 6, 1767, the articles of agreement which were to determine the relation between the two congregations, the essential point of difference was found in Article four.[1] Here, perhaps, lies the reason that these articles were not put to vote, and that no minute of their approval was made. We have seen that the first name presented for minister of Pine Street led, at this same meeting, to the indefinite postponement of the question of settling a pastor for the new church. Yet the difference was not over the character or the respectability of the man in question, but over the mode of settling a minister in Pine Street. It is not difficult to see how the opposition which later developed against Patrick Alison, who was unanimously chosen by the Pine Street people, and which led him to resign his call, would accentuate in the minds of the Pine Street congregation their right to decide who should be their pastor.

For more than a year after Mr. Eakin was called most encouraging peace was cultivated between the two congregations. There had been no opposition to his call from the Market Street people; and Pine Street did not blame them, but the Second Presbytery, for the delay in Mr. Eakin's ordination. Nor could Mr. Ewing's opposition to Mr. Eakin before Presbytery on moral grounds be regarded as against Pine Street. Just after the ordination of Mr. Eakin the heads of

[1] See page 28.

families from both congregations met—August 14, 1768—to settle their accounts. This was an amicable meeting, and hearty thanks were unanimously voted the men who had so successfuly financiered the building of the new church.

How the temporal affairs of Pine Street were conducted during the fourteen months from the settlement of accounts between the congregations until the election of the Pine Street Committee is not recorded. As the Pine Street Session was organized about the time of the joint meeting just mentioned, it is not at all improbable that the general management of the congregation during this period was in their hands. This is suggested by the fact that it was the Session that requested the convening of the congregation to choose a Committee; and, by this minute describing the conduct of the church business just after the Committee was chosen, "the Session and the Committee frequently met together and transacted the business of the congregation in a friendly manner for many months as one body." It is significant also that the minutes of the Committee and Session were, for a time, kept in the same book. We must keep in mind that these were formative days when things that were wanting were being set in order.

It is surprising that the election of a Committee of the Pine Street congregation for the management of its own affairs seems to have met with no opposition

from the Market Street Church. Indeed, this Committee is officially recognized in the elaborate correspondence which took place between the two churches after the election of George Duffield to be the minister of Pine Street. The Market Street Church Committee addressed its various communications to "The Pine Street Church Committee." It does not seem to have ever occurred to the Market Street Committee, when claiming and pressing the validity of the fourth[1] article of what they held to be a binding agreement between the two churches, that the first[2] article had been completely nullified by the election of its own Committee by the Pine Street Church. It is still more surprising that the able letters written to the Market Street Committee by the Pine Street Committee never mention this point in their disclaimer of the validity of the fourth article. It would certainly have been a conclusive argument against the claim of the Market Street Committee that, as they had not pressed the first article by allowing the election of a Pine Street Committee, they should not press the fourth article against the Pine Street people settling a pastor of their own choice.

The events of the ten months from the completion of the organization of the Pine Street congregation to the election of George Duffield were not a propitious preparation of Pine Street people for the conflict into which

[1] See page 28.

[2] *Ibid.*

the election of a pastor brought them. The congregational meeting of October 18, 1770, was called not only to elect a Committee, but also to consider the question of making additions to the Session, although that question was postponed. The existing Session no doubt had been chosen according to the old method of naming certain persons from the pulpit who had been nominated by the Session, and giving a time for objections to be filed against the nominees, with the understanding that, if no objections were made, they should be enrolled as elders.

The Market Street Church had held a congregational meeting just two months before, when this subject of enlarging the Session of Pine Street had been discussed, and had voted "that the Session should be elected by the congregation by ballot." For some unexplained reason this new and proper plan was not adopted by the Pine Street congregation. The consequence was that the Session, which had not been elected by the congregation, continued to serve Pine Street Church. This no doubt explains the anomalous relation that existed so long between the Session and the people of Pine Street. These elders opposed the election of George Duffield, and joined the Market Street Church in their fight against him. Truly the odds were against Pine Street when the fight began. She was exposed to the charge of ingratitude in electing a minister who was not acceptable to the Mother Church. Her con-

gregation was worshipping in a church to which they had no legal title. Their treasury was practically empty. Their own Session was against them.

The fight began with the election of George Duffield to be minister of Pine Street Church. This election took place at a congregational meeting held in Pine Street August 5, 1771. The meeting was moderated by Dr. Francis Allison, senior pastor of the Market Street Church. The clerks were Andrew Porter and Dr. Samuel Duffield. At the opening of the meeting "the Session gave some cautions against their proceeding to the election, which were answered by a paper delivered in by a member of the Committee. The congregation then proceeded to a choice, when fifty-one voted for the Rev. George Duffield, of Cumberland County, and twelve against him." Five of those present did not vote. Robert Knox, Alexander Alexander, John Snowden, Thomas Mushett, James Armitage, and William Henry were appointed commissioners to prosecute the call, and were instructed to request an immediate meeting of the Second Presbytery of Philadelphia, that the business might be proceeded with at once.

The request of the commissioners was granted. Presbytery met and received the call on August twenty-seventh. It was signed by one hundred and ten men. Presbytery required the Session of Pine Street to present their minutes, and marked the fact that there was

a record that caution had been given the congregation not to proceed with the election of Mr. Duffield. The commissioners of Pine Street presented a paper containing a reply to the cautions given by their Session. Commissioners from the Market Street Church presented a protest against the call to Mr. Duffield, alleging that in his election Pine Street Church had violated a contract. This referred to the Fourth[1] Article, which now became the storm centre of the fight. The following day Presbytery went fully into the case. Their conclusion was that while anxious to assist Pine Street in settling a pastor, Presbytery had no power to put the call into Mr. Duffield's hands while a dispute existed between the two congregations concerning a violation of an article of agreement, which described the method of electing a pastor in either congregation. Pine Street appealed to Synod.

The congregation longed for Duffield. About four months after the appeal to Synod the Committee appointed Robert Knox and John Snowden to see the elders and request them "to make proper application" to secure Mr. Duffield for a supply. The reply to this request was "we know no Committee." The Committee then made their request for Mr. Duffield to Presbytery. Presbytery sent a long reply denying the request. The Committee replied to this paper, and still pressed their request, but failed to get Mr. Duffield.

[1] See page 28.

About six months after the appeal to Synod the Pine Street Committee, remembering that Presbytery had counselled the congregations to seek the things that make for peace, sent a letter to the Committee of Market Street, expressing their desire for full reconciliation. In this letter Pine Street's view of the relations which should exist between the two congregations was fully presented, with the request that Market Street would withdraw its objection to the call to Mr. Duffield. Within ten days, the Market Street Committee replied. In their reply they express surprise that Pine Street should be "so ignorant" of the articles which specify the mode of calling a minister, and propose a conference of both congregations to discuss these articles of agreement. They suggested, however, that Pine Street had it within their power to settle this whole matter by simply withdrawing their call to Mr. Duffield. Very soon Pine Street Committee sent a rejoinder, indicating their willingness to join in a conference, but insisting that Market Street Committee should first definitely state their position in writing. They suggest, also, that it was most strange that Market Street should express their desire to have the call to Mr. Duffield withdrawn without giving any reasons whatever for such a step. They reminded Market Street that the articles referred to were never voted upon by the united congregation and that there is no minute of their adoption on record. It was also suggested that there is nothing in

the articles at any rate which gives one congregation the power to veto the election of a pastor by the other congregation. To this the Market Street Committee sent their rejoinder saying that, as a conference of the two congregations had been practically refused, they would hold no further meetings upon the subject. They continue, however, in a long and argumentative letter. The important point in this letter is the concession that the articles under discussion were not put to vote, and that they had no minute of their adoption. Pine Street Committee made another long reply, claiming that their only aim in their first overture and in all that they have written is that peace between the two congregations may be attained. It is remarkable that this entire lengthy correspondence, including all the letters from the Market Street Committee, is spread upon the Pine Street Committee Book. It was between Scotch-Irishmen, and resulted in fixing the battle array more definitely and determinedly.

But, a few days after the correspondence described above had ended, Synod decided the Duffield case in favor of Pine Street. The decision of Presbytery was reversed "by a large majority." The commissioners of Market Street made an earnest, written protest against the decision of Synod. It was significant that the sixth point in this protest was that the decision of Synod "tended to injure the civil property of the people of Market Street." The correspondence with Pine

Street and the decision of the highest ecclesiastical court against them stirred Market Street to make sure their civil title to the Pine Street house of worship, which they told the Synod they had built "at vast expense." It was now clearly evident to them that a serious mistake had been made in permitting Pine Street to elect its own committee without protest. Pine Street Committee must be retired, and the original plan of conducting the temporal affairs of both houses restored. And so, at the Sunday morning service of June twenty-second, at Pine Street, the Rev. Mr. Ewing read a notice instructing the congregation to meet in the Market Street Church on the morning of the following day to choose a joint committee. The Pine Street people were astonished. The short notice of less than twenty-four hours was ominous. The Committee met at two o'clock, and decided that the following notice should be read at the evening service:

"The Committee of the church are of the opinon that the notice read here this morning desiring the congregation to meet at the Market Street Church to-morrow morning has nothing to do with Pine Street congregation; and, therefore, they request that the congregation may not meet in consequence of it, or pay any regard whatever to it."

The meeting was held on Monday morning. It is claimed that a few Pine Street people were present, but the body of the congregation obeyed the notice read at the Sunday evening service. The proposed joint committee, however, was elected, and, within a week,

application was made for a charter of incorporation to include both houses of worship and to put the temporal affairs of both congregations under the control of a committee of twenty-four, twelve from each congregation, to be known as "The Committee of the First and Third United Presbyterian Churches of the City of Philadelphia." At once, a most able and dignified letter was sent by Pine Street "To the Honourable Richard Penn, Esq., Governor of the Province of Pennsylvania." This letter was presumably written by Dr. Samuel Duffield, a brother of George Duffield, and concludes as follows:

"Therefore, we humbly pray your Honour that in case such an application for a charter has been, or shall be, made by our brethren of the Market Street meeting, and your Honour should approve thereof, that then your Honour will be pleased so to limit and confine the bounds of power therein as that our society and meeting-house may be exempt and excluded therefrom, and no power granted them to lord it over their brethren. That we may remain as we now are to enjoy our religious liberty by calling and supporting the minister we best approve, and who we think will render us the most efficient service. And your petitioners will pray, etc."

The charter was granted; but it neither retired the Pine Street Committee nor dislodged her congregation. It seems that the Committee held meetings both in Pine Street and in Market Street Church, but there is no evidence that Pine Street ever recognized its jurisdiction, and the fight went on.

It is to be noted that no mention in the whole process

of this important transaction is made of the Session, which recalls the fact that Pine Street began its organized life with the Session against the congregation. This Session was constantly found opposing the congregation in Presbytery, and in joint meetings with the Session and the Committee of the First Church. It was no surprise, therefore, to find these elders after the decision in favor of Pine Street mentioned above, asking Synod whether they should continue to serve as elders of the Pine Street congregation. The answer of Synod was most judicious. It was that the elders could continue, if they could conscientiously do so, in obedience to the decision of Synod; but that, if they could not, they might resign, and allow the congregation to choose another Session. It was most unfortunate that these elders did not resign. For if Pine Street had then been permitted to choose elders who were in fact "the representatives of the people," and had adopted the plan of electing ruling elders by vote of the congregation, much discord which occurred later would have been avoided.

The way was now open for Pine Street to press its call to Mr. Duffield. Unfortunately, the minutes of the Second Presbytery of Philadelphia end at this point,[1] but, from the minutes of Synod and the Pine Street Committee Book and other sources, the events that led to the settlement of Mr. Duffield over his flock in Pine

[1] Also the First Church Records are wanting.

Street are preserved to us. Mr. Duffield was dismissed from the Presbytery of Donegal, September 10, 1772. He appeared with his papers[1] before the Second Presbytery, and requested to be received and recorded as a member. Presbytery refused to receive him. The effect of this affront, offered to a man of Mr. Duffield's character and reputation, and to such a body of men as those who had signed his call, can better be imagined than described.

Very soon there was a remarkable revelation of the effect of this act of Presbytery upon the Pine Street people. On September twenty-seventh, when the congregation assembled for morning service, they found that the newly-incorporated committee of Market Street had locked the doors of the church. The news spread rapidly and an immense crowd soon gathered. Those who had come to church that morning were men with the spirit and brawn of those who never turn back in the day of battle, and who yield only to what they believe to be rightful authority, and before whom locked doors are no impediment. They broke no locks upon that Sabbath morning, but gaining entrance to the house, opened the doors from within. So many of the crowd as could enter the church were soon in their places for worship. When the preacher arrived, he could not get near the door; but strong arms and

[1] These papers included the call which Synod had given Pine Street permission to prosecute before Donegal Presbytery.

willing hands lifted him bodily and passed him through a window, and he took his place in the pulpit. In the midst of the service the King's messenger appeared, pressing his way up the middle aisle. When he had reached a position just in front of the pulpit he assumed a commanding attitude, and ordered the congregation to disperse. Finding that his command was disregarded, he took from his pocket a copy of the Riot Act, and began to read. Mr. Robert Knox,[1] one of the trustees, and afterwards a colonel of the Revolutionary Army, addressing the royal officer, cried, "Quet that, Jemmie Bryant!" The magistrate did not heed the commanding voice of Knox, but proceeded to read. Again he cried, "Don't come here to disturb the people in their worship of God!" Knox was a tall, powerful man of heroic spirit and nerve. Seeing that his voice had no effect, he left his pew, and taking the magistrate with one hand by the nape of his neck and with the other by the breeches, lifted him above the heads of the crowd, and carrying him to the door, cast him forth unceremoniously, saying, "There, take that; be gone! And disturb no more the worship of God!" Then turning to the preacher, he added, "Go on, Mr. Duffield." [2] There was no further molestation of that morning's divine service.

The next day Mr. Duffield was brought before

[1] See page 83.

[2] "Leaves of a Century Plant," page 45.

Thomas Willing, the honored Mayor of the city. He was charged with having instigated and aided riotous proceedings at Pine Street Church. He was commanded to plead to the charge. He said that he had no plea to offer, save that he was in discharge of his duty and privilege as a minister of Christ. The Mayor instructed Mr. Duffield that, if he took this stand, the Court would be greatly embarrassed. He suggested that he could plead not guilty, and offer his brother, Dr. Samuel Duffield, as bail, who would be at once accepted. This was respectfully declined. The Mayor offered to go bail himself that he might be relieved of the necessity of sending a minister to prison. Mr. Duffield thanked the Mayor for his kindness, and explained that he would far rather go to prison than, by pleading to the Court, become a party to his illegal arrest. He reminded the Mayor that his commission to preach the Gospel was not a matter of civil, but of divine authority, and that he must resist with all earnestness the tyrannical spirit which had haled him before a civil court. After conferring more fully with the prisoner, the Mayor dismissed him with the remark that at a future time the matter would be investigated.[1] "He never afterwards was summoned to appear in Court in relation to the charge."

With the bitterness awakened by the forcible entrance of Mr. Duffield into the Pine Street Church, the

[1] Scharf-Westcott's "History of Philadelphia," Vol. II., page 1272.

conflict between the incorporated and the Pine Street committees, the antagonism between the Session and the congregation of the new church, and with increasing expenses, the Pine Street people were in great distress. But it was soon known that they had a leader of exceptional ability. There awakened in the hearts of the people full conviction that the day of independence and peace would surely come. It had, however, to come with persevering endurance and activity. In this spirit, the body of Pine Street people was knit together; with every new discouragement, they grew stronger and more determined.

The next discouragement was at hand. Just as Mr. Duffield had got hold of his work, and was beginning to attract wide attention by his exceptional ability as a preacher, a suit of ejectment was instituted by the incorporated committee. This was directly against the advice of Synod, which had, at their meeting of 1772, earnestly recommended that the two congregations should settle their disputes about property by arbitration. There were men on the Pine Street Committee who knew enough law to see that a contest in the civil court over the possession of Pine Street house might become an unequal battle. The whole case was explained to the congregation. They unanimously determined to stand by the church, and a special subscription was opened to meet all legal expenses. While this suit was pending, a letter was handed Mr. Duffield

to be read before the Pine Street congregation, inviting them to attend the joint annual meeting of the congregations, provided for in the charter of the incorporated committee, to elect new members into that committee. Very wisely indeed Mr. Duffield at once referred the letter to the Pine Street Committee. After deliberation, the Committee concluded to call a congregational meeting, and lay it before the people. It was decided to send a letter to the Market Street Church, which, of course, was a declinature of the invitation; and so Pine Street did not meet with Market Street to elect new members for the incorporated committee.

Suffering under the constant hindrances arising from conflicting claims of the two committees, and indignant at the civil action of Market Street against them, Pine Street determined to enter a complaint before Presbytery. Whether this complaint was sent, and Pine Street failed to find relief, or whether the decision of the congregation was reconsidered, we cannot determine; but it would seem that the discussion of this complaint led to a congregational meeting to ask Synod to attach Pine Street to another Presbytery. Synod granted this request on May 27, 1773; as also a similar request from Mr. Duffield. Both the church and her pastor were attached to the Presbytery of Philadelphia.

With the civil suit between them not yet decided, the interests of both congregations occupied much time

of the session of Synod just mentioned. Their cases came up on the sixth day of Synod, so that much time had been given for conference and for the completion of preparation before the cases were called. Here we give the record of this historic case.

"A complaint was brought in by the Rev. Mr. George Duffield against the Second Philadelphia Presbytery, that they had, by one of their members, obstructed his entrance into a church in this city under their care, to which he had accepted a call, and had also refused to receive him as a member, although he was dismissed from, and recommended by, the Presbytery of Donegal, which was read.

"The minutes of the Second Philadelphia Presbytery with respect to the complaint of Mr. Duffield were also read, assigning the reasons of their conduct.

"A petition and remonstrance from the incorporated committee of the Presbyterian Church in Market and in Pine Streets in this city, was also brought in and read, setting forth that Mr. Duffield, by the assistance of a part of the congregation of Pine Street, had taken forcible possession of their church in Pine Street, on the 27th of September last, and praying we would take proper care to afford them such relief as the nature of the case required from us." [1]

The Second Presbytery was fully heard. Then Mr. Duffield was given ample time for his speech. Noble and commanding in his presence, great in his intellectual endowments and spiritual power, thoroughly educated, clear and cogent in his thinking, eloquent and persuasive in speech, and absolutely sincere, he was the peer of any man on the floor of Synod. The Synod knew that his case grew out of conditions which dis-

[1] "Records of the Presbyterian Church," page 446.

tinguished the formative period of a great community. They knew that he was standing at the beginning of things, and that he was, in an unselfish spirit, endeavoring to lay the foundations of a great Christian enterprise. They heard him with awakened souls. After the noon recess, Synod again convened to pass judgment on the cases. After mature deliberation, they gave the following decision: "The Synod judge that Mr. Duffield had just cause for complaint against the conduct and judgment of the Second Philadelphia Presbytery, who ought to have admitted him to membership with them, and allowed him a fair trial, wherefore we now declare him to be minister of Pine Street, or third Presbyterian congregation in this city, and order that he be put upon the list of the aforesaid Presbytery." [1]

The incorporated committee had another remonstrance against Mr. Duffield which included the morality of his conduct in entering the church as he did on September twenty-seventh. But, after hearing his speech and learning the decision of Synod, it was promptly withdrawn, with such reasons as Scotch-Irishmen are accustomed to give when they have met defeat, but have "just begun to fight."

The civil court decided against Pine Street. The verdict was given March 15, 1774. That same day, the Pine Street Committee met, and unanimously agreed that the church should appeal their case to the

[1] "Records of the Presbyterian Church," page 448.

Supreme Court. Six days later, the congregation was convened, and readily agreed to the decision of the Committee. The description of the vote is "that it was unanimous, excepting Nathaniel Graham, who opposed it."

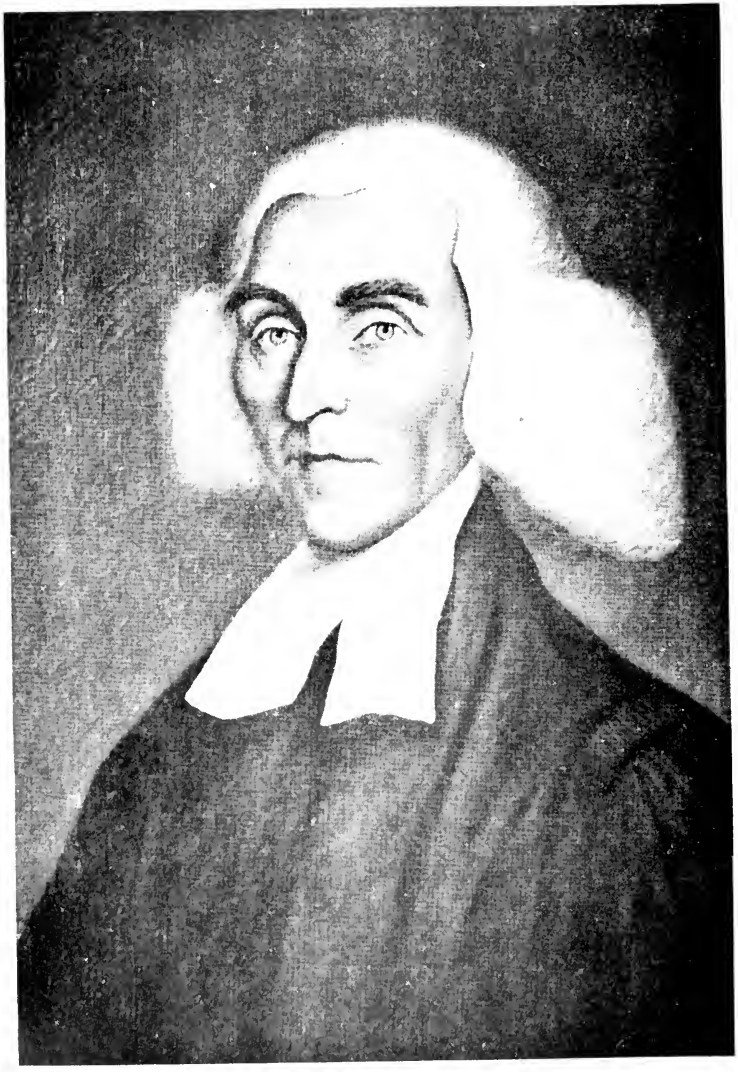
When a year had passed, Pine Street became uneasy about their suit in the Supreme Court. A meeting of the Committee was called to decide what should be done in case the suit again went against them. After full deliberation, the unanimous opinion was that, in case Pine Street should suffer defeat in the Supreme Court, an appeal should be made to the King in Council, and that "care should be taken to have proper securities prepared for that purpose."

In February, 1776, the verdict was again given against Pine Street. The Committee was fully prepared for this. At once proper securities were entered with the Court, and an appeal made to England.

Greater questions were now stirring both congregations. The American Revolution was at hand. Market Street and Pine Street were preparing to join hands against a common foe. George Duffield was among the foremost advocates of the absolute independence of the colonies. His spiritual and patriotic fervor was poured forth in sermons of marvelous power and eloquence, which stirred the whole city. Even his foes acknowledged him as a great leader of men.

The sequel will show that the long and bitter con-

flict between the two churches ended here. The ecclesiastical question over which they had fought so long had been fully settled in the Synod of 1773. Although they waited long for their legal title, Pine Street people remained in undisturbed possession of the church into whose walls had been builded the love and devotion of the mother church. If the victory was for Pine Street, it was much more for the King who is above every King, whom mother and daughter served with equal devotion.



The Pastorate of George Duffield

(1772–1790).

George Duffield was descended from a Huguenot family, whose original name was du Fielde. The Duffields were refugees from England, from whence they went to Ireland. In the American family, English and Irish blood was co-mingled with that of the Huguenot stock. About the year 1725, George and Margaret Duffield immigrated from Ireland, and settled in Pequea township, Lancaster County. There George, the third son, was born on the seventh of October, 1732. The conditions of the early life of this child of promise were most favorable. His father's farm was ample, fertile and beautiful. His first school was an intelligent, Christian home. His pastor, Dr. Robert Smith, was able, learned and spiritual. His young life was fed from these rich sources of nature and of grace.

With rare preparation for entering upon a systematic course of study, young Duffield was sent to Newark Academy, Delaware, where, under the best of teachers, he was fully prepared for college. It would seem that he went immediately from the Academy to Nassau Hall, from which he was graduated in his twenty-first year. His class was the fourth of

that college, which has become the celebrated Princeton University, and contained six men who were afterwards members of the Continental Congress, Dr. William Burnett, Surgeon-General of the Revolutionary Army, and Supreme Court Justice Livermore.[1] As a student Duffield was a strong, jovial, buoyant spirit, reverent and thoughtful, but not pious beyond his years. He was blessed with a character that would last, and which must inevitably grow. He studied theology under his pastor, Dr. Robert Smith, who educated so many of the young ministers of his day, and was licensed to preach the gospel by New Castle Presbytery, November 11, 1756. Three days before his licensure, he was married to a daughter of the Rev. Samuel Blair, of Fagg's Manor. Near the time of his first settlement as a pastor he laid this young wife and her infant child in the grave. On March 5, 1759, he was again married, to Margaret, sister of the distinguished General John Armstrong, who was an elder in his church at Carlisle. This second wife was the mother of the third George Duffield, who was for many years Comptroller-General of the State of Pennsylvania. In the fourth generation of this family, the ministry was restored in the Rev. George Duffield, D. D., who graduated in his sixteenth year from the University of Pennsylvania, and who gave the thinkers of the church of his day so much to do. He was also

[1] Alexander's "Princeton College in the Eighteenth Century."

truly a man of power. His son, known as George Duffield, Jr., D. D., was the author of the hymn, "Stand Up, Stand Up, for Jesus." This brief statement will answer many questions concerning the place of our George Duffield, D. D., in this remarkable family, which has done so great a work for the Presbyterian Church.

From the time that Mr. Duffield began his ministry, he was recognized as a man of exceptional gifts. His youth did not bar him from call to important duties. The first time he appeared in Synod he received appointments to supply the pulpits of large congregations. He was then in his twenty-fifth year. Wherever he went, his sermons left a deep impression. When requests came to Synod for supplies, his name was especially mentioned. An appeal was sent to Synod from the Hanover congregation of Virginia, where he had no doubt preached during one of his Southern tours, asking that he might be sent to them. His name is constantly mentioned upon the important committees of Synod. Very soon after his first settlement, he was made clerk of the Donegal Presbytery. In 1762, 1779 and 1789 he was made clerk of Synod, and upon entering the Presbytery of Philadelphia he was made clerk of that body. He it was who made the motion in Synod for the union of the two Philadelphia Presbyteries; and he was one of the leading spirits in the union of the Synods of Philadelphia and New York.

Although a man of high spirit when fighting was needed, he was always for peace upon reasonable and honorable terms. So far as we can discover his one publication is a sermon on peace, delivered on Thanksgiving day, December 11, 1783. The larger view of truth and duty, and the uniting of the forces of righteousness for the coming of the kingdom of God, distinguished his entire career.

The first charge of George Duffield was Big Spring and Carlisle, to which he was called in September, 1757. Here he fought his first ecclesiastical battle with an able and experienced opponent. The New Light people had called Mr. Duffield to Carlisle. The Old Lights sent for Rev. John Steele, a very able and devoted man, with the expectation of preventing the settlement of Duffield, but they did not know the mettle of the young man who had come into their community. He won his victory, and was ordained, and installed over the two congregations, in September, 1759.[1] In 1769, a change was made in his pastorate, Big Spring withdrawing from its association with Carlisle, and the newly-organized church of Monaghan becoming a part of his charge. This church was protected on all sides by fortifications, and during divine service sentinels kept watch against hostile Indians. John McDowell, LL. D., for sometime Provost of the University of

[1] Norcross's "Centennial Memorial of the Presbytery of Carlisle," Vol. II., page 41.

Pennsylvania, attributed his conversion to a sermon preached by Mr. Duffield in this church from Zechariah 11 : 12—"Turn ye to the stronghold, ye prisoners of hope"—in which he skilfully used the fortifications as an illustration.[1] Mr. Duffield was literally a man of war from his youth. He was quite as much at home at the head of a company of riflemen, protecting the homes of settlers, as he was drawing his apt and vivid illustrations in the pulpit. The perils of these early days, and the fatalities which were not uncommon, proved a remarkable preparation for this hero of the Revolution.

It was no doubt his exceptional fitness for a work that few would care to undertake that led Synod to select Duffield to accompany the Rev. Charles Beatty upon one of the most remarkable and romantic missionary journeys of the colonial church. At the meeting of the Synod of 1766, "Messrs. Beatty and Duffield were appointed to go together, the first of August, and preach at least two months in those parts, and do whatever else is best for the advancement of religion." [2] "Those parts" were the extreme western frontier of the province, and the contiguous country. These brethren proved obedient servants of the church. Leaving their pulpits in charge of others, they undertook the journey with all its discomforts, fatigue and

[1] Sprague's "Annals of the American Pulpit," Vol. III., page 186.

[2] "Records of the Presbyterian Church," page 362.

perils, held meetings at Fort Pitt, pressed on for a distance of 130 miles into Ohio, and traversed the Virginia and Maryland frontier.[1] The message they carried from the East, their counsel and sermons and words of courage and good cheer and hope, were an unmeasured blessing to many, and gave a remarkable impetus to the frontier mission work. Duffield brought his elder brother and companion safely home. A manuscript record of this missionary journey is preserved in the Presbyterian Historical Society.

By the time George Duffield had reached his thirtieth year, he had won a high place among the scholarly men of the church, was a leader in ecclesiastical assemblies, and was known as an able and attractive preacher. The eyes of the New Light men of Philadelphia were upon him. In 1763 he received a call to the Second Church of this city. Three years later, when the much-loved Gilbert Tennent was removed by death, this call was renewed. From these events it is readily seen with what intelligence and discrimination the Pine Street people gave the call to George Duffield to become their minister. They knew their man, and it is quite evident that he was well-informed concerning the Pine Street congregation and the new church. There was no spirit of faction whatever in the perseverance of these saints of Pine Street; and it is certain that Duffield entered upon his pastorate conscious of the

[1] Gillett's "History of Presbyterianism," Vol. I., page 252.

deep responsibilities that he was assuming. He was then within ten days of his fortieth birthday. Can we doubt that his prophetic eye saw great possibilities for the church and for the Kingdom of Christ in the forces which, by the grace of God, he was to direct?

The greatness of the difficulties which confronted the people of this new charge were, to a man of his spirit and experience, an inspiring call to duty and to joyful service. With masterful ability and skill he rose to the occasion and to the work before him. The halting spirit of an unwilling Session was hidden by a committee of twelve able, faithful, devoted men. The insistence of the incorporated committee of the mother church, that their authority should be acknowledged was patiently and quietly ignored. The decisions of the civil court against Pine Street were cause for greater self-sacrifice and fuller service. Financial difficulties were a call to the endurance of hardness for Christ's sake. Many difficulties were skilfully avoided by obtaining a transfer of the church from the Second Presbytery to the Philadelphia Presbytery. It is a striking illustration of Duffield's character that he compelled the former Presbytery to recognize a fundamental principle of personal right by receiving him and putting his name upon their rolls before he asked for his own dismissal. A complete system of collecting pew rents and offerings, with a single collector at its head, was adopted. The salary of the pastor was

fixed within the ability of the people to pay. Gladly did he share with his people their deprivations. During these first years we have not a word from the pen of Mr. Duffield or the Session, not even a record. We, however, readily read betwen the lines of the minutes of the faithful Pine Street Committee. This royal committee was for quite a while the staff of the leader of Pine Street.

Very soon did George Duffield make himself felt in Philadelphia. His wisdom and manifest sincerity and loving kindness drew many to him. His eloquent sermons filled his church. Soon his pastoral care extended far beyond his own flock. Men of education and culture appeared in his church. The Stamp Act and the king's unconstitutional taxation had clearly defined the line between Whigs and Tories. No one knew better than this son of the Huguenots the deep meaning of the events which had developed the spirit of patriotic devotion to the colonies. He realized, as his utterances clearly show, that a nation was ready to be born. His clear and aggressive thinking upon these questions of state, and his profound knowledge of their relation to religious liberty, made him an instructive and helpful teacher to the men who were to be the leaders in the inevitable struggle which was at hand.

A single illustration will indicate the influence which he exerted over the ablest, wisest and most thoughtful men of the period just preceding the Declaration of

[illegible]

[illegible]

Independence, and the part which he had in shaping public opinion. John Adams had been drawn to the Pine Street Church, and became a regular attendant upon the preaching of Duffield, and a communicant in the church.[1] We find several descriptions in the diary of Mr. Adams of preachers which he heard at "Duffield's meeting."[2] These indicate that he gave George Duffield a first place among the preachers of the day. He compares him with the pastor of the Second Church in these words: "Mr. Sproat is totally destitute of the genius and eloquence of Duffield."[3] The following indicates the value which he put upon the sermons of the pastor of Pine Street:

"The seventeenth of May was Sunday (1776). Mr. Adams went to hear the Rev. Mr. Duffield preach upon the signs of the times, who likened the conduct of George the Third to that of Pharaoh to the Israelites, and concluded that Providence intended the liberation of the Americans, as it had done theirs. The auditor returned home, and, writing to his wife, thus followed out the train of ideas occasioned by the discourse:

" 'Is it not a saying of Moses, Who am I that I should go in and out before this great people? When I consider the great events which are passed, and those greater which are rapidly advancing, and that I may have been instrumental in touching some springs, and turning some small wheels, which have had and will have such effects, I feel an awe upon my mind, which is not easily described. Great Britain has at last driven America to the last step, a complete separation from her; a total, absolute independence, not only of her parliament, but of her crown. For

[1] Gillett's "History of Presbyterianism," Vol. I., page 307.

[2] "Life and Works of John Adams," by C. F. Adams, Vol. II., pages 424, 427, 430, *et al.*

[3] *Ibid.*, Vol. II., page 424.

such is the amount of the resolve of the fifteenth. Confederation among ourselves or alliances with foreign nations are not necessary to a perfect separation from Britain. That is effected by extinguishing all authority under the crown, parliament, and nation, as the resolution for instituting governments has done to all intents and purposes. Confederation will be necessary for our internal concord, and alliances may be so for our internal defence.' "[1]

Mr. Duffield's spiritual and patriotic fervor commanded the earnest attention of great assemblies. This is illustrated by the following passage from Headley's "Chaplains of the American Revolution":

"The patriots of the first Congress flocked to his church, and John Adams and his compeers were often his hearers, for he preached as Jonas Clarke had before preached at Lexington.

"In a discourse delivered before several companies of the Pennsylvania militia and members of Congress, four months before the Declaration of Independence, he took bold and decided ground in favour of that step, and pleaded his cause with sublime eloquence, which afterwards made him so obnoxious to the British that they placed a reward of fifty pounds for his capture. He declared that Heaven designed this Western world as the asylum for liberty, and that to raise its banner here their forefathers had sundered the dearest ties of home, friends, and native land, and braved the tempests of the ocean and the terrors of the wilderness. Not through the fostering care of Britain, he said, had they grown and flourished, but by her 'tyranny and oppression, both civil and ecclesiastical,' had noble souls been driven hither 'to enjoy in peace the fair possessions of freedom.' ''Tis this,' he exclaimed, 'has reared our cities, and turned the wilderness, so far and wide, into a fruitful field. And can it be supposed that that God who made man free, and engraved in indefaceable characters the love of liberty in his mind, should forbid freedom, already exiled from Asia and Africa, and under

[1] "Life and Works of John Adams," Vol. I., page 219; "American Archives," Fourth Series, Vol. VI., page 488.

sentence of banishment from Europe—that he should FORBID her to erect her baners HERE, and constrain her to abandon the earth? As soon shall he subvert creation, and forbid the sun to shine. He preserved to the Jews their cities of refuge, and whilst SUN AND MOON ENDURE, AMERICA SHALL REMAIN A CITY OF REFUGE FOR THE WHOLE EARTH, until she herself shall play the tyrant, forget her destiny, disgrace her freedom, and provoke her God. When that day shall—if ever—come, then, and not till then, shall she also fall, SLAIN WITH THEM THAT GO DOWN TO THE PIT.' In such strains of impassioned eloquence did he sustain his argument for liberty, and pour his own brave, glowing soul into his excited listeners, till they were ready, when he ceased, to shout, 'To arms! to arms!' So great was his zeal in the cause of the colonies, and so wide was his influence known to be, that his services in the army were sought for at the earliest moment, and four days after the Declaration of Independence he received his commission as chaplain to the Pennsylvania militia."

While Duffield was commanding public attention, and giving a large share of his time to the questions whose answers were to determine the fate of the colonies and of civil and religious liberty for America, no part of his pastoral duties were neglected. The pressing claims which filled each long day are a sufficient explanation of the fact that there was no time for his pen to record passing events. Nor were those who labored with him given time to write current history that was being crowded into the life of Pine Street during these intense and anxious days. Only a few brief minutes were recorded in the Committee Book during the two years before the blank pages that cover the next four years.

But this we know. Before the Revolution began,

George Duffield had fully won the hearts of all his people and had welded them into a united, devoted congregation. We nave no means of knowing just how the Session was constituted after Synod gave its reply to the question of the original Session of Pine Street Church. It will be remembered that the instruction of Synod was, that these elders could continue to serve in obedience to Synod's decision in favor of Mr. Duffield, but that, if they could not acquiesce in this decision, another Session might be chosen. There is no record in our possession in reference to the choice of new elders, but we find Ferguson McIlvaine in Presbytery as "Mr. Duffield's elder," November 7, 1775; and William McMullin, April 8, 1777. If these were members of the original Session their names do not appear in the position which that Session took in opposition to Mr. Duffield. We would like to believe that the elders who opposed the congregation were all fully won by the noble spirit of Duffield. Very deeply do we here miss the first sessional Minute Book, mentioned both in the Pine Street Committee Book and in the minutes of the Second Philadelphia Presbytery.

But we do not leave out of sight the unwritten history of the able and faithful service of the consecrated men and women who were co-workers with their pastor. Without their loving devotion and help, even with his great ability, he could never have borne the strain and performed the labor and produced the splendid results

of the four first years of his pastorate. But who could write the history of the conversions, of the feeding and protecting and leading of the flock, of the strengthening of the weak, of the guiding of the erring, of the comforting of the sorrowing, and of all the precious fruits of the sermons and prayers and loving ministrations in which pastor and people had a common share? These are indeed the elements which constitute every faithful pastorate, where leader and people are of one spirit and of one purpose; but that they should have been maintained and developed through these days that tried men's souls exalts the character of the men and the women who constituted the congregation of Pine Street Church.

It has been said that George Duffield was "a man who seemed formed expressly for the times and lot in which his life was cast."[1] This fact was fully recognized by the leaders of the patriots, as has been indicated by the testimony of Mr. Adams, and the sermons preached just before the Declaration of Independence. He fully grasped the deep relation between civil authority and the religious life of the people. He knew the perils of civil domination of the ecclesiastical and doctrinal life of the church. Nor did he entertain any narrow views about the separation between religion and politics. There was no confusion in his knowledge of the relations between the things of Cæsar and the

[1] Gillett, Vol. I., page 306.

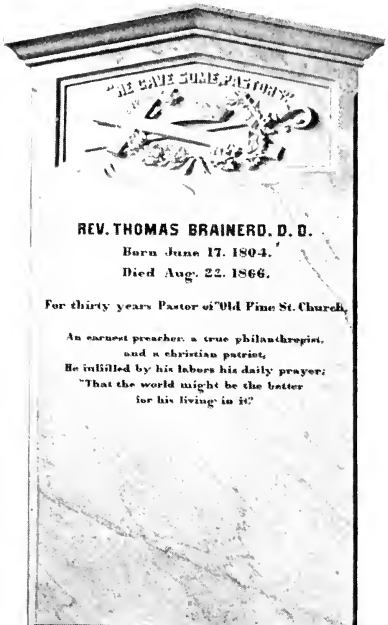
things of God. No one could ever think of him as merely "one of the cloth." His was the spirit of the great apostle: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." For him the Gospel comprehended the whole of human life.

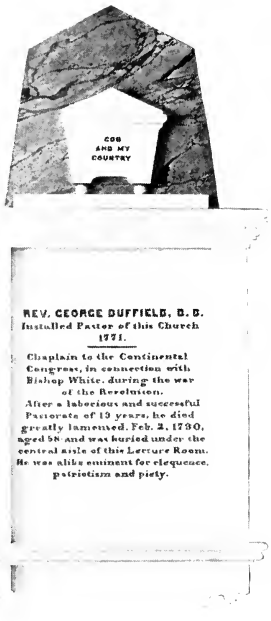
It was therefore the logic of events that made George Duffield "chaplain of all the Pennsylvania Militia" just two days after the official Declaration of Independence;[1] and that afterwards called him, in conjunction with Rev. William White, to serve as Chaplain of the Continental Congress.[2] These commissions immensely enlarged his pastorate. A hundred men from his own congregation were in the field. The next chapter will give a brief description of these heroes of Old Pine Street. The patriot pastor's heart was with the men who were enduring the deep privations and hardships and perils of the camp and of the battlefield. He realized that these were now his special charge. He was with them, gladly to share their trials and perils.

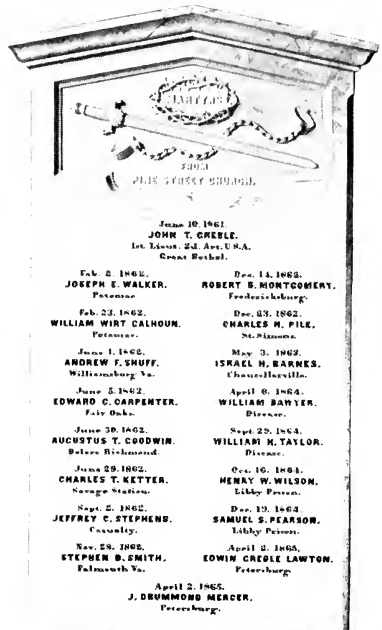
"Although he had great influence with members of Congress, he was needed especially among the troops. This, too, was the place for him, for his heart was with

[1] Headley's "Chaplains of the Revolution."

[2] See inscription under Dr. Duffield's portrait in Independence Hall, Philadelphia.


"HE GAVE SOME PASTORS"
REV. THOMAS BRAINERD, D. D.
Born June 17, 1804.
Died Aug. 22, 1866.
For thirty years Pastor of Old Pine St. Church,
An earnest preacher, a true philanthropist,
and a christian patriot,
He infilled by his labors his daily prayer:
"That the world might be the better
for his living in it."


GOD
AND MY
COUNTRY
REV. GEORGE DUFFIELD, D. D.
Installed Pastor of this Church
1771.
Chaplain to the Continental
Congress, in connection with
Bishop White, during the war
of the Revolution.
After a laborious and successful
Pastorate of 13 years, he died
greatly lamented, Feb. 2, 1790,
aged 58 and was buried under the
central aisle of this Lecture Room.
He was alike eminent for eloquence,
patriotism and piety.


June 10, 1861.
JOHN T. GREBLE.
1st Lieut. 2d. Art. U.S.A.
Great Bethel.
Feb. 8, 1862.
JOSEPH E. WALKER.
Potomac.
Dec. 14, 1862.
ROBERT S. MONTGOMERY.
Fredericksburg.
Feb. 23, 1862.
WILLIAM WIRT CALHOUN.
Potomac.
Dec. 23, 1862.
CHARLES M. FILE.
McSimons.
June 1, 1862.
ANDREW F. SHUFF.
Williamsburg Va.
May 3, 1863.
ISRAEL H. BARNES.
Chancellorville.
June 5, 1862.
EDWARD C. CARPENTER.
Fair Oaks.
April 6, 1864.
WILLIAM BAWYER.
Disease.
June 30, 1862.
AUGUSTUS T. GOODWIN.
Before Richmond.
Sept. 29, 1864.
WILLIAM H. TAYLOR.
Disease.
June 29, 1862.
CHARLES T. KETTER.
Savage Station.
Oct. 16, 1864.
HENRY W. WILSON.
Libby Prison.
Sept. 5, 1862.
JEFFREY C. STEPHENS.
Casualty.
Dec. 19, 1864.
SAMUEL S. PEARSON.
Libby Prison.
Nov. 28, 1862.
STEPHEN D. SMITH.
Falmouth Va.
April 3, 1865.
EDWIN CREBLE LAWTON.
Petersburg.
April 2, 1865.
J. DRUMMOND MERCER.
Petersburg.

those struggling on the battlefield more than with those debating in Congress. Whenever any perilous undertaking was attempted, he could not remain behind. Accustomed to the habits and peculiarities, as well as the privations of the camp life, he wielded great influence over the soldiers. He could infuse courage in the hour of danger, and cheer the disheartened in disaster, by example, precept and prayer. Bold and confident himself, he inspired confidence in others. He was well known in camp, and his visits were always welcome, for the soldier loved the eloquent, earnest, fearless patriot."[1]

If all the incidents of his arduous and heroic service as chaplain with the Revolutionary Army could be written, we would have a volume full of romance. We cannot do better than to continue to quote:

"When the enemy occupied Staten Island, and the American forces were across the river on the Jersey shore, he repaired to camp to spend the Sabbath. Assembling a portion of the troops in an orchard, he climbed into the forks of a tree and commenced religious exercises. He gave out a hymn, and as the soldiers, like the troops of Cromwell at the battle of Dunbar, 'uplift it to the tune of Bangor or some still higher score, and rolled it strong and great against the sky,' the British on the island heard the sound of the singing, and immediately directed some cannon to play on

[1] Headley's "Chaplains of the Revolution."

the orchard, from whence it proceeded. Soon the heavy shot came crashing through the branches, and went singing overhead, arresting for a moment the voices that were lifted in worship. Mr. Duffield, to avoid the danger and escape such rude interruption, proposed that they should adjourn behind an adjacent hillock. They did so, and continued their worship, while the iron storm hurled harmlessly overhead. The deep thunder of the heavy cannon, shaking the ground on which they stood, and the hissing shot filled the air."[1]

The heart of this pastor was constantly tried by the appeals made to him on the one hand by the struggling members of his flock at home, and on the other hand by the men in the field. Upon a certain Sabbath it is said that he ascended the pulpit for the morning service, and looking over the congregation for a moment, exclaimed: "There are too many men here this morning. I am going to the front." How deeply his heart is drawn to the "men at the front" is indicated by the following:

"When the army, reduced to a handful, fled through New Jersey, his great, sympathetic heart would not let him stay at home, and he kept with it, sharing its hardships and exposures, and striving in every way to encourage the hearts of the soldiers. In this disastrous retreat he had a forewarning of his own fate, should

[1] *Ibid.*

he by chance of war fall into the hands of the British. In a skirmish near Trenton, John Rossburgh, a fellow-chaplain, lost his horse, and was taken prisoner. Seeing his prayer for life refused, he knelt down and committed his soul to his Maker—and while in this attitude was thrust through with a bayonet, and left weltering in his blood. Mr. Duffield found his body, hurriedly buried by the neglected wayside, and had it removed to a neighboring graveyard, and decently buried. Similar fate would be his own, should he be taken, for the British knew that every such rebel parson was more dangerous than a whole regiment of militia."[1]

We can have no doubt that very few of the perils to which Chaplain Duffield was exposed have come down to us. The fact already mentioned of the British offering fifty pounds for his head leaves no doubt that many a trap was set for him, and that constant watch was kept to secure the reward. When Washington abandoned Princeton and Trenton the bridges were destroyed behind him to delay the pursuing enemy. "Mr. Duffield, worn out with fatigue, and not being apprised of this movement, had retired to a private house nearby to snatch a moment's repose. In the meantime the bridges were being rapidly destroyed. A Quaker, who knew him (for he had once befriended him when in danger for his principles), seeing what was going on, endeavored to seek him out and warn

[1] *Ibid.*

him of his danger. He, by some means, ascertained that Duffield was not already with the army across the river. Alarmed at the imminent danger of his benefactor—for he knew of the reward—he at last found him asleep, and ignorant of the army's departure. He just got over, galloping on horseback."[1]

These incidents of Mr. Duffield's service as chaplain call attention to one of the strongest principles of his noble character. He was a man of phenomenal endurance. This is manifest in his entire career. There does not ever seem to have been a time when his heart failed him. He was prepared for every event. Calamity never broke his spirit. We are to remember that while performing these arduous services in the field he was cognizant of the events taking place at home, when the British entered Philadelphia. We can imagine how his heart bled for the members of his congregation, scattered as sheep without a shepherd, robbed of all earthly possessions. The dear church where they had worshiped was in possession of the enemy. The following from a letter to "The Honourable the Senate and House of Representatives of the Commonwealth of Pennsylvania," indicates the extent of this distress: "During the time the British troops were in Philadelphia they used the church as an Hospital destroyed the pews and buried upwards of one hundred Hessian Soldiers in the Church Burying Ground." [2]

[1] *Ibid.*

[2] See Appendix D.

SACRED
TO THE MEMORY
OF
GEORGE DAWSON
late
Captain in Colonel Tarleton's
of Light Dragoons
in the service of his
and for many years
who departed

The only historic data we have to guide us in determining the movements of Pastor Duffield from the time of his appointment as chaplain until near the close of the war are his baptismal records, which begin with February 20, 1775.[1] These records show that he baptized children every month during the period of the Revolution, except August of 1776, and September of 1778, and the time of the British occupation of Philadelphia. It was not an uncommon thing for him to baptize as many as ten or fifteen a month. During the war he baptized more than two hundred and fifty. Here we have the positive proof that during these years George Duffield performed a tremendous service both for his congregation at home and for the soldiers in the field, going and coming from one to the other. Excepting the period of the British occupation of Philadelphia, the congregational life of Pine Street was therefore continuous.

Consider for a moment the adverse conditions through which pastor and people carried the church during the Revolution. When Doctor Duffield returned to the city, after its evacuation by the British, he found the exiles returning. Almost his entire congregation that had remained at home was with them. Their homes had been destroyed; their business was ruined; not a few of them were without a place to lay

[1] The Baptismal Records of the Church are complete from 1775 to date.

their heads; the new Pine Street Church was dismantled; the pews and all available woodwork had been used for firewood; the graves around the church had been dug up and the entire burial ground desecrated. Many of the brave men whom he had led to battle were already fallen, while more upon whom the weak would lean were still in the field. Bereft and grief-stricken hearts appealed for comfort and strength. Almost every family was poverty-stricken. He himself was suffering with the poorest. But the pastor was there not to weep, but to meet these returning exiles with cheering, hopeful words. He saw the brighter side, for there was not a doubt in his mind of the final triumph of the right.

When the war was over and Dr. Duffield had returned to give his full attention again to his charge, he was met by conditions that are not easily described. His church had been robbed of much of its strength by the departure of those who had fallen in battle. Soldiers had come home to bear burdens heavier than those of the days of conflict, even denied the poor wages that were due them for their noble service. But the spirit of the pastor was not broken. A fearful price had indeed been paid, but the victory won was far greater in its glorious fruits. Tyranny had again been defeated. A mighty step had been taken in Christian civilization. Suffering had again triumphed. Evil was again subdued by loving devotion. A glorious

future was now open to all. That which was above all price was theirs. It was in this spirit that the pastor gathered about him his shattered flock to complete the rebuilding of the walls of Zion. Out of their penury the people brought their offerings to restore the church. The Committee faithfully met. There were no divided councils.

Much had evidently already been accomplished, and provision had been made for the pastor. On Monday, May 8, 1780, a congregational meeting was called, which "took into consideration the pay of their minister for the last half-year: when it was unanimously agreed that the minister's salary for the last half-year should be at the rate of two hundred pounds specie."

The records that follow are interesting reading. They describe the painful work of collecting all arrears. This was done with all the tenderness and skill and fidelity with which the surgeon saves his patient. The struggle of many to raise their one or two or five pounds deserves a place among the most heroic annals of self-sacrifice. The spirit of enterprise shown by the people under these trying conditions was indeed remarkable. It was on April 12, 1782, that two lots of twenty feet front each were added to the south side of the church grounds. These lots were paid for at once. The clerk's salary was at the same meeting raised and the pew rents were advanced one-third. This accomplished, the congregation took up the question of pur-

chasing the ground west of the church. It was found that the Market Street Church also wanted this lot. We shall leave this for the chapter on the church-yard.

In 1784 much attention was given to the grading of the church grounds; and the following year "a decent crimson velvet cushion and hangings" were purchased for the pulpit and clerk's desk. In 1786 the church-yard was enclosed with "red cedar posts and boards." It was in this year that the present mode of electing trustees by ballot was introduced. The trustees, however, were then still the "Committee." The following year "a petition was prepared and presented to the magistrates and street commissioner" requesting that Pine Street should be paved "from Third Street as far as Pine Street Presbyterian Church." It seems that this matter was vigorously pressed from time to time until the work was accomplished. In 1787 the Geneva gown was introduced into Pine Street pulpit. "The Committee agree that a gown be provided for their minister and Mr. Latimer undertakes that business." In the year following an important congregational meeting was held to make a forward step in the matter of church music. The progressive spirit of the people is indicated in the fact that this was accomplished without opposition. It was determined "that the version of Psalms commonly called Dr. Watts', as revised by Mr. Barlow, be used in public worship in the congregation, instead of the version heretofore

used." Rouse's version had been used up to this time.

It is said that Agassiz could from a single bone of the fish determine its species. So one may find the ministry of a pastor quite clearly indicated in his records. For quite a while, it was thought that Dr. Duffield's records were lost, but the spirit of research which distinguished the fourth pastor of Old Pine Street, Dr. Ezra Stiles Ely, secured, in part, these records to our church. From Dr. Duffield's son he obtained his baptismal records from February 20, 1775, to January 18, 1790. These records, made in Dr. Duffield's own handwriting, are now in our books, as they were copied in the clean, clear handwriting of Dr. Ely. They show that during a period of fifteen years Dr. Duffield baptized 1340 persons. This would be an average of about ninety a year. Dr. Ely found another volume written by Dr. Duffield, which proved to be a part of his marriage register. The first leaves of this volume were evidently lost. The portion preserved, and which Dr. Ely also copied, includes the period from July 29, 1785, to January 21, 1790, which contains the names of seven hundred and twenty-eight couples married by the first pastor of Old Pine Street. This would be an average of one hundred and sixty couples a year. Now these facts clearly indicate the strength of the Pine Street congregation during the last years of Dr. Duffield's pastorate, as well as his phenomenal popularity.

The restoration of the church was evidently complete years before the pastorate of Dr. Duffield ended. Pine Street was in the van of the religious life of the city. The pastor was one of the first men in the Presbyterian Church. The experience through which he had been led had deepened all his convictions of truth, energized his love and compassion for men, quickened his zeal for the spread of the gospel, and increased his power in the pulpit. His church was full to overflowing. He was sought after by men of all conditions.

We have already called attention to the fact that wherever Dr. Duffield went, he at once took a leading place in ecclesiastical assemblies. When the General Assembly was formed in 1789, with his faithful elder, Ferguson McIlvaine, he was present, and was made the first Stated Clerk of this highest court of the church. There is but little doubt that he would have become the Moderator of the second Assembly had he lived.

His scholarship was widely recognized. He did an important part of the work of reviewing and preparing for publication our church standards.[1] In 1782 he was appointed by Congress to examine and report on Aitkin's publication of the English Bible.[2] The Rev. William White, afterwards first Protestant Episcopal bishop in the country, was his coadjutor in this work.

[1] Thompson's "Presbyterianism," pages 63, 349.

[2] Dr. Robert Ellis Thompson, in the *Sunday School Times*, February, 1894.

Evidently Dr. Duffield and Bishop White were drawn together by their common scholastic tastes and attainments. From 1777 until his death he was an interested and able trustee of Princeton College. In 1785 he received the degree of Doctor of Divinity from Yale College.

Dr. Duffield knew and supremely loved the Prince of Peace. When the war was over, this man of many battles, with fervent spirit and eloquent lips, pleaded for peace. It is claimed that he founded the first congregational prayer meeting in Philadelphia. In this fact is suggested the deep secret of all his power and of all his success. "It was as a Christian that he was most conspicuous, for the religion which he preached was exhibited in his own life. The spirit of the Gospel tinctured his whole mind. It rendered him the advocate of the poor, and the friend of the friendless." [1]

His zeal to do good exposed him to a disease, from which he died, February 2, 1790. The funeral sermon was preached by the Rev. Dr. Ashbel Green. His body was laid to rest beneath the central aisle of the church which he had cherished with so great a love. The gifts which his soul received for humanity, and which were so faithfully bestowed, can never die.

[1] Dr. Ashbel Green's "Funeral Sermon," page 16.

To the reverend George Whitfield

Reverend Sir

Whereas at a Meeting of the [illegible] Congregation [illegible] in every region [illegible] on Monday the 29th day of August 1771 at which time [illegible] the said Congregation by a great Majority of Votes of their regular [illegible] to [illegible]

We therefore the [illegible] of the said Congregation [illegible] sagacity of your conscience and [illegible] from the [illegible] given [illegible] we do hereby [illegible] and envite you to take the pastoral Charge of us and upon your [illegible] we promise you all due respect and submission in the Lord, as to a minister of [illegible] Gospel. Number of the revenue of [illegible] New York and [illegible] you the sum of six hundred pounds per annum. That you may attend to the various duties of your [illegible] worthy transactions.

And we [illegible] hereby [illegible] our worthy [illegible] and truly [illegible] Alexander Alexander, Jan Lansing, Thomas Hadwell, James [illegible] William Seney, [illegible] the war Called and to prosecute it with the revenue Majesty of England and to do every thing [illegible] in the accomplishing so important and interesting an affair may require.

Sub Scribed Dated the tenth day of August in the year of our Lord one thousand seven hundred and seventy one

George Rawan

Robert Sergison

Edmund Beach

Thomas Craig

Peter Sutter

Jan.s Brown

James Sutter

Hath.w Graham

James Cochran

John Wilson

James Cotter

Hugh Wilson

Robert Scott

Patrick Hale

John Hoart

Jacob Miller

Isaac Craig

John Sherrer

John Wright

John Murray

Joseph Rankin

Robert Hare

Joseph Perry

Phil.p Flick

Arthur Murray

John Biggert

John McCormick

Thos. Wilson

Old Pine Street Men in the Revolutionary War.[1]

The part that George Duffield played in the War of the American Revolution was merely indicative of the service rendered by the men to whom he ministered. We might infer this from the power of his preaching and his example, as it is recorded, and also from the fact that the Pine Street congregation was made up largely of Scotch-Irishmen.

Philadelphia and Philadelphians, to speak generally, played a small and inglorious part in the Revolutionary War. This cannot be gainsaid. When we think of the Continental Congresses, their meeting in Philadelphia, the inspiration of their presence, and the advantages enjoyed by Philadelphians for having the war spirit instilled into them, it is in one way a marvelous thing that there was so little patriotic feeling evinced either by word or action on the part of the bulk of influential citizens in Philadelphia. The reason of this, however, is not far to seek. The Quaker and

[1] This chapter is compiled from articles by Herbert Adams Gibbons in the "Old Pine Street Church News," April, 1905, and the "Journal of the Presbyterian Historical Society," June, 1905, the information for which was, unless other reference is given, derived from the "Pensylvania Archives."

Episcopalian influence was very strong, and, if not always actively Tory, was at least passively so. Philadelphia was enthusiastic enough at the beginning, when it was merely a question of trying to have taxes cut down. But when the open rupture with England came, caution and danger and uncertainty of the outcome, combined with the Quaker distaste of fighting and the Episcopalian love for the Established Church and conservative regard for rank, were influences too potent to overcome.

Against this spirit of Toryism were found but two elements of the population arrayed, the Scotch-Irish Presbyterian, and the German Lutheran.[1] Fortunately these comprised the greater part of the country population of Pennsylvania, and recruited the armies of Washington steadfastly, without any abatement of zeal in the darkest hours of Valley Forge.

In Philadelphia, however, there were even many of these two elements that were more or less lukewarm in their devotion to the Colonial cause. This makes all the more remarkable the proud and unequalled record of Old Pine Street, which sent most of its able-bodied men into the field, many of them to serve throughout the war, and some never to return.

From the fact that the Trustees' Minute Books are complete from 1770, and contain the record of every

[1] Lincoln's "The Revolutionary Movement in Pennsylvania," pages 26, 27.

election, we are able to gather the names of all the officers of the church, without a break, up to the present day.[1] Examinations of these names leads to the discovery of many heroes.

In the first Board of Trustees, or Committee, as it was then called, were Samuel Duffield, M. D., William Shippen, Jr., M. D., Colonel Robert Knox, and John Tittermary. Other new trustees elected before 1776 include William Henry, William McMullin, Colonel James Thompson, Colonel Thomas Robinson, and Elias Boys. After the war, at various times, there came into the Committee: Captain Paul Cox, Captain Nathan Boys, Francis Bailey, Colonel George Latimer, Captain James McClure, Colonel William Linnard, John W. Woodside, William Smiley, James McGlathery, General John Steele, and James C. Thompson. All of these men were Revolutionary soldiers, many of them of very high rank. Let us examine briefly their records.

The first Trustee, whose name also heads the call to George Duffield, was Colonel Robert Knox, prominent in the organization of the Pennsylvania militia, who, it will be remembered, had thrown Dr. Duffield's interrupter out of the church in 1772.[2] Of the first band raised in Philadelphia he was Major, and, on the day that the Declaration of Independence was being signed, represented "the City and Liberties of Philadelphia" at

[1] See Appendix G.

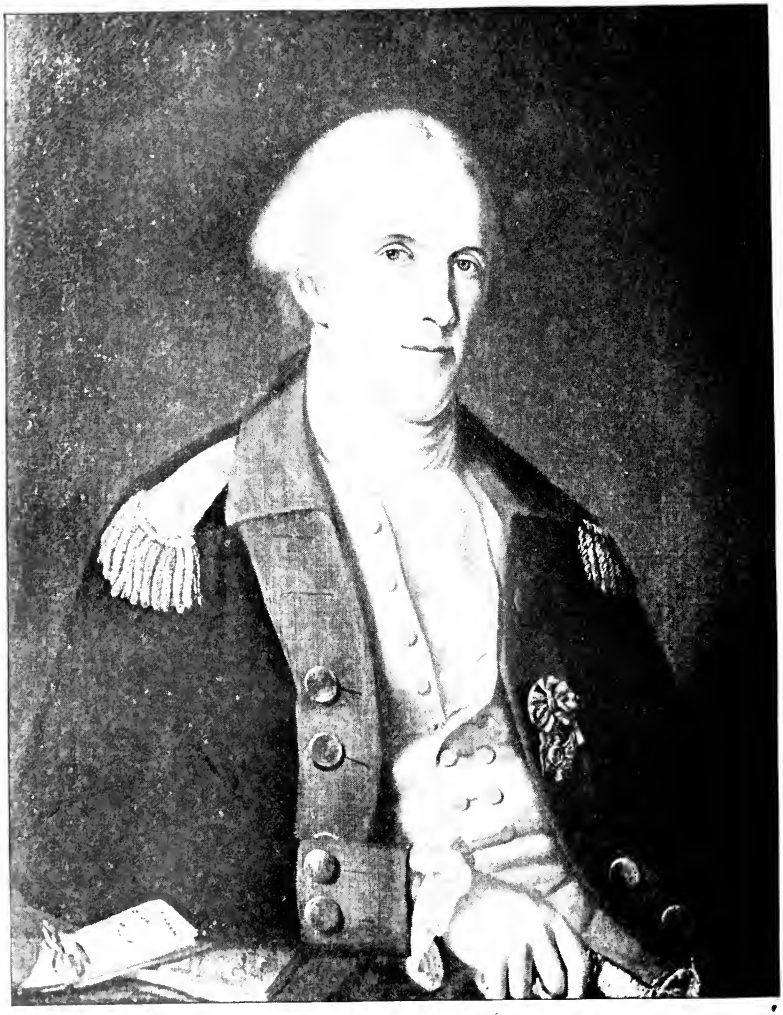
[2] See page 47.

a convention for the organization of a State Militia in Lancaster. He retained this rank in the City Battalion and in the Philadelphia Brigade. On September 11, 1776, he became Colonel of a regiment of four companies that he had collected himself, and which was known as "Colonel Knox's Own."

Dr. William Shippen, Jr., of the University of Pennsylvania, the first professor of medicine in America, immediately tendered his services to the cause when the War broke out. He was chief physician to the Flying-Camp, July 15 to December 1, 1776. On April 11, 1777, Congress appointed him Director-General of All Hospitals, a position which he filled with enthusiasm, energy and skill, four years.

William McMullin, prominent in the history of the church until his death, in 1797, was a Captain; James Thompson rose to the rank of Colonel.

Thomas Robinson was prompt to enter into the struggle with England. We find him Captain of the Fourth Pennsylvania, January 5, 1776; Major of the Fifth, October 2, 1776; and as Lieutenant-Colonel of the First Pennsylvania, he was shot down while leading his regiment in the Battle of Brandywine, September 11, 1777. After a long illness, he recovered, and entered the army again. January 1, 1783, he was transferred to the Second Pennsylvania, and served until the disbanding. Colonel Robinson was wounded three times and had four horses shot under him.



Dr. Samuel Duffield worked in the hospitals with the untiring energy and self-sacrifice that afterwards brought him lasting honor in the yellow fever epidemics. In 1778 he was elected to Continental Congress.[1]

John Tittermary was ropemaker to the Continental Army, and gave his sons to the War. When the city was threatened, he offered himself, and was accepted, as Matross in Captain James Lang's Artillery Company. James McGlathery made gun carriages throughout the War. William Henry was Lieutenant in Captain Witherow's Company of the Eighth Battalion in 1777, and afterwards, in the position of Adjutant, compiled the lists of Revolutionary soldiers so essential to many a Daughter of the American Revolution of the present day.

Paul Cox, who was on the Board four decades, and whose tomb lies under the shadow of the church, reached the rank of Lieutenant-Colonel in the Pennsylvania Militia, was Captain of the "Barclay" in the Pennsylvania Navy, member of the State Navy Board, and, in 1777, was one of the six members of the Committee of Safety which had charge of the defenses of the city. We have records of his purchasing fireships and ammunition in the "Pennsylvania Archives." He was delegate to the Pennsylvania Militia Convention in Lancaster in 1776 with Colonel Knox. In 1779 he

[1] Jenkins' "Pennsylvania, Colonial and Federal," Vol. I., page 50.

was one of a committee with such men as Cadwalader Dickinson, Charles W. Peale, David Rittenhouse and Thomas Paine to banish Tories from Philadelphia.

Francis Bailey, whose descendants are still honored members of Old Pine Street, was printer to Congress. When the British occupied Philadelphia, he retired to Lancaster, and there published an almanac[1] for 1779, in which Washington for the first time was called "The Father of His Country." [2]

Mr. Bailey's son-in-law, General John Steele, lived to be an octogenarian in the active service of the church. A marble shaft marks his tomb in the churchyard, along the left side of the gravel path to Fourth Street. The bald record of General Steele's Revolutionary career is as follows: December 4, 1776, First Lieutenant, Fourth Pennsylvania; May 27, 1778, Captain-Lieutenant; March 21, 1779, Captain; January 17, 1781, transferred to First Pennsylvania, in which he served to the end of the War. But the details of his career read like a romance. We have space only to state that he was desperately wounded in the Battle of Brandywine, having been left for dead on the field; and that he was aide-de-camp to Washington in New Jersey, having charge of Madame Washington at Morristown. At Yorktown, he had the good fortune to

[1] "Der Gantz Neue Ferbesserte Nord-Americanische Calender, auf das 1780ste Jahr Christi. Zum Fünstenmalberansgegeben und verfertiget von Anthony Sharp, Philom."

[2] "American Historical Register, Vol. III., page 648.

be field officer on the day of the surrender of Cornwallis. Thirty years later, at the outbreak of the War of 1812, this remarkable man formed a company of old people for the defense of Philadelphia, of which he was elected captain.[1] His first lieutenant was William Smiley, who later became an elder of the church. It was General Steele who took the lead in the church's "second fight for independence." [2]

Another octogenarian and prominent officer of the church, whose tomb is directly behind the church along the walk, was Colonel William Linnard, the faithful treasurer of the church for more than a generation, who built the galleries in 1793. William Linnard was commissioned Captain-Lieutenant in the Sixth Company of Colonel Jehu Eyre's Artillery Battalion, August 27, 1777, which attempted to prevent the British crossing the Brandywine at Pyle's Ford. On September eleventh of the same year, he was transferred to the First Artillery, whose cannon, placed at the mouth of the Wissahickon, opened fire on the Hessians in the Battle of Germantown. June 14, 1779, he was promoted to the rank of Captain. At the time of the War of 1812, Captain Linnard became Colonel Quartermaster-General of the United States Army, at the Schuylkill Arsenal, Philadelphia. Lieutenant-General Scott speaks of him as follows:

[1] Campbell's "History of the Friendly Sons of St. Patrick," page 178.

[2] See Chapter IX.

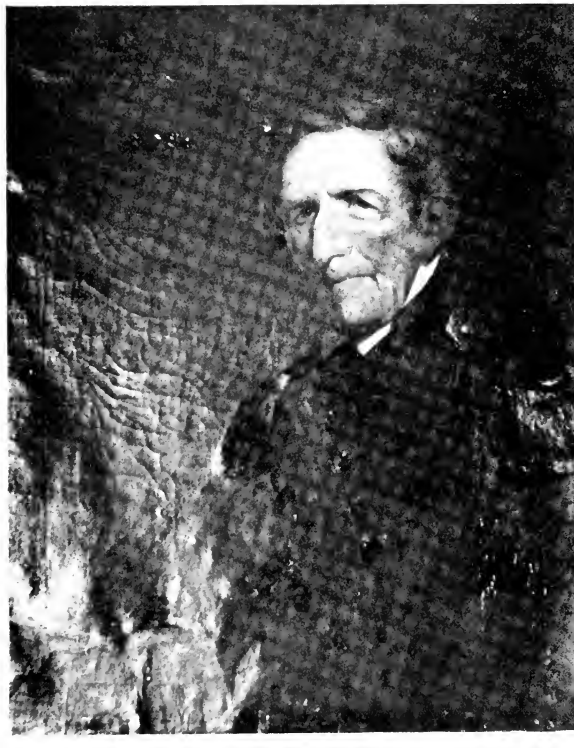
"William Linnard, long 'military agent,' without rank, and only made quartermaster-general, with the rank of colonel, in 1813, was a public servant of the rarest merit. For thirty-three years he made, at Philadelphia, all disbursements on account of the army, amounting to fifty odd millions, without the loss of a cent, and at the smallest cost in storage, clerk hire, and other incidental expenses, ever known. He personally performed double, if not treble, the amount of ordinary labour. His integrity at his death, in 1835, had long been proverbial.'"[1]

Could there have been a better man for treasurer of a church? Our old account books show that Colonel Linnard was as faithful in his church duties as in his duties to the government.

Still a third Revolutionary octogenarian was John W. Woodside, who died in 1835. He was a lieutenant in the Third Pennsylvania, and was taken prisoner at Fort Washington in the action of November 16, 1776. For almost two years he remained a prisoner, and suffered all the horrors of a prison ship in New York harbor. It is probable that he saw six of the eight pastors of Old Pine Street.

Another trustee, Nathan Boys, was one of the earliest American naval officers on record—perhaps the earliest. In 1775 he was First Lieutenant of the armed boat "Washington," and on December sixth of the same year was appointed Captain of the armed boat "Franklin." In March, 1779, he was senior in command in the defenses of Philadelphia, and remained in the servive of the State until Comte d'Estaing's arrival on

[1] "Autobiography of Lt.-Gen. Winfield Scott," Vol. I., page 34.



American shores removed all danger of another attack by sea.

Lieutenant-Colonel James Ross would have done credit to a West Point education in tactics. He was noted among the Pennsylvania troops for his clear-headedness and insight, and his scouting reports were of the greatest value, as is indicated by the following:

"The dispatch, which is a model for clearness in all details then needed, was sent by Lieutenant-Colonel Ross, and was forwarded by General Sullivan to the Commander-in-Chief:

GREAT VALLEY ROAD, 11 A. M.

DEAR GEN'L:—

A large body of the enemy, from every account 5,000, with 16 or 18 field pieces, marched along this road just now. This road leads to Taylor's Ferry and Jeffries Ferry on the Brandywine, and to the Great Valley, at the Sign of the Ship on the Lancaster Road to Philadelphia. There is also a road from Brandywine to Chester by Dillsworth Town. We are close to their rear with about 70 men. Captain Simpson lay in ambush with 20 men, and gave them 3 rounds within a small distance, in which 2 of his men were wounded, 1 mortally. I believe General Howe is with this party, as Joseph Galloway here, who knows parties with whom he spoke, was told by them that General Howe was with them.

Yours,
JAMES ROSS, L. C.

"General Washington at once ordered Sullivan to cross the Brandywine, and attack this Division of the British Army."[1]

Colonel George Latimer, an active soldier throughout the War, was so feared by the British, and so well

[1] Carrington's "Battles of the American Revolution," page 371.

known by them personally, that, as in the case of Dr. Duffield, they offered a reward for his capture, "dead or alive." He brought out of the War an injured leg, which troubled him to his death, in 1825. After the War he became Speaker of the Pennsylvania House of Representatives, and preceded General Steele as Collctor of the Port of Philadelphia. The Colonel was a great fox-hunter, and met his death from a fall while following the hounds. His tomb is in the back of the church-yard, near Colonel Linnard's..

But we do not need to stop our research with the names of officers of the church, for there is preserved in our archives a most precious manuscript—the original call to George Duffield, 1771, with one hundred and ten signers. When we study these names and the careers of the men that bore them, we can more fully appreciate and understand the preceding chapter on the "Fight for Independence." Of these one hundred and ten, we can find the Revolutionary record of sixty-seven—considerably more than one-half. Thirty-five of these sixty-seven were commissioned officers.

It is impossible for us, with the space at our command, to go fully into the records of these men. A number of them were afterwards trustees, and they include most of those mentioned above. We can, however, give a few of the more prominent.

James Potter was Colonel of a Pennsylvania regiment, which he commanded in the Battle of Princeton,

January 3, 1777. In this action he was seriously wounded. On his recovery, Congress promoted him to the rank of Brigadier-General, his commission dating April 5, 1777. Five years later, on May 23, 1782, he was raised to Major-General, which rank he held until the disbanding of the Army a year later.

Thomas Craig entered the Pennsylvania Militia at its earliest formation as Second Lieutenant in Thompson's Rifles, June 25, 1775. On January 5, 1776, he rose to the rank of Captain, serving with the Second Pennsylvania. September 29, 1776, he became Lieutenant-Colonel, and on August 3, 1777, was promoted to the rank of Colonel, and transferred to the Third Pennsylvania, in the command of which he succeeded Arthur St. Clair.

Isaac Craig was Captain of Marines in 1776. He was Captain, and later Major, in the Fourth Artillery, which was prominent at the siege of Yorktown. Alexander Brown was appointed Captain in the Third Battalion, December 3, 1776; Lieutenant-Colonel in the Fifth Battalion May 14, 1778; and transferred with the same rank, to the Eighth Battalion, May 10, 1780.

James Ross was Captain in Thompson's Pennsylvania Rifle Battery, June 25, 1775; and on January 1, 1776, was transferred with the same rank to the First Continental Infantry, of which he was made Major on the twenty-fifth of October of the same year. A sec-

ond promotion, January 1, 1777, made him Lieutenant-Colonel of this regiment.

John Marshall entered the Second Battalion of Miles' Pennsylvania Rifles in April, 1776. He was commissioned Second Lieutenant of the Third Pennsylvania, November 11, 1776; First Lieutenant, June 10, 1777; Captain-Lieutenant, May 12, 1779; and Captain, August 13, 1779. He did not retire until the regiment was disbanded in 1783.

Thomas McCulloch was Lieutenant in a regiment of riflemen, and died October 12, 1780, of wounds received five days before in the Battle of King's Mountain.

William Caldwell was paymaster of the Twentieth Continental Infantry; John Snowden, Jr., Andrew Miller, John Wilson, James Rowan, John McCormick, Joseph Hunter, Thomas Nilson, Benjamin Marshall, Jacob Miller, Andrew Kennedy, Thomas Kennedy, George Hutton, Robert Allison, Wiliam Singleton, and James Sutter were Lieutenants (Allison, Singleton and Thomas Kennedy afterwards reaching the rank of Captain); Joseph Fry was Captain of Scouts; Edmund Beach and John Spence, Ensigns; Hugh Nelson, Matross; Alexander Crawford, James McNeal, John Wright, John Guy, Alexander McGriger, and Isaac Forsyth, non-commissioned officers. Among the privates we have Michael Davenport, James Cochran, George Cotton, Robert Fergison, Robert Kennedy,

Robart Fulton, John Riddle, Archibald McCorkel, Thomas Clifton, Hugh Ferguson, John McCully, John Biggert, William Blyth, Cornels. Brown, Joseph Rankin, John Moodey, James Riddel, and William Christy. Their records will be furnished by the Old Pine Street Church at any time.

Many of these men are buried in the churchyard, and other Revolutionary heroes are to be found resting around the old church, of whose membership we have no written record, so they are not included here.

We do not doubt that Dr. Benjamin Rush attended the Old Pine Street Church, and that he, with President John Adams, of whose membership we have record, were the two signers of the Declaration of Independence in the congregation. On the communicant roll of the church is found the indomitable mother of Dr. Rush, to whom his success in life was so largely due. Of her it is written:

"Dr. Rush's father died when Benjamin was only about six years of age. This afflictive dispensation placed him and a brother under the maternal guardianship of a fond and doting mother, who exhibited great anxiety to give Benjamin a classical education; but her means and income would not permit her to do so at the time. Subsequently she sold her little homestead at Byberry, removed to Philadelphia, and, with the money then in her possession she opened a store, which proved very successful. By this turn of fortune she was enabled to consummate her wishes in giving a liberal education to her eldest son. At an early day, young Rush evinced a strong preference for the study and profession of law, but by the persuasions of his mother he consented to the practice of medicine." [1]

[1] Belisle's "History of Independence Hall," pages 226, 227.

Among the signers of the Duffield call, and the sleepers in the old churchyard, is a man, of whose war service we have no record, but who has come down to us as a hero of the Revolution, William Hurrie, who rang the old State House bell on the day that the Declaration of Independence was given to the world.[1]

In the Committee Book of Old Pine Street Church there are blank pages between the entries of February 7, 1776, and May 6, 1780, that are mute witnesses of a glorious unwritten history which this chapter suggests.

[1] "Leaves of a Century Plant," page 183.

Pastorate of John Blair Smith

(1791–1795; 1799).

The pastorate of Rev. George Duffield, D. D., covered a period of seventeen years and four months. The error on the tablet to his memory in the Lecture Room of the church is evidently due to the fact that the time has been, inadvertently, reckoned from the date when the call was made, August 5, 1771, instead of from the time when he took pastoral charge of the church, which was September 27, 1772.

After the death of Dr. Duffield, the church remained vacant one year and ten months. For this trying experience the trained men in whose hands the church was left were fully equal. They had faced the most perplexing conditions of earnest duty in earlier days, and had, in later years, given themselves to the church. Not a few of them had seen leaders fall in battle, and at once knew their duty. The representative of the Session regularly appeared at Presbytery, the Committee did its work, and the pulpit was faithfully supplied. The influence of Duffield did not cease when he suddenly fell at his post. The remembrance of him kept the people reverent, thoughtful, and diligent, until another leader took his place. The position which the

church held in the estimation of Presbytery is indicated by the fact that the Session was permitted to look for supplies beyond its bounds. The coherent strength of Pine Street in her early history is impressively manifest during this long period that the people moved together without a leader.

The second pastor was John Blair Smith. This remarkable man was the fourth son of Robert Smith, D. D., who was forty-two years pastor at Pequea, Lancaster County. He was born on June 12, 1756. If the history of the home life of this family were written, it would no doubt appear that its distinguished sons received quite as much from their mother as we know they did from their father. It has already been noticed that Robert Smith was one of the first educators of his day, and that he was the pastor and teacher of George Duffield during his boyhood. Robert Smith's study was a veritable classical school. He prepared his own boys for college. What they received elsewhere we can imagine was but auxiliary to their father's thorough teaching. Here we find the explanation of the fact that John Blair entered the Junior class at Princeton when sixteen years of age, and graduated at eighteen.

At college, many of the companions of this boy were talented students; and his class, numbering twenty-nine, sent fourteen men into the ministry. One of these was the eminent educator, teacher, and patriot, Rev. Wil-

liam Graham, who taught Archibald Alexander. Three of his class became governors, of whom one was Henry Lee, of Virginia. James Madison was in college with him. As a member of Whig Hall, he was thrown in intimate association with other bright men. It is to be remembered also that John Blair's father was for thirty-one years a trustee of Princeton; and that his distinguished brother, Samuel Stanhope Smith, was thirteen years treasurer, fourteen years secretary, seven years vice-president, and twenty-nine years president of this institution. Such associations as these were of immense value to a mind receptive, penetrating, and profound. Nor were his associations less fortunate after he was graduated. For he at once became tutor at Hampden-Sidney College in Virginia, under his brother Stanhope, who was then president of that college. Here he also pursued his theological studies until his licensure, which took place in Hanover Presbytery, April 29, 1778.

The independent career of Blair Smith began about four months after he had passed his twenty-third birthday. In this year, 1779, he was ordained to the ministry, and elected President of Hampden-Sidney to succeed his brother. The next year he became pastor of Cumberland and Briery Church. He conducted both lines of work for ten years, when some of the trustees became dissatisfied, because they thought he was devoting too much time to pastoral work. But he was

following his chief love, and readily relinquished the Presidency of the college to devote himself entirely to his pastorate.

John Blair Smith is described as a man of medium height, slender, of delicate appearance, coal-black hair, and a large open blue eye which was so piercing that "it was common to say, 'Dr. Smith looked through you.'"[1] He was quiet in temper, but full of vivacity, and remarkably quick in movement. He was a man of the deepest domestic affection, who looked well after his family. His wife was Elizabeth, daughter of Colonel John Nash, of Templeton, Virginia. Five sons and one daughter blessed their home. One of the sons became a minister, and another a surgeon in the United States Army,[2] and a grandson carried his spirit into the Civil War, rising to the rank of Brigadier-General.

Blair Smith was an ardent patriot. He was of the same mettle as Duffield. While Duffield was stirring great assemblies in Pennsylvania by his appeals for independence, young Smith was moving many by the same appeal in Virginia. It was then that he appeared, even at the beginning of his career, as a born leader. Men did not think of his youth, but were swayed by the power of his eloquence. Twice he offered himself as a soldier. While a tutor at Hampden-Sidney

[1] Alexander's "Princeton College in the Eighteenth Century," page 171.

[2] This son is buried in his father's grave in the churchyard.

"Patrick Henry, first governor of Virginia, issued a requisition for militia, for the defense of the state. The students of the college (Hampden-Sidney), with full consent of the president, volunteered to answer this call of the governor, one of their trustees, and marched with their tutor, J. B. Smith, a student of theology, as their captain, to the defense of the capitol. With compliments from the governor he was sent back after the alarm was over, as able to aid more effectually in the college than in the camp." Again, "when General Greene, covering the retreat of Morgan, with his prisoners, after the battle of Cowpens, entered Virginia in the early part of 1781, Captain William Morton, of Charlotte, in about two days, called a company of his neighbors, and set out for Greene's camp. President Smith felt it his duty to offer his services, and joined the company in Halifax, on the evening of the first day's march. The Captain, an elder of his church, with much difficulty persuaded him, exhausted in body and with blistered feet, to refrain from the fatigue of the camp."[1]

Before leaving Virginia he made a reputation for masterly ability in political debate. He was a man of affairs, keeping himself fully informed of all great political movements that could in any way affect the interest of the church and the liberties of the people. His appearance as a political debater was in response to

[1] Foote's "Sketches of Virginia," First Series, pages 411, 412.

what he felt to be a call to duty. When the bill to provide for the support of religion—the General Assessment bill—was engrossed for its third reading in 1784 there was every prospect that it would become the law of the land. Patrick Henry exerted himself to carry it through the house, and made for it many friends. When the bill was taken up in the Committee of the Whole, President Smith addressed the committee in a most brilliant and commanding speech that carried the day, and the bill was defeated.[1] Again, in the convention of the State of Virginia at Richmond, in June, 1780, Patrick Henry opposed with all his might the ratification of the federal constitution. President Smith championed the adoption in masterly argument, and wrote a refutation of the speech of Henry, as reported, that resulted in their alienation.[1] Both these efforts of President Smith indicate his general position upon all questions where the principle of liberty was at stake. It is to be remembered that he was an anti-slavery man. As Dr. Eliphalet Nott said, "He was down on slavery." [2] When Dr. Smith came to Pennsylvania he found a most congenial environment in dealing with all questions that had to do with the personal dignity of humanity.

Before coming to Philadelphia, Blair Smith was known as one of the most eloquent, spiritual, powerful

[1] Foote's "Sketches of Virginia," First Series, page 432.

[2] Patton's History of the Presbyterian Church," page 238.

preachers in the Presbyterian Church. The tributes to his greatness as a preacher are many. Indications of his gifts as a sermonizer and orator were clearly marked in his early ministry. It was, however, not until some six years after he became president of Hampden-Sidney that the spiritual power of his preaching was wonderfully revealed. Religion at the college had sunk to a low ebb, and the soul of the pastor-president was greatly burdened. His sermons delivered at that time awakened a mighty revival which began at his own school and extended far into outlying districts. Almost the entire body of students was brought into the church. Many young men were at that time converted, who became the strong preachers and teachers of their generation. "President Smith's preaching was of the most animating, pungent, practical character, feeling close for the conscience, and applying truth home to the heart. He never would permit the least noise or disorder, or crying out in the worship of God, although it was with difficulty sometimes he could repress it. If, at any time, there was something of the sort commenced, he would instantly stop speaking, and say, 'You must compose your feelings, my brethren. God is not the author of confusion, but of peace, in all his churches.' "[1] Dr. Smith enjoyed an especial advantage in being an extemporaneous speaker. Although a diligent writer, he seldom used a manuscript. It does

[1] Foote's "Sketches of Virginia," First Series, page 424.

not appear, however, that in delivering his sermons he was trammeled by the memoriter method. This gave full opportunity for the pouring out from the depths of his soul his own deep convictions concerning the great doctrines of grace, and his supreme love for Christ, and for all men.

At the meeting of the General Assembly in 1791, at Philadelphia, President Smith appeared for the first time as a delegate. At that time he preached in Pine Street Church. He was well acquainted with its history and character, for there his father's parishioner and pupil had served with distinction, and with Pastor Duffield, Blair Smith had sat in at least four Synods held in Philadelphia. The congregation had, no doubt, heard this friend of their pastor on previous occasions in their own church. But this invitation for him to preach had a very deep meaning for them. At a congregational meeting held on the twenty-second of the previous February, it had been unanimously voted that "on the second Tuesday of June next" a meeting should be held for the election of a pastor. This time appointed for prayer, and for seeking a minister, was nearing its end. Other men had been before them, but none had reached the hearts of the people. That was a notable day when Smith preached in the vacant pulpit. His sermons completely captured the congregation; and when the appointed day, June fourteenth, came he was unanimously chosen pastor of Pine Street. At this

meeting, Rev. Dr. Sproat presided, and Dr. Ewing, of the First Church, who never lost his interest in Pine Street, was present. All arrangements were at once made for prosecuting the call. It was accepted, and on the twenty-first of the following December, John Blair Smith was received into the Presbytery of Philadelphia from the Hanover Presbytery of Virginia. The next day he was installed pastor of Pine Street. Dr. Sproat presided, Dr. Ashbel Green preached the sermon, and Rev. Nathaniel Irwin "charged the parties." This was fine preparation for a Merry Christmas for the Pine Street people, for they had borne well the long months of their bereavement.

The fact that the congregation could pay their new pastor a salary of fifteen hundred dollars a year to start with, indicates how well the church had been conducted during the long interregnum of twenty-two months. The beginning of this pastorate was altogether propitious. The right man had been secured. The people were delighted. The congregation was large, and there was an abundance of work to be done. It proved to be an intensely active pastorate. Blair Smith was in his thirty-sixth year, in the fulness of his prime. His ability, education, experience, and spiritual earnestness filled the four succeeding years in Pine Street with splendid service and with joyful results.

Some time before the installation of President Smith, the Committee had perfected their plan for conducting

the finances of the church. This plan was practically the same that has continued to the present time. The congregation was fully prepared to give their new pastor a hearty welcome. Two days after his installation, they paid him a quarter's salary in advance, dating the beginning of the year a month before his installation; and at Christmas he received a present of three hundred dollars.

Within a year, it became evident that more room must be provided for the congregation. The church must keep pace with the rapidly-growing city, and give their pastor a fair chance. After much discussion it was determined to erect galleries. In 1793, this improvement, which cost seven thousand five hundred dollars, was completed. This same year three hundred and seventy-five dollars were added to the pastor's salary, and pew rents were advanced. At this meeting it was moved that Mr. Smith should be requested "to wear a gown and band." The motion was defeated by a small majority.

Before the close of the third year of his pastorate, friends of Mr. Smith saw that the work of the large congregation was seriously taxing his strength. A proposal was made to the Second Church that the two congregations should unite in calling an assistant, to serve the two churches jointly. After months of deliberation this plan was consummated, and the Rev. Mr. Abeel was installed in this position. So we see

that the idea of an assistant in Pine Street is by no means modern. It was not long after this new institution of an assistant, that a great light came to the church in the form of a splendid glass chandelier, which was brought from England, and cost more than three hundred dollars. With the new galleries finely painted, and this new light glistening in colors of the rainbow, like many immense diamonds, the auditorium of Pine Street was regarded as a very fine place for evening worship.

It was in the midst of this prosperity that there came to the city one of the most terrible scourges that this country has ever known. A yellow fever epidemic seized the community in its horrible grip of death. Five thousand were buried, and it was estimated that half of the population fled from their homes.[1] It is not possible to describe the heroism of John Blair Smith during these dark days, when men's hearts failed them. He stood at his post, ministering to the stricken, and helping to bury the dead. Deep in sympathy and faithful with him in this work was his devoted elder, Dr. Samuel Duffield, the municipal physician. So far as we can discern, his was the only church open during the entire period of the epidemic. He preached on Sundays, while enduring a tremendous strain through the entire week.[2] There can be no doubt that this

[1] Scharf-Westcott's "History of Pennsylvania," Vol. I., page 495.

[2] Patton's "History of the Presbyterian Church," page 238.

experience was responsible for the impairment of his health to such a degree as to render it absolutely perilous for him to endure longer the climate of Philadelphia, and to continue to carry the burdens of his pastorate. It was with much difficulty that he continued his pastoral duties until October 13, 1795, when Presbytery dissolved his pastoral relation to Pine Street Church, and dismissed him to the Presbytery of Albany, New York. He had been called to the presidency of Union College, Schenectady, and went immediately to that institution.

It is most fortunate that full records of this event, including the pastor's two beautiful letters written to the congregation, are preserved in the Committee Minute-Book. These letters reveal Dr. Smith's loving nature, clearness of intellectual vision, confidence in the divine guidance, and courageous sense of duty. He left Pine Street with the greatest reluctance. In his first letter, informing the congregation that he desired to offer his resignation to Presbytery which was to convene in two days, his reasons for the step are stated so concisely, clearly, and tenderly as to convince his unwilling people that they must give up their pastor. Nevertheless the congregation appointed a committee, with instructions to use every possible means to retain their beloved minister. He was offered a long vacation for recuperation, and an increase of salary, and everything that a willing, devoted congregation could

do to share and lighten his burdens. His reply to these generous offers was a wonderful revelation of the great soul and exquisite fineness of this man of God. No wonder his people loved him with supreme devotion, and that they in time won him back again. As he said good-by there was put into his hand an expensive and beautiful silver plate, appropriately inscribed, and a purse of two hundred dollars.

The congregation now entered upon an experience which was to try thoroughly their faith, and their spirit of perseverance in well-doing. They were destined to be without a pastor for three years and eight months. But these good Presbyterians were well-grounded in the doctrine of the perseverance of the saints. The difficulty of finding a man who would measure up to the first two pastors of Pine Street is quite evident. The minutes of Presbytery clearly indicate that the congregation was in high favor with that body. They secured good supplies. All the work of the church was carried on systematically and adequately. A lengthy minute in the records of the Philadelphia Presbytery, August 7, 1798, revealed the fact that the session of the church was not less alert and diligent in the discharge of their duties than the committee. And here we have the names of the Session, as it then stood, for they appeared before Presbytery as an ecclesiastical body. They were Ferguson McIlvaine, John Pinkerton, John McMullin, Robert Mc-

Mullin, and John McCullough, whose bodies all rest in the church-yard.

The most important event of this interregnum was the final legal settlement of the title to the Pine Street property. During the long period of eighteen years, this question had not been formally discussed by either congregation. A year before the close of Dr. Smith's pastorate, the First Church held a meeting to consider this matter. It will be remembered that the state of the question was, that the Supreme Provincial Court had decided that the "Incorporated Committee of the First and Third Churches of Philadelphia" held title to the Pine Street property; and that Pine Street congregation had appealed from this decision to the King in Council, February 7, 1776. The First Church people decided at their meeting to offer Pine Street an opportunity to settle this question amicably. To this end they sent a copy of the resolution, which they had unanimously adopted at this meeting, September 1, 1794, with a letter addressed to certain members of the Pine Street committee and "others worshiping in Pine Street Church." The Pine Street congregation responded at once, appointing a committee with plenary powers to act for them. The negotiations proceeded for about a year, not without some lively incidents, and with the result that the First Church made a motion in the Supreme Court to have the old decision of the colonial Supreme Court confirmed. The Pine Street congrega-

tion at once met, employed counsel, and prepared for a renewal of the old fight. Both parties could readily see that the complete change of government, and other essential conditions, would make the conflict before them intricate, tedious, and expensive. The financial burden which the First Church had assumed in building their new house of worship at this time no doubt had much to do with raising the old property question. Considering this fact, it is altogether creditable both to the heads and to the hearts of the First Church people that they determined not to press the legal fight; and that, on December 3, 1795, they wrote another amicable letter to the Pine Street congregation, which resulted in two new committees from the respective churches meeting with full power to settle the whole question. Their work was most skilfully accomplished to the satisfaction of both churches. The basis of settlement recorded in the Pine Street Committee Book is as follows:

"This congregation is to pay to the first Presbyterian Congregation in Market Street one thousand pounds currency in four equal payments, viz.: The first payment, in six months from this date, the second, in twelve, and the third in eighteen months from this date, and the fourth and last payment in fifteen years from this date, the whole without interest,—the security required for the last payment being an entry on the books of each congregation.

"They further report that in consequence of the above agreement, made with the committee appointed agreeable to the foregoing minute, of the first Presbyterian Congregation of the 30th Nov. 1795, copy of which is on our minutes of the 4th inst., that

necessary preparations are taking place in concurrence with the said Committee for vesting the third Presbyterian Congregation with the legal and separate right of the House and lot occupied by the third Presbyterian Congregation, with provision on behalf of some few families belonging to the first Presbyterian Congregation, whose right of interment of their dead is reserved upon the same conditions as members of this congregation."

This transfer of the Pine Street property to its congregation was fully effected with all legal details. Pine Street people readily met their financial obligation in the matter, but it subsequently occurred that the First Church generously cancelled the fourth and last payment. The settlement between the two churches was consummated about the close of the year 1795. At the beginning of the following year, the congregation decided to secure a charter of incorporation. It is most interesting to read with what deliberation and patient care they proceeded in this work. When the first draft of the charter had been presented it was gone over paragraph by paragraph, and, in a number of points, amended. It is a significant revelation of the harmonious condition in the church at this time to find that the committee made no objections to the agreement that the "elders of this congregation should be a committee to make application to the Attorney-General, etc.," for the charter. The charter was secured, and with this act THE PINE STREET COMMITTEE became THE TRUSTEES OF THE THIRD PRESBYTERIAN CHURCH IN THE CITY OF PHILADELPHIA. It seems unfortunate that "Pine Street" was not retained in the

wealth or to this Instrument

Regular notices of the time and place of all meetings of the Trustees, the dates in writing, to be delivered at the House of each member on the morning of the day of meeting

We do further agree that the said Corporation shall have a Seal with such devise as they may think proper, which they may alter, break and renew at pleasure

Ferguson McIlwaine
George Latimer
Saml Cox
Samuel Duffield
Rich. Fitzsimmons
John Mullich
Wm Pinkerton
Robert W. Mullin
John M. Mullin

I have perused and examined the preceding Instrument and am of opinion that the Objects, Articles and Conditions therein set forth and contained are lawful

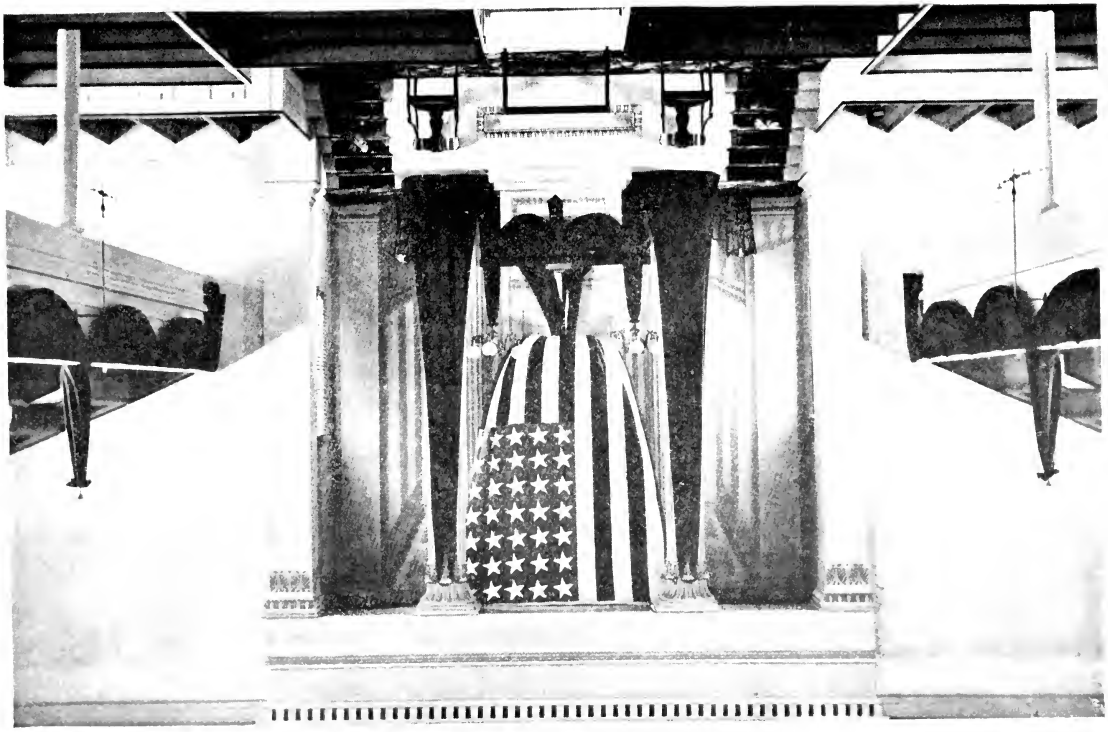
Jared Ingersoll Atty Genl

Nov 28 1796

We certify to his Excellency the Governor that we have perused and examined the preceding Instrument of writing and concur with the Attorney General in opinion that the Objects Articles and Conditions therein set forth and contained are lawful Philad. 31. 1796

Wm Hustell
William Smiley
James McGlathery

Thos M. Kean
Eduo Shippen
Moses
Thomas Smith



name of the church, for it is now universally known as "OLD PINE STREET CHURCH." The first meeting of the Board of Trustees under the new charter was held January 26, 1797.

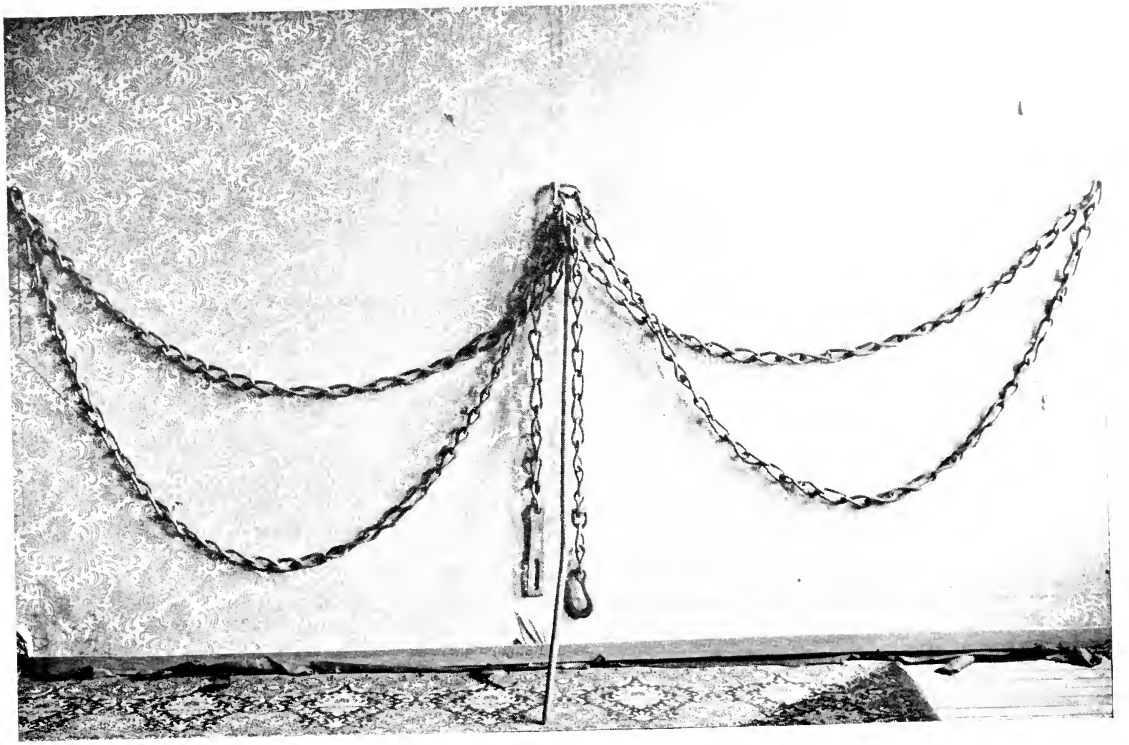
During his pastorate Mr. Smith had impressed upon the congregation his spirit of deep interest in the poor. One of the testimonies concerning him is that he was the poor man's friend.[1] He had secured a special committee from the officers of his own church to co-operate in the work of a WIDOWS' FUND, which is now the Presbyterian Ministers' Fund. We shall have more to say in another place concerning this institution. It was soon after his departure, at a meeting held December 19, 1795, that systematic provision was made for the poor of Pine Street congregation. The poor had not been neglected in former years, of course, but the organization of this work was one of the important events of the period of which we are now writing. In the minute of this same meeting we find the following, which indicates the church's care for both good order and hospitality: "Mr. Allison, our sexton, is requested to be particular in notifying persons who make a practice of sitting in the pews reserved for the accommodation of the members of the Federal and State Legislature, that it is the particular desire of the Committee that they should discontinue said practice in the future."

Just eight months after the pulpit became vacant the

[1] Dr. Samuel Blair's Funeral Sermon.

diligence of the church in seeking for a minister was indicated by a special congregational meeting to consider this subject, at which a meeting was appointed for June 28, 1796, "for the purpose of choosing a pastor." Again Dr. Green presided. When the vote was taken, it was found that Rev. Archibald Alexander had forty-seven votes, Rev. Robert Smith twenty-eight votes, and Rev. Samuel Miller two votes. The question was then put, "Will the congregation concur in the call to Mr. Alexander? which was carried without a dissenting voice." This call was put into the hands of Mr. Alexander on July seventh. With grateful thanks, in a most pleasing, thoughtful letter the call was declined. In this letter we find the remark, "You can generally obtain those ministers whom you choose from any part of the country." With deep disappointment the congregation tried to turn to some other man. But after six months, they sent another long letter to Mr. Alexander, begging that he would not think it improper for them "to intreat him to take their call under consideration again"; but he could not be moved from his conviction that his post of duty was with the congregation which he was then serving. This was the congregation left vacant when John Blair Smith came to Pine Street.

It was during this year of 1797 that the question of vehicles disturbing public worship was agitated. Pine Street Church appealed to one of the chief offenders



in this matter without avail. The Trustees of the Second and Third Churches then held a joint meeting to consider means for preventing the disturbance of public worship by the noise of teams passing the church during hours of service. These positive, persevering Presbyterians secured an Act of Assembly prohibiting vehicles from passing the church during the hours of public worship.[1] The following minute is recorded almost a year after the agitation of the subject began: "On motion agreed that John McMullin, William Linnard, and Robert McMullin be a committee to survey the fence around the burying-ground, and to provide and erect chains across the street, agreeable to the Act of Assembly in that case made and provided."

While the Pine Street people were seeking for a minister, the pastor, whom they had given up with so deep a sorrow, was actively at work at Union College. He was the first president of that institution, which had been a long-cherished enterprise. His high scholarly attainments, his long experience in educational work, and his genius for leadership and organization brought success to the infant institution. He unified the Presbyterian, Congregational, and Reformed Dutch elements of the region in which it was planted, so that the school became in fact Union College. His service as

[1] See MS. document in possession of Presbyterian Historical Society.

president of the institution bears out this sincere and beautiful tribute from one who was thoroughly acquainted with Dr. Smith: "His wisdom, moderation, and clearness of conception, added to a happy faculty and pertinence in speech, a force in reasoning, and a well-known and approved zeal for truth and duty, contributed to render his counsel always weighty, and for the most part decided."[1] Many things in Dr. Smith's lifework prove the justice of this testimony. One of the most interesting is Dr. Smith's influence over Eliphalet Nott. It may be said that he discovered Nott, when on his way to take charge of a home missionary appointment. That evening which this young man spent with Dr. Smith was indeed an epoch in his life. The Doctor introduced him to Presbyterianism, clearly presenting to his mind the fact that orthodox Congregationalism was precisely the same system of doctrine that had always been maintained by the Presbyterian Church. He committed to Nott, as a leader of the younger ministers of eastern New York, the principles of the Plan of Union, which did so much not only for Union College, but also for the ecclesiastical and evangelical life of the whole region in which the institution was founded, and into which there were coming then great numbers of the very best immigrants. The service of Dr. John Blair Smith, as president of Union College, deserves to be fully written. It was a

[2] Dr. Blair's Funeral Sermon.

great and fruitful service for the cause of Christian education.[1]

Dr. Smith held a high place among the scholars of his day, and was a master of assemblies. "He was conscientiously punctual in attendance upon the several ecclesiastical judicatures with which he was connected. To his conduct in these, the Presbyterian Church of the United States is much indebted."[2] He was delegate in the Assemblies of 1791-2-4-7-8-9. The Assembly of 1798 was held in Old Pine Street, and he was chosen moderator. The fact that his father had moderated the second General Assembly, and that his brother, Stanhope, was moderator of the Assembly of 1799, gives this family a high place in the ecclesiastical history of the Presbyterian Church. The year that John Blair Smith became President of Union College, his Alma Mater, Princeton, conferred upon him the honorary degree of Doctor of Divinity. Few men in the Presbyterian ministry have more fully honored the title than he.

When Dr. Smith left Pine Street he promised the congregation that in case his health were restored he would return and again become their pastor.[3] How naturally would the people turn to this promise after their failure to secure Archibald Alexander! We can

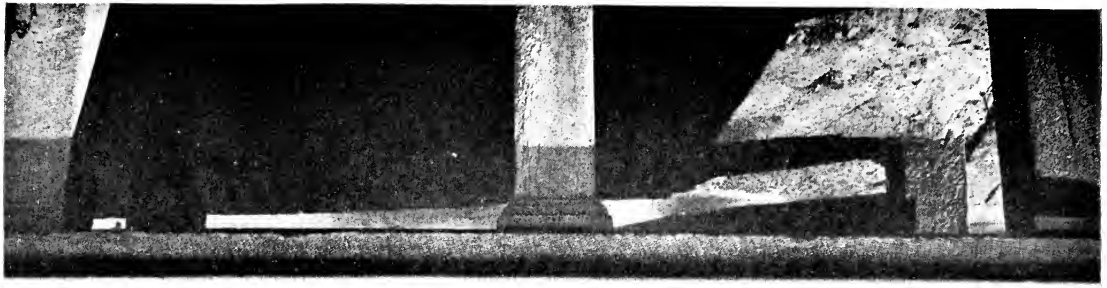
[1] Report of Semi-Centennial of Union College," pages 22-24.

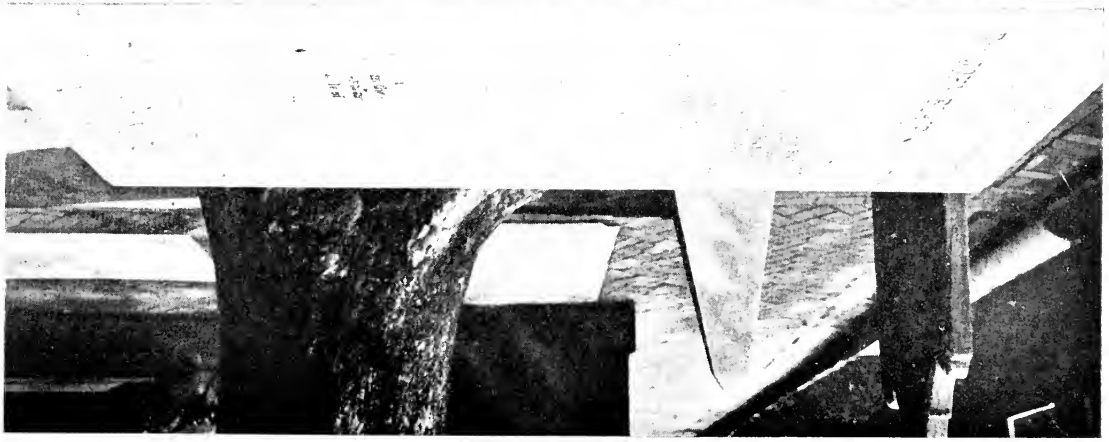
[2] Dr. Blair's Funeral Sermon.

[3] Sprague's "Annals," Vol. III., page 398.

imagine how this promise would be emphasized in the minds of both the minister and the people while he was moderating the Assembly in his old church. Before he returned to Schenectady from that Assembly no doubt the matter of his becoming pastor of his former charge was practically settled. It was but a few weeks after the Assembly, that the congregation was convened, Dr. Green acting as moderator, and voted a unanimous call for Dr. Smith, at an annual salary of two thousand seven hundred and fifty dollars. The same month, August, 1798, the church obtained leave of Presbytery to prosecute their call before the Presbytery of Albany. Dr. Smith accepted the call upon condition that he should not be expected to enter upon his duties before the first of the following April, and that this proposal be laid before the congregation for consideration. The congregation at once met, and agreed to the proposition. We may be sure that the eight months which Dr. Smith asked were faithfully used in putting things in order for the college before his leaving that institution.

The heart of Pine Street was buoyant with hope. The people renewed their diligence. A minute of the committee records that the treasurer had, near this time, invested a surplus of two thousand dollars in government bonds at eight per cent. This is a very significant sidelight. It leaves us in no doubt about the spiritual condition of the congregation. When peo-





ple are mean towards Jesus Christ and His church they always have lean souls. But it is written, "The liberal soul shall be made fat." They were well prepared to receive again the pastor of their love. They gladly paid the expenses of bringing him back to Philadelphia, and treated him with the same royal liberality that marked the event of his first appearance among them. How little they thought of the preparation they were making for a more sorrowful generosity when they should build the tomb over his grave, and give a purse of a thousand dollars to his bereft widow!

Dr. Smith was received again into the Presbytery of Philadelphia in April, and installed in June, 1799. It was on the twenty-seventh of the latter month that the installation services were held at ten in the morning. Dr. Blair presided, Dr. Tennent preached the sermon, and Rev. Mr. Irwin gave the charge. On the afternoon of the same day, by appointment of Presbytery, Dr. Smith delivered the charge at the installation of the Rev. John B. Linn over the First Church. This was in all probability his last ecclesiastical service for the Church of Christ. The dread yellow fever, which he had fought so heroically in 1793, and which he had escaped by the divine protection, returned to the city. This time it claimed the beloved pastor of Pine Street. He fell in the midst of the battle, in his forty-fourth year, August 22, 1799. So young, but his life work was done! We live in deeds, not years. So measured,

his was a full, noble, triumphant life. With breaking hearts, the people whom he had loved so dearly and served so well laid his body to rest near the southern wall of the church. The inscription that marks his grave concludes with these words: "Oh! the uncertainty of human hopes! Mysterious will of divine providence! He was snatched from it and from earth on the 22d of August in the same year by that pestilential fever which so often hath scourged this afflicted city. The people of the Third Presbyterian Church in the City of Philadelphia, in testimony of his eminent services, and to express their affectionate and grateful remembrance of a faithful and beloved pastor, have erected to his memory this tomb."


S. BRADFORD

The Pastorate of Philip Milledoler
(1800–1805).

There was a period of five years from the time that the broken health of Dr. Smith compelled him to give up the pastorate of Old Pine Street and leave Philadelphia until the third pastor was settled. This period was, indeed, divided into two parts by the few weeks of Dr. Smith's second pastorate. But the Session and the Trustees, under the care of Presbytery, were responsible for the congregation during all this time. The unity and strength of this leadership was found, no doubt, in the fact that the elders were members of the Board of Trustees. The special disadvantage of the vacant pulpit was that few came into the communion of the church during these years. During the pastorate of Dr. Smith, the yearly average accessions to the communicants' roll were thirty-two. During the third pastorate the average was thirty-three. Although Dr. Smith came back to the church during his stay at Union College, held communions, and received members, the average number received during this period of more than three years and a half was only eight. When we remember that there was no pastor to perform marriages and to baptize the children of the

homes, we can see how much the congregation must have suffered for want of a regular pastor. And yet the church did not lose either its strength or standing. The third pastorate began with three hundred families in the congregation, and with a full treasury, easily providing a salary of twenty-seven hundred and fifty dollars for the minister.

The death of Dr. Smith left a profound impression upon the hearts of the people. This was turned greatly to their profit by the faithful, spiritual, affectionate funeral sermon preached by Rev. Dr. Samuel Blair, a kinsman of the dead pastor. The congregation saw their deep necessity, and at once set to work with zeal to secure a minister.

Within a short time, their attention was directed to Rev. Dr. William Linn, then in the Dutch Reformed Church, and in the New York Classis. He was a man of exceptional endowments, and ranked among the most learned men of his day. In patriotic fervor and in experience he was wonderfully like George Duffield. He thoroughly believed in bringing religion into the political life of the nation. It is written of him, "that he took a warm interest in the politics of the day, which gave offense to some."[1] He was educated at Princeton, and ordained by Donegal Presbytery, and, for seven years, was pastor of Big Spring Church, which

[1] Corwin's "Manual of the Reformed Church in America," page 573.

had been a part of Dr. Duffield's first charge. He also served as chaplain in the Revolutionary Army, and in the first Congress of the United States. He had been principal of two academies, and president of Rutgers College, and was alike eminent as educator, writer, and orator. These facts and the following description of his preaching readily indicate why Pine Street desired him for their minister: "His glowing imagination conceived his object, and his language, of which he had an astonishing command, painted it to the minds and imaginations of his audience in such a manner that he often produced effects similar to what are said to have taken place under the preaching of Massillon and Bourdaloue."[1] The church gave Dr. Linn a unanimous call, February 11, 1800. Their effort to secure him clearly indicates the determination of the people to keep their pastorate up to the high standard which had been so widely established by the first two pastors.

The reason that Dr. Linn declined this call is not far to seek. He was then in his forty-eighth year, and knew that his health was permanently broken. His friends could not believe that his recurrence to this was correct; but it was soon made sadly evident that he knew his condition better than they. His death occurred in 1808.

The manner in which the prayers of Pine Street for a minister were answered is a beautiful illustration of

[1] *Ibid.*

the conviction of Robert Hall, the greatest of Baptist preachers, developed in his celebrated sermon on "Christ's Care Over Individual Churches." We have the description of this in the manuscript journal of Dr. Milledoler:

". . . . At some time in the spring of 1800, a Merchant of Philadelphia, William Haslett, was passing on Sabbath noon, the German Reformed Church in Nassau Street on his way to the Brick Presbyterian, his attention was somehow arrested, and he stopped to enquire of a person at the door what church it was. On receiving information, and finding that the service was in English, he entered the house, and continued to the close of the service. After making some further enquiries, in the beginning of the week following he returned to Philadelphia, and informed the congregation of 'the Third Presbyterian Church,' of which he was an elder, that he had providentially heard a young man who might occupy the vacancy occasioned by the death of their deeply lamented Pastor, the Rev. Dr. John B. Smith. . . . . Mr. H. advised sending for me to spend a Sabbath or two with them, which was done, and my visit finally issued in an unanimous call to that Church, dated August 11, 1800. (One of the discourses delivered in Pine Street Church on this visit was from John 4: 35-36, 'Say ye not there are four months and then cometh harvest,' etc.) . . . . Called now to decide upon this important invitation, and unwilling to act precipitately, it became a subject of much anxious thought, prayer, and consultation. Having laid the matter at His feet whose council is ever most important, I consulted those venerable Fathers of the church, the Rev. Drs. Livingston and Rodgers. Both were decidedly in favour of my acceptance of the call; and that acceptance was signified in a letter to Mr. McIlvaine under date of September 3, 1800. . . . I arrived with my family at Philadelphia, October 24, 1800."[1]

Dr. Milledoler was born at Rhinebeck-on-the-Hudson, September 22, 1775. He was reared in an ideal

[1] In possession of the Beekman family, of New York.

Christian home. The description of his parents reminds one of these words in the opening of the Gospel of Luke: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." As a child he was distinguished for his lovely disposition, teachable spirit, and obedience. As he advanced in years, he increased in wisdom and in favor with God and man. Dr. Gross was both his pastor and teacher, to whom, as well as to the congregation, he greatly endeared himself. He graduated at Columbia College when nineteen years of age. His exceptional ability and diligence are revealed in the fact that he carried on his theological studies during his college course. He was ordained by the German Reformed Synod before he had reached his twenty-first birthday. He enjoyed the exceptional honor of being made the successor of the distinguished Dr. Gross. He became at once the much-loved pastor of the congregation who had known him intimately from childhood. It was from this church that he came to Pine Street when just entering his twenty-sixth year.

While Dr. Milledoler possessed some traits of character like those of the men who preceded him, he was of a very different type. He possessed great courage and intensity of soul, but one could never imagine Philip Milledoler engaging in a fight. While writing this we think of the text, "Thou hast given me the shield of Thy salvation: and Thy right hand hath

holden me up, and Thy gentleness hath made me great." We see in him the Son of Thunder become the disciple whom Jesus loved. He was a strong man, of noble bearing. One who knew and loved him well writes of him: "He was of commanding form, of pleasant mien, and attractive manners." His voice was natural, full, true and persuasive. His spirit of reverence seemed to be without a flaw, and it was said that it was felt even in the manner in which he handled the Bible. His chief power in the pulpit was in his inspired prayers. When he had prayed, he had won the absorbed attention of his hearers. "The great Dr. Mason once said, 'There were three men who prayed as if they were immediately inspired of Heaven. One was Roland Hill, the other was a certain layman, and the third was Dr. Milledoler.' "[1] The following no doubt is the impression made upon the mind of the writer as he heard one of these prayers: "Such prayers," says Dr. Krebs, "as his I never heard. They subdued, they rapt, they brought you into the presence of the chamber of heaven, where a saint was pleading, and a child was holding communion with his father, and a sweet awe fell upon you as you were led up to the mercy-seat and saw the divine mediator there, and the propitiated answerer of prayer. It was once said to me by an eminent pastor that it seemed to him as if Dr. Milledoler had been given to the church for the express purpose of teach-

[1] Corwin's "Manual," page 629.

ing ministers how to pray." [1] It is related that Henry Clay, while suffering under sore bereavement from the loss of a son, was in a public assembly where Dr. Milledoler led in prayer. He was so affected that he sought an introduction to the Doctor, no doubt feeling that such a man could certainly give him comfort.[2]

One cannot read such testimony without remembering that Dr. Milledoler chose the ministry in his childhood, and that his soul was never scarred by sowing wild oats. Who can measure the blessing that comes to the man who reaches the pulpit without yielding to the baser influences of the things that are of the earth earthy? Can anyone doubt that the remarkable intellectual power and the spiritual unction which distinguished this man of God found its origin in intimate fellowhsip with Him? His son-in-law, Hon. J. W. Beekman, testified that the impression which Dr. Milledoler made upon him was that his whole life was lived in the most intimate communion with the Heavenly Father.

While Dr. Milledoler began his work in Pine Street about the first of November, 1800, he was not installed until April, 1801. It is possible that the installation was postponed that it might take place in his own church before Presbytery. That was a great meeting. Presbytery was in session in Pine Street Church.

[1] Sprague's "Annals," Vol. IX., page 111.

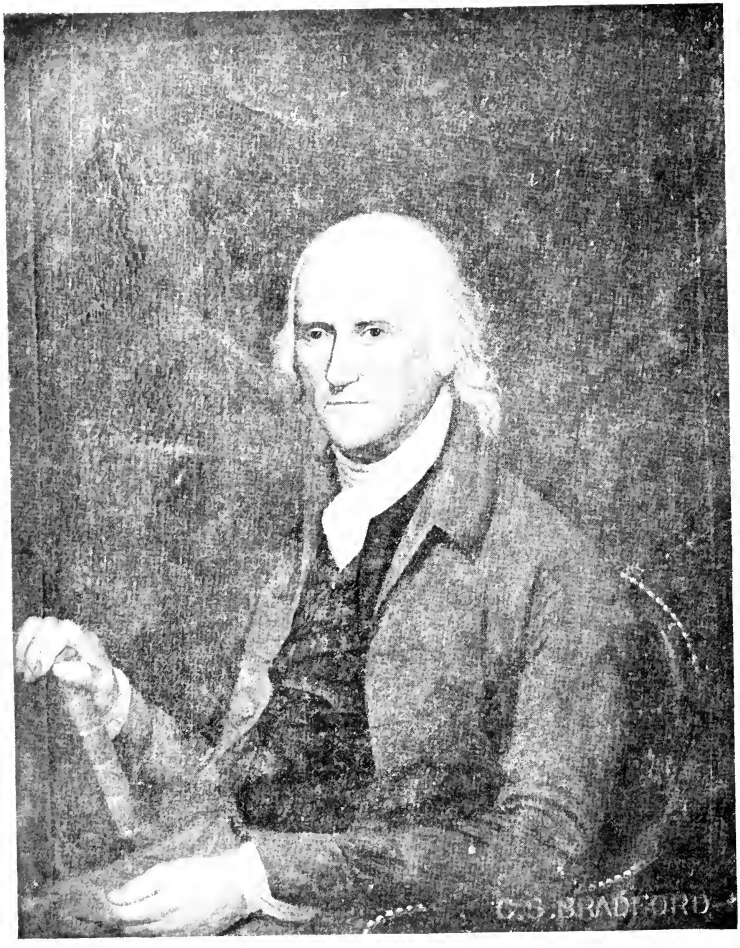
[2] Corwin's "Manual," page 629.

The youthful preacher had already attracted much attention. The congregation, after their trying experience, were joyful in the possession of a minister so able and so winning. The days of blessing of former years had returned. The entire Presbytery, joined with the congregation, must have produced a profound effect, both upon the pastor and his people.

The experience of Dr. Milledoler in coming to Pine Street was not unlike that of the great apostle which he describes in his letter to the Corinthians: "And I was with you in weakness, and in fear, and in much trembling." In his journal we read:

"The day of our entrance to Philadelphia was a very serious one. When I reflected upon the whole character of my predecessor, it appeared to be the height of presumption, in a comparative stripling like me, to attempt standing in his place. This had indeed occurred to me before, but was overruled, in part, by the encouragement of those venerable ministers of Christ, with whom I had consulted. In approaching the place of my future labour it returned, however, with accumulated force. I was going among strangers, who had perhaps been too precipitate in their call of me, to a congregation then said to number three hundred families: to a very intelligent people, who had long had the gospel preached to them in the demonstration of the Spirit and power. I apprehended that I might soon break down, with labour and anxiety. It was then too late to retreat. I entered the city, therefore, with strong emotion, much conflict, and prayer."

But the young minister was greatly reassured when he, with his family, was conducted to the home which the officers of the church had prepared for him. It was just across from the church, the house still stand-


C.S. BRADFORD

ing on the northwest corner of Fourth and Pine Streets. There he found fuel in the cellar for the winter, and abundant provisions for immediate home comforts. The welcome which he there received had no shadow of doubt in it. Extensive improvements were being made to the church and grounds. These evidences of devotion and enterprise gave courage and strength for beginning a work, the greatness and importance of which he had not failed to realize. The support and care which he received through his entire pastorate was simply that which Pine Street people have always accorded to their ministers. He writes in grateful remembrance of this. "From the good people of Pine Street I continued to receive most unequivocal proofs of generosity and confidence. Elder McIlvaine was a father to me and to mine during our continuance in Philadelphia not only, but to the day of his death: the whole Session appear to have been actuated by the same spirit, and what was true of these appeared to be true of all."

The financial prosperity of the congregation was continuous, and, indeed, remarkable. The people generally recognized their obligations to the church. When it was decided by the trustees that it would be to the advantage of the congregation to purchase a large and valuable lot lying just south of the church on Lombard Street, they voted unanimously to buy the lot, and to increase the pew rents twenty per cent. to pay for it.

This was the lot which enabled the congregation to meet the surprisingly large assessment levied upon them by a committee of arbitration at the time of Dr. Ely's settlement. This was the most important event in the temporal affairs of the church during the third pastorate. Indeed, it was one of the most remarkable incidents in the entire life of the church.

But this pastorate was chiefly distinguished for its spiritual history. It was a continuous revival. There was no upheaval, nor unnatural excitement, but a continuous quickening of believers and conversion of sinners. The ingathering of souls was gradual; it was the coming one by one. This description of the entire long ministry of Dr. Milledoler is a fair representation of his pastorate in Old Pine Street: "There was no sudden or transient excitement like a passing shower, but rather like the spring, unfolding itself and spreading its streams onward, broader and deeper."[1] Let us read again from Dr. Milledoler's pen. Referring to a stranger who had called to tell him of her conversion, from a sermon which he had preached, he writes:

"That call was not long after followed by events never to be forgotten. Among other catechetical exercises, I had proposed to form a class of young ladies to attend a course of lectures on the Catechism. This invitation was accepted by somewhere about thirty unmarried persons, between the ages of 15 and 25 years.

"During these exercises it pleased God to pour out his Spirit upon them, if not upon all in one moment, as if by electric in-

[1] Corwin's "Manual," page 628.

fluence; yet in such close continuity that I have never been able to consider it otherwise than simultaneous. . . . This was followed by an outpouring of the Spirit upon the Congregation, and extended not only upon the members of the Presbyterian Church, but also to Churches of other denominations."[1]

This experience is a revelation of Dr. Milledoler's method in teaching the Word of God. Continually he stood close to the great essential doctrines of grace and to the supreme authority of the Word of God. It was while he was faithfully using the truth in its simplicity, that its power was manifest in the simultaneous conversion of these young persons. It was by this faithful dealing with the Word of God in perfect confidence in its searching power, that the church was strengthened mightily from centre to circumference. This pastorate was a glorious illustration of the deep meaning of the words of our blessed Lord, when He said: "Behold, the Kingdom of God is within you." It was perfectly peaceful. The leader was on intimate terms with the Prince of Peace. We find this record in the minutes of a congregational meeting: "Resolved, That a committee of three members be appointed to consider and devise the best mode of settling disputes relative to temporal concerns between members of the congregation and others, by arbitration; and that they report at a subsequent meeting." The poor had the gospel preached to them. Dr. Milledoler took up the work of his predecessor in caring for the weak and

[1] Journal.

dependent, adding much to it. Offerings for the poor were given a prominent place in the benevolent work of the church. Surely this young man fulfilled the apostle's exhortation to young Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Dr. Milledoler testified concerning his ministry, that God had been far better to him than his fear that he should not be able to preach the gospel in demonstration of the spirit and power, as his predecessor had done. This was after his remarkable experiences, in which conversions seemed to come as a sweet surprise to him. But his thought, "I apprehended that I must soon break down," was partly fulfilled. We shall permit him to tell the story of his leaving Pine Street.

"The prayer meetings of Churches I have ever considered as the pulse of their spiritual state. If so, ours seemed indicative of health. We were often favoured in them with the presence of that man of God, Joseph Eastburn, who afterwards became the much-loved pastor of the Mariners' Church. Under these circumstances my attachment to the people grew daily; so that I not only had no thought of leaving them, but felt as if I could have given my life for them. Yet God in his inscrutable providence eventually suffered that separation to take place. Thus far I had been enabled to work in my Master's vineyard with a good share of physical health and strength; but was now affected with a sudden rush of blood and strange affection of the head, presenting the idea of instant death. The occurrence of this symptom became more frequent.

"I had taken a house for the summer near Frankford, opposite the Mansion of Capt. Decatur, father of the late Commodore, who, with his family, had become connected with my church. Riding out with him one dewy morning, we entered a

field and gathered mushrooms. In rising from a stooping position, I was so affected as to believe I should not reach home alive, and was under medical treatment a week or ten days. On recovering some strength, I took a fishing-rod, and was fishing on the Captain's premises, a few feet only from one of the powder mills then in operation. The Captain, coming out of his house, which was about 100 yards from the mill, beckoned me to come to him. I did so, and we had not yet entered the house when the mill was blown up. The explosion was such as to break windows at a great distance, in the direction of the wind. Its effect upon myself resembled the blow of a very strong man upon the breast. A high wind blowing from us toward the mill probably lightened the effect of the explosion, and may have saved us from being injured by the scattered materials of the building.

"Dr. Rual was my physician while at Frankford. In a letter to me, dated October 26, 1803, he observes, 'I have thought much of your case since I was first called to see you. As you are now in Philadelphia, and intend to avail yourself of the advice of my excellent friend, Dr. Rush, it may appear presumptuous in me to say anything further upon the subject. But I should not feel that I had discharged my duty if I failed to adhere to your intention, and be guided by his counsel. It appears to me so clear that your complaints have been brought on altogether too fast at the beginning of the race, that I have no doubt of your being perfectly restored to health by proper attention. But I think now, as I at first did, that nothing short of totally withdrawing for a season from the Ministry will answer your purpose. If I can in my way be instrumental in prolonging your life it will be a source of continual satisfaction, for I shall think I have not lived in vain.'

"The following letter, dated November 11, 1803, was received from Dr. Benjamin Rush:

"'Rev. P. Milledoler.

"'*Dear Sir:* From the history you have given me of your disease, I am of opinion it has been induced by to much labour and fatigue, in discharging the sacred duties of your profession. I am of opinion further that your health can be restored only by

declining your present charge for a season, and by such exercises and pursuits as will not fatigue your body and mind. I lament the sad occasion of this advice, but I am consoled when I reflect that it may be the means of saving your life, and thereby prolonging your usefulness for many years to come.

"'From, dear sir, your sincere friend,

"'BENJ. RUSH."'[1]

While pastor of Old Pine Street, Dr. Milledoler was made stated clerk of General Assembly, and the secretary of its Board of Trustees; and was associated with Dr. Ashbel Green as a member of the standing committee on missions. He received, in 1805, the honorary degree of Doctor of Divinity from the University of Pennsylvania. His time of rest seems to have been brief, for, before leaving Philadelphia, a call came to him from Rutgers Street Presbyterian Church in New York. We find him soon settled as pastor of that church, which he served for nearly seven years; and from which he went to the Collegiate Dutch Church, of the same city, where he was pastor for about twelve years. After Dr. Alexander left Old Pine Street the people were earnestly desirous of again caling Dr. Milledoler. We shall have occasion to refer to this later. The manner in which he was sought after is indicated by the fact that his first charge called him three times. Upon one of these occasions his father appeared as a commissioner.

Dr. Milledoler never lost his interest in Old Pine Street. He returned frequently to preach, and on the

[1] Journal.

books of the church we find more than one record of his having performed a marriage "on a visit to Philadelphia." Some years after he left the church, he married one of his former Pine Street parishioners, a daughter of General John Steele, the veteran trustee.

During his years in the pastorate Dr. Milledoler's fine executive ability was recognized. He was moderator of the General Assembly of the Presbyterian Church in 1808, and of the General Synod of the Reformed Church in 1823. In 1816 he was a leading spirit in founding the American Bible Society. About the same time he became a trustee of Rutgers College, and an honorary member of the American Whig Society at Princeton.

Before Princeton Seminary was founded Dr. Milledoler taught theology in New York. He was greatly desired as a successor of Dr. John Ewing in the provostship of the University of Pennsylvania, but the Episcopal influence prevailed for one of their men.[1] These were prophecies of the great work which his riper years were to bring to the cause of higher education. In his fiftieth year, which proved to be the fulness of his prime, he was called from the pastorate to become president of Rutgers College, which position he held for some sixteen years, at the same time teaching moral philosophy and theology.

After a splendid, fruitful service, rendered almost

[1] Journal.

continuously through fifty-two years, he retired to Staten Island, where the close of his life was like the going down of the sun on a perfect day. "His sick-chamber was the verge of Heaven." [1] On September 22, 1852, his birthday, the door of the Father's house opened to him. The next day his wife followed him. Together their bodies were laid to rest.

[1] Allen's "American Biographical Dictionary," page 578.

The Pastorate of Archibald Alexander

(1806–1812).

The fourth pastor of Old Pine Street was Archibald Alexander. We are following the plan of describing each pastorate in its relation to the character and to the entire history of the minister who was for that time leader in the life of the church. Few men have held so commanding a position in the Presbyterian Church as Archibald Alexander. He was called to the great and exceedingly difficult work of formulating the doctrinal basis for the theological training of our ministry. His own training for this was unique and providential. It was of such a character as to call into fullest exercise his genius for original achievement. An ordinary training within the narrow bounds of the classical curricula of his day would most likely have exerted a trammeling and not an enlarging influence upon his soul. His genius was sufficiently pronounced and great to enable him to freely choose the instruments of discipline for his exceptional endowments. It is the glory of Old Pine Street that, for even the comparatively short period of six years, her congregation came under the influence of such a man, and that she

had so large a share in giving this man to the whole church. For, while Archibald Alexander's pastorate in Philadelphia was in some respects less agreeable to his feelings than the service which he had rendered in the midst of the more genial social life of Virginia, it provided the opportunity and the essential conditions for the completion of his preparation for the immeasurably great responsibilities to which he was called when he went to Princeton.

The Alexander family was originally from Scotland. Thomas Alexander went from Scotland to Ireland, from whence his son Archibald came to this country, and settled near Norristown, Pa., about the year 1735. This first Archibald, the grandfather of Archibald Alexander, was an educated man of strong and noble character. From what we learned of the home life, it is evident that his wife was a woman of the same standard. Before leaving Pennsylvania, he was deeply converted, and his whole after life was devoted to the principles of religion and of holy living. The family moved to a most fertile district in Virginia, the region about Lexington. William, the father of Dr. Alexander, was also a Christian man of repute; and his mother, Ann Reed, was a woman of meek and quiet spirit. Archibald was born April 17, 1772, and grew up in the open, enjoying advantages which no school can possibly give. "He used to tell his children that his father gave him a rifle the day he was eleven years

old." He was then an expert horseman and swimmer, and was under the discipline of industry and of perfect obedience.

When but five years of age we find him in school, considerably advanced. At seven he could repeat the whole Shorter Catechism. When ten he was sent from home to the house of a relative, that he might enjoy the tuition of the best teachers of the day. At an early age he became a pupil of William Graham at Liberty Hall, afterwards Washington and Lee College. Mr. Graham was destined to lay the foundation of the education of Archibald Alexander, and to exert a controlling influence in the direction of his whole life. At the age of seventeen he was tutor in an old Virginia family, where his charge was three bright boys who had been well taught. There, to fulfill his duties, he was required to do the most intense study for preparation. This was a fruitful period in his education. In this family he met a deeply religious and intelligent woman of large experience, who started him upon the most earnest study of personal and experimental religion. From this time his religious exercises were deep and true and continuous.

Finishing this service, he prepared to go to Princeton, having the hearty approval of his father in his purpose to seek a full classical training. It is quite remarkable that his preceptor, Mr. Graham, dissuaded him from this purpose, and that his father, apparently

with reluctance, acquiesced. Immediately he was taken down with a fever which threatened his life. His recovery was tedious, but, upon regaining a good measure of health, Mr. Graham induced him to enter at once upon the study of theology. A class had been formed for the education and the training of young men for the ministry, which Mr. Graham instructed himself. As a member of this class Mr. Alexander made remarkable progress. The principles that determined Mr. Graham's teaching were persevering application, original observation and investigation, and independent thought. To these the mind of Archibald Alexander responded with enthusiasm.

There were four elements which entered into his education, a brief statement of which suggests much that was unfolded in his personal character and in the service of his long life. His early contact with men revealed to him the exceeding sinfulness of sin. At the close of the Revolutionary War, many soldiers appeared in the community where his father's home was situated. Among these were officers of whom, as a boy, he had heard, and from whom he naturally expected much. But the conversation and conduct of many of these men was desperately wicked. He had daily testimony of what sin could do in debasing the human soul, and in destroying character and life. These things he took to heart, and was by them greatly repelled. Then there was his living sympathy with

the environment of Nature. His whole soul responded to the life and the beauty and the grandeur of the world of living things. But for its inhabitants pleading for help, the city was to him a prison. For him this was a world of inexhaustible beauty. Few men have ever looked through Nature up to Nature's God as did Archibald Alexander. This gave him a marvelous sense of direction and location, and the deepest attachment for places. In all these things his mind was remarkably like that of Wordsworth. Again, he was a far greater student of men than he was of books. His own account of the men he saw and heard, upon his first visit to General Assembly, which he attended in Philadelphia, before he was ordained, and of many others whom he met during the extended journey that followed, is one of the most vivid and pleasing examples of descriptive discourse that could be found. His manuscript journal contains many such descriptions. This capacity for the study of men was one of his most remarkable characteristics. From this source he obtained a broad and deep knowledge of the true philosophy of human life. Speculative philosophy had indeed much of interest for him, but only as a discipline. He sought spiritual truth in its own true sources. While laying much stress upon religious experience, the truth and worth of all experience must for him and for all whom he taught be determined by the written Word of God. Here was the bed rock upon which his

system of theology was built. Can we doubt that God prepared this great man, in his own way, for the work which he accomplished with such signal success?

When nineteen years of age, Graham urged him to apply to Presbytery for licensure. It was only his great confidence in this preceptor that caused him to lay aside his own scruples concerning this step. He writes: "It was then determined that I should be licensed in the public congregation on Sunday morning, October 1, 1791. This was indeed a solemn day. During the service I was almost overwhelmed with an awful feeling of responsibility, and unfitness for the sacred office." Having yielded to his elders in this matter, it was his determination to devote himself to study; but Providence overruled this, and he was at once put to work. His remarkable power as a preacher was at once revealed. When away from home for a considerable period, with no book except his Bible, he wrought his sermons without a pen, making the most thorough preparation. It is testified that some of these sermons were the best he ever preached. Upon a certain occasion, after preaching a very long sermon, he announced the dismissal of the congregation by a hymn, but not a person moved. The whole congregation was stirred with the deepest feeling, and he arose and spoke forty-five minutes longer. In one year at this beginning of his ministry he preached one hundred and thirty sermons. The next step was his appoint-

ment to make a six months' missionary itinerancy, during which he traveled long distances and covered an immense district, preaching continually. This training was precisely like that of the early Methodist ministers.

He was ordained and settled in his first pastorate, which included Briery, one of the churches Dr. John Blair Smith had served, November 7, 1794. At this time he also served successfully as president of Hampden-Sidney College. He resigned both these charges in 1801 to recuperate his health. It was at this time that he made his second journey to New England and visited, with the greatest profit to himself, its schools. Upon his recovery he was recalled to both the college and the pastorate. It was no doubt his consciousness of the immense intellectual advantage which his work at the college had given him that attracted him to the old work. His pastorate also had been richly blessed, and had brought to him large and delightful experience. This is but the very briefest suggestion of the labors and achievements of Mr. Alexander during the period of fifteen years from his licensure until his settlement in Old Pine Street.

It will be remembered that Pine Street called Archibald Alexander in 1796,[1] and that six months after he had declined this call they importuned him to again consider the question of becoming their minister. He was then only twenty-four years of age, and just settled

[1] See page 112.

in his first charge, and was deeply feeling what he esteemed to be his limited preparation for the ministry. All these he frankly gave as his reasons for not coming to Philadelphia at that time. But ten years had now passed, and conditions were such at Hampton-Sydney that he had come to feel that another should take charge of that institution. When a unanimous call from this church, dated October 20, 1806, reached him, it was accepted by a letter of November thirteenth. He reached Philadelphia on December eighth, and it would seem at once began his work. He was not, however, received into Presbytery until the following April. His installation took place May 29, 1807.

The contrast between Virginia and Philadelphia was very great. Mr. Alexander at once felt this keenly. It seems that he was at first troubled with the thought that he had perhaps acted without wise deliberation. He experienced great difficulty in changing his home during the winter, although the people, as he testified, were exceedingly kind. They provided a house for him, arranged for all necessary home comforts, purchased such furniture as he desired, making him a present of three hundred dollars, and assuming for him until he could conveniently discharge them all debts incurred in moving and establishing his family in their new home. They also dated his salary a month before his work began.

Dr. Milledoler had left the church in excellent con-

To the Revd. Archibald Alexander

The third Presbyterian Congregation in the City of Philadelphia being on sufficient grounds well satisfyd of the ministerial qualifications of you Archibald Alexander & having good hopes from our past experience of your labours that your ministrations in the Gospel will be profitable to our spiritual interests do earnestly call & desire you to undertake the pastoral office in said congregation; promising you in the discharge of your duty all proper support encouragement & obedience in the LORD. — And that you may be free from worldly cares & avocations We hereby promise and oblige ourselves to pay to you the sum of Sixteen hundred Dollars per annum — the same to be paid in regular quarterly payments during the time of your being & continuing the regular Pastor of this Church. In testimony whereof the undernamed persons (appointed specially thereto by a vote of the congregation & being the Church session & Trustees) have set their hands this twentieth day of October

October in the year of our Lord one thousand eight hundred & six —

Samuel Deffoll
Geo Lutzinger
[illegible]
Reuben Miller
Jno Simpson
Robert McMullin
[illegible] Mitchell
Conrad Frame
John McMullin
William Shirley
James Stuart
Paul Cox
Wm Castleto
James McGlathery

Jer Jesse McCoy
Robert McMullin
John McMullin
William Shirley
James Stuart
Wm Castleto

Members

That the proceedings in regard to this call were conducted in all respects regularly & agreeably to the directions contained in our public standards — That of twenty three votes that were taken all except one were for the Rev. Archibald Alexander — That the people appeared to desire him as their pastor with an unusual degree of zeal & harmony is here certified

Phila.da
October 20. 1806 —

By Abiel Green Moderator of the congregational meeting at which the call was made.

dition. The congregation was large. Many young people had been gathered in. The spiritual life of the people had perhaps never reached a higher mark, and the temporalities of the congregation were most encouraging. But the following interregnum of more than a year proved most disastrous. Dr. Milledoler's departure was a discouraging disappointment. Many of the young people whom he had won had not yet grown sufficiently into the life of the church to be anchored; and it was during this vacancy of the pulpit that a new enterprise, which had been organized as a Congregational Church, opened the Ranstead Court Tabernacle. This house of worship stood below Market, just east of Fourth. It was announced as a people's church, which was to be conducted in the spirit of Whitfield. The fine music and the new and free method of conducting service proved most attractive. Perhaps no congregation in the vicinity suffered so much from this new church as did Old Pine Street; so that when Mr. Alexander took charge of his new field of labor he could find but two hundred and thirty-four communicants upon whom he could depend. There had been, of course, a corresponding decrease in the congregation. This necessarily greatly affected the income of the church. More than five thousand dollars had yet to be raised to complete the payment on the Lombard Street lot. We here find the reason that Mr. Alexander began his pastorate upon a salary of

sixteen hundred dollars, which was considerably below that of his predecessors. For the first time in many years we find the church borrowing money. For a considerable time very skilful financiering was necessary.

But this young minister, through years of discipline, had learned to endure hardness as a good soldier of Jesus Christ. He laid hold of the work with such intelligence and quiet determination as to win the full confidence of the people. Very soon the accustomed life and energy of the church again appeared. Within about three years the five thousand dollars due upon the Lombard Street lot was raised and paid; floors were laid in the aisles of the church, and other expensive improvements made; and the pastor's salary was raised to eighteen hundred dollars. During this time a class for training the congregation in psalmody with a paid instructor had been conducted. The communicant roll of the church was increased some forty per cent., with a corresponding enlargement of the congregation.

During his pastorate of six years, three hundred and six were baptized, one hundred and thirty-seven were received into full communion with the church, and ninety-one couples were married. Dr. Alexander's last annual report shows that he left a communicant roll of three hundred and fifty-three, a net increase of one hundred and nineteen; for all the deaths, suspensions, and dismissals during his pastorate numbered only eighteen.

It should be remembered that this was not a period of large ingathering with the churches of the city, and that Dr. Alexander received members with the greatest care. While he was a man of broad mind and deep sympathies and hopeful spirit, he was at the same time thoughtful, observant, and serious.

Statistics can never give more than a superficial view of the real strength and work of a church. One feels this deeply when the statistics given above are put alongside of the minutes of the session of Old Pine Street which cover this pastorate. These minutes clearly indicate that when persons were brought into the church the anxious care of the pastor had only begun. It was his chief concern that the disciples of Christ Jesus should walk worthy of the vocation wherewith they were called, that there should be a clear distinction between the church and the world, and that the older should faithfully care for the younger members of the congregation. How he fed the lambs of the flock is indicated by the testimony of Dr. John Hall, so long a prominent pastor in Trenton, whose childhood was blessed by the pastoral care of Dr. Alexander:

"My first recollection of Dr. Alexander is as the catechist of the children of his congregation in Philadelphia. We assembled on Saturday afternoon in the main aisle of the church. Our seats were the baize-covered benches used by the communicants when sitting at the Lord's Table. The aisle was paved with bricks, and with the grave-stone of Dr. Duffield, a former pastor of the church. A large tin-plate stove in the main aisle was

the only heater. Near it the pastor took his seat, by a small table, and put the class through the Shorter Catechism. The older children were required to bring written proofs of certain points assigned."[1]

Dr. Alexander was heartily in sympathy with the idea that the unit in the congregation is the family. He was most fortunate in being himself at the head of an ideal Christian home. His wife was a woman of great personal beauty, of large intelligence, and of the sweetest, most hopeful piety. She was a daughter of James Waddell, the famous blind preacher of Virginia, whom William Ware has immortalized.[2] They gave three eminent sons to the ministry of the church.[3] His baptismal register indicates his appreciation of the covenant relation of children through this holy sacrament. Parents were not less faithfully instructed in their duties to the children than were the children in the honor which they should show towards father and mother. His preaching was able, clear, scriptural, evangelical. It contained a large intellectual element which by no means lessened its spiritual power. The glory of this minister's life was his great wisdom and his own example in holy living. Writes the celebrated scholar, Dr. Philip Schaff: "Dr. Alexander was distinguished for practical common-

[1] Sprague's "Annals," Vol. III, page 617.

[2] Warner's "Library of the World's Best Literature." Vol. XXVII., page 16097.

[3] James Waddell, Joseph Addison, and Samuel Davies.

sense, profound knowledge of human nature, keen sympathies, and, above all, simple, child-like piety; which renders the study of his life a pleasure, as the life itself was a joy and an inspiration. It is not too much to say that he gave tone to the Presbyterian Church in America, and a high water mark to her piety."[1]

The unity of his preaching and his life gave him commanding and unconscious influence over both old and young. Dr. George Duffield, grandson of the first pastor of Old Pine Street, at the centennial celebration, gave this beautiful and impressive tribute to him: "What at first was submitted to as necessary and unavoidable, a duty not to be shirked or neglected on slight pretences, I doubt not, by God's blessing, proved a shield about me, and protected me from evil company and evil ways, till, early becoming interested in Dr. Alexander's preaching, I needed not to be watched and warned to go regularly to church."[2]

Dr. Alexander had much to do with the discipline and the government of the church. He was favored with a splendid bench of elders. They were Ferguson McIlvaine, Robert McMullin, John McMullin, Benjamin Wickes, William Haslett, William Smiley, and James Stuart, the scriptural number. All these men are buried in the churchyard. Under his guidance, the Session was inducted more fully into their duties and re-

[1] Appleton's "Cyclopœdia of American Biography," page 53.

[2] "Leaves From a Century Plant," page 58.

sponsibilities. He was not only their moderator, but also their instructor, in his own skilful way teaching them to rule well. It is interesting to read how members who "walked disorderly" were invited to appear before the Session for conference; and of the blessed result of this watchful care over the lives of communing members. The description of the restoration of one of these no doubt illustrates what was accomplished for many. Those who held their membership in other churches were not permitted to be pewholders with the right to vote, although they were welcomed to a place in the worshipping assembly. All who came from other churches to the communion at Pine Street appeared before the Session to receive their tokens. The token then was a small lead-piece, stamped with a heart.

It is significant that after Dr. Alexander left the church, the congregational meeting to consider the calling of another minister was convened by the Session. From the time of the election of Dr. Duffield it had been the custom for the Committee, and afterwards the Trustees, to call these meetings. There are many indications of his wise and skilful hand directing all things to be done decently and in order; and yet, there was not at any time friction between the pastor and church officers and people. This, as we may yet discover, was not because all the Scotch-Irish blood in the congregation was perfectly sanctified. But the pastor had the power of keeping love aglow and the conscience awake.

We have this most pleasing tribute to his people from his own pen: "They are remarkable for attachment to their minister, and for affection to one another. There is not a person in the congregation who is not friendly to warm, evangelical preaching, and this they must have fresh from the mint, for they are greater enemies to the reading of sermons than the Virginians themselves."[1] This means that the pastor controlled his people through an educated conscience.

The sessional minutes contain repeated descriptions of the Communion, which was still celebrated twice a year. When the Communion occurred at the time of the meeting of General Assembly, many members of that body were present. It can be imagined how this would increase both the size of the congregation and the impressiveness of the service. We regret that we have not space to give the pen-pictures that have been drawn of the church at that time, the tables spread with white linen, the sexton, a prominent figure, watchful for good order and reverent mien, present everywhere when wanted, commanding the respect of all. There were the aged of the church, objects of veneration, and of most pleasing acts of loving attention. There was the dignity felt in the presence of the ministers, then regarded indeed as men of God.

The very atmosphere of the house of worship on this day seemed to bring it close to Heaven. We quote

[1] Dr. J. W. Alexander's "Life of Archibald Alexander," p. 280.

one record from the minutes just referred to: "The Lord's Supper was celebrated on Sunday, March tenth. The day was fine—all external circumstances favorable, and the divine influence sensibly felt by many. So it was a day long to be remembered. All glory and praise be to our God and Saviour. Amen. The number of persons who sat down at table on this occasion as appeared by numbering the tokens returned, 240."

There are many evidences of the influence of Dr. Alexander in the broad religious life of the city. He commanded respect and honor from all the churches. His influence over the mother church was very great. Through him there seems to have been developed the closest Christian fellowship between the First and Third Churches. A few months before the close of his pastorate, an event occurred with which we believe his personal influence had much to do. It took place in December, 1811. We shall let a minute in the records of the Board of Trustees describe it:

"A communication was received from the First Presbyterian Church in Market Street relinquishing a claim of two hundred and fifty pounds against this congregation; whereupon, resolved that the said communication be entered on our minutes, and that the secretary be requested to acknowledge the receipt of the same, and to assure them of the high sense we entertain of their affectionate and Christian liberality, manifested on this occasion, and that we beg their acceptance of our cordial and hearty thanks."

As it is known to this congregation that I have been appointed by the General Assembly to be a professor in the Theological School which they are about to establish at Princeton; and as the time draws nigh when it will be expected that I should declare my mind in relation to this appointment, I have judged it proper and expedient ~~to~~ in the first place to make a communication to you the dear people of my charge.

After viewing this important subject in every light in which I could place it and after have earnestly sought the direction of Heaven it does appear to me to be the call of Providence which I cannot and ought not resist.

This resolution has not been formed under the influence of any dissatisfaction with my present condition ~~of~~ from any want of affection to this people. For since I have been your pastor no event has occurred to disturb that peace and harmony which should ever exist between ministers and people. And I have had no reason to doubt the sincerity and cordiality of the attachment of this congregation to me from the first day I came among them until this time, for all their respect and attention, and especially for that readiness with which they have received the word at my mouth. I give thanks to God.

I moreover wish to say that I do not know a single congregation within the bounds of our church of which I would choose to be the pastor in preference to this. No invitation

therefore from any other would have seperated us. I did expect to live and die with you unless ill health (with which I have been threatned of late) should have made a removal expedient. But we know nothing of the designs of Providence with regard to us. His dispensations are unsearchable. In the whole of this business thus far, I have been entirely passive. I never expected, nor sought this appointment, when it was mentioned to me by some members of the Assembly the day before it took place: my answer was, "that I sincerely wished they would think of some other person, that it was an office which I did not covet and which I felt myself to be altogether unqualified." But when asked whether I would give the subject a serious and deliberate consideration if I should be appointed I answered that this I dare not oppose.

Since the appointment has been made I have ~~thought~~ much but said little. I have seriously and deliberately considered the subject I never viewed any decision to be made by me in so important a light. I think I have sincerely desired to do the will of God, and have as earnestly as I could asked his counsel and guidance, and the result is that I am convinced that I ought not refuse such a call.

To train up young men for the Gospel ministry has always been considered of higher importance to the Church of Christ than to preach the Gospel to a particular flock

already gathered into the fold, and it has always been considered in our church a sufficient reason for dissolving the pastoral relation between a minister and people that he was wanted for this employment and sister churches which do not allow of removals from our pastoral charge to another, do nevertheless admit this to be a sufficient reason for the translation of a minister.

In addition to this it ought to be considered that this call came to me in a very peculiar way, it is not the call of a College or University or any such institution, but it is the call of the whole Church by their representatives. And I confess it has weighed much with my mind that this appointment was made by the General Assembly in circumstances of peculiar seriousness and solemnity, and after special prayer for divine direction and superintendance; and by an almost unanimous vote. Perhaps it would be difficult to find a disinterested person who would not say under such circumstances "it is your duty to go it appears to be the call of God". And I do believe that the majority of this Congregation are convinced in their judgment whatever their feelings may dictate that I would be out of my duty if I refused; Indeed I cannot but admire the deportment of the people in relation to this matter although tenderly affected and many of you grieved at heart, yet you have not ventured to say, stay. You saw that their was something remarkable in this dispensation, and you knew not but that the finger of God was in the affairs, and therefore with a submissive spirit you

were disposed to say the will of God be done.

It does appear, hard indeed, that this bereavement should fall upon you who have already been bereaved so often but consider that he who causeth the wound has power to heal it and can turn this event to your greater advantage. And I entertain a confident persuasion that if you willingly make this sacrifice for the good of the Church the great Head of the Church will furnish you with a pastor after his own heart, who will feed you with knowledge. Commit your care to him by fervent prayer and humble confidence and he will not forget nor forsake you. My dear Brethren as we have lived in peace and love I hope we shall part in the same spirit, I hope we will remember one another unceasingly at a throne of Grace. Let us recollect the times and seasons when we have taken sweet converse together in this house and in other places where prayer is wont to be made.

If any shall chuse to be displeased and follow me with hard speeches instead of prayers, I shall not return unto them as they measured unto me — I will not resent their conduct, I desire ever to be disposed to bear you as a people in my heart with tender love and now to his grace and kind protection do I commit you — Farewell

W.

While in Philadelphia, Dr. Alexander did a marvelous amount of study. The libraries of the city and of the friends whom he made provided him with many books, which he had long desired to read and study. Under the tuition of a learned Rabbi he perfected his knowledge of Hebrew. It seems clear that his acquirements in learning were of providential directing in completing his preparation for the high position to which he was to be called. His election to this position came in the Assembly of 1812, and was one of the most impressive events in the history of our church in this country. It illustrates the impression which he had made upon the ministry. It had already been determined that a classical institution should be founded for the education of the ministry. It was unanimously agreed that a man should be chosen at this Assembly to begin the work of laying the foundation of such a school. It was a solemn hour in the Assembly when this man was to be chosen. No nominations were made. All speeches or suggestions before the Assembly were excluded. With prayer and the deepest seriousness the members of the Assembly were asked to write upon blank ballots distributed the name of the man whom they believed the Lord would call to this most responsible position. "When the ballots were counted it was found that Archibald Alexander, pastor of Old Pine Street, had been chosen. His elder, a delegate with him in the Assembly, quickly arose, and attempted to

speak. He burst into tears, could not utter a word, and resumed his seat weeping." [1]

It is impossible for us to give even a brief description of the wonderfully full years of the remainder of Archibald Alexander's long life. The biography written by his son, Dr. J. W. Alexander, which is practically an autobiography, makes this indeed unnecessary.

While in Old Pine Street Church, Dr. Alexander moderated the Assembly of 1807. He was a member of seven Assemblies. His honorary degree of Doctor of Divinity came to him in 1810 from Princeton, and, in the same year, he was called to the Presidency of the University of Georgia, a fact which was never known until after his death. Through a young member of his congregation, John Welwood Scott, afterwards an elder in the church and a clergyman, he founded the first religious newspaper in America.[2] He conceived and organized an association of Christian workers, whose splendid service, especially among the poor, was an anticipation of the Sunday School, the Home Missionary and Tract Societies, and the Dorcas Society. He was the father of the idea of our church boards. He introduced into the old organization, founded for the help of needy ministers, and now known as the Minister's Fund, the insurance idea, the

[1] *Life*, page 328.

[2] See inscription on Scott's tomb, reproduced in this volume on the opposite page.


SACRED
TO
the memory of the
Rev. JOHN WELWOOD SCOTT
who departed this life
March 3rd 1842.
in the 65th year of his age.
He was a sound divine and was
the establisher of the first Relig
ous Newspaper ever published.
Being dead he yet speaketh by his
Divine example of piety and his
numerous poetical and theological
writings.
ALSO
JANE,
HIS WIFE
who departed this life
May 30, 1855
in the 74th year of her age.
Blessed are the dead who
die in the Lord.


TO
memory of
GEORGE PEARSON.
Born May 27, 1760
Died May 15, 1848

application of which has developed this into one of the most splendid institutions in connection with the Presbyterian Church. He was chairman of the Committee, and did almost the entire work of constructing the idea of the plan for the theological education of our ministry, which he was destined to carry into effect. In a word, it is safe to claim that no man who has ever arisen in the Presbyterian Church of this country possessed such constructive ability, or has ever accomplished such achievements as must be referred directly to him for the coming of the Kingdom of God in this great country of ours.

His service after leaving Old Pine Street covered the phenomenal period of forty years. Great wisdom, supreme devotion to Christ and His church, and a fruitfulness which no words can describe, crowned this service. With clear mind and full preparation that awakened the liveliest interest in his pupils, he conducted his classes to within a few days of his death. This event, which was the glorious consummation of a wonderful life, occurred October 22, 1851.

We have in our possession the original manuscript paper which he held in his hand as he announced from the pulpit of Old Pine Street his purpose of resigning. A part of this will clearly indicate the share which our church had in this supremely great and holy life:

"This resolution has not been formed under the influence of any dissatisfaction with my present condition, nor from any want of affection to this people, for since I have been your pastor no event has occurred to disturb that peace and harmony which should ever exist between minister and people; and I have no reason to doubt the sincerity and cordiality of the attachment of this congregation to me from the first day I came amongst them until this time. For all their respect and attention, and especially for that readiness with which they have received the word at my mouth, 'I give thanks unto God.' I, moreover, wish to say that I do not know a single congregation within the bounds of the church of which I would choose to be pastor in preference to this. No invitation, therefore, from any other would have ever separated us. I did expect to live and die with you."

The Second Fight for Independence (1812–1814).

The title of this chapter is suggested by the remarkable parallel between the conflict in which the church was born and that herein described. It may not be more than a coincidence that these two events synchronize with our two wars for national independence, and yet war does affect the temper of the social atmosphere. When tribulation came again to Old Pine Street, it was not a favorable time for the cultivation of the spirit of peace. The parallel, however, is in the fact that, in both these events in the history of the church, the great majority of the congregation maintained the God-given right to call the man of their choice to be their minister.

Referring to the Pine Street congregation, the biographer of Dr. Archibald Alexander wrote: "The predominating ingredient in the congregation was the old-fashioned Scotch and Irish Presbyterianism, with its salient points of good and evil, with which the new pastor was familiar."[1] It was precisely Dr. Alexander's perfect knowledge of both the good and the evil that enabled him to cultivate the former and to suppress or overcome the latter. We have called atten-

[1] Dr. J. W. Alexander's "Life of Archibald Alexander," p. 287.

tion to the fact that he trained both the officers and members of the church in obedience to the apostolic injunction, "Let all things be done decently and in order." When he left the church, it was in the hands of what had proved under his wise guidance an excellent Session. He had more clearly defined in their minds the form of government in the Presbyterian Church. The one thing which they lacked after he left was a wise leader. The member of the Session who undertook to fill this position, while a man of ability and great energy, was certainly lacking in the essential gift of practical wisdom. If the plan which now prevails in this same Presbytery of Philadelphia, of appointing a minister to be provisional moderator of all vacant churches, had been the rule when Dr. Alexander vacated the pulpit of Pine Street, it is not likely that the regrettable events which fill the interregnum between 1812 and 1814 would ever have occurred.

When Dr. Alexander had gone, the body of the congregation turned as with one thought to their former pastor, Dr. Milledoler. They intreated the Session to convene the congregation that a call might be given to this minister, so dear to them. Four of the seven elders refused to grant this request, intimating "that the people had nothing to do with these matters," and that it was exclusively the business of the Session to secure supplies for the pulpit, and to judge when it was proper for the congregation to proceed to an

election.[1] The same writer who quotes this language of the Session adds: "To the operation of these principles, the people, on this occasion, silently submitted; and the hopes that they had fondly cherished, that they might again enjoy the ministrations of one who had so faithfuly, in former years, dispensed to them the Word of Life, was relinquished." What followed will make very clear, we think, that there is found the crux of the dispute which brought such disastrous results.

This left a sting in the minds of many, and was an evident deep disappointment to the three elders who entertained very different views, as we shall see, upon the subject of the right of the electors in a Presbyterian congregation. Let it be marked that, in all references hereafter to the decisions of the Session, the meaning is the decision of four of the elders against three, so that, in all this discussion and the votes of the Session, the majority was one in a session of seven elders.

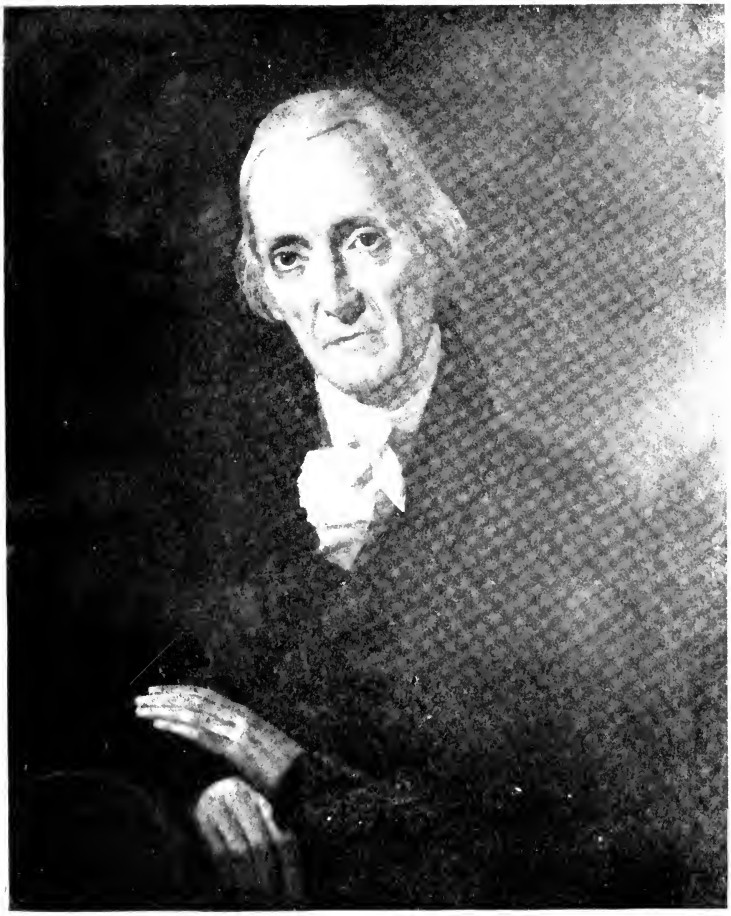
In the home of Rev. Zebulon Ely, of Lebanon, Conn., there was born, on June 13, 1786, a son, to whom the father gave the name of Ezra Stiles, after his old preceptor, the famous president of Yale. Zebulon Ely nurtured this son of his with devoted care, preparing him, no doubt, largely by his own teaching, for Yale College. Ezra Stiles Ely graduated from Yale when

[1] "History of Ecclesiastical Proceedings Relative to the Third Presbyterian Church in Philadelphia, Dr. Ezra Stiles Ely, and Several of the Judicatories of the Church," page 5.

but seventeen, representing the third generation in the alumni of that college. His father taught him theology so successfully that, within a year after his graduation, he was licensed and ordained by Westchester Presbytery. For two years he served a Congregational Church at Colchester, Conn. From this charge he was called to be chaplain of the New York City Hospital and Almshouse. He was then about twenty-one years of age. Dr. Milledoler took a deep interest in this young man. Ely grew to be a frequent visitor at his house. There he became acquainted with Captain Benjamin Wickes, an elder of Old Pine Street, who was accustomed to call upon his former pastor when he happened to be in New York. While Mr. Ely was on a visit to Philadelphia, Captain Wickes invited him in the name of the Session to preach in Old Pine Street. The people were greatly pleased with this young preacher, and this was his introduction to them.

Mr. Ely was destined to become pastor of Old Pine Street, but between this delightful evening, when he was treated so cordially by the entire Session and the whole congregation, and the day when he should be installed pastor of the church, he was to pass through an experience of the kind that tries a man's soul.

Here before us, in the Trustees' minute book, and in Session's minutes, and in the minutes of Presbytery, Synod, and General Assembly, and in numer-



ous carefully preserved letters, and in a copy of extracts from the minutes of the Presbytery of New York, covering in minute detail the trial of Mr. Ely before that body, we have a mass of material through which we have, with the greatest difficulty and patience, wended our way. It shall be our aim to give a clear, brief statement of the events which led to the secession from Old Pine Street and the founding of the Sixth Church, and to the installation of Ezra Stiles Ely as the beloved pastor of Old Pine Street.

Some two months after Mr. Ely had been invited to Pine Street by the Session he came again to Philadelphia in response to an invitation to deliver an address to the Philadelphia Missionary Society. At this time, Mr. Ely received such attention from Captain Wickes and other members of the Session that there was awakened a general feeling that the time for a harmonious meeting had come. Mr. John Welwood Scott called upon an elder "to express his opinion of the wishes of the people, and to enquire if the Session were willing to convene the congregation." The elder "severely reproved Mr. Scott for his presumption."[1]

A formal petition was now sent to the Session, signed by thirty persons, asking for a congregational meeting "to consider the propriety of taking the sense of the congregation on preferring a call to the Rev. Ezra Stiles Ely." This petition the Session considered November

[1]*Ibid,* page 12.

8, 1812; and replied "that, as the congregation were not united, the request could not be granted."

After three months, the congregation sent another petition making substantially the same request. This was signed by one hundred and seventy-three pew-holders. The Session replied to this in a resolution, which stated that they had determined to open the pulpit to other candidates for a period of some fourteen weeks; "and that then Rev. Mr. Ely should be written to by Session, and requested to serve as a probationer for three months."

Very soon after this reply to their petition a number of the people met, and appointed a committee to appear before the Session, and "to state that they considered themselves and other members of the church aggrieved by the neglect of Session to call a meeting of the congregation, agreeable to their previous request." After deliberation, Session resolved that they could not consistently renounce the ground which they had already taken. Ferguson McIlvaine, William Smiley, and James Stuart dissented from this resolution.

The people now appealed to Presbytery, sending a copy of their remonstrance and protest to the Session. The Session, by a majority vote, also sent a paper to Presbytery. In Presbytery's deliverance on these papers three points are very clearly stated, namely, that credit should be given to both parties for sincerity in

the course which they had pursued; that when a majority of a congregation fairly express their desire to the Session for a congregational meeting, such meeting should be held; and that in this case both Session and people should seek for the things that make for peace. But there were other statements of Presbytery that were very unsatisfactory to the commissioners of the people, who were seeking a fair chance for the congregation to exercise their constitutional right; and so an appeal was taken to Synod. That body referred the whole matter back to Presbytery.

Shortly after this deliverance of Synod, a meeting of the Session was held. At this meeting a motion was introduced by the minority to write to Mr. Ely and request that he would preach as a probationer for three months. The majority had not called the meeting for this purpose, and at once laid the resolution on the table. The majority then introduced what was evidently a carefully prepared resolution condemning the people for their appeal to Presbytery, and repealing their former resolution that Mr. Ely should, at a definite time, be asked to preach as a probationer. The majority sustained and the minority opposed this resolution. A motion was then unanimously passed to call a congregational meeting. The minority soon discovered that the object of having a congregational meeting was to put an end to Mr. Ely's ministerial prospects in Pine Street.

While these events were transpiring, Captain Wickes, who had given a confidential letter to the Session, written him by Mr. Ely just after he had first preached at Pine Street, was circulating statements that serious charges would be brought against Mr. Ely. The friends of Mr. Ely knew that should his name come before a congregational meeting as a candidate for the vacant pulpit, these indefinite and utterly false charges would be urged as reasons against him. We shall see from this the reason of the tactics of Mr. Ely's friends, for which the majority of the Session were totally unprepared. It will be remembered, too, that the rescinding of the resolution, by which the Session had pledged themselves to permit Mr. Ely to come as a probationer, was intended to cut the people off from any hope that the majority of the Session would ever give them another chance to have him in the pulpit.

The congregational meeting, called by the Session, was held June 7, 1813. When the question was put whether the congregation was prepared to appoint a time to go into an election for pastor, it was promptly tabled. Immediately it was moved that the Rev. Ezra Stiles Ely be forthwith invited to preach in Old Pine Street for three months, and provision was made for paying him for this service. This motion must have been a demoralizing surprise to the majority of the Session, for it was passed by a vote of one hundred and thirty-five to twenty-nine. Not willing to permit the

majority of the Session to prevent further congregational meetings a motion was made to adjourn to meet on the first Monday of the next October, which was carried by the same vote. The friends of Mr. Ely had letters at hand, which they had procured, to read at this meeting, which would have defeated the object of his enemies in their purpose to smirch his character. But as no motion was made on the part of the majority of the Session to press this question, which they had undertaken to introduce at the beginning of the meeting, these convincing letters were not read.

In accordance with the above decision of the people, a letter was written to Mr. Ely by commissioners appointed for that purpose. This letter, which is before us, is signed by Ferguson McIlvaine, Jacob Mitchell, and James Stuart. It contains a brief explanation of the action of the congregational meeting, which had been called by the unanimous vote of the Session, and earnestly requests that Mr. Ely will respond favorably to their appeal. Was minister ever put in a more trying position? He knew that his character had been assailed in Philadelphia; and yet he was a member of the New York Presbytery, and a majority of the ruling elders of the congregation that asked his services were opposed to his coming. For him to refuse to come would give his enemies opportunity to still further assail his character. On the other hand, if he should accept this invitation, he would be exposed to the

charge of encouraging a church fight. After much mental anguish and prayer, he decided that it was his duty to go to Philadelphia. Time would fail to tell of the devices that were put forth to break this purpose. We are glad to escape entering into the records upon this subject. It is sufficient to say that he came to Philadelphia, and that he met with many delicate questions, and that he settled them with great wisdom, and that his service of eleven weeks as a probationer in the church was remarkably blessed.

Mr. Ely left Philadelphia a week before his time had expired, and went on a missionary journey to Washington. The evident reason for this is a revelation of his spirit and character. The annual meeting for the new Board of Trustees was at hand, and he could not have been ignorant of what was going on in the minds of the people. That meeting was held on September 20, 1813, and was the most largely attended of any similar congregational meeting in the history of the church. There were present one hundred and thirty electors, all of whose names are recorded in the minutes.

Although the Session under Dr. Alexander had been more clearly defined as the first ecclesiastical court of the church, the custom of continuing to elect all the elders in the Board of Trustees had not been changed. All had served in the Board during many years. But now, not one of the four elders constituting the majority of the Session was re-elected. It seems that

the election was without nomination. When the secret ballots were counted it was found that twenty-seven men had been voted for. No one of the elders who were left out received more than twenty-four votes. The thirteen who were chosen, except one who received eighty votes, had from a hundred and eleven to one hundred and thirty ballots to their account. This was a perfectly free election. We could not imagine a more important providence than that which led this meeting to give us such an elaborate and complete record of its proceedings. We think it shows the exact attitude of the mind of the great body of the people.

William Haslett, John McMullin, and Robert McMullin were men of fine Christian character, who had for years been faithful servants of the church. It would be ungrateful for us not to make this record, but their position could not be approved by a very large number of their devoted friends. Indeed, the descendants of William Haslett appeared afterwards in the congregation as its most devoted servants, one of whom served some thirty years as an able and honored president of the Board of Trustees of Old Pine Street.[1] The ruling elders who stood against the people no doubt believed that they were sustaining an essential principle of Presbyterian government. Their failure was, not in maintaining the principle, but in their man-

[1] Hugh Stevenson.

ner of applying it, and in their inability to see the supreme greatness of the principle for which the great body of the electors of the congregation were contending. It is perhaps not out of place for us to state that, however sincere he might have been, Benjamin Wickes proved the evil genius of the Session during this bitter conflict. At this election of trustees it is a singular fact that not a single vote was cast for him.

When the time approached for the adjourned congregational meeting, the Session was asked to procure a minister to moderate the meeting. They refused to have anything to do with the meeting further than to have their protest read before it when it should be convened. This lengthy protest had been adopted by a strict majority vote. The commissioners of the people, who anticipated that the Session would take this position, had been instructed that, if it should be necessary, they should secure a moderator. They obtained the Rev. George C. Potts, who consented to be moderator for them, and this indicates that the congregation was not without sympathetic friends in Presbytery. The people were careful to proceed in an orderly manner. At this meeting they simply decided the question that they would on the eleventh of October hold a meeting for the purpose of electing a pastor. For moderator of this meeting they secured Rev. John W. Doake. Mr. John McMullin read the protest of the majority of the Session at the first meeting, when

it was laid upon the table. It was not disturbed when the electors assembled to vote for a pastor. Mr. Ely was chosen pastor unanimously, having a vote of one hundred and forty-seven ballots.

Within a short time after this election and the appointment of commissioners to prosecute his call, Presbytery declared the call to be irregular, and refused to confirm it. An appeal was taken to Synod, and Mr. Ely was asked to continue to supply the pulpit until the question was decided.

The people were looking straight through the difficulties that arose in their path. On December twenty-first, a little over a month after the call had been made to Mr. Ely, there was held one of the most important congregational meetings to be found in the history of the church. As a most urgent necessity, this meeting changed the plan of electing ruling elders, which had obtained since the founding of the church, and at once, proceeding on the new plan of election adopted, voted four new elders into the Session. The old so-called Scotch plan, which prevailed when the first bench of elders was appointed, had been folowed up to this time. This plan was for the existing Session to nominate persons for the office of ruling elder. These names were then announced from the pulpit with the statement that a certain time would be given to hear objections against them. If, at the appointed time, no objections were made, the nominees were ordained and

installed as members of the Session. The First Church had discarded this plan in 1771. It is passing strange that it should have continued in Old Pine Street. The new plan adopted by the people simply gave them the opportunity of electing by ballot their own ruling elders. The new elders chosen at this meeting were Dr. William B. Duffield, William Nassau, John Welwood Scott, and Jacob Mitchell. Commissioners were appointed to have these men constitutionally ordained. They found no difficulty in getting two ministers in Presbytery to attend at a Sunday service, and to ordain the elders elected. The most momentous event, however, of this congregational meeting was a large majority vote requesting the four elders who had been opposing them to resign their office. The congregation put upon record their solemn declaration that they could no longer receive sealing ordinances at the hands of these elders, giving six reasons, which are expressd with marked seriousness and ability.

But Scotch-Irishmen seldom resign. Nor did these elders. They held the Session book, and refused to sit with the newly-ordained elders. The conflict in the church over this difference between the two parts of the Session would furnish in itself a long chapter. It is all written out in the fullest details. It is readily seen how this brought another complication into the conflict.

It is not possible in this brief history to follow the

inextricable litigation through Presbytery, Synod, and General Assembly, recorded voluminously in the documents before us. Escaping all the long and learned disquisitions upon law, it is sufficient for us to state that when General Assembly had reached the second point in the "Case of the Third Church of Philadelphia," both parties were ready to arbitrate the whole question. Before giving the final result reached as the award of the committee of arbitration, it is essential that we write very briefly of the trial of Mr. Ely before the New York Presbytery.

This trial took place in New York, January, 1814. It grew out of animosity in the minds of certain of Mr. Ely's co-presbyters, and in the use which these men made of Captain Wickes in his opposition to Mr. Ely as a candidate for the vacant pulpit of Pine Street. The cause of this animosity was the offended pride of a prominent minister, and the too keen and courageous thought of this young theologian and writer, in a book which he published, known as "The Contrast." This defined the Andover theology, in which was included what was known as Hopkinsianism, in the light of the orthodox reformed faith. It was an Andover student who later found it good to modify his own theology, who originated and steered the trial through a willing accomplice. It would be difficult to find a more shameful violation of the ninth commandment than is given in the history of this trial of

Dr. Ely, which occupied three days of Presbytery. It will be sufficient to give the unanimous verdict of the Court, from a certified copy from the minutes of the New York Presbytery:

"On motion, resolved unanimously that all further proceedings in the case of Rev. Ezra Stiles Ely be arrested, and that he be, and hereby is, fairly, fully, and honourably acquitted of the charge brought against him. Ordered that Mr. Ely be furnished with a copy of the above resolution, certified by the Moderator and the Clerk."

There has perhaps never been a case where false accusers were more profoundly humiliated. The man who had been active and in the fore during the course of the trial came to Mr. Ely, acknowledged his sin to him, and begged that he would save him from the destruction of his ministerial standing. Then came out the princely character of this young man. Then was spoken the prophecy of what he was to become for the church and for humanity. Mr. Ely knew that his enemies had put in his hands a sword with which he could smite them to the earth. Instead, with a straightforward, simple, and pitying expression, he said: "Certainly will I have mercy. You are forgiven."

And so did Ezra Stiles Ely come to Philadelphia with clean papers, with a good conscience, the victor first of all over himself, and then over those who had so yielded to prejudice and passion as to seek the destruction of his ministerial character.

We are now ready to return to the point when the

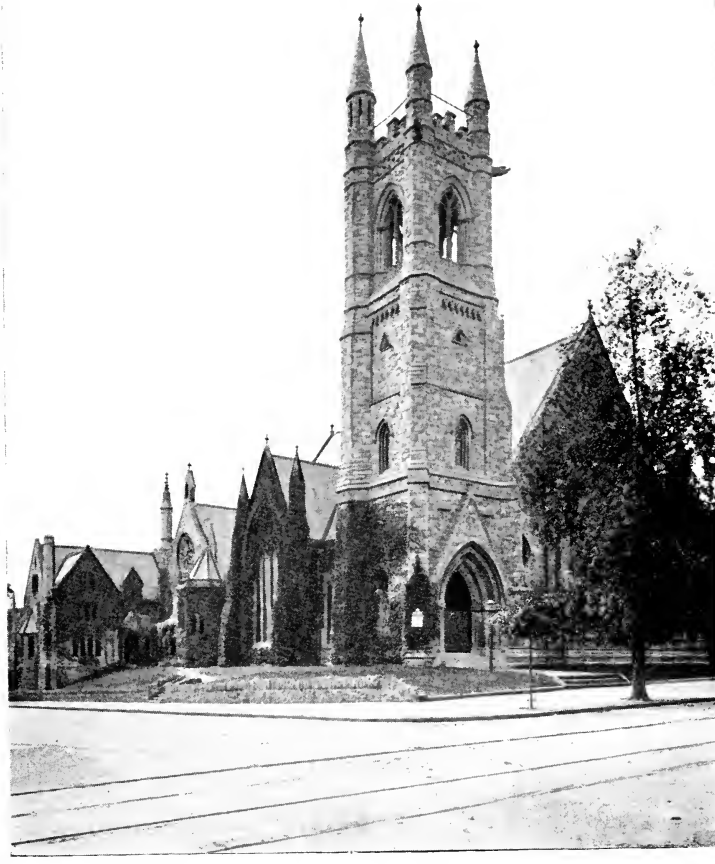
litigation in General Assembly came so suddenly to a close, and the parties agreed to arbitrate their differences. If Mr. Ely had been vindicated before the appeal was made from Synod, it is not at all likely that the case would ever have reached General Assembly. When we remember that the deliverance made by Assembly added nothing whatever to the strengthening of the position of the majority of the Session who had taken the appeal, and that the complications of questions yet to be decided rendered it impossible for anyone to see what might be the final issue; and when we remember that this entire congregation had been earnestly taught by Dr. Milledoler that Christians should settle their differences upon the principle of arbitration, we readily see how this conclusion was so easily reached. The board of arbitration was constituted by General Assembly appointing six members, leaving these to choose a seventh.

The parties interested stood in the following relation to each other. Those who were to perpetuate the life of Old Pine Street numbered two hundred and seven pew-holders. The minority that was willing to go out and found another church numbered sixty-five pew-holders. Neither party was to have the slightest intimation of what would be the award of the arbitrators.

It was required first of all that each party should give a bond of thirty-four thousand dollars to insure the acceptance and carrying out of the award which should

be made. The conclusion of the board led them to make the award as follows: The money that should be paid by the Pine Street congregation to those withdrawing was to be placed in the hands of Robert Ralston, Esq., who was to hold it until a sixth Presbyterian Church should be organized. When the organization was formed, the money was to be paid for the purpose only of securing a site and building a house of worship to be occupied by the congregation formed by the people who had withdrawn from Old Pine Street. Pine Street people were to deed their lot on Lombard Street to the new organization, and in addiiton pay them in cash twelve thousand seven hundred and twenty dollars. Certain families of the new church were to retain their right of burial in the Pine Street churchyard. On the other hand, those passing from Old Pine Street into the new organization were to renounce all claims whatsoever upon the entire remaining property of Pine Street.

Thus was the Sixth Church founded in the year 1814. It was situated on Spruce Street above Fifth, about two squares from Pine Street. The house still stands, and is now occupied by the Horace Binney Public School. The Sixth Church continued in existence until 1873, when it was united with the Seventh Church to form the Tabernacle Church, which has recently erected its fine house of worship at Thirty-seventh and Chestnut Streets. Old Pine Street has naturally felt



the deepest interest in the building of this new sanctuary, which is so largely the monument of the long and splendid pastorate of Rev. Dr. Henry C. McCook.

The body of Old Pine Street people, who were to perpetuate the church, were greatly surprised and deeply disappointed at the award of the arbitration committee. They simply could not believe that it was equitable. But they said: "It is the price of independence and of peace. We shall look for restitution from Him who has so faithfully kept and so greatly blessed our fathers." They did not look in vain. Within less than three months after the award was announced, the sixty pews vacated by the departing brethren were sold for five thousand three hundred and twenty-five dollars; and within a year ninety-three persons were received into the communion of the church to take the place of the sixty-five who had withdrawn.

The Pastorate of Ezra Stiles Ely
(1814–1835).

Dr. Ely's pastorate began September 7, 1814, when he was installed, and extended to May 16, 1835, when Presbytery dissolved this pastoral relation that had been so full of peace and joy. He continued, however, to hold the position of pastor for about a year after his resignation. This is explained by the fact that he had offered his resignation to the church in order that there might be no interregnum between his retirement and the next pastorate. It is to be remembered also that he served as a probationer or supply almost continuously for about fourteen months before his installation. So that he really exercised pastoral care over Old Pine Street for twenty-three years. His service as supply, in the light of the years that followed, seems a remarkable providence. It put him in possession of thorough knowledge of the people, and of the peculiarly difficult conditions with which he had to deal. We here find the explanation, no doubt, of the remarkable beginning which he made in his new field. His wisdom, sweet spirit, and devotion during that trying year was a prophecy of what the prime of his life was to give to the church. No wonder that the spirit of God was

manifest in the conversion of almost a hundred souls during these few months. The experience described in the previous chapter produced a most healthful awakening in the congregation.

Such a conflict between brethren, who had walked together in Christian fellowship through so many years, necessarily produced much sorrow and heart-searching. If the people were surprised by the award of the committee of arbitration they were certainly no less surprised at their own spirit of self-denial and liberality which brought such quick deliverance from what at first seemed to be a crushing financial burden. A willing, united spirit, "a mind to work," and large, liberal self-denying giving unto the Lord, brought their legitimate fruits of spiritual gifts; and "the Lord added to them day by day those that were being saved." Dr. Ely was not called upon to face a discouraging, but rather a most inviting field of labor, when the second unanimous call of the people came into his hands.

Like all good fighters, Dr. Ely was a man of peace. He, too, knew and ever loved the Prince of Peace. At once he wisely set to work to bring about a reconciliation between the two parties to the recent conflict. He had a noble spirit to deal with in Rev. William Neill, D. D., pastor of the new church. There are indications that Dr. Ely and Dr. Neill were together deeply anxious that the people of their respective charges should bury

all bitterness and again walk together in love. The healing process was slow, but in time proved effectual. About the beginning of the seventh year of his pastorate, when the time had come that *all* were willing to join him in the act, the congregation revoked the resolution of 1813, in which the people had declared that they could not longer hold Christian fellowship with or receive sealing ordinances from the hands of the majority of their Session. When Dr. Ely communicated this act of the congregation in one of the sweet letters which it was his delight to pen, Dr. Neill responded in the same spirit, stating that his entire congregation were ready to enter into cordial fellowship with their brethren of Pine Street. No doubt, but for a few in both congregations, this would have been accomplished years before. It is the sad comment upon poor human nature that the bitterness of that conflict remained many years after the reconciliation in remarks dropped by certain brethren, while the delightful spirit of forgiveness and the loving devotion of members of the respective congregations towards each other was strangely overlooked. We are sure that Robert McMullin, John McMullin, and William Haslett, who had served Old Pine Street so devotedly and ably through many years, were the leaders in the reconciliation. We mention this important incident here because it sounds the keynote to Dr. Ely's remarkable success in Old Pine Street, and because some of the

most devoted members of our church in after years came from the Sixth Church.

But Dr. Ely did not have to wait for this reconciliation to give full expression to his noble spirit, and to win the respect and confidence of his entire congregation. Although the militant spirit had been so strong, his pastorate opened in the full and inspiring spirit of the thirteenth chapter of first Corinthians. He clearly saw the day of his opportunity, believed that the love of the spirit would conquer all evil. He had not the slightest doubt that the Lord had led him to the rich field of promise that opened before him. He gave himself wholly to these things. The people were united, hopeful, and devoted. He began with a Session of able, spiritual men, whose worth he knew, and whose services he had the wisdom and skill to use to the full measure. These were Ferguson McIlvaine, an honored father in the church; William Smiley, a man of gentle and exceedingly conscientious spirit; James Stuart, the friend of the poor, and a man mighty in prayer; William Nassau, ever ready for perils and endurance; Wiliam B. Duffield, M. D., who possessed the spirit of his forbears; John W. Scott, studious and progressive; and Jacob Mitchell, patient and ready to bear any burden. The Board of Trustees, including, indeed, most of these elders, was well organized, and the minutes clearly indicate that they were not at all below the Session in ability and fidelity to the church.

There was but one election of ruling elders during the pastorate of Dr. Ely, when the people, by their own free choice, added to the Session James Phyfe, John C. Farr, Robert W. Davenport, and John R. McMullin. Jr. We just here have the connecting links which bind together the pastorate of Dr. Ely with the three that have followed up to the present time. John C. Farr served for fifty-six years, and was the Nestor of the Session during the first years of the present pastorate, while the son-in-law of Robert W. Davenport is truly his successor in spirit and wise counsel and devotion to the church in the present Session.[1]

Dr. Ely came to his new charge splendidly equipped for the work before him. Born of the best New England stock, blessed with commanding presence, both intellectual and spiritual, finely educated, experienced far beyond his years, and in manners thoroughly a gentleman, though only twenty-eight years of age, he was fully prepared to take high place in any society or in any assembly of his brethren. If he was in anything at a disadvantage, it was in that unconscious superiority which is not altogether pleasing to some. He was of open, genial, and approachable disposition. He was in broad and thorough sympathy with humanity. Although surrounded with the comforts, and even luxuries of life, his heart and hand were always open to the full. To the poor, indeed, he had given six years of his

[1] Stephen D. Harris.

early ministry. Such a man soon endeared himself to all the people.

The records of Dr. Ely's ministry are perfectly kept. He was a born chronicler. Here before us in his strong, legible, correct handwriting we have not only the record of his own ministry, including the Session Book, but also the carefuly-copied records of the first two pastorates, which had been imperfectly kept, or fallen into the hands of friends. These he had collected with careful research, and diligently copied, giving in every case an explicit statement of where and how the records were secured, with a description of the original documents. It would be impossible to estimate the value of this work to the history of Old Pine Street. The Session has expressed its appreciation of them by having them recently bound in full turkish morocco.

During his pastorate, Dr. Ely received into the church six hundred and sixty-six persons, five hundred and seventy-five on profession of faith, and ninety-one by letter. He left a roll of five hundred and twenty-eight communicants, which we do not think contained any dead wood. He baptized eleven hundred and sixty-three persons, and married seven hundred and six couples. He was a faithful shepherd. The minutes of the Session, which he kept during his entire pastorate, are ideal. They describe the reverent care with which persons were received into full communion with

the church. It was the custom for the Session to hold devotional meetings with those who were considering the subject of confessing the Lord Jesus. One of these services, including conversations with those who were seeking Christ, occupied three hours. There were not a few cases of discipline. There are records of the suspensions of fifteen persons from the communion of the church. These represent but a small part of the Sessional care over the flock. Each member of the church was required to walk worthy of his profession. And this discipline was exercised with great practical wisdom, and with the tenderest care. Hours were spent by the Session in considering how the erring ones could be brought back to the path of duty. The elders united in prayer for each one. There was the confident reliance upon the Holy Spirit in the work of reclaiming backsliders, which fully recognized the truth that Christ knows His own sheep by name. This was all done in the most quiet way. All publicity was avoided, except when open rebuke was necessary. Then scriptural severity was faithfully administered.

Dr. Ely was an able teacher of the Scriptures. He knew the Bible through and through. It could be truthfully said of him that he was mighty in the Scriptures. Withal, he was a most interesting instructor. He kept up to a high standard the work of teaching the children, so fully established by his predecessor, Dr. Alexander. He instituted a Board of Education in the

church to aid theological students before our church board for that purpose was founded. The women of the church did much for this work. Young men receiving aid were carefully examined before the Session. Dr. Ely was the second secretary of our Board of Education, which had its initiation in a meeting in Old Pine Street.[1] We can readily imagine that Dr. Neill, the first secretary, and Dr. Ely had many a conference upon this subject. It may be fairly claimed that these two men originated the Board. Few men have possessed in so large a degree the spirit and the genius of the true and noble educator as did Ezra Stiles Ely. Much of his time and fortune were devoted to this cause. He left a monument which gives him a high place among the educators of our country. It has recently been rebuilt upon the lot which he purchased and gave, situated on the southwest corner of Tenth and Sansom Streets. Let the "History of Jefferson Medical College" describe the relation of Dr. Ely to that great institution.

"It now became evident that for Jefferson Medical College to succeed, a more eligible site and more commodious building were necessary. Such an investment no mere stoical money-lender would look at. A man was needed who, while possessed of the money, had the mental elevation to rise above the cold and heartless calculations of the money-lender, one who could estimate properly what force of character, a determined will, and much enthusiasm, in carrying out a praiseworthy purpose, can accomplish. Such a man was found in Dr. Ely, a member of

[1] Speer's "Semi-Centenary Review of the Board of Education," page 4.

the Board of Trustees. He purchased a lot of ground on Tenth Street above Walnut, erected a building, and thereby gave an impetus to the fortunes of the College, which placed it above the risk of failure. . . . So long as Jefferson Medical College remains, the name of Ezra Stiles Ely, D. D., should be held in remembrance as one of its greatest benefactors."[1]

Dr. Ely wielded the pen of a ready writer. His powers of observation and of penetration were remarkable. He was a clear, distinct, logical, profound thinker. His style was pure and perspicuous. His vocabulary abounded in good, strong, Saxon words, and was not without the elegance of the rhetorician. His published productions, during twenty-five years of his busy pastorate, speak of his diligence and wonderful industry. Certainly no wasted time could ever be charged to his account. When we remember his genial, social nature and the appeals which society was constantly making to him, we can have no doubt concerning his courageous, conscientious devotion to duty. The spirit and habit of self-denial were marked characteristics of his entire life. Six of his most important works are in possession of the church. They are all books of merit, some of great merit. They are both interesting and profitable reading. We can make but the briefest mention of these books.

The first, "The Contrast," we have already mentioned. He wrote this scholarly theological work when

[1] Dr. Gayley's "History of Jefferson Medical College," pages 18, 22.

but twenty-five years of age. It is an able presentation and defense of Calvinism; and especially of our own Confession of Faith. It reveals a remarkable familiarity with the history of doctrine. One can readily see how Dr. Ely's incisive treatment of the Andover theology would awaken the animosity of students from that institution, who were seeking pulpits in the Presbyterian Church.

His next work, "Visits of Mercy," is so similar to "A Pastor's Sketches," by Dr. I. S. Spencer, that one must think that Dr. Spencer got the idea of his celebrated book from Dr. Ely. "Visits of Mercy" was written while Dr. Ely was serving as chaplain of the New York City Hospital and Almshouse. It clearly reveals a genius for the study of men and for pastoral work. It recalls the testimony of Albert Barnes. "At prayer-meeting, in the social circle, at the bedside of the sick, he was the gifted minister, the good pastor, and the faithful friend." [1] These words are a fair description of what Dr. Ely was as a pastor in his earliest ministry, and of what he more fully became to Old Pine Street congregation. This book shows what exceptional training he enjoyed for pastoral service. It is really a fine work on pastoral theology. One is not surprised to learn that the popularity of the book called forth many flattering testimonials from ministers

[1] Spoken at Quarter-Century Celebration of the pastorate of Thomas Brainerd in Old Pine Street.

of various denominations, and for its enlargement and republication in two volumes fifteen years later. It went through six editions, and was republished in England. It is not too much to claim that this book alone was sufficient to make the name of Ezra Stiles Ely celebrated.

His next book, "Ten Sermons on Faith," appeared in 1816. It is dedicated "To My Dear People," and is a striking testimony of the high character of Dr. Ely as a preacher. He published other sermons of the same excellence, notably those contained in his volume of "Life and Sermons." In his hands Old Pine Street pulpit continued to hold its place among the first in the country. Indeed the church was at this time not second to any in our communion. Dr. Ely was one of the finest expository preachers in the Presbyterian Church. His sermons were thoroughly evangelical. While he was a scholarly theologian, the didactic element of his discourses was never dry or tedious. His mental attitude was highly poetic. Indeed, one of the charges against him was that he had, in his youth, published a volume of poems. In those earlier days many regarded this in a minister of the gospel as an unpardonable sin, unless, indeed, he should write hymns. While he never failed to educate his people, there is abundant testimony that he was a most interesting speaker. The writer has met not a few living witnesses to this fact. The name of Dr. Ely was still

green in Old Pine Street when he came to the city in 1881, and there are still a few who venerate his memory.

Another book of Dr. Ely's which is at hand, is a unique work. Its title is "Conversations on the Science of the Human Mind." It follows the Socratic method. The conversation is between a professor and his pupil. The professor is a master in asking questions; and in answering them proves himself possessed of profound knowledge of his subject. His skill in drawing questions from his pupil is quite original and fascinating. We here find the explanation of Dr. Benjamin Rush's testimony to the scientific worth of "Visits of Mercy." [1] Evidently Dr. Ely began the study of the human mind in a very practical way, while he served as chaplain of the City Hospital and Almshouse in New York. He was a metaphysical thinker of no mean order. This was his method of intellectual gymnastics.

In 1822 Dr. Ely issued a synopsis of didactic theology. The book contains over three hundred pages, condensing a mass of material. A few years later he issued the "Collateral Bible, or Key to the Holy Scriptures," which became immensely popular. We cannot but feel that these books indicate that their author cherished the hope that he might one day occupy a chair of theology and close his service to the church by having a part in the education of her ministry.

[1] See preface to second edition.

Just at the close of his pastorate in Old Pine Street, a volume appeared containing a theological discussion between Ezra Stiles Ely, D. D., and Abel C. Thomas, pastor of the First Universalist Church of Philadelphia. This work is of especial historic value in the exhibit which it gives of the fine exegetical ability and skill of Dr. Ely. It shows what scholarly attention he must have given through long years to the Hebrew and Greek languages. All these books, save the first, were written during Dr. Ely's pastorate in Old Pine Street. And yet we find in them no marks of hasty thinking or writing. Nor did this immense labor of the author at any time lead him to neglect either his pulpit preparation or his pastoral duties. When we add to this that he was the editor of the *Philadelphian,* for eleven years Stated Clerk of General Assembly, and that he gave his full share of attention to the general interests of the public, Ezra Stiles Ely stands out before us as a prince among his brethren.

Dr. Ely won a high place among scholarly men of his day. He belongs to a family remarkable for its number of educated men. He was the seventeenth of his family in Yale University; and eighteen have followed him there. How early in life he became known as a scholar is indicated by the fact that Washington College, Tennessee, conferred upon him the degree of Doctor of Divinity before he had reached his twenty-sixth year. Such facts as these, which might be multi-

plied, should relieve what we have written from any suspicion of over-statement.

The ecclesiastical position of Dr. Ely was in the first rank. While pastor of Old Pine Street, he was delegate to twelve General Assemblies. He was moderator of the Assembly of 1828. This is the fourth General Assembly moderator from the pastors of Old Pine Street, and we shall find that there is another yet to be added.[1]

There are many sidelights illustrating the life and the progress of the church during this long pastorate. We record a few of the more interesting. The house of worship was regarded as a very sacred place. Upon one occasion the officers of the church seriously consulted how the conduct of children in the congregation could be corrected. It was determined that the parents of these children should be solemnly warned to exercise their parental authority in training the younger members of their homes to show the due reverence at times of public worship. A certain woman was called to account for her "indecent conduct during public worship." Upon another occasion there was a joint meeting of trustees and Session to consider a request that had been made for the church for the purpose of holding a concert. After solemn deliberation it was decided that no concert should be held in the church where musical instruments are involved.

[1] Smith, Milledoler, Alexander, Ely, Brainerd.

A prominent master of a steamboat, and devoted member of the church, was called to account for running his boat on Sunday. He listened respectfully to the rebuke administered. In due time he came before the Session and confessed his fault, pleading strong temptation, and promising that the offense would not be repeated. The following letter we find in the Session-book, sent to a prominent matron of the congregation. Indeed, she was mother in one of the leading families:

"It is with extreme pain that the Session of the Church to which you belong require you to abstain from participating in the communion of the Lord's Supper, until further notice, agreeably to power given them by Chapter ivth, Section xviiith of the Book of Discipline. The reason for this requisition is, that common fame accuses you of being a notorious scold, of ungovernable temper, of indecent language, and peculiarly abusive to your husband, whose life can hardly be considered safe in your hands. On this subject you know what the truth is; and we do earnestly exhort you to repent and reform, lest you should come to a shameful death, and a woful eternity. We know there is mercy with God for the chief of sinners; and to that mercy we prayerfully commend your soul, that it may be saved in the day of the Lord Jesus. Our desire is that your future conduct may not require us publicly to excommunicate you; but that by manifested repentance you may be restored to the fellowship of God's people.

"By order of the Session,

"E. S. Ely, Mod."

Such illustrations of discipline might be multiplied.

Through this entire pastorate the temporalities of the church were well sustained and skilfully administered. From the day that the congregation voted

unanimously to add twenty-five per cent. to the pew rents, that all financial obligations to the Sixth Church might be fully met, until Dr. Ely bade the congregation farewell, not one backward step was taken. The report of the trustees to the congregation, in the full settlement of all accounts, July 11, 1816, is a remarkable document. It illustrates how completely the trustees were the servants of the people, and how fully every member of the congregation understood the exact financial condition of the church. This was about three years after Dr. Ely had become pastor. It was a time of new departure, in the matter of more fully separating the trustees and the Session. At the previous election only two elders had been included in the new Board. This report was accompanied by the adoption by the Board of Trustees of a complete system of by-laws for the corporation. These by-laws indicate the high business character of the men who now had charge of the temporalities of the church. They were men of vision, and saw that there was before them a great work, which it would require years to accomplish. The large, fine lot on Lombard Street, which they had procured with such enterprise and self-denial, that they might have a new burying-ground, was gone. A house for social meeting and for the use of the Session was greatly needed. The church was calling for a number of expensive improvements, including a new pulpit.

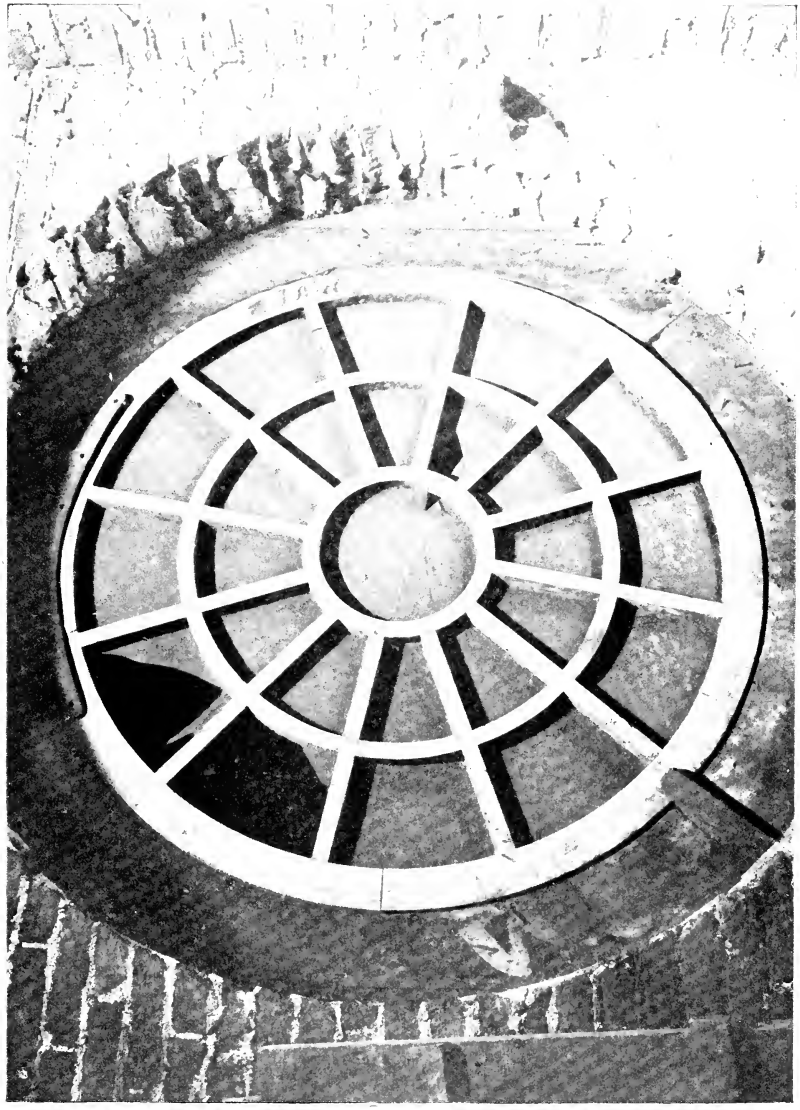
In 1819 a burying-ground was secured on Carpenter

Street, near Sixth. This lot was 210 by 240 feet. It has quite a history, which we cannot include here. The church first held this on a ground-rent, but in time got full possession of the ground. They instituted the plan of raising money to the amount of four thousand five hundred dollars upon five per cent. stock to pay for this property. The object, no doubt, was that the way might be opened for further necessary expenditures. Cancelled certificates of this stock, which was all taken by a few of the congregation, are in our possession. About the time that this property was secured a fine, new pulpit was erected in the church. It is possible that it was this improvement that suggested to the women of the congregation that the candles should be replaced by lamps. These enterprising ladies asked permission of the trustees to be permitted to secure the lamps. The privilege was granted with the distinct understanding that the lamps might be purchased if the trustees would not be called upon to pay the expense of keeping them in order. The ladies got the lamps, and the trustees paid the bill for keeping them in trim.

The debt which the church had incurred did not deter the people from agitating the question of building a session house. A congregational meeting was called to discuss this matter, at which a committee was appointed to determine a site and estimate the cost. The committee reported to an adjourned meeting, April 15,

1822, that the suggestion of building over the graves, at the south end of the church, should be abandoned; and that the most eligible location was a lot on Green's Court—now Lawrence Street—opposite the church, that could be purchased for two thousand dollars. For some reason the project was arrested at this point. Some years later we find the church in possession of the property on the northeast corner of Lawrence and Pine Streets, just across the street from the front entrance. The records indicate that Dr. Ely purchased that property, and took a mortgage of about four thousand dollars on it, that the congregation might have its desired place for social and other meetings. We have no doubt that he forbade a record to be made of this generous act. It is certain that the property cost more than the mortgage, and there is no account of a dollar of it being paid by the people. We discover this only in the necessary mention of the mortgage and in the interest paid upon it, in the annual reports of the treasurer. That is the kind of thing which this dear pastor was accustomed to do. It is estimated that during his pastorate in Pine Street his benevolent gifts amounted to more than fifty thousand dollars.

During the year 1834 a brick wall with iron gate was constructed around the Carpenter Street burying-ground at an expense of sixteen hundred dollars; and a brick wall was built around the south and east sides of the churchyard, and an iron railing on the north



side. We find from the minute description of this work that the foundations of the brick wall were six feet deep and seventeen inches wide. This wall stood until 1903, when it was taken down and a new and stronger wall built upon the old foundation upon the south side, and a new iron fence upon granite base, of which we are now so proud, was erected along Fourth Street, to match the original fence still standing along Pine Street. These beautiful improvements were the forerunners of the reconstruction of the entire house of worship. Dr. Ely left the old house as it appears in the old print on page 16. This was a single story, with gable ends. These gables were almost precisely the same as the Old Saint Peter's. A photograph of one of the windows that adorned this plain architecture is reproduced in this volume. The top of the church was not disturbed, but raised bodily, and these windows can be seen just as they were constructed by ascending to the loft to-day. The new and larger roof was built over the old one. The floor of the old church was raised one step above the level of the street, and was paved with brick. The pulpit was on the west side of the church, and the galleries extended round the other three sides.

On the twentieth of June, 1834, there was held a notable congregational meeting. It was certainly as large, and perhaps larger, than had ever been held in the history of the church. The object of this

meeting was to seek to have the Pine Street Church taken from under the old Presbytery of Philadelphia and put under the Second Presbytery. The resolution proposed was as follows:

"*Resolved*, That it is the desire of this congregation to appertain and belong to the Second Presbytery of Philadelphia, created by General Assembly in May, 1832; and to be under the care and guidance of said Presbytery, and that this congregation have no wish to be connected with, or in any manner under the control of, the old Presbytery of Philadelphia."

It was also resolved that the Session be instructed to carry this wish of the congregation into effect. The vote was heartily unanimous, and the congregation, as moved by one spirit, rose and sang, "Blessed be the tie that binds," which was understood to be a solemn and united pledge to stand together and to follow their leader. This meeting looked back to the first pastorate, which was distinctively New Light; and it was a prophecy of where the church should stand when the destined division of the Presbyterian Church into New School and Old School should come to pass. Can we not readily see, from what follows, that had the division not taken place in 1814, it certainly would have occurred at this period; for those who went out and formed the Sixth Church were Old Lights, and took their stand staunchly with the Old School branch at the time of the division. We regret that we cannot give an entire chapter to this great historic movement in the life of our communion; for the occasion of its

expression was the opposition of the settlement of Albert Barnes in the First Church, and Dr. Ely was foremost among the leaders in the Presbytery in defending Mr. Barnes. The new Presbytery mentioned above was an ecclesiastical body of unstable equilibrium. The Assembly erected it upon the principle of elective affinity, in the hope of bringing peace to the Synod of Pennsylvania. Synod, however, erected another Presbytery. It is impossible for us to follow this conflict, including the contest over the prerogative of erecting the Presbytery, and over the case of Mr. Barnes. These were full of unconstitutional proceedings, and must ever be regarded as a blot upon the fair name of Presbyterianism.

"Very much do I owe to Dr. Ely; I cannot repay him in this world, or in the next either. Soon after I came to this city I was thrown into a fiery furnace of trial; I should have sunk again and again but for Dr. Ely, then editor of the *Philadelphian,* who became my warm friend, and admitted freely to his paper articles in my defense. He was, indeed, a warm, strong, personal friend. He made sacrifices for me—not, indeed, exclusively for me, but for the cause in which we were both engaged. He was a true friend—a life-long friend. I shall remember his kindness till I lay my head in the grave."

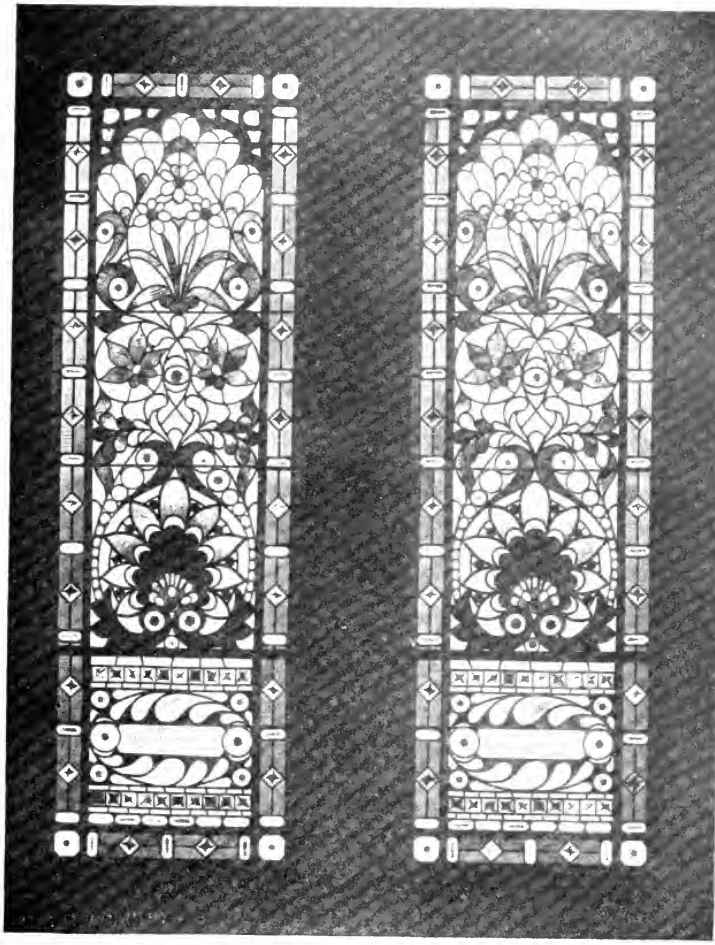
This tribute was spoken by Albert Barnes thirty years after the close of Dr. Ely's pastorate in Old Pine Street.[1]

"In 1835 Dr. Ely reluctantly resigned the pastorate of Old Pine Street Church because he felt that his duty

[1] "Life of Thomas Brainerd," page 284.

called him to the west. He had, with all the enthusiasm of his nature, conceived the idea of founding a Presbyterian city at Marion, Missouri, which should contain a theological seminary, a college, and industries that were sorely needed in the development of the west, then an almost unknown country. Dr. Ely undoubtedly felt that it was duty's call, and for the realization of this dream he was willing to sacrifice his fortune and the pleasant, cultured life of Philadelphia. Many of his congregation were involved in this scheme, and forsook their homes to follow him. Marion was a failure, and Dr. Ely was broken in health and irretrievably ruined. But his spirit was not broken, nor his zeal for the Master's service abated. After struggling against fate for several years, he returned to Philadelphia; and with a courage that had in it all of heroism, he put his hand again to the plough, and for eight years served as pastor of the First Church of Northern Liberties. In 1852 he reached the limit of endurance, and broke down completely. But death was not merciful, and he lived on, bearing his cross until June 18, 1861.

"A man of gigantic intellect, indomitable courage and energy, and withal of humble spirit and unfailing courtesy, he lived a true and wholesome life. Born and raised and launched into manhood with fortune ever smiling upon him, before his prime he became one of the eminent men of his day. With the means to gratify his every wish, and the breeding and education



to enjoy the good things of life, he wanted for nothing. Then, when the misfortunes of Job came upon him, and he was assailed on all sides, wounded by those he loved, and disappointed in the work to which he had given his life and soul, he drank of the bitter cup of heartache and failure without a murmur, for the Lord was with him, and he knew it." [1]

[1] Herbert Adams Gibbons in the *Old Pine Street Church News*, May, 1904.

The Pastorate of Thomas Brainerd.

(1837–1866).

In the letter informing his dear people of his determination to accept a call to become Professor of Theology in Marion College, Missouri, Dr. Ely writes: "I have thought it best to give you the earliest intimation of my intentions, that I could with propriety, in hope that you may immediately seek some suitable person to supply my place among you. This is almost the only subject of painful solicitude which now occupies my mind. I beseech you, seek to continue a congregation united and happy in your ecclesiastical relations." It was the aim of the departing pastor to assist his people to carry out this instruction. His earnest prayer and wise counsel and pastoral watchfulness over the congregation after the dissolution of his pastoral relation led to the desire of his heart.

Within six months the church gave a unanimous call to Dr. John Clark Young, the president of Centre College, Kentucky, and the father of William C. Young, D. D., LL. D., who served the college with such conspicuous ability until his death. Dr. Young could not be induced to give up his work at Danville. The people at once proceeded to realize the desire of Dr. Ely by another effort. Within a short time, they sent a unanimous call to Dr. George Washington Blagden,

of Boston, one of the ablest preachers of his day. Dr. Blagden wrote a most appreciative letter, in which he stated that he was ready to accept the call, when the Old South Church persuaded him to remain in Boston, and become their pastor. Seeking a pastor from among men of this class clearly indicates that the people were determined to take no backward step.

It was only four months after Dr. Blagden had declined the call that Thomas Brainerd, of Cincinnati, was chosen pastor. He was then in his thirty-fourth year, and was already widely known, but had not yet attained to the full measure of his power as a preacher. He was a leader among those who were so soon to be known as the New School Presbyterian Church. We find here, no doubt, the reason that the call to Mr. Brainerd was not unanimous. Sixty-one voted for him, and twenty-nine against him. At first the opposition threatened to be formidable. But it soon became known that Mr. Brainerd was not seeking a call from Old Pine Street, nor indeed from any church. His whole soul was enlisted in the work of giving the gospel to the frontiers of our country. Cincinnati was then a centre of influence in the westward march of the church. It seemed for a time that Old Pine Street was again to be disappointed by another refusal of their call. But the Great Shepherd had better things than they knew for this people. After much persuasion and the counsel of older men, in whose judgment he con-

fided, he yielded, and accepted the call. There is evidence that Dr. Ely's counsel did much to turn the scale in favor of Old Pine Street.

Dr. Brainerd was installed on the first Sunday of March, 1837. The circumstances which gave the church this sixth pastor were very similar to those which had brought them the same good fortune upon two former occasions. For it was Dr. Brainerd's presence as a commissioner at General Assembly that brought him to the attention of the Pine Street people.

Thomas Brainerd was from an old Connecticut family. The Brainerd name first appeared at Haddam, Connecticut, in 1649, in the person of a little boy bearing the royal name of Daniel. Daniel Brainerd was the grandfather of the missionary brothers, David and John Brainerd. Thomas Brainerd was descended from James, an uncle of these missionaries. He was the fourth generation from James. The father of Dr. Brainerd was Jesse Brainerd, a man of the highest Christian character, and of remarkable energy and force. In a beautiful graveyard on the hill near Haddam, Connecticut, can be seen the tombs of five generations of this thoroughly good New England family. Jesse Brainerd moved to Leyden, Lewis County, New York, where Thomas was born, June 4, 1804. The character of Thomas Brainerd's mother is indicated by the blessing she gave him as he stood by her death-bed, when but nine years of age. "It is

hard for me to give you up, my boy. You need my care more than the others. I wished to live on your account, but it seems to be the will of God that I must die and leave you. When I am gone, remember how I have taught you to pray and read your Bible. Don't forget God, and He will take care of you." [1] These are deeply significant words when we remember that they were spoken by a mother to the youngest of her twelve children.

When we come to consider the education which prepares a man for his life work, the first, and by far the greatest, factor is to be found in the original endowments of body and soul with which he begins life. The advantage to a child, born into this world, of a Christian heritage extending through six generations is beyond all possible computation. For we are to remember that godliness is profitable unto all things, having the promise of this life as well as of that which is to come. The Brainerds were a hardy race. Dr. Brainerd's comparatively early death was not due to the inheritance of a naturally weak body, but to that intensity of nature which puts two years of life into each year that comes. His soul endowments were of a very high order. He was intellectual, morally sound, and strong of will. As a child he was alert, observant, of remarkable memory, sensitive, sincere, courageous, and obedient. His spiritual tendencies were clearly

[1] Mary Brainerd's "Life of Thomas Brainerd," page 25.

marked in early childhood. And yet he was a genuine boy; at times overflowing with mischief.

He was a member of a through and through Christian home. His country environment was full of interest and of energetic, health-giving activity. He walked several miles to school when but three years of age. His precocity was deeply interesting to those who made him the pet of the household; and brought him many a deliverance from the severities of his Puritan home. These influences were present with him during his entire life. His own children never tired of hearing over and over again "his life." The rigor and hardships of the winter, the beauty of the spring and summer and autumn, with their changing scenes, the sugar-making, the ploughing and planting, the harvesting, the characteristics of the domestic animals, the sheep-shearing, and the entire world of living things, he described in his own inimitable way of talking to children. His telling his life was like taking them on a visit to the old home where he was a boy. This abiding fellowship of his childhood with his maturity was the crowning beauty of Dr. Brainerd's education. It kept his soul ever fresh with the purest poetic sentiment. No school that man could ever devise could possibly give a boy what his country home gave Thomas Brainerd before he began the earnest disciplinary work with books.[1]

[1] See page 139.

The school education of Thomas Brainerd was much like that of Archibald Alexander. Neither were strictly college-bred men. It would seem that for persons of their type they were all the better for that; although Dr. Brainerd enjoyed a theological education in a classical atmosphere. From the common school he went, when fourteen years of age, to Lowville Academy, where the boy who afterwards became the eminent President Stearns of Amherst was one of his classmates. At this academy he began his studies in the classics. Three years later we find him teaching school at Boonville, and then at Lee, where he succeeded Albert Barnes. When twenty years of age he had decided for the law. He went to Rome, and began preparing for his profession, continuing his classical studies also. About the close of his second year at Boonville, the first crisis of his life occurred. Most fortunately he had already yielded himself to Christ, and united with the church under the pastoral care of Rev. Moses Gillett. This was a preparation indeed to meet his second great sorrow. Suddenly his heart's idol and the inspiration of his life died. She was the beautiful and accomplished daughter of Pastor Renal Kimball, of Leyden. He was utterly crushed. For him the light of life seemed to have gone out. He came to Philadelphia, and taught for a time in Trenton Academy. This was the crucial year of his life. His heart was saying, "Lord, what wilt thou have me to

do?" The Lord answered this sincere cry of his soul. He entered Andover Seminary, from which he graduated in 1831 in a class numbering fifty. During his theological course he exercised his gifts frequently in the pulpit. He also engaged in Sabbath-School work, at one time acting as general superintendent, traveling over an extensive district in eastern Massachusetts. In Andover he superintended a Sabbath-School numbering seven hundred and fifty, from which many became communicants in the church. Here his evangelistic spirit was clearly and most impressively manifest.

In estimating Dr. Brainerd's education two determining influences should be considered. He was an extensive and most discriminating and thoughtful reader; and he was blessed with the intimate friendship of a number of truly great men. Henry Clay, Dr. Stearns, Professor O. M. Mitchell, the distinguished astronomer, Dr. Lyman Beecher, Horace Bushnell, and Albert Barnes were among those with whom he enjoyed intimate felowship.

Dr. Brainerd began the regular work of the ministry in Cincinnati, whither he went as a home missionary. He was ordained as an evangelist in New York, October 7, 1831. A few days later he was married to Miss Sarah J. Longstreth, a woman of superior character, who entered fully into his spirit and purpose. They were not looking for an easy place. Cincinnati had at that time a population of about thirty

thousand. This was made up of every class, and offered a great field for mission work. He was called to a suburban church, the Fourth Presbyterian, on a salary of seven hundred dollars. So cheap was living, and so wise were these young people, that they conducted a home on this, and, in two years, paid out of it three hundred and fifty dollars, which Dr. Brainerd owed at Andover. Describing his parish, he notes that there were in it sixty grog shops. He realized that he had been called to serve where the church was deeply needed. He served well, and soon commanded the attention and affection of some of the best men in the city. In 1833, he became editor of the Cincinnati *Journal,* and at the same time assistant to Dr. Lyman Beecher. During these days of journalistic work he gave much attention to writing for the children, which was by no means a failure. When he had filled this position a little over two years, he was called upon to meet his third great sorrow, which he describes. "In June, 1835, my wife died of cholera one day, and her cherished domestic, almost an adopted daughter, the next. My house was literally left desolate. I continued to labour until May, 1836."[1] It was at this point that he appeared for the first time in General Assembly. When he left Cincinnati, he employed Henry Ward Beecher to take his place temporarily.[2] There

[1] *Life,* page 103.

[2] New York *Independent,* February 27, 1862

was not then a thought in his mind of leaving Cincinnati. But the Lord was directing his steps. This work at Cincinnati was a splendid preparation for his thirty years' pastorate in Old Pine Street.

One of the most important facts in connection with Dr. Brainerd's work in Old Pine Street was his marriage October 29, 1836, at New Haven, to Mary Whiting, a daughter of a distinguished family. It was the writer's good fortune to know this intellectual, spiritual, noble woman. Some time after coming to Old Pine Street, she was one of my helpful, delightful correspondents. One could never think of her as being of a past generation. Very fully was she awake to the spirit and progress of the age. She possessed the rare combination of high intellectual gifts, fine education, and the sweetest gentleness. Her life in Old Pine Street deserves to be written. She called out and directed the great forces of Dr. Brainerd's character. There is not the slightest doubt that her wisdom and love added years to his life.

Dr. Brainerd began his new pastorate in troublous times. The opposition to his settlement from those who had voted against him was, however, comparatively insignificant. He had back of him the splendid work of Dr. Ely. Here, we think, is the explanation of his accepting the call with twenty-nine votes against him. He knew that he had become pastor of a congregation that was bound together by years of edu-

cative, spiritual preaching. Some of those who had refused to make his call unanimous were indeed important men; but they were manly Christian men. The robust manliness, the clear sincerity, the able, earnest, serious sermons, and the wise, gentlemanly bearing of Dr. Brainerd soon bound the entire congregation to him. The very few who stood against him dropped out of sight. He was from the beginning the masterful leader of his people.

It must be remembered that Dr. Brainerd had already been called to a much wider field of activity and of responsibility than that over which he had now been made pastor. He had already become one of the leaders among his brethren in taking sides in defense of the Home Missionary Society and of the American Educational Society against what seemed to him a narrow ecclesiasticism. He believed that the abrogation of the Plan of Union was both unconstitutional and very unwise. He believed that this Plan of Union had brought strength to the Presbyterian Church by uniting the forces of Presbyterians and Congregationalists in many important mission districts. It seemed clear to him that these two branches of the church, holding the same standards of doctrine, should unite their forces in aggressive efforts for the coming of the kingdom of Christ. He entertained very clear and decisive views of the tremendous mistake that was being made by many excellent ministers in so con-

founding the orthodox and unorthodox New England men as to estimate the doctrinal position of all by the New Haven theology. He was unquestionably clear-headed and correct in this last position, however friends might differ with him concerning his other convictions.

Dr. Brainerd had already enjoyed what to him was an unspeakable privilege in defending his father in Christ, Lyman Beecher, against false charges of heresy, and had enjoyed what to him was a great triumph for the right and for the spirit of Christ in the acquittal of Dr. Beecher. It is certain that nothing so interested him in the Assembly of 1836 as the case of Albert Barnes. There can be no doubt that he rendered royal service in the defense of Mr. Barnes upon that occasion, and that no one rejoiced more sincerely in the victory of Mr. Barnes and in his full restoration to the ministry. Had Dr. Wilson not withdrawn his appeal to Assembly against Dr. Beecher, he would certainly have met the same defeat there that he had already experienced both in Synod and Presbytery. He felt deeply the anomalous and exasperating position of some of the best men in the church, who, while trampling upon good order in our ecclesiastical courts, were seeking, by indirect methods, to accomplish the condemnation and ruin of such men as Lyman Beecher and Albert Barnes.

He threw his whole soul with the Assembly organized in the First Church, May 17, 1838. Dr. Brainerd's

knowledge of law, and perfect acquaintance with all the events that had entered into the conflicts in the church since his ordination, enabled him to estimate the profound significance of the decision of the Supreme Court of Pennsylvania that made this the constitutional assembly. The fact that the Old School Assembly never went further in their contention than to secure the privilege of a new trial from Chief Justice Gibson, of the Supreme Court, naturally confirmed Dr. Brainerd in his conviction that his position throughout had been entirely sound. The difficulties in constructing the Presbyteries were perplexing enough to have justified any man in losing his patience. But Dr. Brainerd was a man of the same spirit as the pastor of the First Church, and met all these annoyances with perfect equanimity. We can have no doubt that it was their oneness of spirit that bound the hearts of Albert Barnes and Thomas Brainerd together in love like that of David and Jonathan. With the history that these two men have made before me, I cannot but regret that my Old School forbears, from whom I received so excellent a training for the ministry, were so intensely devoted to ecclesiastical order, and to the severities of Calvinism, and gave me so little light upon the great principles that developed such preachers and pastors as these men.

Dr. Brainerd was eminently practical and aggressive. Upon beginning his work in Old Pine Street, his coun-

sel at once settled the question of enlarging the church, which had been discussed for so many years. He showed the cautious men, who had the interests of Old Pine Street at heart, that the debt on the church was an argument for, and not against, the proposed improvements. This judgment, which he then so positively ventured, was fully confirmed by the sale of new pews, after the completion of the improvements. From thirty-nine of these pews ten thousand dollars was realized. It is understood that this was payment which enabled the person to hold the pew perpetually by an annual pew-rent. He took the sound position also, that it would be very poor policy to dwarf the congregation, and impede its work, simply for the sake of preserving the exact form of the original building. Before a year of his pastorate had passed the single story gave place to a two-story church, upon the original foundations and walls. The pulpit was removed from the east side to an alcove built in the south end. About forty new pews were added. The congregation thus found themselves in possession of abundant room for all meetings, and for every department of church work. These improvements cost nineteen thousand dollars.

Twenty years after this, the pastor led in further improvements. A front entrance, a vestibule, a hall leading to the Lecture Room, a Pastor's Study, and a Session Room, were constructed on the basement floor.

The Corinthian pillars were erected, a vestibule was made to the main audience room, and a roof was built over the entire church, enclosing the gable ends and roof of the original building. These old gable ends, as we have already noticed, with their circular windows, can be seen by ascending to the loft.[1] These improvements cost eleven thousand five hundred dollars, which was promptly raised by subscription, fifteen hundred dollars of which the pastor secured from his friends outside of the congregation. Dr. Brainerd had made full provision for the improvements of 1867 before he went upon his last vacation, although his plans seem to have been much enlarged.

One secret of the pastor's influence in the financial interests of the church may be found in the fact that during a period covering several years he relinquished fourteen hundred dollars of his salary. He never said to the people, "Go," but always, "Come." It is good to read that in 1854 this fourteen hundred dollars was returned to Dr. Brainerd; and that, two years later, his salary was raised to twenty-five hundred dollars; and that, in 1864, a donation of fifteen hundred dollars was made to the pastor and his wife. During that year the entire offerings of the congregation amounted to twelve thousand five hundred dollars. It may be fairly claimed that during the entire pastorate of Dr. Brainerd Old Pine Street stood in the first rank of the

[1] See illustration facing page 193.

Presbyterian Churches of Philadelphia in the grace of giving.

When Dr. Brainerd wanted money for a definite purpose, it was his custom to make out a list of persons from his roll, affixing amounts to each name, and then simply go out and collect the money. Upon one occasion it was related that he called upon the husband of a member who sold beer in his eating-saloon. The husband, knowing the Doctor's temperance principles, said, as he handed out ten dollars, "Here it is, Doctor. Liquor made it." Dr. Brainerd promply replied, "Yes, Mr. A., I am now going to put it to a good use." One Sunday morning, when he had made an appeal for a large offering, he looked over the pulpit into the collection boxes, and after contemplating their contents for a time, looked up and said: "My friends, Alexander the coppersmith hath done me much harm this morning." It was his fearless words to wealthy men at a crucial point that raised the subscriptions for the building of Calvary Church from hundreds to thousands, and won the day, by securing seventy-five thousand for that splendid new enterprise.[1] The saving of Clinton Street Church, when it was under the hammer, and of Tioga Church, when it was helplessly involved, and the founding and building of Green Hill Church, and large offerings for the building of other churches in Philadelphia are to be put to his credit.[2]

[1] Albert Barnes' "Funeral Sermon," page 19.

[2] *Ibid.*, page 20.

He founded the Forest Church, of Lyons Falls, Forest County, New York, raising the money and pushing the enterprise until he was called to preach the dedicatory sermon, August 6, 1854. This was a monument of loving remembrance to his old home neighborhood.[1] His largeness of soul was phenomenal. He made the perplexities and enterprises of his neighbor in the work of extending the Kingdom his own. His efforts for church extension were untiring unto the day of his death.

Dr. Brainerd shrank with pain from applying the principle of exclusion to any who sought the truth, or who gave their service for humanity. A single incident from many that might be given illustrates this trait of character. "Dr. Thomas Brainerd, of Philadelphia, was one of those who offered a courageous opposition to the extravagance of excitement against Romanism, while R. J. Breckenridge and Nicholas Murray were especially prominent in antagonizing the pretensions of American Romanism."[2] The present pastor of the church heartily sympathizes with this trait of character in his predecessor. However much he may differ theologically or ecclesiastically from his Roman Catholic brethren, the fact remains that one of the most loving helpers with whom he has ever joined hands in fighting organized crime in Philadelphia was

[1] *Life*, page 231.

[2] Thompson's "Presbyterianism in America," page 131.

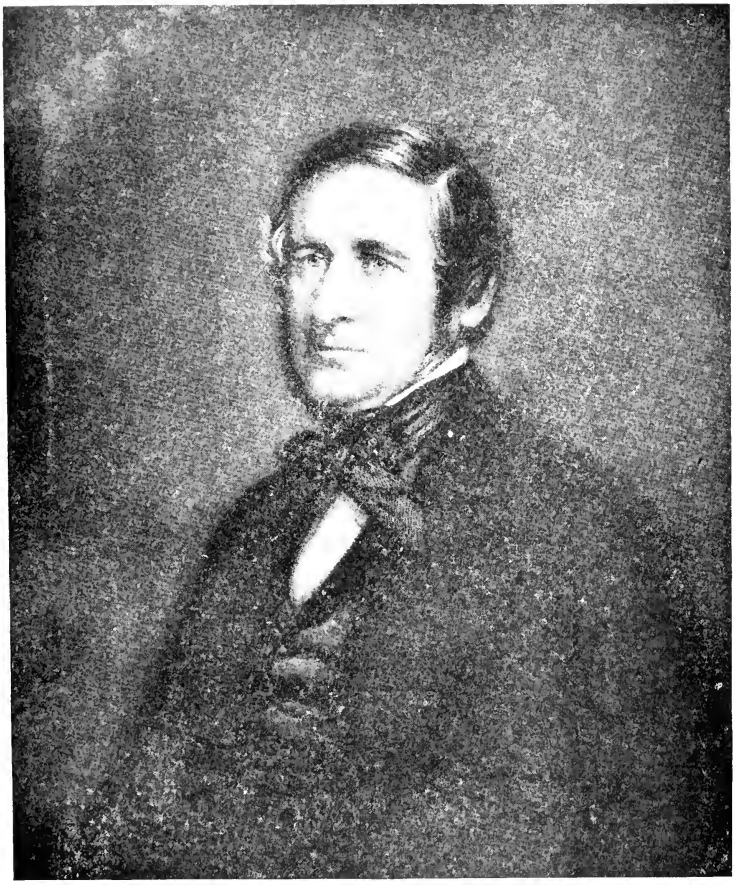
a Jesuit priest, Rev. John Scully, until lately rector of St. Joseph's Church; and the man who sent the largest check for the illustration of this book, one of his old pupils, is a prominent layman in the Catholic Church.

But no man grasped more clearly than did Dr. Brainerd the distinction between ends and means. He never thought of regarding the temporalities of the church as an end in themselves. In the whole spirit of his ministry, self-congratulation, or unseemly competition with other churches, was absolutely excluded. He was on the best of terms with neighboring ministers of every denomination. Dr. Richard Newton, the distinguished Episcopalian child's preacher, and the brilliant Baptist minister, Dr. Wheaton Smith, were as close as brothers to him. When Old Pine Street was being renovated, Spruce Street Baptist Church was delighted to give Dr. Brainerd's people a place to worship.

Dr. Brainerd saw in the temporal possessions, influences, and operations of the church, the means to the one end of saving men from sin and death, and of building them, as living stones, into the glorious temple of Jesus Christ. Eminently successful was he in attaining this end. During his thirty years in Old Pine Street, he received over twelve hundred members, an average of over forty a year; baptized more than eight hundred persons; attended ten hundred and eighty funerals; and solemnized over eight hundred

marriages. Add to this the able, spiritual sermons and lectures delivered, which could not have been far from five thousand; and the pastoral visits he made, which would number, perhaps, some twenty thousand, for he was a most diligent, painstaking pastor; and you have a suggestion of the service rendered to his own people and to the religious interests of the community. He gladly accepted the truth that every man was his neighbor. He never neglected the duties of his own appointed field, but often did he enter other avenues of ministerial service. His voice was heard upon the street, and in the old Second Street Market House, where he sought to reach the ears of those who did not appear in the Sabbath congregations, and yet who needed so deeply the glad tidings of salvation.

Dr. Brainerd was thoroughly a Presbyterian. He knew and fully accepted the polity of the Presbyterian Church. Few pastors have equaled him in the skilful application of this polity for the control and development of the life of a church. He fully realized the difficulty of holding an even balance in the exercise of the two great principles of liberty and order. He was fully in accord with the people in their historic struggle for their personal and constitutional rights. And yet he was a strong advocate of representative government in the church. He believed in the due constitutional exercise of ecclesiastical authority in the higher courts of the church: his contention had always been



against the irregular and tyrannical pressing of such authority. He taught his people that the Holy Spirit dwells in the body of believers. In the congregational meetings of the church, perfect harmony did not always exist. He had a number of turbulent, crooked spirits to deal with. But his firm, kind hand always won confidence and respect. These facts we readily read in the records of the church.

He honored his Session, and the ruling elders honored him. Nor did he show less respect to the body of trustees in their sphere of duty. When his pastorate began, the Session consisted of John C. Farr, R. W. Davenport, William Nassau, and John R. McMullin, Jr. There were ordained during his pastorate the following elders: In 1838, Samuel McClellan, M. D., James H. Eaton, and Charles H. Dingee; in 1841, Thomas C. McLeod, Levi Eldridge, and Alexander Whilldin; in 1848, Frederick A. Raybold and Thomas MacKellar; in 1854, John Aikman and Samuel Work; in 1860, George Young, William Ivins, and James Fraiser. This choice of ruling elders and the time and manner of their election is in itself a study and would make a most interesting chapter. During the pastorate, there were twenty-five cases of discipline before the Session. Nearly all were reclaimed. These elders did faithfully take heed unto themselves and unto all the flock over which the Lord had made them overseers.

If Andover was teaching any unsound doctrine while

Dr. Brainerd was in that institution, it is certain that he was not affected by such instruction. Soundness in doctrine was one of the elements in his greatness. It is true that his mind did not run in the mould of systematic theology and metaphysical subtleties. But he knew Christianity, in its history, in its power, and in its adaptation to the human soul in all its deepest necessities. His hope for himself and for humanity was in the absolute sovereignty of God, in the atoning death and glorious resurrection of the Christ, and in the gracious regenerating power of the Holy Ghost. He knew and accepted the great formulated principles of Augustinianism. He accepted and taught and defended the Westminster standards; but longed for the day which has now come to the church in the revision of these standards. He was faithful in grounding his young people in the catechism; but distinguished sharply between the doctrinal standards of the church as a bond of union, and the Holy Scriptures as the supreme, infallible rule of faith and practice for the individual and for the church. Reverently, faithfully, hopefully did he preach the Word. He taught the true Calvinistic doctrines of sin, of justification by faith, of the new birth, and of the resurrection of the just and of the unjust; but he emphasized very strongly the truths that "he that doeth righteousness is righteous," and that "whosoever hath this hope in him purifieth himself even as He is pure." He was a born teacher as well

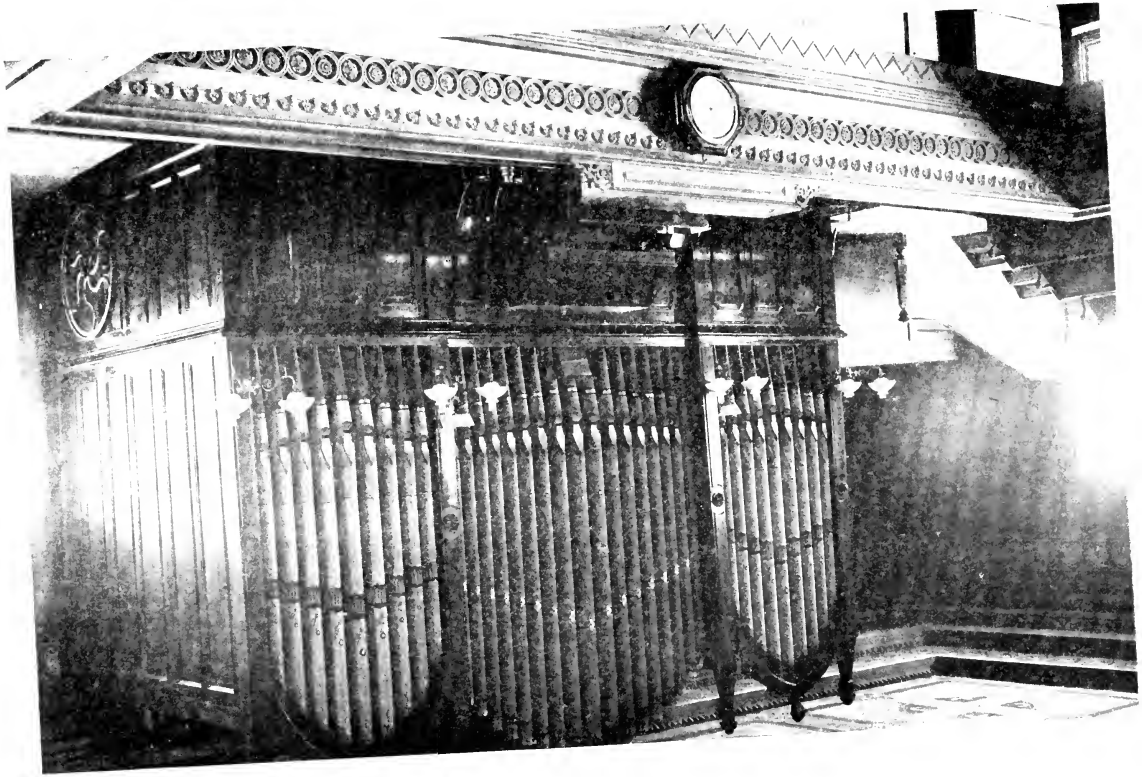
as an awakening and stirring preacher. When the present pastor came to Old Pine Street he heard one speak of the "Brainerd element" in the congregation. This he afterwards learned had a deep significance. A few of those remain to this day.[1] What men and women and church members they are! Scattered far and wide, scores of Christian men and women in other churches are perpetuating the spirit of Thomas Brainerd.

Originality was a trait strongly marked in the character of Dr. Brainerd. He was not afraid of "innovations," if they were good for the time, and were needed to accomplish the best results. A number of institutions were evolved in the church during his pastorate.

From the beginning of the church, praise occupied an important place in the worshipping assemblies of Old Pine Street, but the simplest and plainest methods of singing were in vogue. The progress in the music of the church was very slow. The people were wedded to the precentor, known as the clerk of the church, who occupied a most honorable position. At a congregational meeting, March 11, 1846, the minutes conclude with this record: "A proposition was offered to take the sense of the meeting upon the propriety of introducing instrumental music in the church service, where-

[1] There are on the roll of the church, August, 1905, more than twenty whose membership dates back to Dr. Brainerd's pastorate.

upon a considerable majority of the meeting manifested their approbation of the same, but after some consideration, all further action thereon was deferred for the present." Even after nine years of service Dr. Brainerd must needs step very cautiously in dealing with this matter. Just two years after the above meeting, the Board of Trustees adopted the following: "Resolved, That permission be granted to have an organ put in the church, the cost of which being provided for without any debt being incurred by the trustees therefor." By voluntary offerings, seventeen hundred dollars was secured, and the organ was placed in the church. This seemed to have inspired the trustees to do considerable repairing and to thoroughly paint the church. The trustees then voted two hundred and fifty dollars for the music of the church, one hundred and fifty for the clerk, and one hundred for the organist. Lewis H. Redner, who wrote the immortal music to Phillips Brooks' "Little Town of Bethlehem," was the first organist, although it seems that Charles G. Borhek rendered gratuitous service for a time before Redner's election. Not until 1855 was a woman's voice introduced into the choir, when Miss Linn was employed at a salary of one hundred dollars per annum. In the minutes of a congregational meeting the following year we read: "The motion to dispense with the services of the choir and the clerk placed before the desk, after some discussion, was referred



to the Session of the church." The next step forward was in 1855, which is described as follows: "On motion, resolved that Mr. William Ivins be, and is hereby elected clerk for one year from the first of November next, at two hundred and twenty-five dollars per annum, payable quarterly; he paying his assistants." From this time the music of the church was practically in the hands of William Ivins, whose services extended over forty years. It was under his care that the quartette choir was developed.

Systematic work for the distribution of the Bible in the church was initiated under this pastorate in 1839. A Bible Society was then founded in connection with the Sunday-School, which has done a notable work, continuing to the present time. It is worthy of note that in 1855 Dr. Brainerd delivered the annual address before the American Bible Society in New York. He was in the forefront of this work of publishing and distributing the Holy Scriptures.

Dr. Brainerd was one of the early and most conspicuous apostles of the doctrine of total abstinence from intoxicants as a beverage. He was a delegate to the World's Temperance Convention which was held in London, England, in 1846.[1] His stirring eloquence made a profound impression upon that assembly. When he returned, he told his people about the convention, and no doubt made good use of what he had

[1] *Life,* page 203.

seen and heard. He told them of his astonishment and grief upon finding that the clergymen of Scotland were accustomed to social drinking. That seemed to stir his soul more than any incident in his years of service in the temperance cause. He established a total abstinence society in Old Pine Street, which at one time had a large membership. Many leading men in the church refer their strong temperance principles to that society.

Dr. Brainerd's work for Sunday-Schools will be described in the chapter upon that subject. But immediately in connection with the education of the young was one of the most remarkable institutions in the life of the congregation during Dr. Brainerd's ministry. It was the prophecy of the Young Men's Christian Association and of the Christian Endeavor movement. There was no formal organization, and no pledge save the covenant which each person had made with his Lord and Master upon becoming a communicant in the church. It was simply a young men's meeting on Sunday evening, which was conducted with reverent reliance upon the Holy Spirit. There was no doubt preparation upon the part of those who took active part, but it was wonderfully like a Quaker meeting. These meetings often overcrowded the Lecture Room. They were always open, and invitation given to any one to say a single word. Not a few of the best Christian workers, not only in Old Pine Street but in other

churches, there first learned to speak for Christ. The pastor was always present. At the close of the meeting he made a short address. In this not one who had spoken was omitted. We are told by those who passed through these experiences that he sent everyone home feeling that he had added something to the service. But the great and precious fruit of these meetings was the spiritual development of personal character which they gave to so many. From these meetings many young men went out to homes around the church and held cottage meetings for prayer. Who can improve upon this method of going out into the highways and hedges and compelling them to come in? The venerable Andrew Culver, an Old Pine Street boy, who has rendered so long and so noble a service for the Presbyterian Church, speaks tenderly of the experiences and the services of this period.

Rev. John McLeod, another Old Pine Street boy of these days, for years pastor of the Southwestern Church, who, together with his wife, spent the latter years of his ministry in thoroughly consecrated mission work in London, was another trained in these meetings. Time would fail us to speak of the men still living in Philadelphia, ruling elders and superintendents of Sunday-Schools, who received their early inspiration from this source. Two members of the present Session, Stephen D. Harris and Randall T. Hazzard,[1] frequently refer to those blessed days.

[1] Mr. Hazzard died July 3, 1905.

The name of Thomas Brainerd stands in the first rank of the patriots of our country. He possessed the spirit of George Duffield. From his boyhood he was a deeply interested and close student of the political conditions of the nation. He saw with great clearness the incongruity of human slavery in a free nation that had been built upon the Declaration of Independence. He saw the possibilities of a gigantic conflict between the North and the South. But in dealing with the question of slavery he was always wise, patient, and conservative. There was in his attitude and deliverances none of the fanaticism of the extreme abolitionist. In our ecclesiastical assemblies he always counselled moderation. This was from no half-hearted sympathy with the black man, for the colored people were devoted to him. They came to him constantly for counsel, for protection, for help; and he never turned them away. He longed for their emancipation from slavery. He counselled with Henry Clay and others of like character upon this great subject. He visited the South, and sought to know the true condition and spirit of her people. Up to the time of the Civil War, his position was in favor of some method of gradual emancipation.

But from the attacks upon Fort Sumter until the surrender of Lee he never wavered in the position that the appeal to arms must be met, that the rebellion must be subdued, that the American Union must be pre-

served. It was his hope that the issue of the conflict might bring indeed the emancipation of the slaves.

From the beginning of the war he enlisted as truly as any man who went to the front, and we believe laid down his life for his country as really as any officer who fell upon the field of battle. His prophecy that "this war should kill him" was sadly fulfilled; but not until he had rendered loyal service for his country.

He was the great patriot pastor of Philadelphia. Many others stood with him, but none before him. There went from his own congregation into the Union Army one hundred and thirty men. Among these was his only living son, a graduate of Yale, and a physician, who enlisted as a surgeon and served with distinction until the close of the war. He still lives in Montreal, and has never lost his interest in the old church.[1] One of the last acts of Dr. Brainerd was to erect in the upper vestibule of the church the marble tablet bearing the names of the eighteen sons of Old Pine Street who gave their lives for their country. But during the entire service of the men from his congregation in the army, he bore them all upon his heart. His prayers for them always melted the congregation to tears. His patriotic sermons were never written. They could not be written. They were poured out with an amazing fervor from his overflowing heart. They fired men's souls. A few, including important members, did not

Thomas Chalmers Brainerd, M. D.

respond to the appeals of their patriot pastor, and left the church. But even personal friendship was not so dear as his country. From a few of his ministerial brethren, Southern sympathizers, he was completely separated. Opposition to the government during these perilous days was to Dr. Brainerd very near the unpardonable sin. His restless, intense, continuous activity during the entire period of the war completely wrecked his physical constitution.

He was constantly sought in counsel. When the news of the Battle of Gettysburg and the flight of Lee reached Philadelphia, he was one of the two ministers who led the procession from the Union League, of which he was a founder, to Independence Square. We will permit the *North American* of that date to describe him upon that occasion:

"Amid more profound silence, we verily believe than an equal number of people ever kept before, Dr. Brainerd gave praise. He thanked the Almighty for the victories that were now crowning our arms. He had chastened us in His displeasure, and alike in that chastening as now in the blessing upon our work he recognized the hand of the Omnipotent. He implored the divine blessing upon the country and its people—that religion, and truth, and justice might take the place of pride, and arrogance, and vainglory, and that this people might recognize in every event of life the ruling of divine power. He prayed for the President and cabinet; for the continued success of our arms, and for the restoration of our national unity; for liberty to the oppressed; for freedom to worship God everywhere; and for the coming of that day when His kingdom shall be exalted over the whole earth." [1]

[1] *North American,* July 5, 1863.


UNION VOLUNTEER REFRESHMENT SALOON
WELCOME
TO THE BRAVE VOLUNTEERS'

At the subsequent meeting, at the close of the war, unquestionably the greatest ever held in this city, Dr. Brainerd appeared as one of the most prominent figures. The multitudes seemed to look to him, as though they were conscious that no man was drinking a larger share of joy than he.

The most remarkable institution in Philadelphia during the Civil War was the Union Volunteer Refreshment Saloon, at the foot of Washington Avenue, which was originally started for the incidental relief of hungry soldiers landing in Philadelphia. This resting place grew into an emergency hospital for the relief of wounded men, and a reading-room where the men could meet each other and write letters to their dear ones. The most important part, however, was the department where the men were provided with first-class meals. It is claimed that about a million of these meals were given to hungry men. During long periods, Dr. Brainerd divided his time between his home and this saloon. Upon one occasion, when many soldiers were landing, he stood three hours talking to the men. His view of this work and the spirit of his words may be found in a brief address made at the funeral of Lieutenant Greble, the first of his men who fell in battle. Attention has been called to the fact that these words were very similar to the memorable speech of Abraham Lincoln at the dedication of the Gettysburg battlefield two years later.

"This young man has fallen in the beginning of the conflict to preserve this country—our Constitution, our prosperity—the liberty of men everywhere, from treason, anarchy, aristocratic oppression, and final ruin. He died, that his country might not die. He died, that the great experiment of self-government in this land might not fail." [1]

The most notable event in the pastorate of Dr. Brainerd was his twenty-fifth anniversary. Coming just at the time when he was feeling the tremendous strain that was put upon him, and filled with the forebodings as to the issue of the war, it was like an oasis in the desert. The old church could not hold the throng that gathered about him. The evening assembly was held in a public hall. Many and sincere were the congratulations which he received. Perhaps none were more grateful to his heart than the tribute of Albert Barnes. He must also have cherished greatly the account of this event from the pen of Henry Ward Beecher in the *Independent*. The record of this event from Mrs. Brainerd in his biography would indicate that Dr. Brainerd received from this anniversary a strength and an inspiration for many days that lay before him.

Dr. Brainerd did not delight in writing. He was a man of action rather than of the pen. His life of the missionary, David Brainerd, is an important addition to biographical literature. During his pastorate at Old Pine Street he published about twenty sermons in

[1] *Life*, page 253.

pamphlet form. He was associate editor of the *Presbyterian Quarterly Review,* of Philadelphia. This would seem to cover all writings that he left.

In 1848 he received the honorary degree of Doctor of Divinity from Amherst College. He was commissioner to seven Assemblies, and moderator of the New School Assembly, which met in Dayton, Ohio, in 1864. He was one of the founders of the Evangelical Alliance at the convention held for that purpose in 1846 in London, England. He made this trip with his elder, John C. Farr, and traveled through several countries on the Continent. Together with Dr. Lyman Beecher, he was entertained by G. W. Alexander, President of the British Anti-Slavery Society. In 1848 he opened the Whig Convention with prayer; and the following year delivered the annual address to the Young Ladies' Institute, Pittsfield, Mass., Oliver Wendell Holmes reading a poem, and President Tyler delivering another address on the same occasion. He made a number of other important addresses on stated occasions, always winning his audience and leaving a deep impression. He was chairman of the New School Committee appointed at their Assembly of 1849 to make overtures to the Old School Church for re-union, and had the painful experience of being rebuffed. The spirit of the man comes out beautifully in the fact that when he died he was laboring as a member of another committee for the same great end, and it is pathetic to

reflect that he passed away so soon before the consummation of the re-union. He was a corporator of the American Board of Foreign Missions, trustee of the Presbyterian House, and corporator of the Women's Medical College. These brief statements suggest the breadth of his sympathies and the largeness of his work outside of his own pastoral charge.

While at Cincinnati he received three calls, and during his time at Old Pine Street four that are known. One important church called him twice.

His last public appearance was at Easton, where he delivered the annual address before the Brainerd Missionary Society of Lafayette College.[1] That was a tremendous effort, from which it is likely he received fatal injury.

No experience told so severely upon Dr. Brainerd as sorrow. He was called to drink deeply of this cup from childhood. The death of his mother, when he was so young; the death of his fiancée, when he was so full of hope for his life's work; the death of his wife, when he had just begun his earnest work; the death of two of his own dear children, the eldest daughter in her seventh year, and the youngest son in his fifth, left deep shadows in his heart. One of his bright anticipations, as he left Philadelphia in 1866 for Scranton to spend his vacation with his daughter, was the delightful companionship which he should en-

[1] Published in pamphlet form by Samuel Loag, 1866.


ABIDE WITH
US

joy with his two little grandchildren. Soon after he reached that home, these children suddenly died. This was more than he could bear. On the evening of August twenty-first, striving to hide his aching heart, he bade the family good-bye, and retired. He did not rise again. His remains were brought to the old church, and after a service never to be forgotten, were laid in the churchyard in the spot now marked by the beautiful granite shaft which his devoted wife erected to his memory.

I never saw Dr. Brainerd in the flesh, but I have felt his influence a thousand times, and am sure that I shall know him when Heaven opens for me.

The Pastorate of Richard Howe Allen

(1867–1880).

It is remarkable that the longest and greatest pastorate in the history of the church was followed by the shortest interregnum. It was but a few days over five months after the death of Dr. Brainerd that a new pastor was called. There were reasonable causes for this apparent haste. The centennial of the church was approaching; extensive improvements to the church building had been long contemplated; and the profound influence which the deceased pastor had exerted over the life of the congregation was wholly against exposing them to the disadvantages of the vacant pulpit.

There seemed to be a settled conviction in the minds of many of the strongest members in the church that Rev. Dr. George Wiswell, of Wilmington, Delaware, should be the successor of Dr. Brainerd. It was known that Dr. Brainerd had expressed the opinion that this minister would be his logical successor. But Richard Howe Allen, of Nashville, Tennessee, had been strongly recommended for the vacant pulpit, and many were drawn to him. When the congregational meeting was

convened, January 30, 1867, for the choice of a pastor, the people balloted for these two ministers. Dr. Allen received fifty-eight and Dr. Wiswell twenty-seven votes. After full conference the vote for Dr. Allen was made unanimous. A call was immediately sent to him, and by him accepted, on February twelfth. He was installed April twenty-first. Dr. T. J. Sheppard presided, Dr. F. L. Robbins preached the sermon, Albert Barnes delivered the charge to the pastor, and Robert Adair to the people. The constitution of this pastorate was one of the many examples of the increase of the spirit of unity, which was so soon to bring the two branches of the church again into one body; for Dr. Allen was an Old School man, and came to this New School church from one which stood strongly upon the other side.

Dr. Allen was born at Greenville, Kentucky, May 14, 1821. His father was General James Allen, who was for fifteen years a member of the Kentucky Senate, and who, in the War of 1812, commanded the Kentucky troops. Dr. Allen was a graduate of Centre College. He also took his degree from a law school, presumably in Saint Louis. He was admitted to the bar in that city in 1844. He soon gave up the law, however, for the ministry, and studied theology in what was then New Albany Seminary. Upper Missouri Presbytery licensed him to preach in September, 1847. The following November he was ordained and

installed pastor of a church in Jefferson City, Missouri, where he was the successor of Dr. Goodrich. From this church he resigned, after a short pastorate, to undertake home missionary work. He possessed special gifts as an evangelist, thoroughly enjoying travel, and preaching to different congregations. Beginning this work in 1849, he served three years before he was again settled as a pastor. During this time it is said that he founded a church by his own efforts. It is written of him that "he stopped not to consult with flesh and blood, nor to ask aid of any missionary board, but purchased a horse, filled one side of his saddle-bags with Bibles and tracts, and started out as an evangelist, preaching wherever God in his providence opened a way." [1] This spirit runs through his entire ministry. He was a man of action rather than a student. It is said that he chafed under being confined much to the study. He was settled in Jeffersonville and Lafayette, Indiana, nine years. In 1861 he was called to New Orleans, but the war cut short his work there. The following year he was called to the Second Church, Nashville, Tennessee. It was from this church that he came to Old Pine Street.

Dr. Allen began in Philadelphia with a splendid foundation upon which to build. Dr. Brainerd's last annual report, which his Presbytery sent to the General Assembly of 1866, shows a communing member-

[1] Nevin's "American Presbyterian Church," page 25.

ship of five hundred and ninety-eight. There are evidences that these, for the most part, represented trained church members. The educative element in the pastorate of Dr. Brainerd, we have seen, was quite remarkable. And then the church was well organized for aggressive work. There was a shock, however, in the change of pastorates, such as is always likely to occur where a minister follows a long pastorate. Dr. Allen's first report shows a net decrease of about forty communicants, although he had made considerable additions to the roll during the year. This is scarcely as large a decrease in membership as one might expect, when all the conditions of the change through which the church passed are taken into consideration.

Dr. Allen possessed some strong points as a minister. He was a man of good physical endowments; large, erect, and commanding in appearance. Few men have ever possessed a finer, more sympathetic voice. He had in large measure that indefinable magnetism which draws large congregations. The genius of good fellowship was manifest in his character. He must have been an ideal fraternity man when in college. He was a devoted Mason, and made many acquaintances outside of his own congregation. He was most approachable, and loved to hear or tell a good anecdote. He was remarkably apt in choosing his themes for discourse. His first sermon in Old Pine Street was from the text, "I ask therefore for what intent ye have sent

for me." When he appeared before the Sunday-School he took the children at once. He began his talk to them by saying, "Now I am going to be good to you, and I want you to be good to me." The contrast between his massive frame and the little tots that sat before him looking so earnestly into his face made a remarkable stroke of thoroughly good humor.

The following testimony from one of the great pastors of Philadelphia is worthy to be recorded here.

"I think I may fairly and frankly say that when I came to Philadelphia in 1868 Dr. Allen was the most popular preacher in the city: popular as regards drawing the people, and I have often wondered what this man's power was. We wonder why one man can take an audience and by his words seem to hold them, and another cannot do so. There was one thing peculiar about him, he had what was called native oratory. Those of you who knew Dr. Allen and Dr. March will remember that Dr. March was a scholarly man, with wondrous power of stating the truths of the Bible. Dr. Allen came to us from Kentucky with his peculiar Southern oratory. While it is true that cultivation can make a man a good speaker, it is true that the speaker is born and not made. What a voice he had, and how much of pathos he could put into his speech! It would be impossible for you to keep back the tears. With it came that strange something which we sometimes call magnetism. When Dr. Allen arose, the first word he

spoke, he had his audience. With it all he had a very fine command of language; how beautiful and chaste his diction was!" [1]

As a natural consequence of this kind of preaching, the accessions to the church under Dr. Allen's pastorate were large. In the thirteen years of his service he received about six hundred and fifty persons into the communion of the church by profession and by letter, an average of fifty a year. He solemnized three hundred and fifty-four marriages, and baptized one hundred and fifty-three children. He attended a corresponding number of funerals, no doubt; although we have no record of these.

At the beginning of this pastorate there was kept a record of the whole number of communicants, the number present, and the number absent, at each communion. This was accomplished by the excellent system of communion cards which were then introduced. March, 1869, the whole number is given as six hundred and twenty-five; the number present at communion, three hundred and forty-seven; the number absent, two hundred and seventy-eight. Passing down to March, 1870, we find the whole number to be six hundred and seventy-five; the number present at communion, three hundred and twenty; the number absent, three hundred and fifty-five. At the corresponding communion of

[1] Dr. Stephen W. Dana in the *Old Pine Street Church News*, November, 1892.

1871, the whole number is five hundred and sixty-nine; present, three hundred and twenty-six; absent, two hundred and forty-three. The last record made was in September, 1871, when the whole number was five hundred and seventy-six; the number present, one hundred and ninety-five; the number absent, three hundred and eighty-one. The large absenteeism, however, was certainly partly due to the absence of some who had not returned from their summer vacation. At the close of the third year of this pastorate, the roll of communicants was revised by the Session. This showed one hundred and thirty-four names of persons who could not be found, leaving on the roll five hundred and thirty-six. One cause of this remarkable fluctuation was undoubtedly the character of this down-town field, as it was thirty years ago. Even then, a large portion of the community was like a flock of pigeons, here to-day, to-morrow gone. The report made to Presbytery six months after Dr. Allen left, and while the pulpit was still vacant, gave the whole number of communicants as four hundred. When the new pastor came, in September of that year, he could find, by diligent search, only about three hundred and twenty-five; and a number of these were not attending church.

The Board of Trustees during this pastorate was always strong and able, not a whit behind the boards that had preceded them. There were in this official board a number of active, aggressive young men; and

there were older men full of experience and wise in council. Those in charge of the temporalities of the church, when Dr. Allen came to Old Pine Street, were Messrs. H. K. Bennett, William Campbell, James Fraiser, George Griffiths, William Ivins, Samuel Logue, William MacIntire, Dr. W. H. Pile, Randolph Sailer, Hugh Stevenson, L. M. Whilldin, O. H. Willard, and George Young. During the thirteen years there were elected into the Board thirty-five men, whose names are given elsewhere.[1] Evidently the distribution of responsibility and service was wisely and justly made among the half hundred men in the congregation who were called to official positions. Great practical wisdom was shown in keeping in continuous service a few persons who possessed exceptional gifts for the positions which they held. This had been done in previous pastorates, where we find men like Robert Davenport serving through the greater part of active life. Hugh Stevenson served continuously in the Board of Trustees for forty-nine years, and was its president for twenty-seven years. John C. Farr was a ruling elder for fifty-four years. Stephen D. Harris, still serving actively, has held office for thirty-six years.

Dr. Allen began with a Session of five members: John C. Farr, Samuel Work, George Young, James Fraiser, and William Ivins. During his pastorate there were five added to the Session: in 1870, Burkitt Webb,

[1] See Appendix G.

Edward R. Hutchins, M. D., and John Elliott; in 1874, John Moore and O. H. Willard. The history of the service of these men is fully written. They were wise and faithful rulers over the spiritual interests of the church. It is remarkable, however, that there is record of but one case of discipline. This occurred in 1870, when a member was suspended from the communion of the church. There may have been others which were not recorded. But the indications are that the idea of discipline, which had prevailed in former times, was held in abeyance. This would be in accord with the change which has taken place in many of our Presbyterian churches. In all other respects they kept close to the constitution of the church. Their contest with the Board of Trustees, upon the question of beneficial offerings, was persistently pressed, until an unconstitutional by-law of the Board was repealed, settling a most important question. They were much occupied in the practical and joyful work of examining and receiving communicants into the church. During this pastorate they dismissed one hundred and ninety to other churches. One of the most important records in the Session Book is two fraternal letters, which passed between the Sessions of Old Pine Street and of the Sixth Church, upon the occasion of the uniting of the latter with the Seventh Church. The mother and daughter at this time exchanged appropriate sentiments of Christian fellowship.

There was no better work done during this pastorate than that which was in the hands of the women of the church. Indeed, this is no doubt true of every pastorate, but the work of Mary Allen was exceptional in its extent and character. She was the daughter of a Presbyterian minister, and had enjoyed special training for her position as pastor's wife. She was a woman of fine natural ability, and of solid education, gifted with qualifications for leadership in the public assemblies of Christian women. She enjoyed opportunities for large spiritual influence. Self-possessed, strong in character, eloquent in speech, her leadership was universally recognized. Her home was providentially so ordered as to enable her to give most of her time and attention to church work. She entered fully into her opportunities. She organized the Ladies' Re-union Foreign Missionary Society, which, even with its greatly depleted ranks, is yet doing splendid work. She also established young ladies' bands, and the children's band for missionary instruction and work, which continues to this day. These were ably conducted, and their fruits for foreign missions were abundant. The congregation of Old Pine Street owes much to these untiring services of Mary Allen.

The first great event in this pastorate was the elaborate renovation and beautifying of the old house of worship. Dr. Brainerd had planned and urged this step for several years, and had estimated that it would

cost about seven thousand dollars. But the congregation went far beyond that in closing the first century of the history of Old Pine Street. They spent sixteen thousand five hundred dollars in improvements. When this work was completed both the interior and exterior presented the picture of a new and beautiful church. The opening service in celebration of this event was held on the first Sunday of November, 1867. On the same week there was a notable and memorable social gathering of Pine Street people. This was indeed a joyful week. The effort to get a new organ at this time failed. We may not be surprised at this, when it is remembered that the Brainerd Memorial Sunday-School building, costing, with furniture and library, about eight thousand dollars, was erected this same year. It is true that the trustees did not provide the funds for this new building, but, at the same time, the financial burden fell upon the members of the congregation. Expenses amounting to about twenty-five thousand dollars in a single year is a record worth preserving.

In May of the following year the Centennial of the church was celebrated. Elaborate and expensive preparations were made for the great event. The church was artisticaly decorated, in which attire it continued for a week. The symbols of patriotism, so expressive of the life of the church from its beginning, were handsomely displayed. The hospitality of the congre-

gation was overflowing. The children of Old Pine Street, who were scattered far and wide, came up from all the land. It was like the coming up of the people to Jerusalem. Descendants of two of the pastors, Dr. Duffield and Dr. Alexander, were present and took part in the services. Rev. John McLeod, a son of Pine Street, gave the most distinctively historic address. The reminiscent discourses of all the speakers and the great sermon of the new pastor were full of the deepest interest. The spirit of a century was awakened. The children of Old Pine Street felt that the fathers and the mothers of departed days were looking down upon them. These events exerted a tremendous awakening influence upon the congregation, and the entire community. Friday, May twenty-ninth, celebrated as Centennial Day, was the great occasion of the week. The remarkable event and the discourses and religious exercises of this week of service are preserved in "The Leaves of A Century Plant," published in 1870, which was widely distributed.

Dr. Allen was called on a salary of twenty-five hundred dollars. Before the close of the first year this was increased to three thousand dollars. In May, 1869, it was again increased to three thousand six hundred dollars. Soon after this the free use of a parsonage was added. This parsonage was 409 South Eighth Street. These facts recall the spirit of Old Pine Street in their treatment of every pastor who ever served them. It

was simply the just recognition of services which had brought large increase to the income of the church. When the pew rents had decreased, in 1878, Dr. Allen willingly relinquished seven hundred and fifty dollars from his salary.

From the time of the Centennial celebration, the choir of the church came more and more into prominence. In 1875 a new organ was introduced. With the expense of alteration to receive it, the cost was about six thousand dollars. This was raised by a committee organized for that purpose, the trustees approving the enterprise, but declining to assume any financial responsibility. The largest yearly amount appropriated for the music of the church during these thirteen years was considerably below the sum devoted to this object afterward. But it is to be remarked that, from the beginning of Dr. Allen's pastorate, William Ivins relinquished his salary. He served from 1867 until his resignation in 1896 without pay.

The congregation created the Brainerd Memorial Endowment Fund in December, 1872, adopting the charter and giving authority for the gathering of contributions. This fund grew slowly at the beginning. The sale of the parsonage in 1881 added five thousand five hundred dollars to it. The history of this saving institution for Old Pine Street, as well as that of the Burial Trust, which was also founded under Dr. Allen's pastorate, will be given in the next chapter.

Dr. Allen resigned his pastorate September 2, 1880, to accept the position of Secretary of the Freedmen's Board. In this position he served ably until his death.

On March 3, 1886, his wife, Mary Allen, died. The remains were brought to Old Pine Street, where a beautiful service was held. There, gathered about her casket, were many that had loved her deeply. It was an impressive and touching farewell.

Dr. Allen died at his home in Pittsburgh, September 28, 1892. His body was brought to this city and quietly interred in Mount Moriah Cemetery. His successor assisted at the committal service. At once the Session was convened and a memorial service arranged. This service was held on October ninth in the Old Pine Street Church, where Dr. Allen had led so many to the Saviour whom he loved supremely, and whom he had served in the gospel ministry for forty-five years. Before us are the beautiful tributes given in the addresses of Drs. W. C. Cattell, S. W. Dana, L. Y. Graham, and C. A. Dickey. The services were made more effective at the last by the deepening twilight. The sun, as it sank slowly in the west, cast its long shadows fitfully across the church, reminding one of the brief period during which the sacred spark, called life, rests within these earthly temples of ours, calling to mind the scripture which saith, "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

The Pastorate of Hughes Oliphant Gibbons.[1]

(1881—1909).

When Dr. Allen resigned to accept the secretaryship of the Freedmen's Board, he entered immediately upon the duties of his new position. On the first Sunday of September, 1880, he announced his resignation: on the fourth Sunday of the same month, the pulpit was declared vacant, and the church was without a leader. There was a body of young men, and some of the older heads, who felt that a long interregnum would be a calamity, owing to the critical condition of the church, which was suffering from a decline in financial and numerical strength that had set in about the year 1875.

It is not surprising, then, that the Session received a communication signed by a number of the congregation just three months after Dr. Allen left, suggesting that a certain clergyman be invited to preach a second time with a view to an early decision upon his eligibility. This was acceded to, and the Session expressed a hope that the way might soon be open for the choosing of a new pastor. Two weeks later a second letter, with twenty-one signatures, was received by the Ses-

[1] This chapter was written by two of Dr. Gibbons' sons, with the advice and help of the senior member of the Session.

sion, requesting them to call a meeting for the election of a pastor. The Session responded that many of the congregation wished to hear more candidates, and that "the way was not clear." Hardly more than a week elapsed when they received a third letter, signed by seventy-six members, who declared that they constituted "a majority of those entitled to vote in the election of a pastor," repeating the former request. By a vote of three to two it was decided to accede to the wishes of the petitioners. The meeting was held on February second, and a motion made "to proceed to the election of a pastor." Mr. William Ivins presented a letter, signed by all the Session, pleading against haste in this matter, and begging that the choice of names to be presented to the congregation be left to a committee of nine, three from the Session, three from the trustees, and three from the congregation, to be chosen by the respective bodies. There were evenly divided councils, and the meeting adjourned to February fourteenth without taking any action. At the second meeting, the motion to elect a pastor was withdrawn, and the suggestion of the elders adopted. The committee was composed of John C. Farr, John Elliott, and William Ivins, on the part of the Session; James Campbell, Rudolph M. Schick, and Philip H. Strubing (secretary), on the part of the trustees; and Randall T. Hazzard, James D. Meguire, and William Notson, M. D., on the part of the congregation.

During these months many clergymen had been heard. Rev. William Hutton, of the Greenwich Street Church, was moderator of the Session, and communion services were conducted and members received by Professor Robert Ellis Thompson, of the University of Pennsylvania, now the beloved president of the Central High School.

At the request of the Committee of Nine, a congregational meeting was called for May 26, 1881, and on that date the Committee presented to the congregation one name,—the Rev. Hughes Oliphant Gibbons, of Annapolis, Maryland. The election was unanimous, and a committee consisting of John C. Farr, R. T. Hazzard, and R. M. Schick was appointed to prosecute the call before Presbytery. The salary was fixed at twenty-five hundred dollars, and the Committee of Nine were delegated to sign the call.

The call was accepted, and Hughes Oliphant Gibbons was installed the eighth pastor of Old Pine Street Church on the evening of October 11, 1881. Dr. Hutton presided, Dr. Dunn preached the sermon, Dr. Harper delivered the charge to the pastor, and Dr. Robbins to the people. As pastor-elect, however, Dr. Gibbons had begun his work in the church on the first Sunday of September.

In 1798 John Oliphant, a son of one of the pioneers of Western Pennsylvania, founded an iron furnace near Uniontown, the county-seat of Fayette County. This

smelting furnace, to which he gave the name Fairchance, grew into an extensive foundry and rolling-mills. It was one of the first enterprises of that character in a region now famous as the centre of the iron and steel industry of the world. They cast a quantity of shot, which was used by Jackson's Artillery in the battle of New Orleans.[1] The raw materials for its products were taken from a tract of three thousand acres belonging to Mr. Oliphant. In time the works became celebrated for the manufacture of charcoal iron. The community included many families, flouring mills, twelve hundred acres of the finest arable land divided into small farms, a large general store, a school, and a Presbyterian Church built by John Oliphant, whose family was of that good old Scotch stock to which Presbyterianism owes so much. This church was served for forty-five years by the Rev. Dr. Archibald G. Fairchild, a man distinguished for learned and polemical writings. Fairchance was beautifully situated, and approached an ideal community. In the centre of one of these rich farms was the Oliphant homestead, Liberty Hall, which is still standing. There, on the sixteenth of March, 1843, Dr. Gibbons was born in the home of his maternal grandfather, John Oliphant, and was named for his uncle, Hughes Oliphant.

[1] Jenkin's "Pennsylvania, Colonial and Federal," Vol. III., pages 361, 362.

His father, Joshua Vernon Gibbons, was of the sixth generation in lineal descent from John Gibbons, the pioneer of the family in America. John Gibbons was a member of the Society of Friends, and intimate with William Penn. When the latter was granted the great tract of land which bears his name, and expressed his intention of making it a home for the fellow members of his Society, John Gibbons and his wife left their home at Warminster, Wiltshire, England, and came to America with the first shipload of Friends that emigrated to this country. He purchased two large tracts of land from William Penn, and became one of the largest landowners in what was then Chester (now Delaware) County.[1] In 1708 his younger son, James Gibbons, moved to the Westtown plantation, which remained the family homestead until it was sold by James Gibbons, 3d, in 1795, to the Society of Friends, at a low price, for a boarding-school.[2] The Westtown Boarding School is now in its hundred and tenth year of active work amid the ideal surrounding of six hundred acres of farm and woodland, all its own. James Gibbons, 3d, was a distinguished scholar and educator. There are many interesting anecdotes of his long and useful life, which we cannot relate here.[3] It is interesting to note that in 1780, just after the British evacu-

[1] Futhey's "A Chester County Family," page 4.

[2] Tatum's "Old Westtown," page 103.

[3] See Futhey and Cope's "History of Chester County," pages 564-569; also *The Friend,* Vol. LV., pages 195, 225.

ation of Philadelphia, he moved to town for some winters, and opened a classical school on Pine Street below Second, which he taught for several years. James Gibbons, 1st, 2d, 3d, were all members of the General Assembly of this state under its pre-revolutionary constitution, and took an active part in legislative matters.[1] The third James was the great-grandfather of Dr. Gibbons, and laid the foundation for the education of his father.

In 1812 Joshua Vernon Gibbons, then a boy of nine, emigrated with his father, Joshua Gibbons, from their home between Westtown and West Chester to Fayette County, then virgin country in the southwestern part of the state, where he lived until his death, which took place in his eightieth year. For his education he crossed the state on foot, and lived for several years with his uncle, Dr. William Gibbons, a famous physician of Wilmington, Delaware. This influence probably led to his studying medicine at the Jefferson Medical College, in Philadelphia, but he never practiced, preferring the profession of teaching, at which he wrought effectually for fifty years. He established the public school system in Fayette County.[2] In 1842 he married Maria Louisa Oliphant, at Fairchance, and three years later moved from there to Brownsville, his

[1] Benjamin Franklin's "Notes of Assembly," Vol. II., pages 216, 218, 220, 264, *et al.*

[2] Hart's "History of Three Towns," page 326.

home until his death. Hughes Oliphant was their oldest son, and his mother was his only teacher until his ninth year. She had received the finest opportunities in her own education, and was a capable instructor for her children in their younger days. Dr. Gibbons resembles her closely.

About 1840 they moved to a farm a few miles from town, which Joshua Vernon Gibbons had purchased, in order that his children might receive their growth in the open country. We have often heard descriptions of this early home, situated in one of the most beautiful spots of Pennsylvania. A finer school for the training of a boy could hardly be imagined. The land was rich and productive; fruits were abundant and varied; much of the region was covered with forests, filled with luxuriant and extensive flora, and fairly alive with birds, grey squirrels, and other wild creatures. The influence of such surroundings could not fail to leave its mark upon the lives of those who roamed among its hills and valleys during the impressionable years of childhood. Frequently Dr. Gibbons has referred to the free and happy days of his youth, and the blessed influence of close intercourse with nature.[1] Although his lot has been a city life, his heart has always been in the open country, and the six or seven weeks that he spends yearly in Maine are looked forward to with the most earnest longing. In his earlier years Dr.

[1] See pages 136, 139, 203.

Gibbons was a great hunter. For the past twenty-five years his principal recreation has been fishing.

When a boy of fifteen, his family returned to Brownsville. His mind not turning directly to study, he entered a commercial house, and in his two years' connection with the firm earned seven or eight hundred dollars. At the end of this period he began his college preparation at Dunlaps' Creek Academy. During the summers of his three years there he made his expenses working on the farm. Then he went to Duff's Commercial College in Pittsburgh, graduating in March, 1864. At once a good business position opened, and in a little over a year the financial question of a college course was practically settled. A year of further study and teaching followed; and a business enterprise netted five hundred dollars.

The choice of a college was easily made, for in an adjoining county was an excellent institution, which has fitted hundreds of young men for their life's work. So in 1866 he entered the Sophomore Class of Washington and Jefferson College on advanced standing. In college he became a member of the Delta Tau Delta Fraternity, and took great interest in athletics. During the last term of his senior year the faculty allowed him to take charge of a boy's school in Uniontown, meanwhile pursuing his studies by himself. At the end of four months he returned to graduate with his class in August, 1869. One of his classmates, the Rev.

James D. Moffat, D. D., LL. D., is now president of the college, and was Moderator of General Assembly in 1905.

Upon graduation he was elected principal of the Uniontown High School, a new institution, for which a building had just been erected. Dr. Gibbons organized this school, and brought together six hundred pupils. He founded a flourishing literary society which still lives. This was in 1870, and twenty-five years later he received an invitation to attend a reunion of his old boys in this society at the home of one of their number, who is now president of the Frick Coke Company, and high in the councils of the United States Steel Corporation. Another of them was the late Secretary of the Commonwealth of Pennsylvania. There, gathered around the table, were men whom he had left as boys a quarter of a century before, many of them prominent in various walks of life.

After these years of rounded preparation, he was at last able to begin to study for the ministry, a goal towards which his face had been turned and his heart had been set since early boyhood, and from which the advice and urgent pleading of his father and friends, for his success in mercantile pursuits had evinced a remarkable talent for business, could not turn him. Determined to be a minister of the Gospel, all his opportunities, exceptional as they were even in that day and place of opportunity, were simply means

to an end. Accordingly, in September, 1870, he entered the Western Theological Seminary, at Allegheny, where he had for preceptors such able men of the Presbyterian Church as Drs. Archibald Alexander Hodge, Melancthon W. Jacobus, William H. Hornblower, and Samuel J. Wilson. At the end of the first year he postponed the completion of his course to become principal of the Lawrence Schools of Pittsburgh. He held this position for three years, at a large salary, and succeeded in rounding into shape a collection of boys and young men who had been considered unmanageable and practically incorrigible. His years on the farm and in the gymnasium stood him in good stead, for here violence had to be met with violence, and force was a better ruler than persuasion. Conviction of physical superiority brought respect, as is always the case in dealing with people of this class.[1] At the end of these three years, although urged to continue his work, he returned to the Seminary, and graduated in the class of 1876. During the vacation between his Middle and Senior years, he supplied the pulpit of the church in Charleston, West Virginia.

Immediately after his graduation, Dr. Gibbons was married to Miss Cora Ida Johns, the daughter of a prominent Pittsburgh lawyer, Leonard Johns, Esq., on

[1] The watch which Dr. Gibbons carries was presented to him in 1873, and bears the inscription, "To Prof. H. O. Gibbons from his friends of the Fifteenth Ward." He also has a gold-headed cane with a similar inscription.

June 13, 1876. The mother of Mrs. Gibbons was the daughter of Milo Adams, M. D., a member of the famous old Massachusetts family so prominent in the War of the Revolution.[1]

Of the two attractive calls that were extended to him, Dr. Gibbons decided to accept that from the Presbyterian Church in Annapolis, Maryland, where he was installed in October, 1876. Dr. and Mrs. Gibbons lived five years in this quaint old town where three of their children were born. The parsonage was a roomy, old-fashioned house on Duke of Gloucester Street, over a hundred years old. The United States Naval Academy is situated there, and the most potent factor in influencing Dr. Gibbons in the choice of this field was that there would be great opportunity for educational work among the cadets. Admiral Sampson was a professor in the institution at that time, and, with his family, attended the Presbyterian church. Many other officers came there, and the class of cadets was increased from nine to more than fifty. In Dr. Gibbons' Bible Class were Captain McGiffen and Captain Serata, who commanded opposing battleships in the Battle of Yalu, in the Chino-Japanese War; and Admiral Uriu, second in command to Admiral Togo in the present Russo-Japanese War, who distinguished himself by the sinking of the Variag and the Korietz at Chemulpho, and by his brilliant work in the Battle

[1] See the "Robert Adams Genealogy."

of the Sea of Japan; and a nephew of the Mikado. During this pastorate of five years, the church was repaired; a debt of three thousand dollars, which had encumbered it for many years, was raised; the number of communing members was more than doubled; and, when Dr. Gibbons accepted the call to Old Pine Street, the congregation and income of the church had been increased twofold.

In the first years of Dr. Gibbons' ministry there was no feature of his pastoral work that was not in common with the problems that face the ordinary city clergyman, who is in a down-town church. He held on to those who were in the church, and found others to fill the places of those who died. The Sunday-School, in fact, reached a larger membership than it had ever before enjoyed. There was the deficiency, but that was always promptly met. Even when the older members died, and some of the best helpers moved away, it meant harder work, but that was all. The neighborhood was full of people who could be brought into the church, and Dr. Gibbons found them. Thanks to the loyal and generous men of the church, the financial question was not a problem for the pastor to solve, and he never desired or asked for an increase of salary. So the years passed by, peacefully and full of joy, in the work of caring for the souls of men. History cannot adequately write of this.

Then, in the early nineties, came the Russian Jewish

invasion, which has increased year after year steadily and invincibly. For a decade many members of Old Pine Street withstood it; but there were removals every year. In the last four years it has been a case of "get out of the neighborhood as soon as you can sell your house." To-day it is hard to find a Protestant family in the vicinity of Old Pine Street Church; and Catholics are by no means plentiful. The following, although written nine years ago, when things were not as they are now, adequately describes the situation:

"Within a radius of a mile from Old Pine Street Church, during the period from 1860 to 1895, more than thirty Protestant places of worship were given over to secular uses, or sold to Roman Catholic or Jewish organizations. Among the nearest and more important of these are: Presbyterian—Old Scots', Spruce above Third; Sixth, Spruce above Fifth; First African, Seventh below Bainbridge; Seventh, Fourth below Market; Dr. Pott's, Fifth and Gaskill. Protestant Episcopal—Saint Thomas', Fifth above Locust; Redeemer, Swanson and Catherine. Methodist Episcopal—Mariners' Bethel, Penn and Bainbridge; African, Lombard above Fifth. First Universalist, Lombard above Fourth. Southwark Evangelical, Fifth above Washington; Saint Matthew's Lutheran, New below Fourth; and the Friends' Meeting House, Pine below Second.

"'Sweet are the uses of adversity,' but some of the uses to which these abandoned churches have been put are otherwise, for instance: Old Scots', now a lard factory; Quaker Meeting House, now an oil warehouse; the Cedar Street Presbyterian, better known to the slums as the Standard Theatre; the Trinity Methodist, from which emanates the missionary influence of a continuous theatrical performance. Less bitter, though, the passing of the Mariners' Bethel, upon whose former site towers a sky-scraping sugar refinery.

"The laws of Moses are expounded in a dialect constructed on

a Tower of Babel model, and known as Yiddish, in the former Presbyterian Church edifice at Fifth and Gaskill streets, the Universalist Church, and the African Methodist; and to these houses of prayer each Saturday morning, all through the slum districts, from garret and cellar, through alleys choked with garbage and from courts reeking with vile odors—themselves not cleanly by our standard—come a people who, rather than have one jot or tittle of their traditions changed, would go once more to the uttermost parts of the earth, and starve, or die by violence, if must be; but change? Never!"[1]

It was even as this a decade ago. But Old Pine Street has stayed; and will ever stay. Only there are more phases to the work. Sunday services are as they were. Pastoral visits are as they were; only the pastor now goes to the ends of a great city and its suburbs, even as his people come to him and to the dear old church. There are merely added duties, and new phases of church work. On Friday nights there is a prayer-meeting of Hungarians in the church, in their native tongue, with a native minister; the marriage register of Old Pine Street records a half dozen Hungarian marriages; and the roll of communing members contains the name of a Hungarian that was received by the Session through an interpreter. Dr. Gibbons and his assistant visit old aristocratic mansions, where twenty families live in as many rooms, and places where the police might go to the advantage of the community. This is foreign missionary work at home.

At the beginning of Dr. Gibbons' pastorate the Ses-

[1] James B. Thompson in the *Old Pine Street Church News*, February, 1896.

sion consisted of John C. Farr, James Fraiser, George Young, William Ivins, Burkitt Webb, and John Elliott. Since the election in 1876, Dr. Hutchins had moved to Iowa, Mr. Willard had died, and John Moore had resigned. John C. Farr had been an elder since Dr. Ely's day, and James Fraiser, George Young, and William Ivins, the Clerk, had served since 1860. So it was Dr. Gibbons' good fortune to start his work in Philadelphia with a wise and experienced Session. All of these elders are dead, and three of them rest in the churchyard. In 1882 there were elected Ezra Calhoun, Philip H. Strubing, Rudolph M. Schick, and Randall T. Hazzard; in 1886, Charles E. MacKean and James Hewitt; in 1895, Edmond Beale, M. D., David White, and Joseph B. Detwiler; in 1901, Stephen D. Harris, James F. Scott, and Walter H. Richman, the present clerk. Mr. Schick, Mr. MacKean, and Mr. Hewitt were lost by removal; Mr. Calhoun, Dr. Beale, Mr. White, and Mr. Hazzard by death; so the Session today is composed of Philip H. Strubing, Joseph B. Detwiler, Stephen D. Harris, James F. Scott, and Walter H. Richman. These men, and those that have gone, have been a tower of strength to Dr. Gibbons. They have been wise and faithful in the duties of their high office, and remarkable in their loyalty to the moderator and pastor. There has never been dissension or difference, and with each other, their pastor, and the church the dealings of the Session during the present

pastorate have been a proof of the excellence of the Presbyterian form of government. With such a Session as Dr. Gibbons has enjoyed throughout the twenty-four years in Old Pine Street, what church and pastor would not prosper and grow in grace and in favor with God and man?

In churches of the age of Old Pine Street, which were constituted into incorporated bodies before Presbyterianism in America had evolved a clear and distinct polity, conflict between the temporal and spiritual overseers of the church is bound to come. What are the prerogatives of the Session? What are the prerogatives of the Board of Trustees? These are questions which have caused many a bitter and unyielding church fight. According to the constitution of churches of the eighteenth century the legal prerogatives of the incorporated trustees include many prerogatives which church polity has awarded to the Session. The early assumption of *rightful* prerogatives by Sessions led to the swinging of the pendulum too far. This we have seen in the chapter on the second fight for independence.

After the memorable struggle of 1813-1814, many minor points of Sessional prerogative slumbered without the establishment of precedent for over half a century. At some stages of the history of the church, if one of these questions had arisen, there might have been trouble, but they did not arise. Following the

ancient custom of the church, the Session was largely represented in the Board of Trustees, and no disagreement occurred between these two official bodies.

In the year before Dr. Gibbons came to Old Pine Street, however, a question did arise. The trustees maintained that, under the constitution, they, as controllers of the church property, had the right to give or withhold permission for meetings in the church building. The Session, on the contrary, maintained that, inasmuch as the church was for the use of God in worship, and they had oversight of the spiritual interests of the church, this prerogative was theirs. After much friendly discussion the Session won the day. Dr. Gibbons had made a special study of church polity, and in his Annapolis charge, had been, under the constitution of that church, President of the Board of Trustees as well as Moderator of the Session. So he had enjoyed exceptional opportunities of looking at this, and other questions of difference that might arise between Board and Session, from both points of view.

The Session, under Dr. Gibbons' leadership, has carefully and without friction drawn the line between temporal and spiritual guardianship. It has asserted its right to the direct control of the Sunday-School, and all societies in the church for the education of the young, by ratifying elections before they become valid, and by having an oversight of the money given to and spent by the Sunday-School. After an interesting and

spirited discussion the right to name and collect all offerings in the church that are not for the temporal use of the church was yielded by the trustees. In this connection the Session nominates all persons who collect money for any cause whatever in the congregation. The latest decision of the Session is in regard to the music of the church, which, as a part of the worship of God, is under their control to the extent of approving books and other music that it used in church or other religious services, and of ratifying the chorister's choice of singers. The establishment of these principles in the polity of the church has been gratifying to Dr. Gibbons, and has been accomplished through the appreciation of Presbyterian order on the part of his Session.

In the month of September, 1881, when Dr. Gibbons began his work in Old Pine Street, at the annual congregational meeting the following Board of Trustees was elected: Hugh Stevenson, Stephen D. Harris, Jacob G. de Turck, Charles C. Lister, John Elliott, Peter N. Cruse, William H. Perpignan, Rudolph M. Schick, James F. Scott, Philip H. Strubing, John Detwiler, Randall T. Hazzard, and Paul H. Barnes. All except the last two were old members of the Board. Hugh Stevenson, the honored president, dated his membership back to 1844, and had been president since 1866. This office he continued to fill for the first twelve years of the present pastorate, when his

death occurred, February 5, 1893, after half a century of enthusiastic and faithful service. He was succeeded by William H. Perpignan, who died in 1903. His successor, Randall T. Hazzard, died while this volume was being prepared for press. Of this Board, Messrs. Harris, Elliott, de Turck, and Lister had held office since the sixties. Seven of these thirteen men are dead, one has resigned his membership, but is still in the church and a ruling elder. Only two have gone to other churches. The remaining three are still holding the same positions in the Board that they were ably filling when Dr. Gibbons came to the church. After twenty-four years, is this not a remarkable record of fidelity and consecration and loyalty to a pastor? Stephen D. Harris, Treasurer of the Endowment Funds and Chairman of the Interment Committee, has sacredly guarded the trust funds of the church with zealous care, and has willingly and without recompense, assumed the growing burden of their investment and interest collection, as they have doubled and quadrupled in his hands. His care of the churchyard is mentioned in another chapter. Charles C. Lister, attorney and solicitor of the Board, has given to the church legal services that would have cost thousands of dollars in safeguarding the property interests of the Board, and in helping Mr. Harris and Mr. Strubing in the care of the investments of the church, as they have multiplied with the growing endowments. Philip H. Strubing

has been the treasurer of the church during the entire pastorate of Dr. Gibbons, and there has not been one month during the twenty-four years that the pastor's salary has been behind a single day, nor have there ever been unpaid bills outstanding against the church. In addition to the treasurership of the Board, Mr. Strubing has since assumed the duties of treasurer of the Session, and custodian of the Farr Funds, and the income from the German Street Fund.

One of the most remarkable examples of fidelity in the history of the church is that of Jacob G. de Turck, a trustee from 1868 until 1902, when he died after thirty-six years of active service on the Board. When Dr. Gibbons came to Old Pine Street, Mr. de Turck was living in Tioga, then an inaccessible place, for the Reading Station was at Ninth and Green Streets, and there were only horse cars to the church, a half-hour's ride. Soon after, Mr. de Turck moved to Chestnut Hill, twelve miles from the city. And yet there was never a more faithful and regular attendant at the services of the church. Sunday after Sunday for over twenty years he was always in his place at divine worship. His fidelity and loyalty were an inspiration and encouragement to his pastor and to his fellow-workers.

During Dr. Gibbons' pastorate there have been only seventeen new members elected into the Board, a remarkable record, unequalled in any previous pastorate,

which shows how Dr. Gibbons has been strengthened by the love and constant service of the officers of the church. Most of these men have moved far away, several to suburbs, where they have to use both train and trolley to come to church, but at the meetings of the Board, and at the services of the church, they are the upholders of their pastor's hands.

What is true of the Session and of the trustees is true of many who have no official position in the church, but who do not allow distances to come between them and their love for Old Pine Street. One Sunday last spring a faithful member, who had been a communicant for over forty years, and lives some seven miles from the church, said as she came up the outside steps, "This climb is a tiring end of an hour's journey, but I could not worship elsewhere. My father and mother, my grandparents, my sisters and brothers,—they lie out there in the churchyard. I could not, nor would I if I could, worship elsewhere than in Old Pine Street."

It is such sentiments and such people as these that have made Dr. Gibbons' long and successful pastorate worth while, and this spirit is perpetuating the life of the church.

From time immemorial the Session of Old Pine Street had been custodian of the funds for the poor of the church and their disbursement; but the increase in this line of church work, and the difficulties attendant

upon its careful and discriminating administration, led the Session to call a congregational meeting on November 26, 1886, to elect deacons for the church. Messrs. John Detwiler, David White, Paul H. Barnes, John S. Wilson, and William S. Watson were chosen, and constituted the first diaconate of Old Pine Street. Three of these men are now dead; the other two have moved elsewhere. David White, Paul Barnes, John Wilson, those who have gone before, were truly consecrated men, and their kindly advice and loving ministrations still live in the memory of many an humble life. They departed one by one, until only Mr. White was left. After his death, in the spring of 1903, a new diaconate was chosen, consisting of Messrs. John Stinson, W. Charles Tweed, James W. Caldwell, and John Creighton, which is serving at the present time.

There have been many organizations active in the life of the church during the present pastorate. Unfortunately, we can only give a brief review of these. There was a Young Men's Society, which, in 1887, became the Christian Endeavor Society, and some years later added a Junior branch. Miss Ellen Webb's May Blossoms and Buds of Promise Mission Band has flourished throughout the pastorate, and holds its meetings regularly on the fourth Saturday afternoon of the month. For several years it has been under the care of Mrs. Robert P. Andrews and Miss Mary D. Harris.

But the glory of Old Pine Street, in its auxiliary work, has rested largely in the three women's organizations, the Re-Union Foreign Missionary Society, the Dorcas Society, and the Home Missionary Society. The Re-Union Society was formed in the Pastor's Study in 1871, and for thirty-four years its voice has been lifted in prayer in that same room, some of its original members still being connected with it.[1] In 1872, Miss Lydia Jones, a member of the Society, went to Gaboon, Africa, under the Presbyterian Board, and was supported wholly by the Re-Union Society of Old Pine Street, until her return to this country in 1888. Its support was then given to Miss Marion Janvier, now Mrs. Dr. M. B. Carleton, of Sabbathu, India. During the fall and winter the ladies are at the church the greater part of Thursday, sewing first, as the Home Missionary Society, for a box to a western Missionary, whose contents always exceed three hundred dollars, and later, as the Dorcas Society, for the poor of the neighborhood, without discrimination as to creed, race, or color.

Throughout the pastorate of Dr. Allen, William Ivins, Clerk of the Session, remained the faithful chorister of the church. He had a quartette choir, in which he sang bass. Mr. Ivins continued his services as leader of the music of Old Pine Street for the first

[1] Mrs. Lydia F. Murray, Mrs. Catherine J. Alburger, Mrs. S. D. Harris, Miss Ellen Webb.

fifteen years of the present pastorate, and the year before he resigned introduced the new Hymnal into the church, which has met with lasting favor. But the expense of the quartette choir grew yearly. The amount paid for the music of the church in Dr. Allen's pastorate averaged only one-fifth of the pastor's salary. It increased in Dr. Gibbons' time until it had amounted to more than one-half the pastor's salary. With great reluctance the Trustees felt obliged in December, 1896, to make a retrenchment in the matter of appropriation for music, and the expensive quartette was replaced by a chorus choir of the young people of the church, with a moderately-paid quartette for leading the different parts. Mr. James Wilson was elected organist and choirmaster, and has successfully filled that position ever since.

One of the great institutions of Dr. Gibbons' pastorate is the monthly publication of the church, the *Old Pine Street Church News,* which will soon enter upon its twenty-first year of consecutive publication,—a record which we believe is unequalled in the churches of Philadelphia. This publication was started by the Young Men's Association in December, 1885, a little over four years after Dr. Gibbons came to Old Pine Street. From that time to the present day we have in its file a practical and comprehensive history of the last twenty years of his pastorate. Every important event in the history of the church during two decades

is here set forth. There are obituaries of all the people whom Dr. Gibbons has buried. There are complete baptismal, marriage, and church membership records. There are the Sunday-School and church society anniversaries. There are removals, changes, and a thousand and one things that church records never show. On these *Church News* files we have articles from the pastor's pen that represent the cream of his thinking, clipped abstracts of his utterances in the public press, and many historical articles and reminiscences that have proved invaluable in the writing of this history.

Church papers start and fail and start over again, and lead an uncertain and spasmodic existence. We are persuaded that this is due to two causes, the throwing of the burden of editing, and, indeed, writing all the articles, upon the busy pastor; and uncertain and irresponsible business management. In Old Pine Street, however, there has been neither of these difficulties to seriously impede the regular and careful publication of the *Church News*. It has had enthusiastic and energetic editors, and systematic and untiring business managers. From the Young Men's Association the *Church News* passed into the hands of the Christian Endeavor Society, and has lately come under the direct control of the Session, which has always recognized its importance in the life of the church. The editors-in-chief have been, successively, Elder Charles E. MacKean, Deacon William S. Watson, Elder James Hewitt,

Dudley T. Richman, and the pastor's wife. The business managers have been G. B. Detwiler, Mrs. F. S. Gibson, W. H. Richman, G. W. Bricker, John H. Brearley, and, for the past eight years, Robert P. Andrews.

As has been said above, the Session has always encouraged the work of the *Church News,* and has stood behind the Business Manager as its financial guarantor. It is the official organ of the Session, and, during the past two years, has been edited under its direction by the missionary of the church. With the membership of Old Pine Street so widely scattered, the *Church News* has become invaluable. It contains the monthly bulletin, announcing regularly to all the members of the church, wherever they may be, the church services, sermon, Sunday-School, and prayer-meeting topics, and special meetings of interest. It goes into many States, reminding Old Pine Street people who have moved far away that they are not forgotten, and bringing them every month a personal message from their old pastor. To the assistance and co-operation of his people, and to the wisdom of his Session, Dr. Gibbons owes the uninterrupted and invaluable work of the *Church News* in keeping him in touch with his scattered congregation, and strengthening him for the work at hand.

In the *Church News* for July, 1890, appeared the following important notice:

"The German Street Congregation has, by a unanimous vote, decided to unite with us, and has asked Presbytery to consummate this union. We shall give these good, faithful members of German Street a hearty welcome."

And in September of the same year:

"The members of German Street are now worshipping with us, awaiting the final action of Presbytery before making a complete union. We are glad to greet them, and wish to do all in our power to make them feel at home. Their children are now in our Sunday School."

The German Street Church, or, to use its legal title, the First Presbyterian Church in Southwark, was founded in the winter of 1818-1819 as a German Church, but soon became an English Presbyterian Church, in the midst of a splendid field. From 1840 to 1855 it was large and influential, with two Sunday-Schools. At this time Rev. Andrew Culver, a son of Old Pine Street, was its pastor. In 1862 it had become so heavily involved in debt that its existence was threatened. Three members of Old Pine Street, Samuel Work, John C. Farr, and Captain Whilldin, saved the church, and transferred its property to the trustees of the Presbyterian House, having arranged the title in such a manner that the property should always be "held for the benefit of the church holding to the doctrine and government of the Presbyterian Church in the United States." During the seventies Rev. Albert N. Keigwin was pastor for seven years, and built the congregation up wonderfully. He resigned in 1879 to accept a call from the West Church, Wilmington, where he remains to this time. The next decade, until the movement recorded above, marked an unsuccessful at-

tempt to struggle against the overwhelming tide of foreign immigration.

For two years the abandoning of the German Street field had been considered by Presbytery, when, at a meeting on April 7, 1890,

"the Committee on Church City Missions recommended that steps be taken for the removal or dissolution of said church, the selling of the property, and the application of the money realized to the erection of a church edifice in the neighbourhood of Tenth Street and Snyder Avenue, where a Presbyterian Church is imperatively demanded. The report was approved, the recommendations adopted, and the committee on Church City Missions was authorized to carry the resolutions into effect."

In this action Presbytery was merely consistent with the attitude it has ever taken in regard to "down-town" fields. Will the Presbyterian Church in Philadelphia always be unable to see and cope with the great problems of the city's social and economic life? Time and effort and money is directed with lavish hand to the erection of new churches to compete with other denominations in new neighborhoods, so that there will be a church around the corner for the incoming eminently respectable Christian population. The fields that are hard to till, the great work that the Master has brought to the door of a church, is ignored. The church is sold, or moved to a neighborhood where she can regain her position in the statistical reports of General Assembly. There is no thought of what the church owes to the thousands upon thousands of immigrants that

are pouring into the great city of Philadelphia, of the perils that menace our national life from these untutored, unassimilated hordes, that are without American ideals of religion and morality. There is no spirit of bitterness in these words, no unworthy reflection cast upon wise and consecrated men. But they are the truth. The gospel to the heathen in foreign lands! A glorious cry is this. But the foreigners of the lowest strata who are raising their Penates on our hearthstones—what of these?

Fortunately, there were men of vision in the German Street Church, men who, by personal contact, knew the problems that were to be solved in the field which they had to relinquish. They were unwilling that Presbytery should destroy in a day what they had built and cherished with many a struggle, and divert the fruits of their labors to the tilling of other fields. They held a meeting on April thirtieth to consider whether they should "join with the Old Pine Street Church with a view to perpetuating the already established endowment fund of that church, and consequently permanently providing for church service in this section of the city, or to dispose of the present property and establish a new church in the lower section of the city in a field already open through a mission service." A Committee was appointed to deliver an opinion upon this subject, and the congregation adjourned to meet again to hear the report of the Committee on May

fourteenth, when the following report was adopted without a dissenting voice:

"Your Committee, after carefully looking over the field, have come to the conclusion that the best interests of the Church will be served to a greater degree by a union with Old Pine Street Church than could be affected by any other disposition of the property. We have arrived at this conclusion, feeling that the results of the union would be more profitable to the cause, both for the present and in the future.

"We further recommend that all the property, both that held in trust for this congregation by the Trustees of the General Assembly, and the property on the premises, be given to Old Pine Street Church, the principal, when received, to be added to the Endowment Fund of said Church, and the interests to be used in supporting the preaching of the Gospel in the Old Pine Street Church. "JOHN STINSON, Chairman."

This action was officially communicated to the Session of Old Pine Street, who promptly responded as follows:

"MR. JOHN STINSON.

"*Dear Brother:* At a meeting of our Session, held May 31, 1890, your letter informing us of the action of your church at the Congregational meeting, held May 14, 1890, was read, and the following resolution unanimously adopted:

"*Resolved,* That the Clerk of the Session be instructed to answer the communication of May 11th from the Committee of the congregation of the German Street Church, and to commend the action of the said congregation, and to assure the German Street people a hearty welcome to Old Pine Street Church. And may the great Head of the Church make you a blessing to us and make us a blessing to you.

"Yours in Christian Fellowship,

"WILLIAM IVINS, Clerk of the Session."

At the June meeting of Presbytery a communication was received from the German Street Church, stating

their wishes in regard to the disposition of their property, and asking to be transferred to the roll of the Old Pine Street Church. There was a tiresome wait of a year and a half. In the meantime the trustees of the General Assembly, who were the successors to the trustees of the Presbyterian House, to whom the German Street property had been deeded in trust by the Old Pine Street donors, obtained permission from Court "to effect a sale of the property of the First Presbyterian Church of Southwark, the proceeds to be held in trust for the Old Pine Street Church, and the income to be paid to the treasurer of the said church."

Presbytery took final action as follows:

"At a meeting of the Presbytery of Philadelphia, held December 7, 1891, Elder Robert N. Willson presented the following paper, which was unanimously adopted:

"*Resolved*, That in accordance with the request of the First Presbyterian Church of Southwark, the members of that church are hereby transferred to membership in the Third Presbyterian Church, which, by its Session, has expressed its approval of such union; and the Clerk of this Presbytery shall transmit to the Clerk of the Session of the latter church the names of the members of the former church as certified by the Clerk of the Session of the said First Church of Southwark, together with a certified copy of this resolution.

"The Presbytery also recommends to the Trustees of the General Assembly that they pay over to the Third Church the income which shall arise from the trust fund produced by the sale of the real estate lately occupied by the said First Church of Southwark, for the purpose of enabling mission operations to be conducted in the same neighbourhood under the direction of the said Third Church." [1]

[1] The complete proceedings of the German Street union were published in the *Old Pine Street Church News*, December, 1891.

So was the money, originally for the most part from Old Pine Street, and given for the purpose of maintaining church work in a certain specific vicinity, saved from diversion into other channels, and this income has been used in the "German Street field" ever since. The total membership, transferred to the roll of Old Pine Street by this order of Presbytery, was sixty-five, of whom thirty-two—just one-half—came into active membership with the church. The others had moved from the neighborhood, and were given letters. But this German Street element, though small, has been a useful and faithful addition to the church. Edmond Beale, M. D., was elected into the Session, and served till his death. John Stinson, who was chairman of the Committee spoken of above, and through whose untiring efforts and unwavering purpose and belief in the "eternal fitness of things" we owe the defeat of Presbytery's original intention, is President of the Board of Deacons of the Church. Frederick K. Uhde is a trustee. Two of the present teaching staff of the Sunday-School are from German Street. Thirty-two was not a large number, and some of them are now dead and some removed to other cities, but in the church to-day there are no more faithful and loyal people than the "German Street element," and they have always been a source of strength and comfort to Dr. Gibbons.

The German Street income became operative in 1892,

and since that time the church has had a missionary to assist Dr. Gibbons in ministering to the large and difficult field that has been left to Old Pine Street. The Rev. John Campbell was the first missionary, and he has been followed by the Rev. Dr. John C. Thompson, a former pastor of German Street, Rev. Frank H. Burdick, Holmes D. Eastburn, Rev. Wilson T. M. Beale, Rev. Frederick A. Walter, Rev. Edwin J. Russell, and Mr. Herbert Adams Gibbons. In announcing from the pulpit this new and great work which the German Street Fund enabled Old Pine Street to engage in, Dr. Gibbons said, "Let us seek the gift of the Holy Ghost, and apply earnestly and faithfully all instrumentalities within our reach to purify and elevate and save this part of our great city." It is in this spirit that the missionary work has been done.

The Endowment Fund of Old Pine Street was started in 1863 by a bequest in the will of Mrs. Lydia Bailey, one of the first legacies to the church. But the idea of a fund whose income should be large enough to supplement the decreasing revenue from pew rents, when the older generation died away, and Old Pine Street became a "down-town" church, was not considered until after the Centennial in Dr. Allen's pastorate. It was then called the Brainerd Memorial Endowment Fund, and, in the year before Dr. Gibbons came to Old Pine Street, amounted to only four thousand four hundred dollars. That year the sale

of the parsonage brought it up to ten thousand dollars. From the beginning it was clearly defined as a *general maintenance endowment,* the income of which was to be expended for the expenses of the church at the discretion of the trustees. But it was also decided that none of the interest should be used until the Fund could yield one thousand dollars from legal first mortgage investments. When Dr. Gibbons became pastor, the Burial Trust Fund had also been started, and contained sixteen hundred and fifty dollars; and there were the Pearson and Sparks Funds. The aggregate total was not twenty thousand dollars.

Dr. Gibbons was at first opposed to church endowments, but he was soon convinced by the wise men who knew the needs of Old Pine Street and looked prophetically into the future, that the salvation of the church lay in its full and ample endowment. At a meeting of the Board of Trustees on December 5, 1882, a committee was appointed to confer with the Session upon this question. The Session joined hands with the Board, a congregational meeting was held, and eight thousand eight hundred and fifty dollars was subscribed to the Fund, in sums ranging from ten dollars upwards. Since then it has steadily climbed, until it has reached the seventh notch out of the ten towards the hundred thousand dollar mark. In 1888 six thousand dollars came from the sale of the Brainerd Memorial School. All the rest has been raised by gifts and legacies from

children of the church. No money has ever been solicited from outside sources. The Burial Trust Fund has increased fivefold, and other endowments have been established, which are enumerated below.

At the present writing, the invested endowments of the church aggregate over one hundred thousand dollars. Of this sum only two-thirds, however, is in the Brainerd Memorial Endowment Fund, the income of which goes to the trustees for the general maintenance of the church. So it will be seen that this fund must be largely increased to make it thoroughly efficient, and it is the hope of the men who have given their life for the church and sacrificed so much for her welfare that this general maintenance endowment will reach in itself the sum of one hundred thousand dollars or more. The accomplishment of this within the next few years would be the crowning joy of Dr. Gibbons' pastorate.

Many legacies have rightly been left to the church for specific purposes. This is as it should be, and insures the invested funds of the church from the danger of being directed in one channel to the detriment of others, and thus establishes independently different branches of church work.

The Churchyard Trust Fund, now eleven thousand dollars, is spoken of in another chapter. The Deacons' Trust Fund, amounting to a similar sum, has grown from a small bequest of "a house for the poor," by

George Pearson, a trustee, in 1848. The income from the rental of this house, 770 Swanson Street, has been used now for over half a century for the relief of distressed widow communicants of the church. The value of this house, which has been greatly reduced in the last twenty years by a changing neighborhood, is not included in the figures of the Deacons' Fund given above, nor is the one-half of the Sparks Fund of two thousand five hundred dollars, whose income is also used for the widows of the church. Included in the Deacons' Fund is the entire Shermer estate of some two thousand dollars.

Next in size is the Sunday-School Fund, established lately by a bequest of five thousand dollars from the estates of Emma S. and George W. Farr, in memory of their step-mother, who served as an officer in the school for sixty years. Up to the time of her death in the present pastorate she was the active Directress of the school. In addition to this the Sunday-School has the interest from the other half of the Sparks Fund, making a total Sunday-School endowment of over six thousand dollars. To meet the growing needs of the school this endowment is insufficient, and should be increased as well as the Brainerd Memorial general maintenance endowment.

Two of the most excellent societies of the church, the Dorcas and Home Missionary, are endowed to the extent of four thousand dollars each, which furnishes a

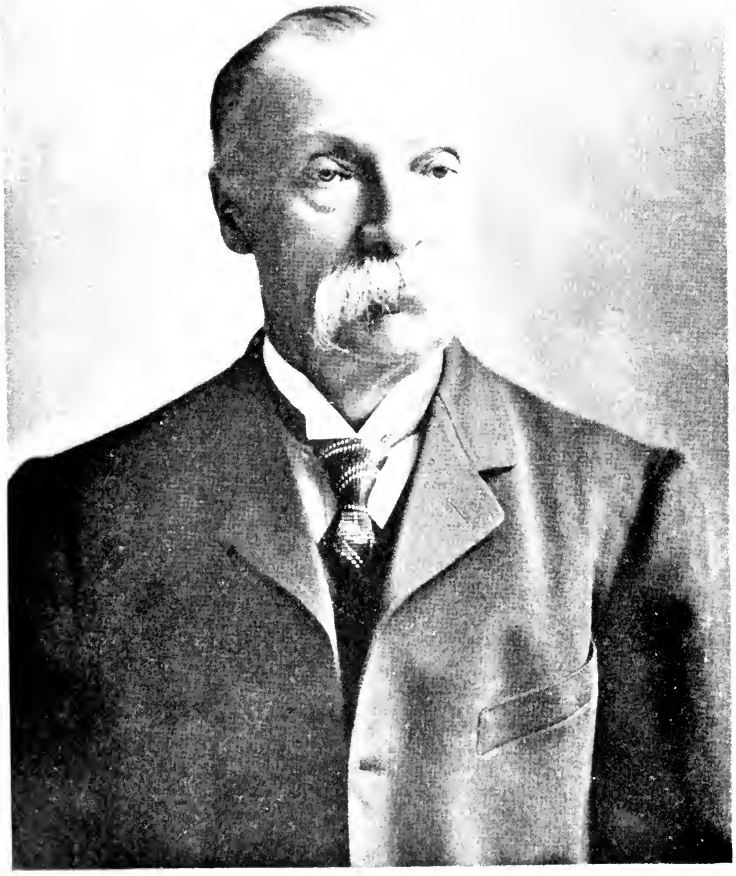
helpful supplementary income in their work. These societies have been mentioned elsewhere.

The Richardson Fund of three hundred dollars is for the keeping of graves in the churchyard, and the income of the Corgie Fund of two thousand dollars is divided into five parts, and goes to the Ladies' Re-Union Foreign Missionary Society, the Sunday-School, the Bible Society of the Sunday-School, the Deacons' Fund, and the Session of the Church; the latter, also, holds for its own uses the Phillips' Fund of five hundred dollars.

These endowment funds are the secret of Old Pine Street's hope for the future in her down-town field. This financial basis insures her permanency as a beacon light for salvation in the original field which the Lord has given her, and which her children have tilled with constancy and success amid the changing fortunes of the neighborhood. Just as the life of the individual and of the family must have a financial basis for efficiency and stability, so must the church keep free from debt, and have an income, and live within that income, to do effective Christian work. The men who created the endowment funds of Old Pine Street by persistent missionary work in the face of well-grounded opposition had clear vision and inspired foresight. They builded even better than they knew. Their work and their gifts, and the gifts and legacies of those whom they persuaded, have been the salvation of Old Pine Street.

A large portion of these endowments has only become operative within the past two years, just when they were needed. Of the rest that have accumulated largely in the present pastorate, it is the proud boast of the church that much of the income has not been needed, and has been added to the principal. It has only been within the past ten years that any portion of the Brainerd Memorial Endowment income has been used for the general maintenance of the church. To-day, with the break made by death in the ranks of the financial supporters of the church whose places can never be filled, those who have been spared do more than their share at the annual New Year Sunday deficiency collection, and the trustees of the church have always determined never to use more than is absolutely necessary from the income of the Brainerd Memorial Endowment Fund. There were many years during the present pastorate that the entire deficiency, amounting to more than a thousand dollars sometimes, was given on the New Year Sunday.[1] In these years the whole annual income from the Fund was added to the principal. To-day the principal is increased yearly from a material saving in this way. This spirit on the part of the officers and people of the church has proved that in Old Pine Street at least the creation of an endowment has not lessened the spirit of giving on

[1] In 1889, $1,300 was given; in 1891, $1,600.



the part of the congregation, or of self-reliance and careful saving on the part of the Board of Trustees.

The improvements and renovations made in the church in 1868 for the Centennial had been extensive and costly, but after thirteen years there was much repair needed. The trustees were men who believed in keeping up with the advantages of the day. Unfortunately, the church had been hopelessly altered from its colonial interior by the utilitarians and comfort-seekers of the middle of the century. It was the part of wisdom, then, having a modern church interior, to enjoy the advantages of modern art and decoration. So, in the summer of 1886, the interior of the church received the beautiful decoration which remains to this day; and the stained glass memorial windows. These improvements cost almost eight thousand five hundred dollars. The Sunday-School and Lecture Rooms have several times been repainted, and twice carpeted during the present pastorate. A new and modern chandelier replaced the "great light" of earlier days in the main church during the summer of 1894. The outside of the church has always been carefully kept in order, and thousands of dollars have been expended on the churchyard. In 1902 three thousand dollars was spent in rebuilding part of the south and the east walls of the churchyard.

Nine years ago the following was written of Dr.

Gibbons by a prominent newspaper editor of Philadelphia:[1]

"The Rev. Dr. Hughes O. Gibbons is a leader among the intellectual forces of Philadelphia, and a man of equal strength of mind and force of character. Though zealous in his work, he is not a fanatic, and rarely lets his zeal run away with his judgment."

None of the pastors of Old Pine Street have been more prominent in public life than Dr. Gibbons. Living in the Fifth Ward, by common fame the most corrupt ward of the city politically, he has had ample opportunity to see and to study the evils of municipal politics. He has never hesitated from the pulpit and in the public press to denounce organized crime, police protection of vice, and the prostitution of the ballot. Some years ago a sermon of his on the privileges and duties of suffrage was published for the Municipal League.[2] His utterances on municipal affairs have always been eagerly sought by the press, and have given him a far wider audience than the confines of his own pulpit. Twice he has figured as the principal in public differences with the city Department of Public Safety to establish the right of the private citizen.[3] He has frequently addressed Christian citizenship meetings in different parts of the city.

[1] L. Clarke Davis in the *Public Ledger,* May 21, 1896.

[2] "What Is a Vote?"

[3] See newspapers of December 12-19, 1895; and October 7-15, 1899.

Dr. Gibbons has made a careful study of the liquor traffic in Philadelphia, and has been an ardent advocate of the Brooks High License Law as the most feasible and most practicable legislation possible at the present time. At the fifteenth annual meeting of the Law and Order Society, in 1896, he said:

"If the Brooks High License Law was faithfully and wisely administered, the political machine of Philadelphia would be hopelessly broken, and there would be an open door for our young men of education and integrity to enter the field of honourable politics. Moreover, the faithful administration of this law would do much to prevent the education of criminals, and would destroy many of the worst haunts of vice in our city. The Brooks High License Law is perhaps the best enactment that has ever been secured for regulating and restraining the sale of intoxicating liquor." [1]

In 1894 Dr. Gibbons was elected one of the vice-presidents of the Law and Order Society of Philadelphia, the first and only clergyman that has ever held official position in that organization. On the death of the President, Arthur M. Burton, Esq., he was honored by election to that high and responsible office, and is now serving his seventh year in the presidency of the Society. During these years, his wise counsel, and the faithful and courageous work of the secretary, D. Clarence Gibboney, Esq., backed by the financial support of the best people of Philadelphia, have won for the Law and Order Society many notable victories, and made it a powerful factor in the life of the munici-

[1] Report of the Law and Order Society of Philadelphia for 1896.

pality. It has striven successfully to gain the enforcement of the Brooks High License Law along the lines of Dr. Gibbons' policy; it has broken up slot-machine, pool-room, and policy gambling in the city; it has arrested and put in prison hundreds of speak-easy and disorderly house proprietors; it has uncovered and demoralized police protection of crime; it has established, through the courts, precedents in decisions on criminal law that have made profitless and perilous vice syndicates in Philadelphia; and it has resisted successfully the efforts of a venal State Legislature to cripple its efficiency and limit its powers by statutory enactments.

In other outside interests Dr. Gibbons has actively shared. He has served as trustee of the Presbyterian Hospital, director of the Presbyterian Historical Society, and has been for fifteen years president of the Seamen's and Landsmen's Aid Society. He is a thorough believer and helper in the work of the Society for Organizing Charity.

In church matters, Dr. Gibbons has been moderator of the Baltimore Presbytery, three times moderator of the Presbytery of Philadelphia, and delegate to General Assembly in Minneapolis, 1886; Saratoga, 1896; and Minneapolis, 1899. In the first of these Assemblies he was chairman of the Committee on Freedmen; in the second, he prepared the report of the Committee on Temperance; and in the third, he was chairman of the Committee on Church Polity, a recognition of

his special study and experience in this field. He is a member of the Board of Education, and, in the Presbytery of Philadelphia, is examiner in theology, his favorite field of study.

At college Dr. Gibbons was attracted especially to mathematics and philosophy, an interest which he has never lost. Besides his baccalaureate degrees in Arts and Divinity, his Alma Mater conferred upon him the degrees of Master of Arts in 1873 for special study on philosophical lines, and Doctor of Divinity in 1889.

The influence of childhood and varied experiences of his earlier years have been of advantage to Dr. Gibbons throughout his long and active career. His fondness for being out of doors leads him to avoid public conveyances in his city life, and he has always walked mile upon mile in the round of parochial duties. Similarly, in the summer time he has avoided "conferences" and the conventional summer hotels, and taken himself off with his family to the woods of Maine, where long tramps and miles of rowing in pursuit of his favorite sport have made his vacations in reality outings. For this reason, at the age of sixty-two he is in perfect health, and feels that he has hardly more than reached the prime of his clerical life.

Dr. Gibbons preaches entirely without notes, following the anciently-established precedent of his predecessors.[1] Although the theological element is strong in

[1] See page 149.

him, it is equally balanced by the influences of his practical and rounded life. As a thinker Dr. Gibbons is scholarly, but he is not the product of the study. To the minds of his many friends he presents the ideal of a well-rounded clergyman.

The success he has attained in the administration of the Presbyterian Ministers' Fund and the Law and Order Society are indicative of his two strongest characteristics, practical business sense and tact, which were developed and strengthened in his long years of preparation for the sacred calling on which his heart was set. His ways are gentle, and yet firm. There is nothing of the fanatic in his nature, and he invariably sees the other man's point of view in dealing with a question or problem. He is slow to reach a decision, but, when he has once made up his mind, is most positive. His success in dealing with all classes of men has been wonderful, and in his reform work he has the admiration and respect of the men whom he is fighting. His popularity in the Fifth Ward is an evidence of this, and there is to-day the same acknowledgment of his physical strength and his disposition to be merciful in judgment and "play fair" as there was when he brought order out of chaos in the slum schools of Pittsburgh thirty years ago.[1] Herbert Welsh once said of him: "Dr. Gibbons has long been known in this community as a worthy and able minister of religion, and

[1] See page 256

as a citizen whose activity and good sense in the struggle for honest government have won him the esteem and affection of all men. On the basis of a long acquaintanceship we should be quite willing to take him for a model of good citizenship."[1] During his twenty-four years in Old Pine Street he has always lived within a block of the church, where he has been accessible to Protestant and Catholic, Jew and Gentile alike. This has been out of preference, for the parsonage of the church had been sold before he came to Old Pine Street.

Dr. Gibbons was elected President of the Presbyterian Ministers' Fund in 1889, and threw his whole soul into the fight to save the Fund, which is the oldest life insurance company in America, from becoming purely a business organization. With its prestige, its outstanding assets, and its widening field, it had long been considered a tempting institution for the general life insurance field. There were influential men who were trying to accomplish this object by erecting an expensive agency system and opening the Fund to all insurers. The year after Dr. Gibbons' election, he succeeded in having by-laws passed that were a safeguard to the Fund. But the matter was still agitated, and its leading spirits attempted to secure control of the Board of Directors. Dr. Gibbons appealed to the Corporators, in 1893, in a pamphlet containing concisely the his-

[1] *City and State,* October 12, 1899.

tory of the Fund, the spirit in which it had been created and builded since 1759, and the peril to which the Fund was then exposed. He appealed for their proxy votes, secured them, and defeated the purposes of the enemies of the Fund. In this way the Fund was saved to the church. By economy of management and absence of agents' commissions, and by the restriction of insurance "to Presbyterian ministers, including in that designation the ministers of all churches embracing the Presbyterian form of Church polity,"[1] the Fund is able to insure clergymen at low rates, and encourage "Christian saving."[2] Having accomplished his purpose, Dr. Gibbons retired in 1896, after serving seven years as president, because of the pressure of other duties. The Fund had started on a career of phenomenal success which has followed it to this day, largely owing to the ability of its Secretary and Actuary, Rev. Perry S. Allen, D. D., whom Dr. Gibbons had picked out, and urged to assume the business management of the Fund, and with whom he felt that he could safely leave the future of the society for which he had striven against odds and with signal success.

In the chapter of the pastorate of Archibald Alexander it was mentioned that he had introduced the insurance element into the "Ministers' and Widows' Fund

[1] Gibbons' "Important Facts Concerning the Presbyterian Ministers' Fund," page 10.

[2] *Ibid.*

of the Presbyterian Church," which is now the Presbyterian Ministers' Fund.[1] In 1808, the trustees of Old Pine Street made a deposit of four hundred dollars in this Fund, to remain perpetually, and the interest to be used in maintaining an insurance policy on the life of the pastor of the church. Dr. Alexander was the first nominee, and since then Dr. Ely, Dr. Brainerd, Dr. Allen, and Dr. Gibbons have enjoyed the benefit of the protection offered by this deposit. Decrease in interest rates, and increase in insurance rates, reduced what was originally but a small policy to insurance for seven hundred dollars.

After Dr. Gibbons had been elected president of the Presbyterian Ministers' Fund, Messrs. George W. Farr and Stephen D. Harris, who were Corporators, brought up the question of increasing this deposit to a sum that would yield enough interest to pay the premium on an endowment policy for five thousand dollars. A committee was appointed by the Session to take this matter in hand. On October 7, 1892, they reported that almost one thousand eight hundred dollars had been raised, leaving about five hundred and fifty dollars to complete the amount which, in addition to the four hundred dollars of the deposit of 1808, would be necessary for maintaining the policy desired. They recommended that the Session appoint Easter Sunday for offerings to this cause, until the amount had been

[1] See page 152.

raised. The church deposit on the books of the Presbyterian Ministers' Fund now amounts to about two thousand five hundred dollars, which assures the success of this movement. The successors of Dr. Gibbons will receive the benefit of this deposit, which will give them of life insurance in the Ministers' Fund to the amount of five thousand dollars, or more, according to the nominee's age and the form of policy that he may choose. The interest on the sum deposited will pay the premiums of an endowment policy for five thousand dollars for a man at the age of thirty-five. This event is merely an indication of the thought that the people of Old Pine Street have always shown in the welfare of their pastors,—a spirit which had prompted Dr. Alexander to say, "I do not know a single congregation within the bounds of our church of which I would choose to be pastor in preference to this. No invitation therefore from any other would ever have separated us. I did expect to live and die with you." [1]

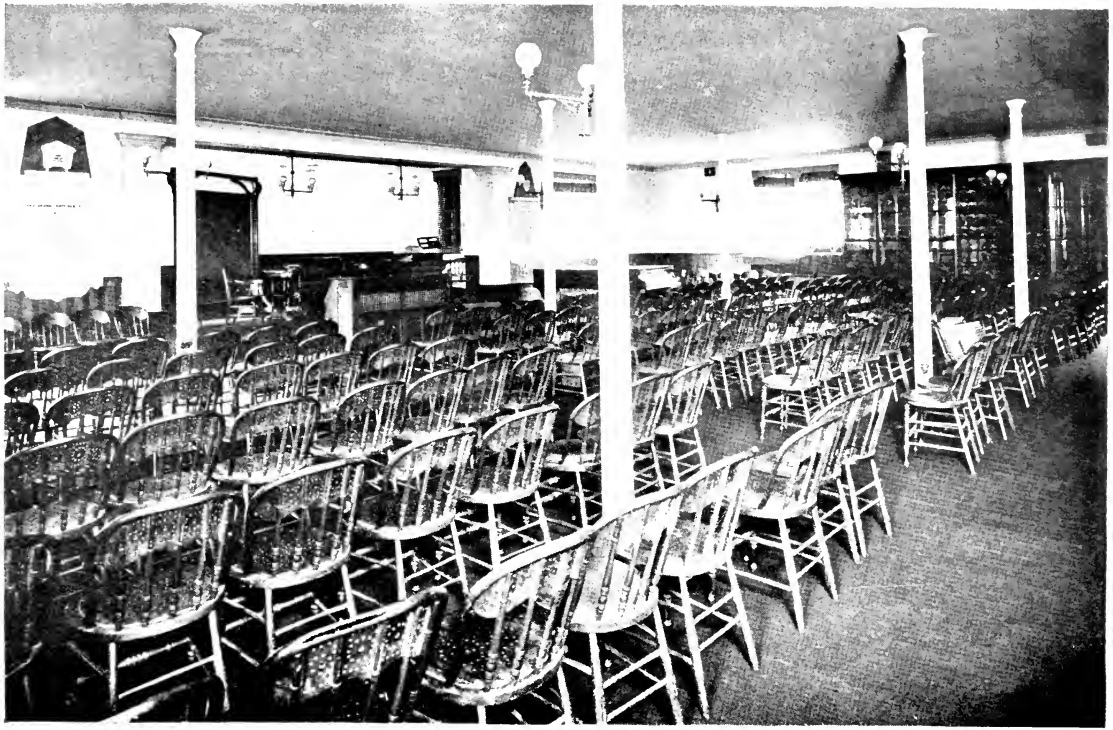
As in the instance above, this history has invariably recorded in the account of each pastorate the love of the pastor for the people, and the love of the people for the pastor which bound them so strongly together. It is remarkable to think of one hundred and forty years of church life with only eight pastors; it is more remarkable to realize that no pastor of Old Pine Street has ever left the church to accept a call to another

[1] See page 154.

church. Two of the pastors accepted the call of duty and of the Church to fill positions in theological seminaries, one a similar call to the secretaryship of a Board of the Church, and one resigned on account of ill-health: the other three rest in the churchyard.

As it was with them, so is it with Dr. Gibbons. There have been strong temptations, there have been alluring prospects, there was once a church that would have doubled his salary and more, and there was once a college presidency where he could have lived a studious, peaceful, and happy existence in the beloved country. But they were hardly even temptations to him, for Dr. Gibbons had come to Old Pine Street with a clear knowledge of the difficulties ahead of him. He preferred a hard fight to ease and comfort. The Lord had blessed him with a faithful and loving congregation, with an excellent home for his family, with success in his pastoral work, and in his endeavors to increase the endowments of the church. He elected to remain. Then came the invasion of the Russian Jews, the change of field to virtual foreign missionary work, the depletion of his congregation. Again he chose to stay, and to-day he sees the church with an increase of a hundred thousand dollars in its endowments, a communing membership that is as large as when he came to it, a band of officers and workers around him that are undismayed, and, in one year, the twenty-fifth anniversary of his pastorate.

Has it paid? Let this be the answer: The Presbyterian Church has in a great city a colonial church, on its original foundation, surrounded by a large and beautiful chuchyard, in which rest the dead of seven generations, many of whom fought for the independence of their country, and played a part in the creation of the Republic. It sees this church, these graves, inviolate, secured for all time from the hand of the despoiler and the irreverent march of modern progress by ample financial endowments. Has it any others? The Presbyterian Church has in a great city one old and influential congregation that has stayed where it was planted, and has cherished the altars of its ancestors; a congregation that has overcome the tide of time and circumstance effectually by loyalty and generous giving, and has provided beyond a doubt of failure for the maintenance of church services and the preaching of the Gospel and the saving of souls and the helping of the poor in a down-town field, not for five years longer, or ten years longer, or fifty years longer, but for all time.



The Sunday-Schools.[1]

Sunday-Schools are a modern development among the churches of Christendom, and were not known until the nineteenth century. In the good old days of Duffield and Smith the children of Old Pine Street, like other children of the day, were supposed to get their religious education by assimilation out of environment. Among the earliest feelings was the high-backed pew, among the earliest sounds the preacher's voice, among the earliest tasks the catechism. One was not supposed to understand all at once, or to receive only so much as could be understood. Appreciation and the grasp of religious truth came with the years, and was a natural process of mental development.

With the change of educational ideas in things secular came the natural demand for religious instruction of the young. It took a long time to get rid of the old idea, which was tenaciously clung to, that a child's religious education was a duty of the home, and of the home alone.

The modern Sunday-School had its birth in the mission school with religious teaching introduced. Then came the independent organizations for religious

[1] This chapter was prepared by the present missionary of the church.

teaching alone. But they were confined largely to the poor, and those who had no opportunities for religious training in the home. In Philadelphia, the idea of a Sunday-School under the control of a certain particular church for the religious education of that church's young people, rich and poor alike, had its beginning in Old Pine Street.

In the chapter on Dr. Alexander is quoted the reminiscences of the venerable Dr. John Hall about his boyhood in Old Pine Street, in which he states that Dr. Alexander assembled the children of the church for religious instruction on Saturday afternoons, expounded to them the catechism, and required the older children to bring written proofs.[1] Here, no doubt, is the inception of the church Sunday-School. It was Dr. Alexander who prepared the people for this seeming invasion upon one of the prerogatives of the home.

Immediately after Dr. Ely's installation the church Sunday-School was started. On the first Sunday of May, 1814,[2] Mr. Moss McMullen gathered together six or eight children of the church in the parlor of his home at 309 South Second Street.[3] Rapid increase of scholars led to its removal to Southwark Academy, then to Southwark Hall. When the Session acquired the property at the corner of Green's Court, now South Lawrence Street, opposite the church, the Sunday-

[1] See page 145.
[2] "Leaves from a Century Plant," page 192.
[3] Now 713 South Second Street.

School was moved there. Lack of sufficient accommodations even there led to its meeting in the galleries of the church, until the church was raised in 1837, when the rooms which it still occupies were made.[1]

There are not now available any written records of the school prior to 1842, from which date the records are complete. But at the time of the Centennial of the church in 1868, there were some living who had been in the school from its inception, and who fortunately left a written record of its early history. Some of these, indeed, lived into the present pastorate, and two of them, Miss Lucy Collins and "Aunt Jane" MacFarlane, have often spoken to their pastor of these early days. "Aunt Jane" was one of the original scholars, and a teacher from her girlhood. She was active in the women's societies of Old Pine Street until her ninetieth year.

The first Superintendent was Miss Sarah McMullen, who resigned after four years to go as a missionary to South America.[2] She was succeeded by Miss Susan Mitchell, then in her early twenties. Miss Mitchell lived to send a greeting to the school on its seventy-fifth anniversary, being then advanced in her nineties.[3] She was succeeded by William F. Geddes, who in turn

[1] Randall Trevor Hazzard in the *Old Pine Street Church News*, July, 1889.

[2] *Ibid.*

[3] *Ibid.*

gave place to Elder John R. McMullin.[1] In 1837, on the removal of the school to its present quarters, Elder John C. Farr was elected superintendent, and served until 1849. This grand old man, however, did not leave the school, but continued as a teacher through the larger part of his long and useful life. At the time of his election he was a young man, and had already been an elder for one year. His second wife, then Miss McCorkle, served as an officer of the school sixty-two years until her death in 1887.

During the rest of Dr. Brainerd's pastorate John Aikman and William Taylor were superintendents; in Dr. Allen's pastorate, E. R. Hutchins M. D., O. H. Willard, and Rudolph M. Schick, Esq. All of these men, except Mr. Taylor, were ruling elders of the church. Mr. Schick was superintendent at the beginning of the present pastorate, but resigned after two years on account of removal. He has been followed successively by Messrs. James Hewitt, Dudley T. Richman, David White, Philip H. Strubing, and Walter H. Richman,—all elders with the exception of Dudley T. Richman, who has since, however, become a ruling elder in the Emmanuel Church of West Philadelphia. Messrs. Dudley T. Richman, Hewitt and Strubing, like Mr. Schick, were led to resign owing to removal to neighborhoods distant from the church. Mr. White was compelled to resign the superintendency from ill

[1] *Ibid.*

health, and died shortly afterwards, a great loss to the church. For several years Mr. Strubing came in from his suburban home in Mount Airy. The present superintendent, Mr. Walter H. Richman, and the associate superintendent, Mr. Robert P. Andrews, both come from homes more than five miles from the church.

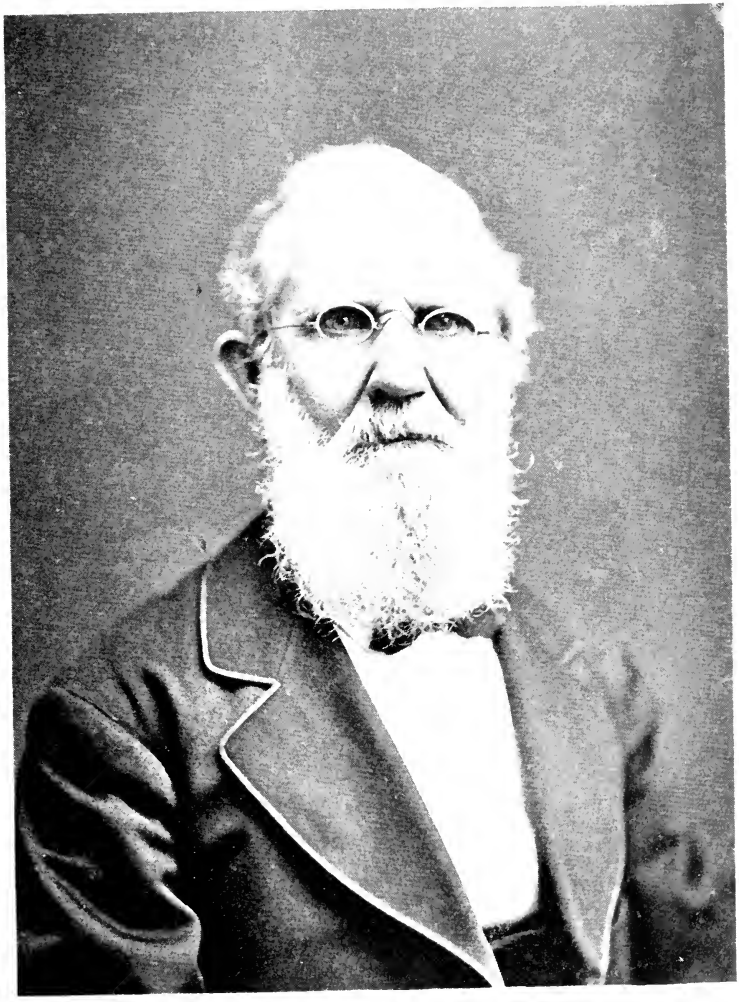
During Dr. Brainerd's day the Sunday-School became a powerful factor in the life of the church. Then the church was surrounded by many workers, there were young people without number, and they all lived in the neighborhood. The power of Dr. Brainerd over the young of the church, and the remarkable energy and activity in Christian work of the young men whom he had raised, has been mentioned elsewhere in this history. These young men, and, indeed, many young women, were endowed with a true missionary spirit. They held "cottage prayer-meetings," they assisted in the meetings in the open market places that Dr. Brainerd addressed with such power and blessed results. There being so many of these workers—more than was necessary to supply teachers for the church school—the establishment of mission schools, under the care of the church, was a logical and natural thing. In those days, between South Street and Washington Avenue, and in the more sparsely settled parts beyond, there were, mingled with good neighborhoods, slums steeped in crime and ignorance, and worse than any section of the Philadelphia of to-day. It was

into these regions that the Sunday-School work of Old Pine Street was carried.

Back in the early part of Dr. Ely's pastorate, Elder John Welwood Scott, afterwards a clergyman, established a Union Mission School in Southwark. He gathered about him teachers from all denominations, and his stirring letters to the teachers and scholars, one of which we have before us,[1] were full of enthusiasm for the great future that his clear vision saw ahead for the Sunday-School movement in America. A colored school was maintained for many years in Gaskill Street during the early part of Dr. Brainerd's ministry.

But the great school for which the credit was largely due to the devoted men and women of Old Pine Street was the Robert Raikes School, on Sixth Street, near Fitzwater. The greatness of its work cannot be estimated. One of the leading spirits in this, and in all the missionary enterprises of the young people of Old Pine Street, was Ezra Calhoun, a truly consecrated servant of God, who came to Old Pine Street from the German Street Church in the late forties. He was quiet and retiring in manner, but a man whose leadership needed no assertion. He was a power in Old Pine Street as he grew in years and in favor with God and man, serving as trustee, and subsequently as ruling elder, until his death, November 26, 1885, in the fifth year of the present pastorate.

[1] In Connell's "Memorabilia of Old Pine Street."



With the growth of distinctively church schools, denominational lines were more closely drawn, and in time the Robert Raikes School was sold. Dr. Brainerd proposed the building of a church mission school to succeed it on the property of the church at Fifth and Carpenter Streets, which had been used for many years as a graveyard to relieve the churchyard of a too large number of interments. A committee was appointed by the Board of Trustees, with the power to erect a building for the Robert Raikes School on the Carpenter Street lot, provided surety was given that the Trustees be indemnified against any liability that might arise from the construction of the building. Captain Whilldin offered this surety, and was accepted. At this time occurred the sudden death of Dr. Brainerd, and of Captain Whilldin. At a meeting of the Board on October 29, 1866, the remaining members of the committee stated that the death of Dr. Brainerd and Captain Whilldin had made the carrying forth of the project seemingly hopeless. Then arose one of the Trustees, George Griffiths, who begged that the enterprise be not dropped, and offered himself as surety for the building of the school. At the June meeting of the next year Mr. Griffiths reported that the school had been finished at a cost of six thousand dollars, over half of which was contributed by himself, that two thousand dollars more was needed for furnishing the building, and that the school contained at that time

three hundred pupils with fifty teachers. The name had been changed to the Brainerd Memorial School. For some years, under the superintendency of Mr. Griffiths and of Dr. George W. Bailey, this school flourished, and did a great work for the evangelization of its neighborhood.

In 1848 George Pearson, an honored trustee of the church, died, leaving, as his tombstone in the churchyard states, "a legacy for missions, a fund for the poor, and a lot for a church." This "fund for the poor" has for forty years afforded relief to the widows of the church.[1] The "lot for a church" was on Greenwich Street, and the title was vested in the Board of Trustees of Old Pine Street. On June 20, 1865, the Missionary Society of the church made application to the Trustees to build a Mission School upon this lot, with the idea of making it immediately a chapel of the church, and ultimately an independent church, thus carrying out the purpose of Mr. Pearson. The Board granted this privilege with the understanding that the funds for the erection of the building were to be in the hands of the Society before they began to build. What wise trustees Old Pine Street has always enjoyed! Under the indomitable leadership of a member of the Board, Randolph Sailor, the necessary amount was raised—some six thousand dollars—within one month, and the chapel was built by a committee

[1] See page 282.

of the Society, under the oversight of Hugh Stevenson, Morgan Griscom Pile, and Ezra Calhoun, of the Board of Trustees. This chapel was a great success, and in three years was organized as the Greenwich Street Church, with the Rev. William Hutton as pastor, and a Session from the devoted young men of Old Pine Street, to whom the church owed its existence. Dr. Hutton is still pastor of Greenwich Street, after thirty-seven years, and his church "holds the fort" for Presbyterianism in the southeastern section of the city, when two other Presbyterian churches are just moving away.

The retrenchment along all lines of church work necessary in the latter years of Dr. Allen's pastorate led to the abandoning of the Brainerd Memorial School. The lot was sold, and the proceeds turned into the incipient endowment fund of the church.

Under the succession of Messrs. Schick, Hewitt, D. T. Richman, White, Strubing, and W. H. Richman, the church Sunday-School has maintained an uninterrupted existence. In the earlier years of the present pastorate it reached, in numbers and enthusiasm and general activity, the zenith of its long and active life. By splendid effort of superintendents and teachers the numbers were maintained until the Jewish immigration struck the neighborhood of the church in the early nineties. Since then there have been no new children to replace the wholesale removal of families. But there

have been loyal children who come long distances to their old school; there have been loyal teachers who have sacrificed their own convenience and comfort week after week, and stuck by the old school. With these consecrated hearts and hands to keep up the work of their fathers, the school, no more than the church, can die. Until the last two years, when sickness has kept her at home, the honored superintendent of the Infant School, Miss Ellen Webb, whose service has some years since passed the half century mark, was faithful and regular, and saw a succession of classes pass into the Main School, some of them containing the children of children she had taught many years ago.

The present superintendent, Walter Hart Richman, is indefatigable in the service of the school in which he received his Christian training. His associate, Robert Potts Andrews, who for years, as Librarian, placed on the shelves of the school library hundreds of books of history and adventure by the best authors to supercede the so-called "Sunday-School stories," has also been a member of the school from early childhood. The Missionary and School Fund treasurers[1] are both trustees of the church. In the teaching staff of the school are to be found the associate superintendent's wife, two elders' daughters, and two trustees' wives; four of whom entered the school with the "cradle roll." A brother of the superintendent and his wife are teach-

[1] Harry B. Davis and W. Charles Tweed.

ers who have risen from classes. The latest addition to the teaching staff is a member of a large family, all of whom have been connected with the school since infancy. Mrs. Corbin, Miss Webb's devoted associate in the Infant School, measures her service in Old Pine Street by more than a generation. The secretaries of the school are young men who have come up from the Infant School through the Main School to official position.

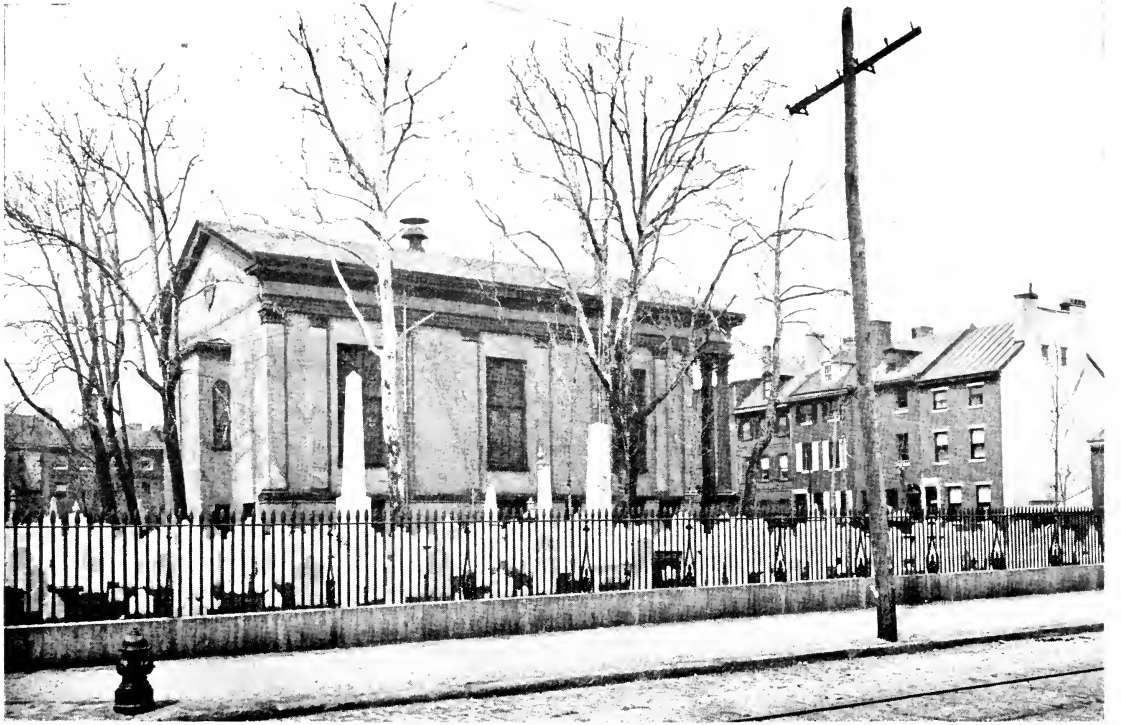
The music has always been a prominent feature in Old Pine Street Sunday-School. In addition to the piano and organ, there have at times been a flute and cornet. The cornet is still used on festive occasions. There has also been a chorus choir of boys. At the present time the music of the school is in the hands of an experienced chorister, who is a member of the church choir. Special attention is paid to singing, and the vocal work of the school has always brought forth unqualified praise from visitors at the anniversaries.

Rewards of books are given for perfect Sunday-School and church attendance,[1] and Bibles for learning within one year five hundred Scripture verses. There are children in the school to-day who have not missed a Sunday-School session for years.

The present conditions of the neighborhood of Old

[1] The idea of rewards for church attendance originated with the late Elder David White, who provided for these rewards up to the time of his death.

Pine Street give the Sunday-School a more important part than ever to play in the work of the church. To-day the school comprises several nationalities, and among the children it is training must be found the leaders of the church in the days to come.



The Churchyard and Its Dead.[1]

The Christian world in the olden days buried its dead around the churches where they had worshipped God. It was a beautiful tribute to the hope in man of immortal life and the resurrection of the body that the churchyard was his resting-place, and that his feet were invariably turned to the East, so that, when the Angel Gabriel blew his horn, he might face the risen Lord.

The modern world has changed all this. In cities, land is too valuable for churchyards, and, even where it could be purchased, the abnormal conditions of city life would make interments a menace to the public health. In villages, the eyes of the people are on the future, when they, too, shall become cities. So have arisen the cemeteries, which now universally replace the old churchyards, and the family vaults under the shade of church walls.

When Old Pine Street was founded, Philadelphia was but a village, and the churchyard for the dead was considered, in the creation of a new church, as important as the house of worship for the living.

The original lot on which Old Pine Street was founded was one hundred and thirty-four feet on

[1] This chapter was writen by Herbert Adams Gibbons.

Fourth Street, by three hundred feet on Pine Street. Just before the close of the Revolutionary War, two lots, fronting twenty feet each on Fourth Street, were added to the churchyard, and steps were taken to obtain an additional one hundred feet on Pine Street, both from necessity of provision for the future and from a desire to prevent the shutting off of light and air from the west side of the church. But the First Church acquired this upper lot, and re-interred in it the bodies of the dead from their old churchyard, which had been sold for secular purposes.

These boundaries have not since been changed; and the churchyard stands as it did at that time. Of the four hundred feet frontage on Pine Street, the upper one-fourth is still owned by the First Church, although there have been no interments there for many years. There have been other churches and other churchyards, but only six are left in Old Philadelphia from the colonial days, Old Swedes', Christ, Saint Mary's, Saint Paul's, Saint Peter's, and Old Pine Street. Indeed, most of the churchyards of later date, and even the earlier of the cemeteries, have been swept away by the march of time. The alluring temptation of easier and more favorable fields, and the offer of large sums of money, have led to this desertion of post and desecration of sacred ground. These six churchyards have been preserved for posterity, and the rest of their dead has been hallowed. They each have their heroes and

their famous men, and all are splendidly kept with the single exception of Saint Mary's, which is as rich in historical associations as any of the others. It would be to the lasting credit of the Roman Catholic Church in Philadelphia to care for this sacred ground as it should be cared for, and to secure its preservation by an ample financial endowment.

From the reasons that have been set forth in the chapter on Old Pine Street Men in the Revolutionary War, we can claim for our churchyard the honor of being the resting-place of many Revolutionary officers and soldiers—many more, in fact, than have been enumerated in that chapter. But to look up and prove the records of names on the tombstones which we have gathered, as was done in the case of the hundred and ten men who signed the Duffield call, would be a task far beyond our power and time to accomplish. Frequently inquiries come to the Pastor of Old Pine Street concerning the graves of Revolutionary heroes from descendants, whose knowledge of their burial in the churchyard has come to them through tradition and family records that are, of course, not available to us. Among these we might mention William Churchill Houston, Member of Continental Congress from New Jersey, and Lieutenant John Linton, who served in the same company of the First Virginia Dragoons with President Madison.

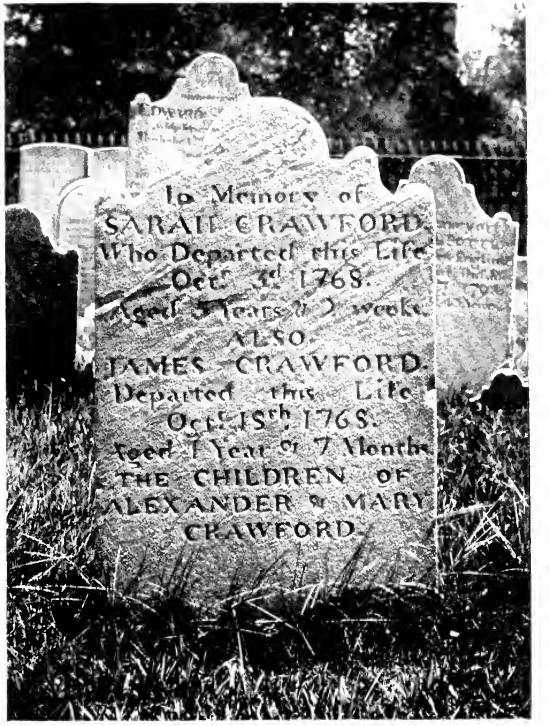
The first interments in the churchyard were in 1766,

two years before the completion of the church building. There are still legible a number of inscriptions from that date until 1776. Evidently during the War not much attention was paid to the erection of tombstones—probably there were no stone-cutters, and no products from the quarries. In 1780 the records begin again, and continue without diminution until the Civil War, eighty years later. Since then the interments have not been numerous. In 1868, a number of bodies were brought from the Carpenter Street burying-ground, which had been used for forty years to relieve the churchyard from overcrowding. This was the last considerable number of interments.

Three reasons led to the gradual closing of the churchyard as a burial-ground. The first and most important of these was lack of space. Then, the Board of Health had an ordinance of Councils passed, prohibiting the interment of persons who had died of contagious diseases in city churchyards, and of any burials whatever in crowded graves or vaults, or above a certain depth. Then, families began to acquire lots in the cemeteries in outlying districts.

But there were some who held their lots in fee simple, and these have since used them, subject to the restrictions of the Board of Health. To-day the number who enjoy this burial right, as it is called, are few, and it will not be many years before the Old Pine Street churchyard opens its last grave. Occasionally,


Here Lieth the body


In Memory of
SARAH CRAWFORD
Who Departed this Life
Octr. 3d 1768.
Aged 3 Years & 2 weeks
ALSO
JAMES CRAWFORD
Departed this Life
Octr. 15th 1768.
Aged 1 Year & 7 Months
THE CHILDREN OF
ALEXANDER & MARY
CRAWFORD

the Board of Trustees has permitted an interment, under exceptional circumstances. In 1883, for instance, the present pastor was granted the privilege of burying two of his children near the walls of the church that he was serving. During the past year there have been but three interments. They were all of octogenarian members of the dear old church, brought back to their final resting-place from other cities.

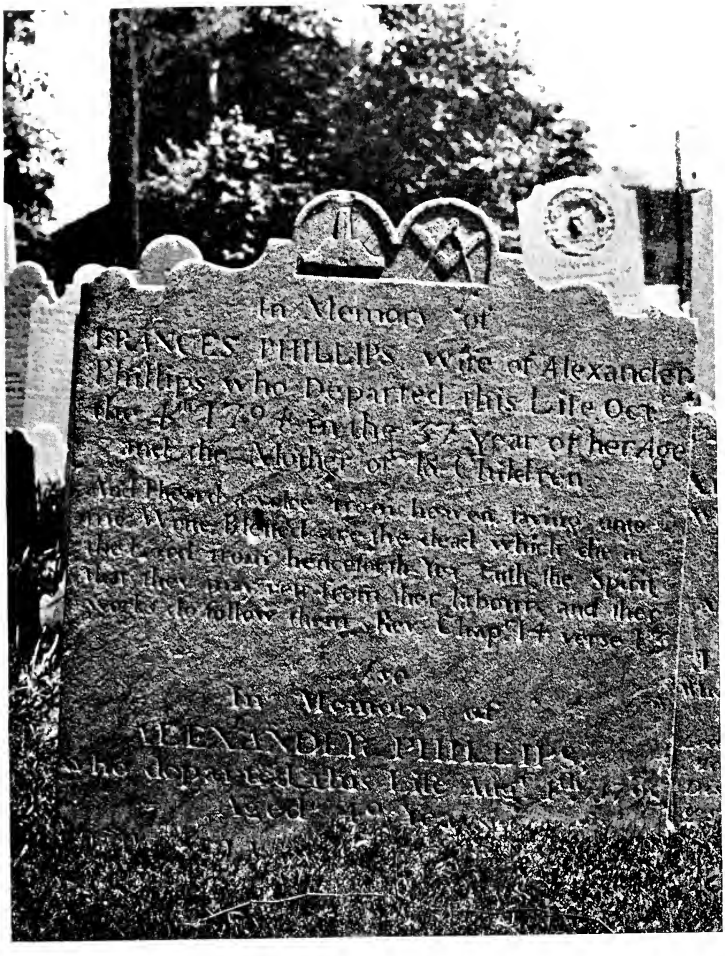
The closing of the churchyard, however, did not mean the loss of a burying-ground for the poor of the church, who could not afford the expense of a cemetery lot. With their customary solicitation, the Session and Trustees secured a church lot in Mount Moriah Cemetary, large enough to make ample provision for communing members of Old Pine Street who might have no place for burial. The Deacons have guarded this with care, and give worthy Christian burial to all who need their services.

It is impossible to estimate the number of the dead who rest in the churchyard. We cannot arrive at even an approximate number, for one hundred and forty years has brought about the effacement of many inscriptions, and, indeed, the disappearance of many stones. There are in all forty-one rows of graves, the upper fourteen of which are in the First Church ground. Eleven of these rows, which are behind the church building, are only about seventy feet long. The others run the full depth of the lot. The First

Church portion was never fully used, but we have reason to believe that there have been made in the Old Pine Street portion of the churchyard about eleven hundred graves, and in the First Church portion three hundred. Perhaps a hundred, all told, are vaults containing from two to ten interments. About a third of the stones extant record only one interment. Estimating conservatively, we could claim at least two interments to a grave, which would bring the total number of the dead resting in the Old Pine Street churchyard up to three thousand. It cannot fall far short of that. It may be much more.

On the east walk there are six lots, enclosed with iron fences, belonging to the Schellinger, McFarlane, Work, Young, Brainerd, and Pile families. A few feet south of the last named is the Bailey lot, also enclosed. On the First Church side is the Ross lot. To-day these are the only enclosed lots in the churchyard.

The present interment register begins in 1846. Before then we have unfortunately no record save that which the tombstones give us. A complete card index of the churchyard is now being made, and all the inscriptions carefully copied. Systematic attention is now being given to the gravstones, and they are being recut as the inscriptions fade, and the stones reset, as they give way to the stress of time and exposure. The publication of a volume containing the inscriptions, and an account of the dead fuller than we are able to present here, is being projected.


In Memory of
FRANCES PHILLIPS Wife of Alexander
Phillips who Departed this Life Oct
the 8th 1790 & in the 57 Year of her Age
and the Mother of 18 Children
And I heard a Voice from heaven saying unto
me Write Blessed are the dead which die in
the Lord from henceforth Yea saith the Spirit
that they may rest from their labours and their
works do follow them Rev Chap 14 verse 13
In Memory of
ALEXANDER PHILLIPS
who departed this Life Aug 4th 1795
Aged 70 Years

One can find much of general interest in roaming through the Old Pine Street churchyard. It has its full quota of interesting and amusing inscriptions, and quaintly carved stones. The photographs in this volume give only a suggestion of these. Many more photographs have been taken, but we have not the space to include them here. On the First Church side there are stones set in the rear wall that were brought from the old Market Street churchyard, and some of the dates are as far back as 1740.

The gravestones, vaults, and monuments in the churchyard are of all sorts and conditions. There are many forms that are never seen in the modern cemetery. Vaults are numerous, some raised, and some flat on the ground. The raised vaults have marble slabs outside of the brick walls, or merely the brick walls. Some of the surface vaults are surmounted by a "table," or slab held up by four legs. The John Blair Smith monument is of this kind. The most handsome shaft is the Corgie monument of polished marble. The most massive is that erected by Mrs. Brainerd to the memory of her husband. It is of New England granite, in the shape of a pyramid, and towers to the heighth of the church building. Other notable shafts are those of the Steele, Sutherland, Raybold, Clark, Linnard, Fraiser, McMullin, and Dutihl families.

The Toby family vault is the only one built under the pavement surrounding the church. It is on the

south walk. Captain Simeon Toby was for many years president of the Board of Trustees of Old Pine Street. Like many others in the old churchyard he was a sea captain, and after the War of 1812 became commander of the Price-Morgan packet line to New Orleans. In 1823 he became president of the Fire Insurance Company of the State of Pennsylvania, and from that time until his death in 1861 he was a faithful and active member of the church. "Captain Toby was widely known in commercial circles, throughout the United States, and was loved for his manly virtues and his Christian character." [1]

One feels tempted to give a more or less detailed description of the quaint inscriptions and queer spelling and remarkable facts that are brought to light by a study of the gravestones. But they must be seen to be appreciated. The oldest Philadelphian on record, Samuel McCutchon, who was born in 1645 and died in 1767, another centenarian, John Hutton, famous in Philadelphia in his day and generation,[2] and more than a dozen nonogenarians are shown to the visitor. The number of octogenarians seems to indicate that the "threescore and ten" was often exceeded by the Presbyterian saints of the olden days. There are whole families, parents and children, who lived beyond

[1] From contemporary newspaper clipping in the Scharf-Westcott collection.

[2] See Watson's "Annals of Philadelphia," Vol. I., page 527; Vol. II., page 578.


Here lieth the
Body of SAMUEL
M CUTCHON who
Departed this life the
Day of January 1767
Aged 22 Years


Memory of
HUTTON
died November 14th
1788
Aged 79 Years
Also of
JOHN HUTTON
who died December 27th
1792
Aged 108 Years
and 4 Months

eighty, buried in the same graves. Mrs. Lydia Bailey and Mrs. Isabella McLeod were laid to rest beside their husbands after a faithful widowhood of sixty years. But we cannot enumerate these.

In the main Sunday School room are tablets to the memory of George Duffield, who is buried under the centre aisle of the room,[1] and of Moses Hoge, D. D., president of Hampden-Sidney College, and professor in the Theological Seminary of the Synod of Virginia, who is buried "near this monument." In the upper hallway are tablets to Thomas Brainerd and to the "Old Pine Street Martyrs in the Civil War." Memorial windows in the church are erected to the memory of George W. Farr, Jr., Emma S. Farr, William and Mary Richardson and family, Margaret and Elizabeth Brown, Ezra Stiles Ely, Thomas Brainerd, Ellen D. Hilt, Lydia R. Bailey, Robert W. Davenport, O. H. Willard, W. Kinley Stevenson, and Susan Lister—honored names in the history of Old Pine Street.

In another chapter it was stated that during the British occupation of Philadelphia they "buried upwards of one hundred Hessian soldiers" in the churchyard.[2] These were buried in a long ditch that extended out to the street. Some years ago the skeleton of a Hessian soldier, recognizable by his clothing and brass buttons, was unearthed in excavating under the Pine

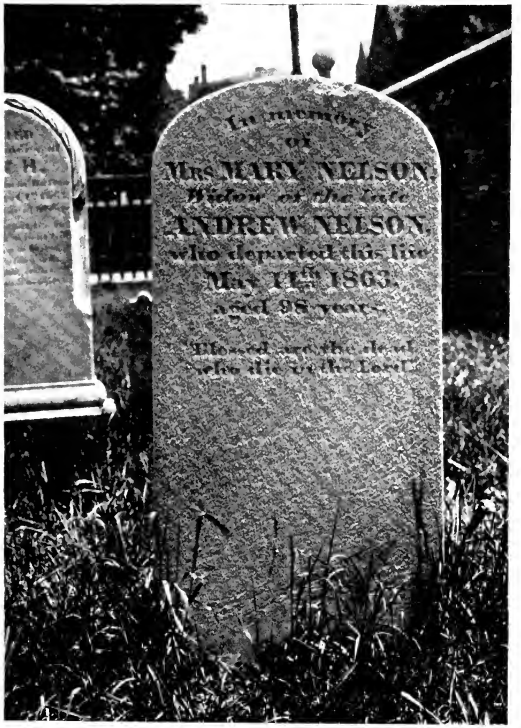
[1] See page 145.
[2] See page 72 and Appendix D.

Street pavement. On the south walk is the vault of "George Dawson, late Captain in Colonel Tarleton's regiment of Light Dragoons in the service of His Brittanick Majesty."

Side by side are the vaults of Ferguson McIlvaine and Dr. Samuel Duffield, ruling elders and trustees, who, as members of the Session and the Board, literally lived their lives for Old Pine Street. Within a few feet from them are General John Steele, Nathan and Elias Boys, and others mentioned in a previous chapter. Behind the church lie Colonel William Linnard, Colonel George Latimer, John Tittermary, Revolutionary heroes, and octogenarian members of the Board of Trustees. Directly behind the hydrant, on the east walk, is the vault of Paul Cox, of Revolutionary fame, whose inscription proudly proclaims that he was "a native of Ireland, a citizen of this free country from his youth, a patriotic soldier of the American Revolution; long a Trustee and Communicant in the Third Presbyterian Church; also an elector of the President of the United States; a noble husband, tender philanthropist; died 1823, in the 84th year of his age."

Directly beside the Cox vault is the grave of Colonel William Rush, one of the most active and enthusiastic spirits in the founding of Old Pine Street, who was custodian of the State House, and a "soldier in Washington's Army, who won many laurels." [1]

[1] Belisle's "History of Independence Hall," page 8.


In memory
of
MRS. MARY NELSON
Widow of the late
ANDREW NELSON
who departed this life
May 11th 1863.
aged 98 years.
"Blessed are the dead
who die in the Lord"

The reader of this book has noticed often after the name of a man, in the text and in the title matter for the illustrations, the phrase "who is buried in the churchyard." It is a great thing to have a glorious history, and a Colonial Church that stands where it was originally erected, but the greater glory still is in having around the church, sleeping their last sleep, the men who made the history, and who reared the church and nourished it. Duffield and Smith and Brainerd, and almost all of the Ruling Elders who lived and died in the service of the church, and a great number of the trustees, are buried in the old churchyard.

Many families can count three generations buried side by side. A notable instance of this is in the Farr lot, near the south wall. Here lie grandparents, parents, children. No family has ever been a greater blessing to Old Pine Street. John C. Farr was an active ruling elder for over fifty years. He lived his long and fruitful life like Enoch, and always made the service of God and the church his first and most important duty. Of the world's goods with which the Lord had blessed him so bountifully, he gave freely to the church, and from the two children who rest beside him the church has received its largest legacies.

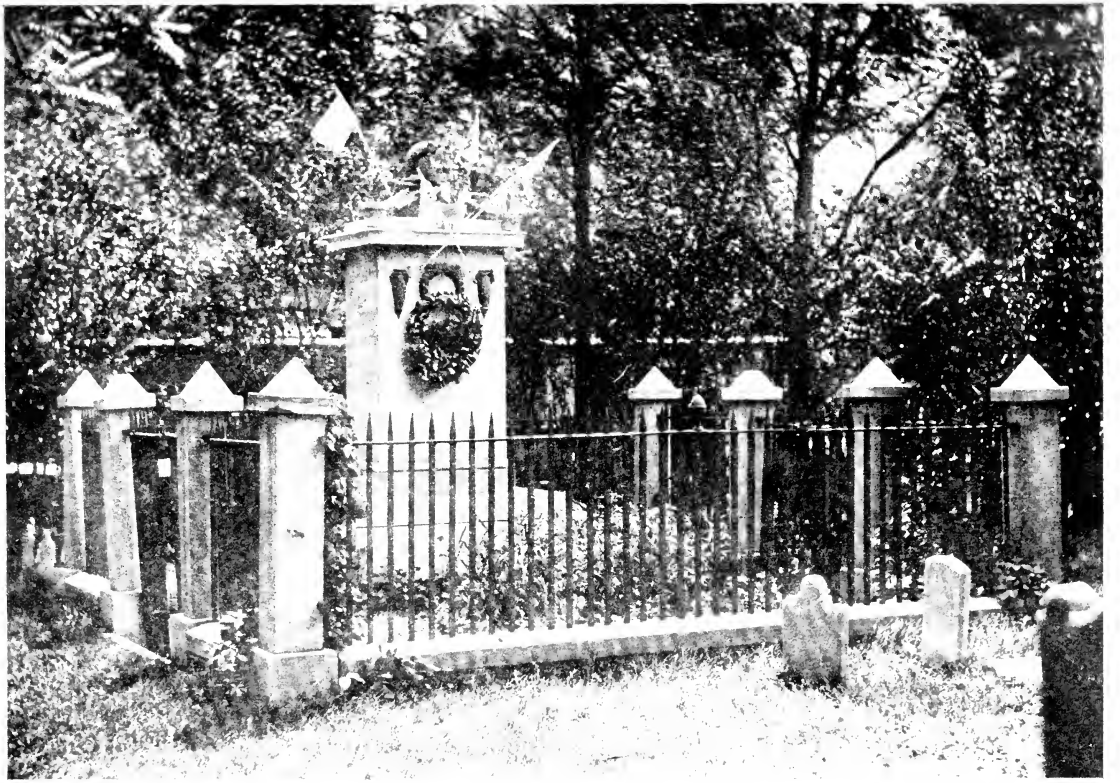
In the First Church portion of the churchyard, on the west side, interments in their ground begin in the third row out from the west walk, which is the line of

demarcation. The first graves dug here were at the south end for the bodies removed from the old Market Street churchyard. The direct interments begin in 1782, and end about 1860. Thickly studding this part of the churchyard are the graves of many distinguished First Church families. We find here a frequent recurrence of the names of Caldwell, Allison, Fox, Seargeant, Polk, Connelly, Ingersoll, Pettit, Purves, Davidson, McLean, Hyde, Hamilton, Ritchie, Beale, O'Neill, Pepper, and Fullerton. In the Caldwell vaults are two members of the original First City Troop, who served in the Revolutionary War. Jared Ingersoll was a signer of the Constitution of the United States, and, with Charles Pettit, who lies in the next vault, attained prominence as a jurist.

Beneath the shade of the hollyhocks which beautify this portion of the churchyard is an imposing vault, whose recently recut inscription reads:

"Sacred to the Memory of Major David Lenox, of the Revolutionary army, who died April 10, 1828, aged 74 years. The Presidencies of the Pennsylvania Society of the Cincinnati and of the Bank of the United States were testimonials to the high sense entertained of his gallant bearing as a soldier and of his distinguished virtues as a citizen. Generous, sincere and affectionate in the relations of domestic life; brave and intrepid in the field, he closed a long and honourable career in the care of his family and friends and in the distinguished regard of his country."

About sixty feet west of the church stands the most imposing monument of the First Church section. It



is surrounded by an iron fence of good proportions, and marks the resting-place of Charles Ross, a former captain of the First City Troop of Philadelphia, who served with honor in the War of 1812. A trooper's helmet, crossed sabres, and a wreath, all of bronze, and said to be the first bronze castings made in America, adorn it, and have stood well the eighty years since they were placed there. The inscriptions on the four sides of the monument are worth recording:

"This Monument is erected by the Members of the FIRST TROOP, PHILADELPHIA CITY CAVALRY, friends and associates of their late Commander, Charles Ross, of which Troop he was a member 23 years and Captain 6 years. Consecrated by Friendship to departed Worth. The virtues of the Brave and Honourable we cherish."

"In Memoriam CAROLI ROSS Equitis Turmae Equitum Ducis Qui Natus est V^to^. Octobris MDCCLXXII Obiit VIII^vo^ Octobris MDCCCXVII Etatis suae XLVI."

"In the field to the many virtues of the Soldier, he joined the discipline, honour and deportment of the Officer. In private life the urbanity of the gentleman, the valuable qualities of the useful citizen, dutiful son, affectionate brother, sincere friend, governed his conduct. Noble, generous, honourable, intrepid, he departed in the prime of life. It is left to us to mourn his loss, to emulate his character, and by this testimony of our affection to show our respect for his talents and his virtue."

"Sacred to the Memory of CHARLES ROSS. How sleep the brave who sink to rest by all their Country's wishes blest! The body decays, but the immortal soul awaits the last trumpet's joyful sound."

Most precious of all the graves on the First Church side is that of Rev John Ewing, D. D., pastor of the First Church for over forty years and the distinguished

Provost of the University of Pennsylvania for a like period. Dr. Ewing was, as the earlier chapters of this history show, the devoted friend of Old Pine Street, and equalled only by George Bryan and William Rush in his efforts for the founding of the church. It is peculiarly fitting that this great man of provincial Pennsylvania should rest in the shade of a church that his hand helped to rear, and in ground that his loving care and devotion secured to be the resting-place for all time for the people to whom he ministered.

Early in the present pastorate there was a move on the part of some members of the First Church to dispose of their portion of the Old Pine Street churchyard, on the ground that it would bring a high figure at public sale, and that it was of no further use to them, as interments in the ground had ceased. Alarmed at this, the trustees promptly appointed a committee to try to secure title to this historic land, so that its desecration might be prevented. At the meeting of July, 1886, the Committee reported that it was "useless to press this matter." For almost ten years the project slumbered, and then, in December, 1895, we find a committee appointed by the Board "to investigate the proposed sale of the First Church portion of the burying-ground." A letter was received from the First Church trustees, February 7, 1896, with the following statement:

"You are aware that the burying-ground belonging to the First Presbyterian Church has not been used as a burial place for a

considerable time, and is a continued source of expense by reason of the repairs and care-taking required thereon. It has been thought wise by the Trustees to effect a sale of the burial-ground if possible, removing the tombs and bodies still remaining there to another place to be provided for them.

"Before taking any steps looking to such sale, the Trustees of the First Presbyterian Church would be glad to offer you the opportunity of purchasing the ground at a price considerably below that which could doubtless be obtained from an ordinary purchaser, upon condition that your Corporation continue to maintain the ground as an open space, as now maintained by us. It is thought that a fair and reasonable price for the lot in the market would be $21,000. The purchase of a new lot, and the removal of the tombs thereto, would cost about $9,000, leaving an equity of actual interest of the Trustees of a value of about $12,000. We are willing, subject to the approval of a congregational meeting, if your Corporation will retain the grounds in their present condition, to sell the same to you for $8,000, thus remitting the sum of about $4,000, which could be obtained from an ordinary purchaser."

In response, the following letter was sent:

"In reply to the proposition of the Trustees of the First Presbyterian Church to sell their burying-ground to Old Pine Street, the following resolution was unanimously adopted:

"'*Resolved,* That we heartily commend the proposition of the First Church to preserve their burying-ground inviolate, as a landmark of the greatest value to Presbyterianism, forever; that we will receive under our care this ground, consecrated to its present purpose and use forever, and will bear all expenses of keeping it in repair; but we decline to make a contribution of $8,000, or any amount whatever, for the privilege of performing this duty for the Mother Church.'

"Our church is not in possession of sufficient funds to make what you propose as a purchase. Indeed, we greatly need considerable addition to our endowment funds. Our income as a church is not now sufficient to meet our necessary expenses without calling upon certain members of our congregation to bear a double burden."

The trustees of the First Church, fairly recognizing this position, dropped the question of the sale, and since that time Old Pine Street has assumed the expense of caring for the entire churchyard.

The guardian of the churchyard is, of course, the sexton, and there have not been many more changes in this office than in the pastorate. From the foundation of the church until 1788, William Carr was sexton, and from what is recorded in this history of the church of those troublous times, we can imagine his burdens. From 1788 to 1793 Thomas Mitchell was sexton, and clerk as well. He resigned after a discussion with the Committee concerning the opening of pew doors, a service which he thought was beneath the dignity of his position. Mr. Allison (we do not have the first name) followed him for six years, and in 1798 was voted "a neat, snug, comfortable wig" by the trustees. Another period of six years was filled by Alexander Urquehart. These were short terms like the pastorates which came in that time.

David Allen, elected in 1804, served for twenty-two years. It is said of him that "he was small, bent with age, and literally tottering by the side of the grave." [1] The late Hon. W. C. Alexander, of New York, remembered "old Daddy Allen every Sabbath with his cowhide in hand, which he not infrequently used on dogs and unruly boys."[2] Abraham Morrison (1826-38)

[1] "Leaves From a Century Plant," page 122.
[2] *Ibid.*, page 104.

and William F. Vanbeck (1838-48) followed "Daddy" Allen. The latter is buried in the old churchyard which he had cared for with loving hands. The service of the succeeding sexton, William Hutton, extended over a generation, covering the latter half of Dr. Brainerd's pastorate and all of Dr. Allen's pastorate. Mr. Hutton was known and loved by two generations, and an excellent portrait of him hangs in the Infant Room. Like preceding sextons he died at his post of old age.

In the year before Dr. Gibbons came to Old Pine Street, William M. Maull was elected sexton. Mr. Maull was a man of exceptional intelligence, the fruit not of college training, but of extensive reading and observation in travel. He had a large acquaintance among the ministry of our church, and fully enjoyed their appreciation. He had his own peculiar way for ministerial relief. It consisted of a sum of money which he had accumulated, and which he was accustomed in an unobtrusive way to lend without interest to help poor ministers tide over times of financial difficulty. Mr. Maull died in 1893, having resigned his position the year before on account of ill health. In 1892, the present sexton, Jacob D. Low, who had been a communing member of the church for twenty years, took Mr. Maull's place. He has displayed a great interest in the churchyard and the dead that rest there, and is invaluable in showing the noted graves to visitors.

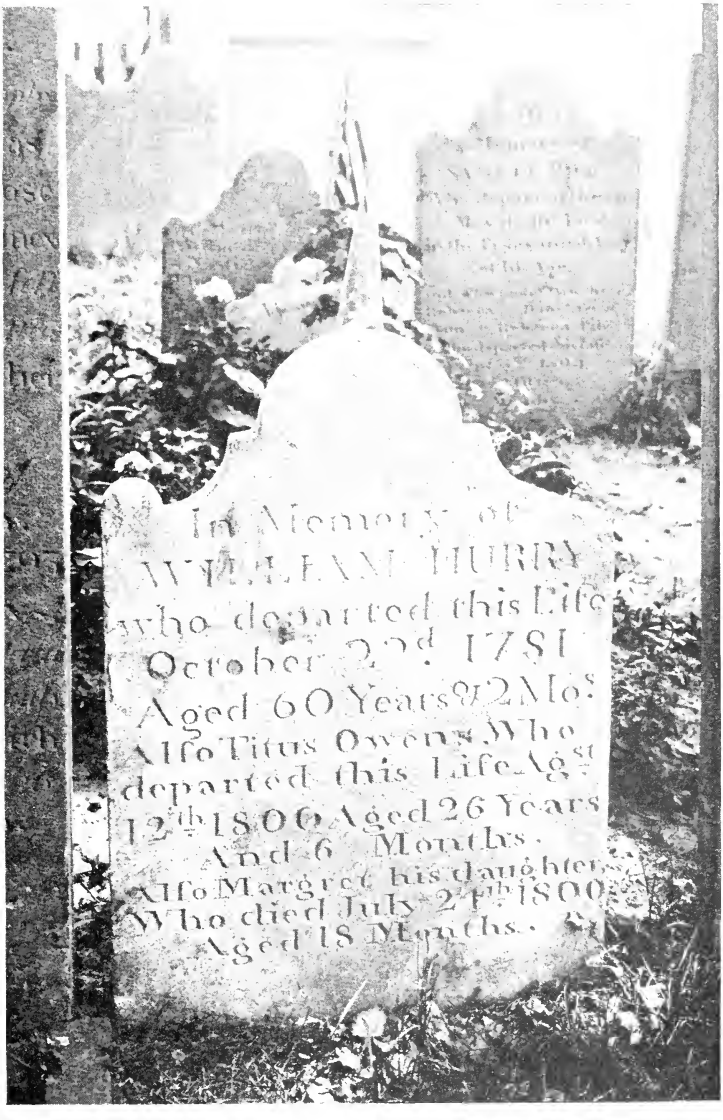
As an illustration of the value of the research work that has been done recently in the churchyard may be cited the discovery of the grave of William Hurry, probably one of the most popular heroes of the Revolution. As has been mentioned elsewhere in this book, he was an original member of the church and one of the signers of the Duffield call.[1] William Hurry was merely the bellman and janitor at the old State House, but he had the glory of ringing in the freedom of a nation.

"Early on the morning of the Fourth of July, 1776, there might have been seen an old man, dressed in a Continental suit, crossing the State House yard, Philadelphia. This man was janitor of the State House, who was on his way to ring the bell which convened Continental Congress. By his side was a little curly-headed, blue-eyed boy, who listened very attentively to the earnest words of his companion. . . .

"The boy was stationed at the door below, with instructions to signal the bellman to ring if the Declaration was passed. The hours rolled by, the crowd became impatient, and as the shadows of the State House lengthened, the gray-haired veteran sighed, and said, 'They'll never do it!' Finally the door of the hall opened, and the sergeant-at-arms stepped out and whispered to the boy, who, nodding assent, bounded up the steps two at a time, and to the bellman in the tower he shouted the message, 'They've signed it, signed it! Ring! *Ring!* RING!' Thrilled with emotion, the old man seized the iron tongue of the bell, and hurled it back and forward a hundred times, his long queue keeping time to its motion. And brave men listened gladly, for it rang out the heartless and hopeless past, and rang in the promise of a helpful and hopeful future."[2]

[1] See page 94.

[2] Rhoades' "Story of Philadelphia," page 215.


In Memory of
WILLIAM HURRY
who departed this Life
October 22d 1781
Aged 60 Years & 2 Mos
Also Titus Owens Who
departed this Life Ag.st
12th 1806 Aged 26 Years
And 6 Months.
Also Margret his daughter
Who died July 24th 1800
Aged 18 Months.

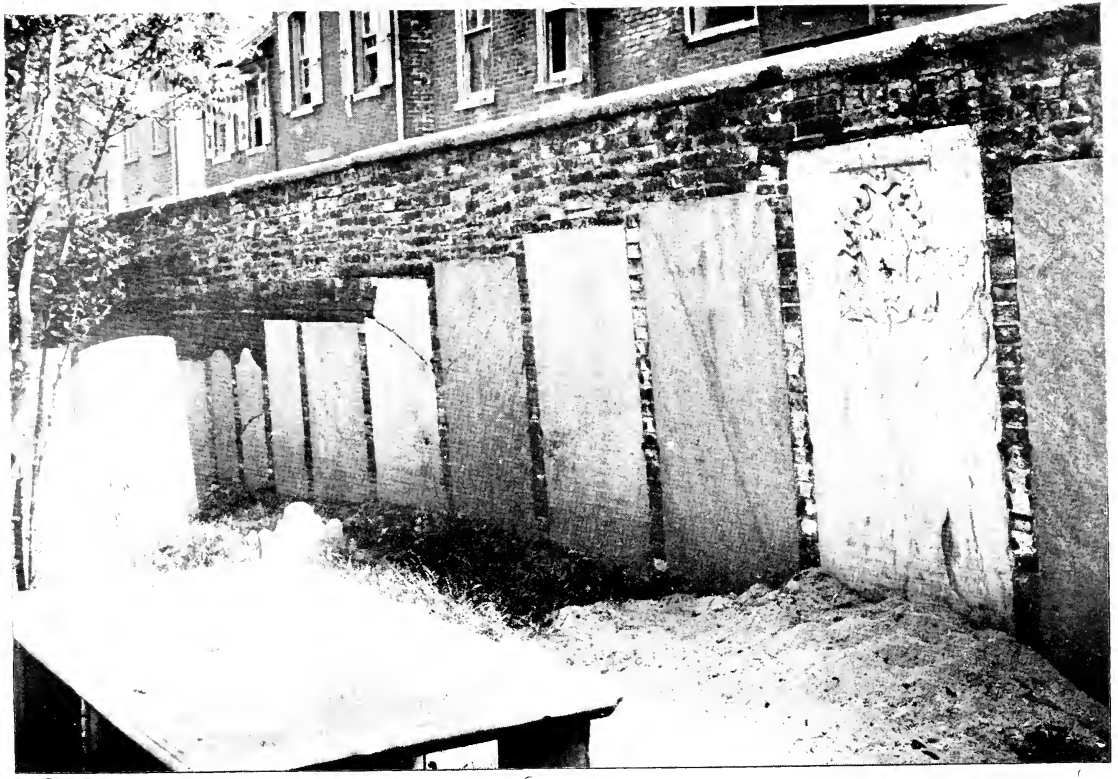
In late years the grave of William Hurry has been much sought for. It was known that he rested in the Old Pine Street churchyard, but it was feared that the hand of time had crumbled his stone. In the listing of the graves it was discovered, sunk some three feet. A glance at the photograph opposite this page will show the line of the ground. The inscription on the portion that was buried is as clear after a century as if it had been cut to-day. This stone and its foot-piece were raised immediately after the discovery. This is merely an instance of many stones that are probably similarly buried, but which will be raised again systematically and carefully. Tradition tells of famous people buried in Old Pine Street churchyard, whom we have not mentioned here. Only those whom the stones clearly record are claimed.

The far-seeing men who initiated the Endowment Funds of Old Pine Street did not overlook the churchyard. They saw that it would require care and attention in the years to come, and that this expense would grow to be a burden upon the trustees, unless a fund was set aside solely for the care of the churchyard. At a meeting of the Board, June 5, 1877, the following resolution was presented by the Endowment Committee, and adopted by the Board:

"*Resolved,* That whereas John C. Farr has paid over to the Third Presbyterian Church and congregation the sum of one thousand dollars, received by him from the following contribu-

tors, to organize a 'Burial Ground Fund,' viz., John C. Farr, Charles J, Walton, George W. Simons, John Thompson, William M. Farr, George W. Farr, Jr., Mrs. H. C. Flickwir, Mrs. Eliza Whilldin and Miss K. M. Linnard. Now the trustees of this church do hereby agree and contract with the aforesaid contributors to keep permanently invested as a Trust Fund in the name of the Trustees of the Third Presbyterian Church the aforesaid deposit, and any additions that may be made thereto, the income thereof only to be expended by keeping in good condition the graves and the grave-stones of the contributors and their relatives now interred in the grounds adjoining the church, and after that is done, which may be annually required, then and after that should there be a surplus of income, the same to be expended upon the churchyard to keep it in good condition, it being fully understood by the parties that the principle sum is to be kept intact, and the income alone to be expended on the burial grounds, and the surroundings, and for no other purpose whatever. It is also agreed that additions by like contributions may be made to the sum now deposited for the same purposes and benefits, and at any time hereafter."

This Endowment Fund for the churchyard has grown by contributions and legacies until the principal is now between ten and eleven thousand dollars. From its inception Mr. Stephen D. Harris has been its treasurer and chairman of the trustees' committee on the churchyard. It has been said in a preceding chapter, in referring to the services of Mr. Harris as treasurer of the general endowment funds, that his loyalty and fidelity and enthusiasm in the administration of these trust funds is beyond estimation of value. This adequate endowment of the churchyard is almost wholly due to his individual efforts. His care has not been merely the paying of bills for work done. He has



given time and thought and personal attention to the expending of the income from this churchyard endowment fund to the best advantage.

The preservation of Old Pine Street, with its beautiful churchyard and lofty trees, should be a matter of great pride to Presbyterians throughout America. For, sad to say, its position is unique in the Presbyterian Church. There is none other in Philadelphia. There is none at all in New York. Old Pine Street has the only Colonial churchyard that the Presbyterian Church can boast of in a great metropolis. As the years go by, and more and more importance is attached to the days of the Nation's birth, and the heroes that brought her into existence, this resting-place in the heart of Philadelphia will grow more precious, until it is universally regarded as a shrine of Presbyterianism in America.

The trustees of Old Pine Street have always regarded their churchyard as a spot inviolate. Children of Old Pine Street, who rest in its sacred earth, have provided liberally for its maintenance, so that it will never look forlorn or neglected. Indeed, the liberality of its endowment is such that the churchyard is bound to grow more beautiful as the years roll by. Inscriptions will not fade away, and be lost. Stones will not fall, and lie neglected. Old Pine Street will ever cherish God's acre.

What of the Future?

When illuminating gas was introduced into Old Pine Street Church, the workmen encountered an obstacle that had not entered into their estimate of the work. They were required to cut through four feet of masonry, which seemed like a solid rock. Upon this deep, massive foundation, walls of exceptional thickness and solidity were built. They are, after almost a century and a half, as perfect as the day they were erected. Can we doubt that the architect of this old Colonial church was guided by the Great Architect, who builds all things for the fulfilment of His own purpose? We believe that these walls will resist centuries of heat and cold and rain and storms.

When twitted by an opponent in the House of Commons, who charged him with giving large place to sentiment in one of his great speeches, Mr. Gladstone replied that some sentiments are worth dying for. Of this kind is the sentiment which has prompted many hands and hearts to provide for the perpetuity of Old Pine Street Church and her historic churchyard, with its honored graves. Without solicitation, this endowment has grown to an amount which insures the future of the church for all time on its original foundations. Location is the anchor of history. This piece

of earth is closely linked with Independence Square. George Duffield, whose portrait hangs in both buildings, performed his duties as a minister of Christ in Independence Hall as well as in Old Pine Street, and the men who made history there sat on the Sabbath day in the pews of this church.

The endowments have been raised wholly in the large circle of Pine Street children; and without doubt they will grow greatly. The question, "How can the present work of the church be increased?" will find its answer in a large measure in the amount that is yet to be added to her financial foundations.

The present work of the church is indicative of the great work of the future. The field of Old Pine Street has indeed been wonderfully changed. From the outskirts of a Colonial town to the fashionable centre of a growing young city to the slums of a world metropolis —such has been the progress of the Old Pine Street field. Saint Peter's in the block below had its birth a few years before us. It has stayed. Twenty other churches have come into the immediate neighborhood. They have all gone. We say that location is the anchor of history. Is it not more than that? Can it not be made the salvation of an unenlightened neighborhood by the churches which have cherished the landmarks their fathers reared?

The present work, and the future work, of this dear old church has come to it, and we do not shirk

the responsibility. Here are the untutored streams of a dozen alien races pouring into our national life. Every day there pass the doors of Old Pine Street, Russians, Poles, Hungarians, Slavs of indistinguishable races, Italians, Germans, not by the tens or hundreds, but BY THE THOUSANDS. Ignorant of the fundamentals of American civilization, they need us. We hear no cry, "Come over into Macedonia." Macedonia has come to us.

The deep spiritual needs of the multitudes at our door are greater than ever before. Cultivation of this field does not attract those who lay stress on church statistics, and who anxiously count the number that assemble at the church services, and who carefully estimate the financial ability of the people; but there are not a few who believe that the Master is interested in precisely this kind of a community, and, too, that the "down-town church" is a potent and indispensable factor in our national religious life. Yes, it is more than that. It is a safeguard. Every withdrawal from this field adds to the peril of our future social and religious life.

The history written in this book cannot be repeated in the years to come; but many chapters, full of incidents that will cause joy in the presence of the angels of God, may be added. Our work to-day is largely of that peculiar kind which the Apostle James describes as "pure religion and undefiled." The future of the

church is to be realized by continued and increased efficiency along the lines of work already established.

We need two things, a large growth in the endowment funds of the church, and workers to gather in the harvest. There is no doubt in our mind on either of these points. In the matter of finances God has been good to us, and the children of Old Pine Street have been generous. We have no fear that the present generation will forget the church of their fathers. In the matter of workers God has been good to us, and there have always been faithful, consecrated men and women on whom the old church has a firm and unyielding hold. The present pastor owes what measure of success has come to him to the goodly number of educated Christian men and women who have denied themselves the ease so inviting when Sunday comes, that they might have part in this "down-town" church work. These people come long distances by train and trolley from every section of this great city and its suburbs that Old Pine Street might be continued in her great service. Can officers and Christian workers be secured for the years to come? We believe that the Spirit of Missions, which keeps filled the ranks at home and abroad, will raise up workers for Old Pine Street, and there will always be able ministers, glad to live on a modest salary and endure hardness for the privilege of doing this kind of service for Christ Jesus and for humanity.

We do not ask ourselves, "How shall the church be kept alive?" But we are busy with the practical problem of making the church useful in saving men and women and children, and a potent factor in solving questions that must be met. There is a deeply interesting future for Old Pine Street. Even so few as fifty earnest, self-renonucing, consecrated workers can fill this future with a service for Christ and for society beyond all possible estimate. For the salvation of our great cities must ultimately be found in the Gospel. All our social, political, economic, and industrial questions must find their solution within the realm of the New Creation.

APPENDICES.

APPENDIX A.

COLONIAL PRESBYTERIAN CHURCHES IN PENNSYLVANIA,

which have had a continuous existence from the date of foundation to the present day.

1698. First, Philadelphia.
1705. Bensalem, Philadelphia North.
1710. Neshaminy of Warminster, Philadelphia North.
Neshaminy of Warwick, Philadelphia North.
1714. Abington, Philadelphia North.
Great Valley, Chester.
1720. Upper Octarora, Chester.
1722. Donegal, Westminster.
1724. Pequea, Westminster.
1725. Doylestown, Philadelphia North.
1727. Chestnut Level, Westminster.
Middle Octarora, Westminster.
1728. New London, Chester.
1730. Fogg's Manor, Chester.
Middletown, Chester.
1732. Market Square, Germantown, Philadelphia North.
1733. Rocky Spring, Carlisle.
Paxton, Carlisle.
Derry, Carlisle.
Forks of Brandywine, Chester.
1734. Newtown, Philadelphia North.
1736. Silver Spring, Carlisle.
First, Carlisle.
1737. Big Spring, Greencastle.
Falling Spring, Carlisle.
1738. Mercersburg, Carlisle.
1739. Rocky Spring, Carlisle.
Middle Spring, Carlisle.

1740. Great Conewago, Carlisle.
Gettysburg, Carlisle.
Doe Run, Chester.
1741. Leacock, Westminster.
Robert Kennedy Memorial, Carlisle.
1742. Second, Philadelphia.
1748. Lower Marsh Creek, Carlisle.
1750. Slate Ridge, Westminster.
1755. Oxford, Chester.
1756. Hopewell, Westminster.
1760. Monaghan, Carlisle.
1762. York First, Westminster.
1763. Lancaster First, Westminster.
1766. Upper, Chester.
Upper Path Valley, Chester.
Shade Gap, Huntingdon.
Upper Tuscarora, Huntingdon.
1768. Old Pine Street, Philadelphia.
1771. Lost Creek, Huntingdon.
1773. Round Hill, Redstone.
1774. Dunlop's Creek, Redstone.
1775. Sinking Creek, Huntingdon.
West Kishacoquillas, Huntingdon.
East Kishacoquillas, Huntingdon.
1776. Charlestown, Chester.
Mount Pleasant, Redstone.
Lick Run, Huntingdon.
Lebanon, Pittsburg.

By reading the list one can almost follow chronologically the colonial development of Pennsylvania, for it is a fact of history that where settlers went in this state there soon appeared a Presbyterian Church.

APPENDIX B.

A TRUE COPY EXTRACTED FROM THE RECORDS OF THE SECOND PRESBYTERIAN CHURCH COMMITTEE BOOK.

JAN. 25, 1776. JNO. BAYARD, *Clerk.*

At a meeting of the Congregation (regular notice thereof being given the Sabbath preceding) on Monday afternoon, July 1st., 1765. The Rev. Mr. John Murray our present Minster presiding as Moderator, Opened the Meeting with Prayer; after which Messrs. Geo. Bryan & Wm. Alison as Commissioners for the first Pbn. Congregation delivered a Letter & proposals to the Moderator which were read as follows Viz.—

Philadelphia, July 1st. 1765.

We have long Labour'd under a Considerable difficulty to Accomodate the members of our Society with Pews in our Church, our House not being able to hold them all, altho it has been lately enlarged, yet as our Congregation is daily encreasing & persons continually applying to be enroll'd as Members & admitted to the priviledges of the Society, We are still greatly Straitned for want of room, this haveing been our case for some years past, has engaged us to use our best endeavours to accomodate such persons with a new House for this purpose our Society applied to the Honble. Proprietaries for a Lott of Ground in the South part of the Town, on which we might build a new Church & they have generously granted our Request. We are of the Opinion that the Creation of a new Church with all convenient speed, will not only be the best Means in our power, to accomodate such of our Society as have no Pews in any Church but will also be an Inducement to Others of the Pbn. persuasion who have not united themeselves to any Religious Society, but mispend their Sabbaths in Jolliness & Santering thro the Streets & Commons of this City to attend upon the Ordinance of the Gospel; & we hope by the blessing of God that it may prevent many

of our peopel from being Seduced by Sectaries, who taking Advantage of our Situation are Endeavoring to rend & divide our Congregation—And we are further induced to attempt building a new Church from the rational prospect we have of Strengthening the Pbn. Interest in this City by a Closer Union, by encreasing our members & by the more carefull cultivation of that truly Christian Spirit of Extensive Love and Charity which is Essential to the Character of the Sincere Disciples of the Prince of Peace & what we hope is daily growing amongst us.—These & these only have been & are the Motives which have carried us so far in the prosecution of our Present Plan. . . .

And as we are sure that they cannot have less weight with your Society, Who we hope have a Laudable ambition to excell in whatever is apprehended to promote the redeemer's kingdom; & kindness which ought to Subsist between our Societys, for us to begin to build a New Church in this City which as much concerns your Society as our Own, without communicating our Designs & Intentions to you for your Approbation & Concurrence We have Appointed some of our number, to wait upon your Congregation with the enclosed Proposals which fully explain our plan & to report your Answer. . . .

Hoping & praying that the Great Head of the Church may preside in your Convention & Direct you to such Conclusions as shall terminate in the Advancement of the Redeemer's Kingdom.

We are in the Name of the first Pbn. Congregation in this City

Gentlemen

Your Brethren in the Lord
& very Humble Servants - -

JNO. WALLACE
GEO. BRYAN.

(Original MS. in possession of the Old Pine Street Church.)

PROPOSALS FOR THE BUILDING OF A THIRD PRESBYTERIAN CHURCH IN THE CITY OF PHILADELPHIA, JULY 4TH, 1765.

Whereas the Number of Presbyterians in this City have so greatly encreased, that they cannot be accomodated so as to attend upon public worship with satisfaction without a Third Congregation & whereas the honorable Proprietaries have generously given a lott of Ground for this purpose, on fourth & Pine Streets, we the subscribers being desirous to promote the Interests of the Redeemer's Kingdom, & being convinced that no good work shall meet with more ample reward or be viewed with a more cordial approbation by the great Head of the Church, than what is done for the Promotion of Religion, for the Salvation of immortal Souls, & for the Honour & Glory of our exalted Redeemer, promise to contribute to so laudable a undertaking, & to pay the various Sums annexed to our Names in three different payments as the Exegency of Affairs may require, for the Erection of a new Presbyterian Church in this City upon the following Plan—

First. That all the Members of the two presbyterian Churches in the City of Philada. shall voluntarily contribute according to their respective Abilities or Pleasure for the erection of a new Church on the Lot of Ground given by the honble. the Proprietors for that Purpose on fourth & pine Streets & that two Gentlemen from each of the Congregations be appointed to undertake and finish the said Church.

Secondly. That as soon as said house is finished The present Trustees of the Lot on which it is to be built shall make a Deed in Trust of the said house & Lot to such members of the third Congregation as said Congregation shall appoint for said purpose.

Thirdly. That if any of the Contributors choose Pews in the said Church they shall have the liberty of a Choice in proportion to the money contributed by them yet so as not to exclude those who have no Seats in either of the other two Churches & then propose to become Members of yt. Congregn.

Fourthly. That those who hold Pews in either of the three Churches shall be deemed & accounted Members of that Par-

ticular Church where their Pews are and contributing to the Support of the Gospel there shall be entitled to a Voice in the affairs of the Congregn.

Fifthly. That the said third Congregn. shall be governed like the other two by a Session & Committee chosen by the Members of the said Congregn.

Sixthly. That the present presbyterian Ministers in this City, The Revd. Dr. Alison The Revd. Mr. Ewing & the Revd. Mr. Murray shall preach in each of the three Churches in Rotation. Messrs. Ewing & Murray still Containing their pastoral Relation to their own particular Congregations & notwithstanding performing jointly the parochial Duties in the third Congregn. untill they shall have chosen & settled a Pastor for themselves.

Seventhly. That if the foregoing sixth Proposal cannot be complied with in that Case Mr. Murray shall preach & perform the Duty of a Pastor only in his own Congregation & Dr. Alison & Mr. Ewing shall preach alternately in the first & third Congregns. & perform the other parochial Duties in them until a Minister is fixed in the third Congregn.

Eighthly. That the third Congregn. shall be allowed & confessed to bear the same unalienable Rights with the other presbyterian Congregns. in the Synod of choosing & settling their own Pastor according to the presbyterian Plan of Church Government by a majority of Votes.

Ninthly. That when a Pastor is fixed in the third Congregn. he shall continue to preach alternately there & in the first presbyterian Church unless it shall be agreed that the Ministers of the three Churches shall preach in Rotation in each of the three Churches.

Tenthly. That each Congregation shall support their own Ministers.

A true Copy Extracted from the Records of the Second Presbyterian Church Committee Book. 1776 Jany. 25th.

JOHN BAYARD Clk.

(Original MS. in possession of the Old Pine Street Church.)

APPENDIX C.

A LIST OF SUBSCRIPTIONS

*Actually received, in money or otherwise, towards building a Third Presbyterian Church in Philadelphia, wherein the donations of Members of the Market Street House are marked *, the Pine Street House †, the Arch Street Society of Presbyterians ‡, and other subscriptions §, with notes to show how they were paid.*

	£	s.	d.
*The Hon. Wm. Allen, Esq.	100	00	00
*Capt. John Mease,	220	19	10
*George Bryan,	40	00	00
*Samuel Purviance, Jr.	35	00	00
*Robert Taggart,	35	00	00
†Robert Knox,	30	00	00
*James Craig,	30	00	00
*William Allison,	30	00	00
*John Murray,	30	00	00
‡Samuel Purviance, Sr.	28	10	00
*Andrew Caldwell,	25	4	00
*John Fulerton,	25	00	00
‡Wiliam Henry,	25	00	00
*William Hodge,	25	00	00
*Thomas Wallace,	27	00	00
*William Rush, (a)	25	00	00
*John Johnston,	22	00	00
*John Maxwell Nesbitt,	21	00	00
*Thomas Williams,	20	00	00
*Samuel Caldwell,	20	00	00
*John Corry,	20	00	00
*William Humphreys,	20	00	00
†James Armitage, Carpenter, (b)	20	00	00
*John Wallace,	18	00	00
*Samuel Moore,	15	00	00
*Magnus Miller,	15	00	00
*James Hunter,	18	00	00
*David Sproat,	15	00	00

	£	s.	d.
*Robert Bayley,	15	00	00
*Henry Neil,	15	00	00
§John Coatts, Hiccory Lane, (c)	15	00	00
*Robert Gray & Co.	14	13	3
†Samuel Lawry, Mason (d)	14	6	8
*Robert Lawry, (e)	13	6	8
*John Lawry, (f)	13	6	8
*Capt. Benj. Ashly Allison,	13	00	00
†John Tittermary,	13	00	00
*George Fullerton,	12	00	00
‡David Thomson, Carpenter,	12	00	00
‡Anthony Pearson, (g)	11	9	4
*John Anderson,	10	00	00
*Samuel Carson, Merch't	10	00	00
‡John Jones, Cooper,	10	00	00
§John Nelson,	10	00	00
*Philip Wilson,	13	00	00
*Robert Corry,	10	00	00
*James Mease,	10	1	3
*John White,	10	00	00
§Percifer Frazer,	10	00	00
*James McLaughlin,	10	00	00
‡William Drewry,	10	00	00
*William Miller,	10	00	00
*William West, for wife,	10	00	00
*Mathew Drason,	10	00	00

(a) Iron work.
(b) Had employment to a very large amount.
(c) Furnished 300,000 bricks.
(d) Cash 20s., rest work.
(e) Work as mason.
(f) Work as mason.
(g) Bricks laid in the wall, 295,000, and other work.

	£	s.	d.
*James Haldane,	13	00	00
*John Murray, Merch't,	10	00	00
*Hugh Donaldson,	10	00	00
*Mathew Dunlap,	10	00	00
*James Loughead,	13	2	6
*Thomas Duncan,	10	00	00
*Dr. Francis Allison,	10	00	00
*John Cameron,	10	00	00
*Capt. Jeremiah Harkiss,	10	00	00
*Leister Falkner, for his family,	10	00	00
*Peter Chevalier, Sr.	10	00	00
†Dr. Samuel Duffield,	10	00	00
†Capt. James Steel,	10	00	00
*Alexander Huston,	10	00	00
†Capt. —— Montgomery,	9	00	00
*Giffin & Row, Carpenters, (h)	9	2	10
*Capt. Samuel Young,	8	00	00
*Daniel Montgomery, Painter, (i)	8	00	00
*John Galloway,	8	00	00
*William Glenholm,	8	00	00
*Robert Ferguson,	10	00	00
*James Foulton,	7	00	00
*Robert Willson, Merchant,	7	10	00
*Robert Smith, Hatter,	7	10	00
*James Alexander,	7	10	00
*Capt. James Miller,	7	00	00
*Randle Mitchell,	7	10	00
*Samuel Jackson,	7	00	00
*Capt. Alexander Henderson,	7	00	00
†John Snowden, Tanner, (j)	7	00	00
†John Guy, Carter, (k)	7	00	00
*William Forbes, (l)	7	00	00
*Robert Lowry, Carp'r,	6	10	00
*George Sharswood,	6	00	00
*Andrew Wade,	6	10	00
‡William Carson,	6	00	00
†John Pinkerton,	6	10	00
†Thomas Clifton, Saddler,	6	00	00

(h) Built pews.
(i) Painted part.
(j) £5 in hair.
(k) In carting.
(l) Built pews.

	£	s.	d.
*William Salisbury,	6	9	00
*George Dunlope,	6	00	00
‡Thomas Nevill, Carpenter, (m)	6	00	00
*David Gregory,	5	00	00
§Michel & Kinsley, Carpenters, (n)	6	00	00
*Hugh Bowes,	5	00	00
‡Jane Galbreath,	5	00	00
‡Robert Harris,	5	00	00
*John Bayley	5	00	00
‡Dr. William Shippen, Jr.	5	00	00
†Matthew Potter, Jr.	5	18	00
§John Inglis, Esq.	5	00	00
*James Reed,	5	10	00
†Capt. John Robertson,	5	00	00
†Joseph Frazer,	5	00	00
*George Bartram,	5	00	00
§Hugh Lenox,	5	00	00
*John Hunter,	5	00	00
*Capt. —— Johnston,	5	00	00
‡Capt. James Cooper,	5	00	00
‡Robert Montgomery, Merchant,	5	00	00
§George Graham,	5	00	00
*David Herring,	5	00	00
*William Olyphant,	5	00	00
*Duncan Leech,	5	00	00
*Peter Sutter, Sr.	5	00	00
*William Cannon,	5	00	00
§Thomas Barclay, Merchant,	5	00	00
*Paul Isaac Volo,	5	00	00
‡John Hall,	5	00	00
*Capt. Francis Ferries,	5	00	00
*John Lyle,	5	00	00
*John Mease, Jr.	5	00	00
*Alexander Stewart,	5	00	00
§Robert Carson, Carpenter, (o)	5	00	00
‡Lewis Grant,	5	00	00
†George Hutton,	5	00	00
§Thomas Hale, Carpenter, (p)	5	00	00

(m) Put on roof and ceiling.
(n) Built pews.
(o) Built pews.
(p) Built pews.

	£	s.	d.
*Andrew Taybout,	5	00	00
*James Kerr,	5	00	00
‡Joseph Carson,	5	00	00
§Francis Burchier, (q)	5	00	00
*Archibald McIlroy,	5	00	00
*James Morrell, Smith, (r)	5	00	00
‡Allen McLean,	5	00	00
*Robert Nicholson,	5	00	00
*Henry Dunn,	5	00	00
‡John Bayard,	5	00	00
§Philip Moser, Baker,	5	00	00
‡Robert Smith, Merch't,	5	00	00
*Matthew Brace, Carpenter, (s)	5	00	00
*Robert Craig,	5	00	00
†John Spence,	4	10	00
§Davell & Proctor, Carpenters, (t)	4	00	00
*Thomas Callender,	4	00	00
*James Clubb,	3	10	00
‡Isaac Snowden,	4	00	00
*John Ross, Merchant,	3	00	00
*Robert Ritchie,	3	00	00
‡John Cobourn,	3	00	00
*William Moore, Baker,	3	00	00
*Capt. Mungo Davison,	3	00	00
*John Moore, Trader,	3	00	00
*Ephraim Smith,	3	00	00
§William Simmons,	3	00	00
‡Benjamin Harbeson,	3	00	00
*Elizabeth Feariss,	3	00	00
‡Gawin Kirkpatrick,	3	00	00
‡Mrs. —— Charlton,	3	00	00
*Andrew McNair,	3	00	00
*Mathew Jackson,	3	00	00
*Mary M. Bean,	3	00	00
‡John Jackson,	3	00	00
*John Sutor,	3	00	00
*Henry Harper,	3	00	00
*James Potter, Carpenter, (u)	3	00	00
‡William McMullen, (v)	2	10	00
*Capt. William McKay,	2	16	00
†Samuel McCormick,	2	10	00
§Simon Shirlock,	2	00	00

(q) Did painting.
(r) In iron work.
(s) Carpenters' work.

	£	s.	d.
§William Innis,	2	00	00
*Barbara Aberdeen,	2	00	00
‡Hugh Means,	2	00	00
*John Biggert,	2	00	00
‡William Houston,	2	00	00
*John James Barber,	2	00	00
*John Morton,	2	00	00
*James Rose,	2	00	00
§Mr. —— Goodwin,	2	00	00
*Jane McGregar,	1	14	00
‡Nath'l Donnall,	1	12	6
*David Smith,	1	10	00
*Christian Riffits,	1	10	00
§Capt. Edward Boggs,	1	10	00
†John Smith Porter,	1	10	00
*William & Robert Graham,	1	10	00
‡Robert & Thomas Kennedy,	1	00	00
*Hugh Henry,	1	10	00
*James Cochran,	1	10	00
§Samuel Henry,	1	10	00
*Charles Risk,	1	10	00
*Capt. Paul Cox,	1	00	00
‡William Henderson,	1	10	00
§Joseph Dean,	1	10	00
‡Thomas Smith, Merch't,	1	2	6
†Alexander Crawford,	1	10	00
*Elliot Duncan,	1	10	00
§Capt. James Mitchell,	1	00	00
†Thomas Mushett,	1	00	00
†Robert Work,	1	00	00
*Mrs. —— Steinmetz,	1	00	00
*Jane Kirk,	1	00	00
*George Rowan,	1	00	00
*Randley McKillip,	1	00	00
*Mr. —— Rowhan,	1	00	00
†Mary Barclay,	1	00	00
*Widow Sims,	1	00	00
*Joseph Rankin,	1	00	00
*George Davidson,	1	00	00
*Robert Kerr, Dealer,	1	00	00
*William Kerr,	1	00	00
*Archibald Young,	1	2	6
*Ezekial Mirriam,	1	00	00

(t) Built pews.
(u) Built pews.
(v) Built pews.

	£	s.	d.
*Smith & Dean,	1	00	00
§Francis Gurney,		15	00
*Widow —— Mease,		15	00
‡Mrs. Falkner or Thompson,		15	00
*John Ruthven,		15	00
§Eben'r Call,	1	00	00
§Capt. David Brown,		5	00
*Richard Porter,		5	00
*Archibald McCorkel,		10	00
‡James McCraken,	3	00	00
*James McBeth,	3	00	00
‡Samuel Cheesman,	3	00	00
§Blair McClenaughan,	3	00	00
*Thomas McFee,	3	00	00

	£	s.	d.
‡Uncertain as to the sum, viz.: Robert Hardie, (w)	10	00	00
*John Little, Innkeeper, (x)	10	00	00
†James Ross, (y)	10	00	00
†Alexander Alexander, (z)	15	00	00

*	£1555	9	10
†	205	14	00
‡	197	10	00
§	105	5	00
	£2063	18	10

(w) Rum for the carpenters.
(x) Carting.
(y) In lumber.
(z) Stone, &c.

A true copy,

(Signed.) DAVID JACKSON,

October 3, 1794.

(Original MS. in possession of Old Pine Street Church.)

APPENDIX D.

TO THE HONOURABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE COMONWEALTH OF PENNSYLVANIA.

THE PETITION of the subscribers, Trustees of the Third Presbyterian Church in the City of Philadelphia,

RESPECTFULLY SHEWETH:

That your petitioners since the erection of their Church have had many difficulties to contend with, whereby they have been prevented from purchasing a Lot of Ground suitable for a Burying Ground, That some of the difficulties they have laboured under as a religious Socierty, They beg leave to lay before this Honourable House; That during the time the British Troops were in Philadelphia they used the Church as an Hospital destroyed the Pews and buried upwards of one hundred Hessian Soldiers in the Church Burying Ground, That the Congregation have been obliged to repair their Church by subscription and under many discouraging circumstances, That in the year 1793 they erected Galleries in the said Church with Cost them upwards of seventeen hundred Pounds, that in the year 1796 the Congregation in Market Street revived an old dormant Claim against your Petitioners, And an Settlement thereof your Petitioners paid them Two Thousand Dollars; that your Petitioners are now endeavouring to raise by subscription fifteen hundred dollars for the purpose of new Roofing their Church and doing other necessary Repairs thereto, That their Burying Ground is very small and is now almost filled, That there is a vacant Lot of Ground delineated in the draft hereon endorsed situate within the City of Philadelphia Containing in breadth North and South seventy-eight feet and in length East and West three hundred and ninety-six feet bounded on the North by Lumbard street, on the East by Broad Street, and on

the South by ground formerly granted to the Heirs of William Penn, jun., and on the West by the Eighth Street from the River Schuylkill, which lot now belongs to the Commonwealth and is well situated for a Burying Ground having never been sold or granted as a City Lot to any Person nor claimed as appurtenant to the Lands granted by William Penn to the first purchasers, Your Petitioners therefore Pray that this Honourable House will be pleased to grant them leave to Bring in a Bill to vest the said Lot of Ground in the Corporation of the third Presbyterian Church in the City of Philadelphia and their Successors for ever In Trust for the use and purpose of a Burial Ground, And your Petitioners will ever pray, etc.

PHILA., December 16th., 1801.

Paul Cox
Richard Tittermary

Ferguson McElwaine
Samuel Duffield
Geo. Latimer
Conrad Hanse
Wm. Haslett
J. McGlathery
David Graham
Ebenezer Ferguson
William Smiley
Robert McMullin.

(Original MS. with autograph signatures in possession of Old Pine Street Church.)

APPENDIX E.

A COPY OF "THE OATH."

Among the many manuscript papers in possession of the church is a copy of "The Oath," which was taken by the patriotic sons of Pennsylvania to the State after the Declaration of Independence had been declared. In the city of Philadelphia sympathy ran largely to the Tories, and many who really believed in liberty and secretly aided the cause, refused the oath, either through natural conservatism or fear and want of faith in the future. Our dauntless pastor, George Duffield, was the one clergyman of the city to urge the taking of the oath. He had pleaded for a Declaration of Independence long before it was finally adopted, and his eloquence drove many faltering members of the Continental Congress to its support, not the least of whom was John Adams, afterwards President of the United States.

The ink on this paper has faded, but the words of the oath are still legible. Here they are: "I swear and affirm that I renounce and refuse all allegiance to George the Third, King of Great Britain, his heirs and successors, and that I will be faithful and bear true allegiance to the Commonwealth of Pennsylvania as a free and independent State, and that I will not at any time do or cause to be done any matter or thing that will be prejudicial or injurious to the freedom and independence thereof, as declared by Congress; and also, that I will discover and make known to some one Justice of the Peace of the said State all treasons or traiterous conspiracies which I now know, or hereafter shall know, to be formed against this or any of the United States of America." There could be no evasion to an oath like that!

On the same paper below the oath, in blacker ink, but the same handwriting, which is believed to be that of Dr. Duffield himself, is the record: "20th August the mare went out in the Waggon in the Service."—*Old Pine Street Church News,* Vol. XXI., No. 4.

On the death of the Rev. Dr. JOHN B. SMITH, *late Pastor of the Third Presbyterian Church in Philadelphia, written a few days after the mournful event—by one of his hearers:*

Come muse of melancholy lend thy aid,
Friendship demands my song,—my plaintive song:
Friendship for one, of whom not time itself
Shall blot the remembrance from my breast.
He's gone!—the pious, faithful pastor's gone!
Friend to mankind he was, and friend to me.
Often "We took sweet counsel, and went" oft
With hearts united to the house of God.—
Triumphant Death! what conquest hast thou made!
How rich the spoil, when so much virtue fell!
The tongue which late proclaim'd a Saviour's love,
That warned the sinner of his awful doom,
And, in behalf of guilty man, pour'd out
The language of his soul in prayer, now sleeps
In dust. Mysterious providence! Thy ways
Are in the deep, yet righteous all:—then why
Should man repine? Thou tak'st but what thou gav'st,
And what thou leav'st behind, is bounty all.
Then O my soul, suppress each murm'ring thought;
Thy friend is gone to mansions in the skies;
And now, in full fruition sees and knows
What he but tasted, while he sojourn'd here.
Yet still my grief (not hopeless) I'll indulge,
Since 'tis a privilege to weep and pray.—
A privilege, gold is too poor to buy——
The Saviour wept with weeping friends, and shew'd
The sympathetic tear was friendship's due.
In weeping join, ye people, once his charge,
Your Pastor living, watch'd and wept for you.
His death demands your tears—Yes, ye who've known
His fervency and zeal, and felt that love
Which he was wont to feel, must mourn a loss
Whose full extent, may never be repair'd.
In your affections, he unrivall'd stood,
He fell lamented, as he liv'd belov'd.

APPENDIX F.

FIRST PETITION

TO THE MEMBERS COMPOSING THE SESSION OF THE THIRD PRESBYTERIAN CHURCH.

Philadelphia, 28th Dec. 1812.

Dear Brethren,

We the undersigned, as well for ourselves, as a great many others of the brethren of our congregation, would, with becoming deference to the officers of our church, request to be heard.

We have once more, by the dispensation of the great Head of the church, been visited by a privation of no common kind. The removal of an eminent preacher of the Gospel of Jesus Christ, is no ordinary event to those who feel an interest in the prosperity of Zion. The weight of this consideration, as also the belief that the Hearer of prayer is about to condescend to our *united* and *individual* prayers and return to us in forgiving mercy, is the cause of this address.

This impression on our mind is more strongly fortified, by having recently enjoyed the visit of an eminent servant of God to our city, the Rev. E. S. Ely, whose ministerial labours we understand, have been greatly blessed, and on whom the eyes of many are anxiously fixed, as a *suitable* pastor for the Third Presbyterian Church.

We must here pause to assure you, that in thus addressing you, we are free from any desire of dictating to you. Far be such a thought from us. No, Brethren; we are, on the contrary, impressed with an opinion, that ere now you would have laid this matter before the congregation had not delicacy interposed. One other reason for our preference of Mr. Ely results from his being entirely disengaged from any pastoral charge; and some of us are seriously of opinion, that no inducement whatever, should be sufficient to detach a pastor from his flock, where he is *usefully* and *comfortably* situated. A painful thought here obtrudes;

may we not, in some degree, have been accessory to those melancholy deprivations, again and again experienced, from having been the means of depriving other congregations of their pastors? This, however, is a subject we dare touch but slightly.

Dear brethren, our earnest desire is, you would bear with us patiently; and by taking the foregoing under your immediate consideration, we hope you may be influenced by our request, to consider the propriety of taking the sense of the congregation on preferring a call to the Rev. Ezra Stiles Ely.

And in answer to *our* united prayer with *yours*, may the Father of Lights be with you by his Spirit in your deliberations, so that you may continue a blessing to the church, and promoters of the Glory of our God.

Signed on behalf of themselves, and others attached to the Third Presbyterian Church in Philadelphia.

John H. Brown,	D. Sutherland,
Conrad Hanse,	Wm. Wray,
Jacob Mitchell,	Wilman Whildon.
George Barclay,	George Pierson,
James Wilson,	P. M'Kell,
John W. Scott,	Charles Collins,
John W. Thompson,	Wm. M'Corkle,
David Ray,	Sim. Toby,
W. B. Duffield,	James Martin,
Wm. Dalzell,	Robert Clark,
Wm. Nassau,	Joseph Robinson,
Wm. Bryant,	James Campbell,
John Workman,	Noah Simons,
L. Sawyer,	Wm. M'Farlan,
Caleb Earl,	B. Stratton,
Robert Taylor,	H. Tumbleson.

[The above petition was published in May, 1814, by General John Steele in his book, "A History of the Ecclesiastical Proceedings Relative to the Third Presbyterian Church in Philadelphia, the Rev. Ezra Stiles Ely, and Several of the Judicatories of the Church with which they are Connected."]

APPENDIX G.

TRUSTEES OF OLD PINE STREET CHURCH.

1770. Robert Knox
Samuel Duffield, M. D.
Wm. Shippen, Jr., M. D.
Andrew Allen
John Snowden
James Reed
Alexander Alexander
John Pinkerton
Thomas Mushett
Samuel Jackson
Samuel Purviance
John Tittermary
1771. William Henry
Joseph Frazer
William McMullin
Matthew Potter
1772. James Thompson
James McCutcheon
Thomas Robinson
1773. Henry Peterson
Elias Boys
James Stuart
1774. Samuel Lowry
1782. John McCullough
Paul Cox
Ferguson McIlvaine
Lewis Grant
Derrick Patterson
Nathan Boys
Francis Lee
Jedediah Snowden
1784. Richard Tittermary
Francis Bailey
1786. George Latimer
1789. James McClure
Robert McMullin
1791. William Linnard
1794. Conrad Haines
William G. Bell
Capt. Benjamin Wickes.
1795. David Sparks
John W. Woodside
1796. John McMullin
William Haslett
William Smiley
James McGlathery
1800. E. Ferguson
David Graham
1805. Jacob Mitchell
1807. Thomas M. Hall
1809. William Nassau
1811. John Steele
1813. George Barclay
Samuel Carswell
George Pearson
John B. Duffield
1814. Isaac Carpenter
William Ray
John W. Thompson
1815. William Bryant
John Workman
1818. James Wilson
James C. Thompson
1819. Robert Clark
John R. McMullin
James Robinson
James B. Mitchell
1822. John H. Fenner
Elijah Chester
1824. J. J. Robinson
1825. Anthony Finlay
1827. Simeon Toby
Henry Tomlinson
James Boyd
1828. Joshua Raybold
William Linn
1829. William R. Thompson
1830. Robinson R. Moore
1831. Weston C. Donaldson
1832. Hezekiah Harding

1832. Robert W. Davenport
John C. Farr
1833. Charles Robb
Charles H. Dingee
Frederick A. Raybold
1834. Joseph P. Hamelin
Isaac B. Baxter
1836. Lemuel Lamb
Robert O'Neill
1837. John H. Dingee
Joseph Hand
William Worrell
1839. George H. Burgin
S. H. Trainer
1840. William F. Geddes
John Allen
Thomas McLeod
1841. Edwin King
1842. Thomas MacKellar
Joseph Murray
Edwin Greble
1844. Robert J. Mercer
Thomas E. Ashmead
Hugh Stevenson
1847. Thomas Craven
1849. David C. McCammon
1851. William Taylor
1852. James W. Queen
1853. W. J. P. White
1854. Wilmon Whilldin
Samuel Work
1856. Morgan G. Pile
1858. John Aikman
James Fraiser
S. Tustin Eldridge
1860. Robert Clark
L. M. Whilldin
William MacIntire
1861. John Kelley
Samuel R. Hilt
R. Young
1862. Ezra Calhoun
A. Getty
1863. William Campbell
Samuel Loag
1864. John P. Sloan
H. K. Bennett
J. D. Meguire
1865. John Moore
1865. P. V. B. Scott
Randolph Sailor
1866. George Young
William Ivins
O. H. Willard
George Griffiths
1867. Stephen D. Harris
John Elliott
William McConnell
1868. J. G. de Turck
Joseph W. Hartman
1869. E. R. Hutchins, M. D.
Geo. W. Bailey, M. D.
C. C. Lister
1870. William Taylor
1871. George Richardson, Jr.
John C. Parmenter
George McGill
1873. James R. Calhoun
Peter N. Cruse
James Campbell
Charles W. Young
1874. William H. Perpignan
R. W. Fitzell
John W. Kline
1876. Rudolph M. Shick
1878. James Scott
1879. Philip H. Strubing
John Detwiler
1881. R. T. Hazzard
Paul H. Barnes
1882. Robert C. Floyd
Charles Brown
1886. John Wilson
Erasmus Freeman
1890. Frank S. Gibson
1893. James Wilson
1894. Joseph B. Detwiler
1896. John R. Bowen
Harry B. Davis
1897. Walter H. Richman
Harry C. Thompson
1898. W. Charles Tweed
1899. Robert Brooks
1902. William North
Henry J. Gibbons
1904. Frederick W. Uhde
Carl A. Ziegler.

INDEX.

INDEX.