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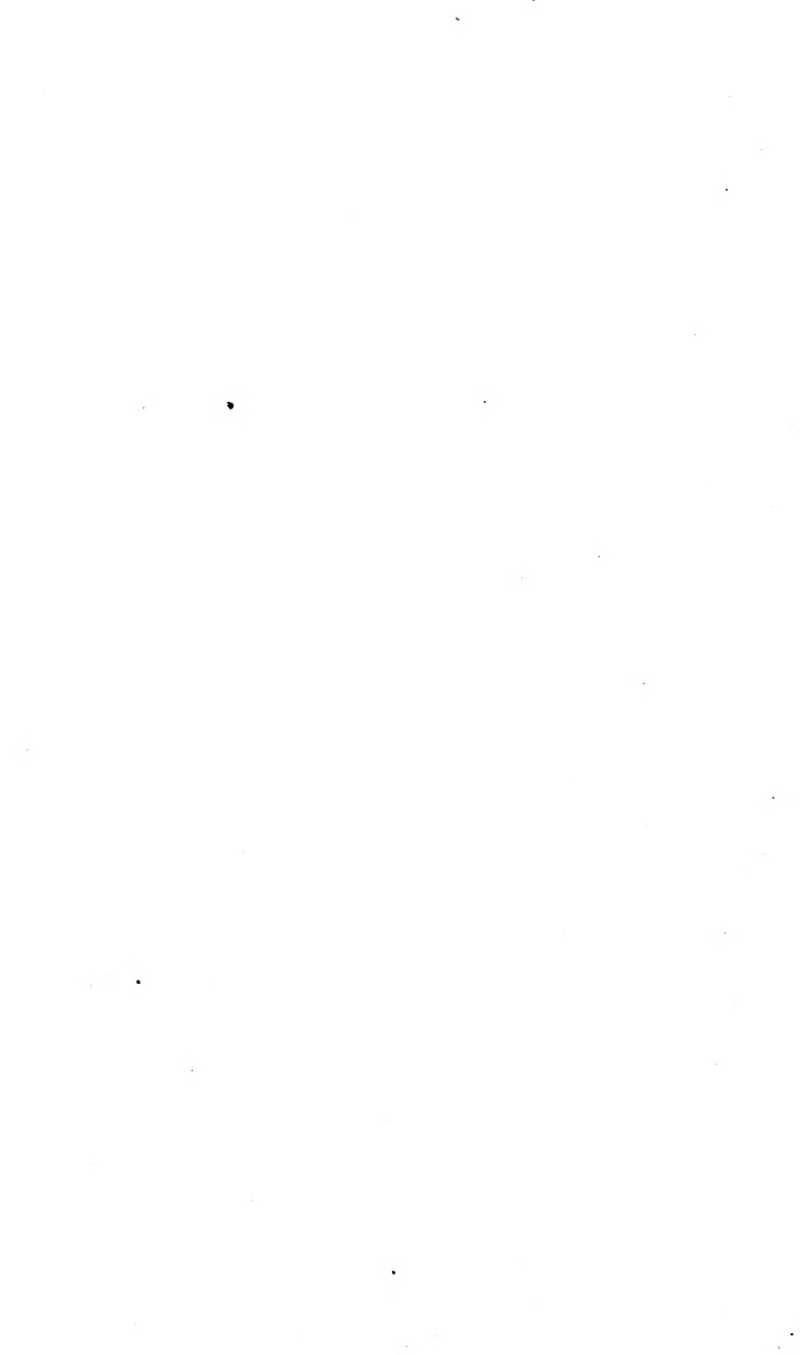
PRINCETON, N. J.

PRESENTED BY

Rev. Allen H. Brown.

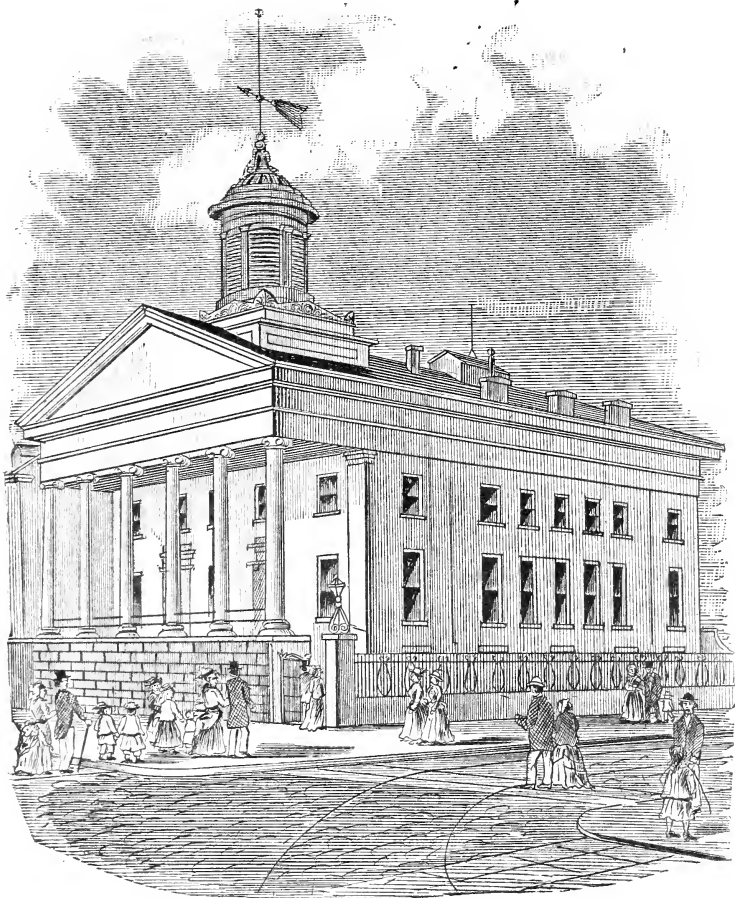
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History of the presbytery of
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Allen M. Brown,
SALTWATER CITY, N.J.



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HISTORY

OF THE

PRESBYTERY OF PHILADELPHIA,

AND OF THE

PHILADELPHIA CENTRAL.

BY

REV. ALFRED NEVIN, D.D., LL.D.

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P R E F A C E.

“REMEMBER the days of old,” was the exhortation of Moses to Israel, as though he had said, “Look back, call up the former scenes and personages, treasure them as means of personal improvement, celebrate them as illustrations of God’s care, interposition, and kindness—the evidences of His fidelity to all generations as the covenant-keeping Jehovah, read over the authentic accounts, preserve the knowledge of the heroism, the devotion, the faith, and the piety of your worthies, forget not the escape from Egypt, the Red Sea deliverance, the national establishment in Canaan, and the various achievements of your ancestors under the most trying conditions.”

Our General Assembly but acted in the spirit of the great Lawgiver’s appeal to the Hebrews, when it resolved to signalize its approaching Centennial Celebration by calling for the preparation of histories of the Congregations, Presbyteries, and Synods under its care. A church so eminent as ours for learning, piety, zeal, and success in the furtherance of Christ’s cause and kingdom, is bound by solemn obligation to God, to the world, and to itself, to see that its aims and achievements are not left to float down the stream of time through misty traditions, or, perhaps, by reason of fragmentary, scattered,

and inaccessible records, to pass into gradual and absolute oblivion. To no denomination of Christians does the counsel come with stronger reason or deeper emphasis: "Walk about Zion, and go round about her, tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."

A peculiar interest attaches to the "Presbytery of Philadelphia," which, as the first organized court of the denomination in this country, is to be regarded by American Presbyterians as "the mother of us all." As the appointed historiographer of this venerable body, as well as of the "Presbytery of Philadelphia Central," which is one with it in spirit, effort, and aim, the author—whilst duly appreciating the honor conferred—has faithfully endeavored to meet his high responsibility, by making all practicable research, and by availing himself freely of such aid, within his reach, as would tend to make the volume as complete and satisfactory as possible. As the existence of the First Presbytery covers so many ages, and the details of its development are of such general interest, a wider scope has been given to its annals than would otherwise have been deemed either necessary or proper. The Roll of its Members, prepared by the Rev. Willard M. Rice, D.D., and kindly furnished by him for our use, is gratefully acknowledged as a valuable contribution to the history.

And now, O Lord, "let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us: yea, the work of our hands establish Thou it."

The following Statistical Table, prepared by the Rev. William Henry Roberts, D.D., Stated Clerk of the General Assembly, and containing in brief the record of the growth and progress of the Presbyterian Church in the United States of America for nearly two hundred and fifty years, will be found interesting and useful for reference. Prior to 1789 accurate figures appear to be unattainable.

*The Growth of the Presbyterian Church, 1640-1887,
by Periods.*

Years.	Ministers.	Churches.	Additions on Confession.	Communi- cants.	Benevolent Contribu- tions.
1640	5 ?	2 ?	?	?	
1690	10 ?	18 ?	...	1,000 ?	
1705	12 ?	22 ?	...	1,500 ?	
1717	19	40 ?	...	3,000 ?	
1745	48	80 ?	...	5,000 ?	
1758	98	200 ?	...	10,000 ?	
1789	177	431	...	18,000 ?	\$852
1800	189	449	...	20,000 ?	(?) 2,500
1810	434	772	...	28,901	5,439
1820	741	1299	8,021	72,096	12,861
1830	1491	2158	11,748	173,327	184,192
1837	2140	2865	11,580	220,557	281,989
1839 { O. S. . .	1615	1673	6,377	126,583	134,439
{ N. S. . .	1093	1260	4,691	106,000	Not given
1849 { O. S. . .	1860	2512	8,976	200,830	369,371
{ N. S. . .	1453	1555	10,190	139,047	Not given
1859 { O. S. . .	2577	3487	23,945	279,630	764,668
{ N. S. . .	1545	1542	10,705	137,990	266,574
1869 { O. S. . .	2381	2740	15,189	258,963	1,346,179
{ N. S. . .	1848	1721	9,707	172,560	753,953
1870	4238	4526	32,003	446,561	2,023,956
1880	5044	5489	26,838	578,671	2,262,871
1887	5654	6436	53,886	697,835	3,196,458

NOTE.—The strength of the Presbyterian Church in the United States (South), which met first in General Assembly

at Augusta, Georgia, December 4, 1861, was, in 1887, 1116 ministers, 2236 churches, and 150,398 communicants. The Presbyterian Church (North) has within the same territory 567 ministers, 826 churches, and 60,275 communicants.

HISTORY

OF THE

PRESBYTERY OF PHILADELPHIA.

CHAPTER I.

INTRODUCTORY—THE PRESBYTERIAN SYSTEM.

Basis of Faith.

PRESBYTERIANISM, as a system of religious faith, while claiming a Scriptural origin and basis, yet recognizes the Westminster Assembly's Confession of Faith and Larger and Shorter Catechisms as an epitomized embodiment of the great *credenda* which underlie its existence and constitute the source of its power. It does not regard that venerable body of divines as the *inventor* of its doctrinal standards, but only as their *systematizer*—ever pressing back with the Reformers to Christ and the Bible for the only infallible rule and authority of faith and practice. To say that these standards are invaluable for their condensation, clearness of definition and statement, logical arrangement, and unshrinking fidelity to the truth which they undertake to summarize and substantiate, would be merely an affirmation of what those who have given them the

most intelligent, candid, and thorough examination are the readiest to acknowledge.

Order.

The title *Presbyterian* comes from the Greek word *Presbuteros*, which signifies elder, intimating that the government of the Church in the New Testament was by Presbyteries, that is, by association of ministers and elders—the former so called because they preached as well as ruled, and the latter commissioned to govern, whence they derived their name, but both possessed of equal powers, without any superiority among them, either in office or order. Presbyterians believe that the authority of their ministers to preach the gospel, to administer the sacraments of Baptism and the Lord's Supper, is derived from the Holy Ghost by the imposition of the hands of the Presbytery. They affirm, however, that there is no order in the Church, as established by Christ and his Apostles, superior to that of Presbyters, that all ministers, being ambassadors of Christ, are equal by their commission, that Presbyter (*Presbuteros*) and Bishop (*Episcopus*), though different words, are of the same import.

“Presbyterians admit,” says an able writer, “that in the course of time the word ‘Bishop’ assumed a very different meaning, and when it could no longer be said, as Vice-Principal Hatch declares in his ‘Bampton Lec-

tures,' that 'the early Bishop stood to his Presbyters in the relation of a chairman to the ordinary members of a committee,' or, as Presbyterians would say, as the Moderator to the members of a Church Session or Presbytery over which he presides. Without making any reflection on the polity of others, Presbyterians have reason to be gratified at the frequent admissions made by others as to the Scriptural character of their own, and they have special occasion to admire the candor with which men eminent for learning and piety, and loyal to their own system of Church government, such as Usher and Whately, Hallam and Macaulay, Dean Howson and Dr. Jacob, Dean Stanley and Canon Farrar, Sir Peter King and Bishop Lightfoot, have expressed themselves with regard to the constitution of the Primitive Church, echoing back the voice of Jerome from the fourth century, when he says, 'A Presbyter is the same, therefore, as a Bishop;' and before there arose preferences in religion, and it was said among the people, 'I am of Paul, I of Apollos, I of Cephas,' the churches were governed by a common council of Presbyters. . . . If it be supposed this is not the sense of the Scriptures, but my own opinion, that Bishops and Presbyters are one, and that one is the name of age and the other of office, read again the words of the Apostle to the Philippians. . . . These things are recorded that we may show that the ancient

Presbyters were the same as the Bishops, but by little and little, that the roots of dissension might be torn up, the whole trouble was devolved on one."

Government.

Such is Presbyterianism as a system of Church government. Its core is the eldership—the whole eldership being the organ for the exercise of the power of the Church, and a portion of it, specially ordained thereto, being appointed to discharge the duties of the pulpit and the pastoral office. There is no *primus inter pares*—no first among equals—but all are *pares in Christo primo*—all equals in Christ, who is the first. The whole Church is compacted into unity by a system of courts—lower, higher, and highest—the lowest being subordinate to the next higher, and all to the highest.

Unity.

Dr. Thornwell has thus forcibly stated *the unity which is secured by the system of representative assemblies* in the Presbyterian Church. "The government of the Church is not intrusted to individuals, nor to the mass of believers, but to councils. Every judicial and legislative function is performed by courts alone. Government is not administered by a single individual, that would be monarchy; nor by a privileged class, that would be oligarchy; nor immediately by the people,

that would be democracy; but it is administered by representative assemblies. These constitute a bond which brings all the parts together into unity, and gives to the Church the property of indefinite expansibility. 'A single congregation is governed by the Parochial Presbytery, several associated congregations by the Classical Presbytery, the whole Church by a Presbytery of representative Presbyters from all its bounds,' the General Assembly. This principle of representation is capable of embodying any number of believers. Whole continents may be made one body. There is but one Church, a set of congregations bound together by the *nexus* of one parliament. Each congregation has every element of the Universal Church, and the Universal Church has no attribute which may not be found in one congregation. There is no organic difference between the Church Session and the largest General Assembly. Only two Churches on earth realize this idea of Church unity—Rome and our own. But these are the poles apart as to the system by which they realize it. Rome, with her infallible Pope at the head, and with graded authorities extending over the whole earth, one class subservient to another, secures a terrible unity, bending all abjectly to one throne. Our system, on the other hand, secures unity with the most perfect freedom."

Of the General Assembly of the Presbyterian Church

in the United States, the late distinguished Roman Catholic, Archbishop Hughes, wrote as follows: "Though it is my privilege to regard the authority exercised by the General Assembly as usurpation, still, I must say, with every man acquainted with the mode in which it is organized, that, for the purposes of popular and political government, its structure is little inferior to that of Congress itself. It acts on the principle of a radiating centre, and is without equal or rival among the other denominations of the country."

Scriptural Origin.

At the close of his admirable little volume, *What is Presbyterianism?* Dr. Charles Hodge says: "It must strike every one that it is no device of man. It is not an external framework, having no connection with the inward life of the Church. It is a real growth. It is the outward expression of the inward law of the Church's being. If we teach that the people should have a substantial part in the government of the Church, it is not merely because we deem it healthful and expedient, but because the Holy Ghost dwells in the people of God, and gives the ability and confers the right to govern. If we teach that Presbyters are the highest permanent officers of the Church, it is because those gifts by which the Apostles and Prophets were raised above Presbyters have, in fact,

ceased. If we teach that the separate congregations of believers are not independent, it is because the Church is in fact one body, all the parts of which are mutually dependent.

“If this is so—if there is an outward form of the Church which corresponds with its inward life, a form which is the natural expression and product of that life, then that form must be most conducive to its progress and development. Men may, by art, force a tree to grow in any fantastic shape a perverted taste may choose. But it is at the sacrifice of its vigor and productiveness. To reach its perfection, it must be left to unfold itself according to the law of its nature. It is so with the Church. If the people possess the gifts and graces which qualify and entitle them to take part in the government, then the exercise of that right tends to the development of those gifts and graces, and the denial of the right tends to their depression. In all the forms of despotism, whether civil or ecclesiastical, the people are degraded, and in all forms of Scriptural liberty they are proportionably elevated. Every system which demands intelligence tends to produce it. Every man feels that it is not only one of the greatest advantages of our republican institutions that they tend to the education and elevation of the people, but that their successful operation, demanding popular intelligence and virtue, renders it necessary that constant

exertion should be directed to the attainment of that end. As republican institutions cannot exist among the ignorant and vicious, so Presbyterianism must find the people enlightened and virtuous, or make them so.

“It is the combination of the principles of liberty and order in the Presbyterian system, the union of the rights of the people with subjection to legitimate authority, that has made it the parent and guardian of civil liberty in every part of the world. This, however, is merely an incidental advantage. The Church organization has higher aims. It is designed for the extension and establishment of the gospel, and for the edification of the body of Christ, till we all come to the unity of the faith and knowledge of the Son of God, and that polity must be best adapted to this end which is most congenial with the inward nature of the Church. It is on this ground we rest our preference for Presbyterianism. We do not regard it as a skilful product of human wisdom, but as a divine institution, founded on the word of God, and as the genuine product of the inward life of the Church.”

Orthodoxy.

Presbyterianism has ever been distinguished for the stress it has laid upon sound doctrine. It repudiates Rationalism, which would reduce all the truths and

dictates of religion to the standard of human reason. Its symbol is the open Bible. Its watchword is "to the law and to the testimony." It has been wont to lend an attentive ear to the voice of the Spirit uttered in the Word.* It regards the Scriptures as the supreme standard of religious truth. Its testimony on this point is clear and distinct.

"The Word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him." *Shorter Catechism*, Ques. 2.

"The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture, unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men." *Conf. of Faith*, Ch. 1, Sec. vi.

"Whatever notions of an exaggerated sort," says Isaac Taylor,† "may belong to some Calvinists, Calvinism, as distinguished from Arminianism, encircles or involves great truths, which, whether dimly or clearly discovered . . . will never be abandoned while the Bible continues to be devoutly read, and which, if they might indeed be subverted, would drag to the same ruin every doctrine of revealed religion. . . ."

* Ezek. 3 : 17 ; 2 Tim. 1 : 13 ; 1 Tim. 4 : 6.

† The profound author of the "Natural History of Enthusiasm," and the "Physical Theory of the Future Life."

Surely, whoever is competent to take a calm, an independent, and a truly philanthropic survey of the Christian system, and can calculate also the balancings of opinion, the antitheses of belief, will grant that if Calvinism, in the modern sense of the term, were quite exploded, a long time could not elapse before evangelical Arminianism would find itself driven helplessly into the gulf that had yawned to receive its rival, and to this catastrophe must quickly succeed the triumph of the dead rationalism of Neology, and then that of Atheism.”*

Moral Influence.

There can be no better criterion of a system of religious doctrines than the effects which the belief of them produces. Grapes do not grow on bramble bushes. Illustrious natures do not form themselves on narrow and cruel theories. “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” Of this test Calvinism has no reason to be either ashamed or afraid.

The historian Froude, who has no particular love for Calvinism, bears this testimony in its favor:—

“When all else has failed, when patriotism has covered its face, and human courage has broken down,

* Essay upon Edwards on the Will.

when intellect has yielded, as Gibbon says, 'with a smile or a sigh,' content to philosophize in the closet and abroad worship with the vulgar, when emotion and sentiment and tender imaginative piety have become the handmaids of superstition and have dreamt themselves into forgetfulness that there is any difference between lies and truth, the slavish form of belief called Calvinism, in one or other of its many forms, has borne ever an inflexible front to illusion and mendacity, and has preferred to be ground to powder like flint, rather than bend before violence, or melt under enervating temptation."

Again, Mr. Froude, after referring to the "singular attractions which Calvinism in past ages has possessed for some of the greatest men that have ever lived," and mentioning, in illustration of what he affirms, William the Silent, Luther, Knox, Andrew Melville, the Regent Murray, Coligny, Cromwell, Milton, and Bunyan, says of them:—

"These were men possessed of all the qualities which give nobility and grandeur to human nature—men whose life was as upright as their intellect was commanding and their public aims untainted with selfishness, unalterably just where duty required them to be; stern, but with the tenderness of a woman in their hearts, frank, true, cheerful, humorous, as unlike some fanatics as it is possible to imagine any one, and able

in some way to sound the key-note to which every brave and faithful heart in Europe instantly vibrates."

Beyond all question Calvinism, instead of being unfriendly to morality, as its enemies allege, is unequalled by any other system in intensifying to the last degree ideas of moral excellence and purity of character. There never was a system since the world stood which puts upon man such motives to holiness, or which builds batteries which sweep the whole ground of sin with such horrible artillery. "Men may talk as much as they please," says an eminent divine, "against the Calvinists and Puritans and Presbyterians, but you will find that when they want to make an investment they have no objection to Calvinism or Puritanism or Presbyterianism. They know that where these systems prevail, where the doctrine of men's obligation to God and man is taught and practised, there their capital may be safely invested." "They tell us," he continues, "that Calvinism plies men with hammer and chisel. It *does*, and the result is monumental marble. Other systems leave men soft and dirty, Calvinism makes them of white marble, to endure forever."

"The destruction of the former (the Huguenots and Jansenists, who were Calvinists) by the Revocation of the Edict of Nantes," says Lecky, "was the destruction of the most solid, the most modest, the most virtuous, the most generally enlightened element in the

French nation, and it prepared the way for the inevitable degradation of the national character, and the last serious bulwark was removed that might have broken the force of that torrent of skepticism and vice which a century later laid prostrate in merited ruin both the altar and the throne.”*

“Look, too, at Scotland before and after Knox and his co-laborers effected the Scottish Reformation. Arminianism, as exemplified in the Church of Rome, has had the training of that people for centuries, and what had it made of them? Something less than human. Gross darkness covered the land and brooded like an eternal nightmare upon all the faculties of the people. Poverty, squalor, ignorance, vice, and wretchedness were the prevailing characteristics of society. But see the quick and marvelous change effected when once the free doctrines learned by Knox at Geneva flashed in upon their minds. It was as the sun rising in his fullness at midnight. And in their later history, so long as they remained untainted with other beliefs, their morality was the wonder of the world.” The celebrated Dr. Chalmers says: “It may be suspected that although a theology is the minister of peace, it cannot be the minister of holiness. Now, to those who have this suspicion, and who would represent the doctrine of justification by faith—that article, as Luther

* Eng. Hist. Eighteenth Century, i. 264, 265.

calls it, of a standing or falling church—as adverse to the interests of virtue, I would put one question and ask them to resolve it. How comes it that Scotland, which, of all the countries of Europe, is the most signalized by the rigid Calvinism of her pulpits, should also be the most signalized by the moral glory that sits on the aspect of her general population? How, in the name of mystery, should it happen that such a theology as ours is conjoined with perhaps the yet most unviolated peasantry among the nations of Christendom? The allegation against our churches is, that in the argumentation of our abstract and speculative controversies the people are so little schooled to the performance of good works. And how, then, is it that in our courts of justice, when compared with the calendars of our sister kingdom, there should be so vastly less to do with their evil works? It is certainly a most important experience that in that country where there is the most of Calvinism there should be the least of crime, that what may be called the most doctrinal nation of Europe should, at the same time, be the least depraved, and that the land wherein people are most deeply imbued with the principles of salvation by grace should be the least distempered either by their week-day profligacies or their Sabbath profanations.”*

* Sermon, “The Respect due to Antiquity.” — *Calvinism in History*.

The same thing is true all the world over. We may examine all the history of Christian people and of religious systems, and we will not find any more eminent than this for piety and morality. In charity, in liberality, in industry, in temperance, in purity of life, it stands without a superior—perhaps without an equal. To be convinced how it has uniformly raised the moral standard of both individuals and communities, exalting the sovereignty of God, and emphasizing the moral law, we have, in addition to the proofs already given, to compare the Waldenses with the other Italians, Geneva under Calvin's rule with its condition before or since, the English Puritans with the courtiers of Charles II., and finally all the sections of America settled by the Puritans and the Presbyterians of Scotland, France, and Holland, with those settled by men of other faiths, North America with South America.

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Catholicity.

“The term Catholic indicates the common features of Christianity—those characteristics of the religion of Jesus Christ which are to be found *semper ubique et ab omnibus*. This universality is not absolute, for there are those who bear the Christian name who are not Christians at all. It is a general and relative universality wherever the true religion of Jesus Christ is

found, wherever Christianity as such exists, and in all real Christians.

“The Christian Church, from the earliest times, has been troubled by error, heresy, and spurious forms of Christianity. Some of these are essential, and destroy the marks of the true Church; others are unessential, and indicate more or less important variations from the true doctrine and practice. We must distinguish between Orthodoxy and Catholicity. Orthodoxy represents the whole sphere of Christian doctrine, Catholicity represents only the common features of Christianity. The Presbyterian Churches are in this respect pre-eminently Catholic. They adhere to all the doctrinal achievements of the ancient Church—the Catholic doctrines of the Trinity, the Person of Christ, and the office of the Holy Spirit. They do not adopt the peculiarities of the Greek or the Roman or any other branch of the Christian Church, whether in doctrine or practice, for these peculiarities are not Catholic. Presbyterianism is truest to Catholicity in that it insists upon those things which are truly Catholic, and declines to mingle with those other things which are not Catholic.”*

“While Presbyterianism asserts that the Scriptures reveal a system of Church government, as well as of

* American Presbyterianism.

doctrine, it by no means makes the former of equal importance with the latter. Much less in claiming a polity of divine ordering does it unchurch those who hold different views of ecclesiastical government. This principle is distinctly recognized in our Standards, wherein it is declared:—

“‘The visible unity of the body of Christ, though obscured, is not destroyed by its division into different denominations of professing Christians, but all those who maintain the Word and Sacraments in their fundamental integrity are to be recognized as true branches of the Church of Christ.’

“‘The visible Church consists of all those throughout the world who profess the true religion, together with their children, and is the Kingdom of the Lord Jesus Christ, the house and family of God.’

“‘The communion of Saints is to be extended to all those who in every place call upon the name of the Lord Jesus.’

“The Westminster Assembly of Divines was held in 1643, but in the ‘Book of Discipline of the Kirk of Scotland,’ in 1581, it is declared, ‘Beside these assemblies there is another more general kind of Assembly of the Church of Christ in the world, *representing the universal Church* which is the body of Christ.’ There is nothing in the system of Presbyterians which warrants intolerance or exclusive claims to covenant mercy. They recognize all who are united by faith to Christ as members of His mystical body. They admit that as one who ‘holds the Head’ may be a true Christian, notwithstanding a defective creed, so a Church may be a

Church of Christ, notwithstanding a defective organization. They do not deny that the ordination of ministers may be valid even when it is irregular. They receive ministers of other evangelical churches into their own without requiring a second ordination, just as the Church of England (before the days of Laud) received ministers from the Presbyterian churches of the Continent for a hundred years after the Reformation.

“The Presbyterian is not a broad Church in the sense of sacrificing any cardinal principle for the sake of conciliating those to whom it is unpalatable, but it is broad enough to recognize the fact that a true Christian unity may exist where there is little outward uniformity, and that this unity not only may but must exist among all whose lives are hid with Christ in God. Cherishing such sentiments as these, they can, therefore, without doing any violence to their principles or preferences, in the most cordial way, unite with Christians of other names in the publication and circulation of the Scriptures, they can labor with others in the promotion of genuine revivals of religion, they can invite others to the Sacramental table, and sit at theirs, and thus, while ever ready to defend their orthodox creed and Scriptural form of government, they demonstrate their regard for the communion of saints, by extending the hand of fellowship to ministers of other denominations,

by laboring with them in every good word and work, and in rejoicing in the success of all who are toiling to advance the Kingdom of Truth and Righteousness in the world.”*

Zeal for the Truth.

The Presbyterian Church has been pre-eminently a witnessing and a wrestling Church. She was so in the Apostolic period, and has been from the time of her restoration among the Alpine mountains by the Lake of Geneva, on the sunny plains of France, in Holland wrested from the sea, among the hills and glens of Scotland, and in the northern provinces of Ireland. She has wrestled with flesh and blood, with the principalities and powers of earth, and with spiritual wickedness in high places. She has borne aloft the banner of the Covenant, and raised her voice of testimony for God's truth and Christ's kingly crown, both as witness and martyr, and has watered the soil of many lands with the blood of her sons and daughters. To this may be added our Church's ardent love for the cause of Missions. In this it is not alone. No Church of Christ can forget His command to "disciple all nations." But this can be fairly claimed on behalf of the Calvinistic Churches—they have been—alike in priority and extent of enterprise and devotion—leaders

* M. B. Hoge, D.D.

in this great work. They have also excelled in the thoroughness of their Mission educational organizations, and in the manly and Christian type of character they have formed in the converts they have gathered of all races and of all lands.

Education.

In history, Presbyterianism and intelligence have gone side by side, hand in hand, and this is not an accident to be noted simply, but it belongs to the philosophy of the history. The doctrine which is common to Calvinism and to Protestantism generally, that each individual mind may be in direct communication with its Creator, that He has revealed His will by the written Word to all, must tend to the universal diffusion of learning; on the other hand, the doctrine that God is a God of order and plan, must tend to encourage that higher learning which seeks to discover the order and system of the universe. Hence Calvinism has been the source, not only of the Common School system as it exists in our own country, but of almost every one of our earlier colleges and universities, notably Harvard, Yale, Princeton, Union, Bowdoin, Dartmouth, Rutgers, Dickinson, Washington and Jefferson, Middlebury, Hampden-Sidney, Amherst, Lafayette, and Hamilton, not to mention more recent enterprises. For generations nearly the entire culti-

vated mind of the country was under its training and stamped with its peculiar impress. With Calvinism goes the teacher, with Romanism the priest. The three illustrious theological schools which the Calvinists of France, notwithstanding all their embarrassments, founded and sustained at Montauban, Saumur, and Sedan, as well as the academy of John Calvin, established at Geneva, and to which so many of the youth of Europe resorted, are well known to fame. And no reader of history is ignorant of the fact that schoolmasters accompanied the first Presbyterian emigrants to America, that suitable provision was made for the education of the young, and that the Tennents of the old Log College* on the banks of the Neshaminy, Blair at Fagg's Manor, Smith at Pequea, Finley at Nottingham, Md., Dodd on Ten Mile Creek in Western Pennsylvania, Joseph Smith and Dr. McMillan in the same region, Patillo, Hall, Wallis, McCorkle, and McCaule, in North Carolina, and Doak in Tennessee, were master-workmen in laying the foundations of American civilization—laying these foundations in sound learning and Calvinistic theology.

Civil Liberty.

Modeled after the Israelitish Commonwealth, Presbyterianism is republican in its form and spirit. In its

* Appendix X.

heroic struggles in the cause of freedom, and its resistance to tyrants and tyranny, its record is as changeless as the sun in the heavens. James of England, who encountered this dauntless and indomitable spirit, tersely expressed his judgment of it in the adage, "No bishop, no king," and in the opinion that "Presbytery agreeth as well with monarchy as God with the devil," which, being interpreted according to the history of the period, means, that with Presbyterian bishops there can be no tyrannical kings, and that Presbyterianism is absolutely inconsistent with despotism of all sorts. This feature of Presbyterianism is grounded in its conception of man. With it there can be no despotism in Church or State, for, according to this conception, each soul is of infinite value and dignity, and no prelate or king can be lord over another man's conscience.

The vast influence of Presbyterianism in achieving American Independence is well known. "The adherents of this system could not come to this country without bringing along their intense convictions, ingrained into their souls by a century of persecution. If Great Britain would not yield them a practical independence, of necessity they would grasp it. If armed resistance was requisite to realize their ideal here, in these remote parts of the earth, they unhesitatingly would offer it. In place of the cast-off yokes of mediævalism, they brought grand conceptions of a moral order and a

divine government, drawn from an intelligent study of Scripture models, and from the previous experience of an inward self-restraint. In them a genuine Christian manhood had taken the place of slavish dependence upon confessionals and priestly absolution, and they were ready to maintain and defend it. And when the crisis came not a man of them sullied the past record. Their instincts led them aright, and no amount of sophistry or of logical chicanery could confuse them in their apprehensions of the crisis, and of the issues involved in it. Unswayed, undazzled, they maintained the safe middle ground between despotism on the one hand and atheistical anarchy on the other, advocating at all hazards, at all times, and by all means, liberty without license, authority without tyranny."

History is full of evidence that, in the resistance of the imposition of the mother country upon the colonies, "the revolt and revolution," as Mr. Galloway, a prominent advocate of the government in 1774, expressed it, "were mainly ascribable to the action of the Presbyterian clergy and laity." The Scotch-Irish met in council at Abingdon, Jan. 20, 1775, and prepared an address to the Delegates of Virginia, in which they said, "We are deliberately and resolutely determined never to surrender any of our inestimable privileges to any power upon earth but at the expense of our lives." Of the Convention at Charlotte, N. C., by which the

Mecklenburg Declaration of Independence was adopted—May 20, 1775—one was a minister of the gospel, nine were elders in the Church, and all in some way were connected with the seven Presbyterian churches that embraced the whole county of Mecklenburg. The Presbyterians of Western Pennsylvania, assembled at Hanna's Town, May, 1776, declared it to be "the indispensable duty of every man who has any public virtue or love for his country, by every means which God has put in his power, to resist and oppose this oppression, and as for us, we are ready to oppose it with our lives and fortunes." A similar spirit was shown by the Scotch-Irish of Cumberland Co., Pa., in a memorial presented to the Assembly of the province, May 28, 1776, and by the Presbytery of Hanover, in a memorial presented to the Legislature of Virginia in 1776. The Synod of the Presbyterian Church which met in Philadelphia a year before the Declaration of Independence, was *the very first body* to declare themselves in favor of open resistance, and to encourage and counsel their people, who were then ready to take up arms. And when the General Congress, which was in session in Philadelphia, was consulting concerning the crisis which the bloody conflict at Lexington had precipitated upon the colonies, the Synod gave expression to its deep sympathy for the cause of freedom, and its religious convictions respecting the rights of the people. Dr. Witherspoon, the

only clergyman in the Continental Congress in 1776, gave the Presbyterian voice for the Declaration of Independence, in the memorable utterance:—

“There is a tide in the affairs of men, a nick of time. We perceive it now before us. To hesitate is to consent to our own slavery. That noble instrument upon your table, which ensures immortality to its author, should be subscribed this very morning by every pen in this house. He that will not respond to its accents and strain every nerve to carry into effect its provisions is unworthy of the name of freeman. . . . For my own part, of property I have some, of reputation more. That reputation is staked, that property is pledged, on the issue of this contest, and although these gray hairs must soon descend into the sepulchre, I would infinitely rather that they descend thither by the hand of the executioner than desert at this crisis the sacred cause of my country.”

“The first voice publicly raised in America to dissolve all connection with Great Britain,” says Mr. Bancroft, “came, not from the Puritans of New England, not from the Dutch of New York, not from the planters of Virginia, but from the Scotch and Irish Presbyterians.” “John Calvin,” says Ranke, “was virtually the founder of America.” “In the reign of Mary (of England),” says Rufus Choate, “a thousand learned artisans fled from the stake at home to the happier

states of Continental Protestantism. Of these, great numbers—I know not how many—came to Geneva. . . . I ascribe to that five years in Geneva an influence which has changed the history of the world. I seem to myself to trace to it, as an influence on the English character, a new theology, new politics, another tone of character, the opening of another era of time and liberty. I seem to myself to trace to it the great civil war in England, the republican constitution framed in the cabin of the *Mayflower*, the divinity (theology) of Jonathan Edwards, the battle of Bunker Hill, the independence of America.”

Similar also is the testimony of Castelar, the eloquent Spanish statesman. He says: “The children of the Puritans founded the United States, a liberal and popular government, where human rights were placed above all ideas. . . . They harmonized antagonisms which seemed eternal, stability with progress, order with liberty, true democracy with obedience to the law, the widest freedom of different social tendencies with a powerful nationality and ardent patriotism, the humanitarian with the cosmopolite spirit, indomitable independence of the individual with religious respect to authority. . . . The Anglo-Saxon democracy is the product of a severe theology learned by the few Christian fugitives in the gloomy cities of Holland and of Switzerland, where the morose shade of Calvin still

wanders. . . . And it remains serenely in its grandeur, forming the most dignified, most moral, most enlightened and richest portion of the human race.”

“The Shorter Catechism,” says Dr. A. A. Hodge, “fought through successfully the Revolutionary War.” “Of the Scotch-Irish race in America,” observes Prof. J. W. Mears, “it is said that it was perhaps the only race of all that settled in the western world that never produced one Tory. The nearest case to it ever known was that of a man who was brought before a Church Session in Chambersburg, and tried upon the charge that he was not sincere in his professions of his attachment to the cause of the Revolution. It is claimed that General Washington, when making a long and disheartening retreat, was asked where he expected to pause. He replied that, if he were obliged to cross every river and mountain to the limits of civilization, he would make his last stand with the Scotch-Irishmen of the frontiers, there plant his banner and still fight for freedom.”

With such elements and achievements we are prepared to receive the testimony of great and good men in favor of the excellence of the Presbyterian system—even those whose judgment is free from the bias of attachment to the denomination which it represents.

“It has,” says Mr. Gladstone, “given Presbyterian communions the advantages which in civil order belong

to local self-government and representative institutions—orderly habits of mind, respect for adversaries, and some of the elements of judicial temper, the development of a genuine individuality, together with the discouragement of mere arbitrary will and of all eccentric tendency, the sense of a common life and the disposition energetically to defend it, the love of law, combined with the love of freedom, last, but not least, the habit of using the faculty of speech with the direct and immediate view to persuasion.”

And Prof. Dorner, of Berlin, has said: “In its manly, resolute temper, its energy of action, which also expresses itself in strength and energy of thinking, its zealous breathing of soul for the increase of God’s kingdom, its willing self-surrender, and its fortitude of pursuit in great and bold designs for the furtherance of Christ’s reign, it is these qualities that I admire in Presbyterianism.”

CHAPTER II.

EARLY PRESBYTERIANISM IN AMERICA—CHURCHES AND
MINISTERS.

THE early history of the Presbyterian Church in this country is involved in no little obscurity, owing principally to the fact that those who originally composed it, instead of forming a compact community, were widely scattered throughout the different colonies.

Emigrants arrive in New England.

Bancroft estimates that about twenty-one thousand two hundred emigrants arrived in New England before 1640.* Cotton Mather tells us that previous to that year four thousand Presbyterians had arrived.† In another place, when speaking of the union effected between the Congregationalists and Presbyterians in London, about the year 1690, he says the same union and the same terms had subsisted between these two denominations in New England, for many decades of years, that is, almost from the very first settlement of

* History of the United States, vol. 1, p. 415.

† Magnalia, vol. 1, p. 73.

the country. This mixed character of the people seems also to be recognized in the address of Increase Mather to King William. He begged him to consider that, "in New England they differ from other plantations, they are called Congregational and Presbyterian, so that such a governor will not suit with the people of New England, as may be very proper for other English plantations." Of the two thousand Presbyterian ministers cast out of the Church of England by the Act of Uniformity in 1662, a considerable number, it is said, found a refuge in New England.*

What portion of the four thousand Presbyterians referred to by Mather as having come to New England before 1640 were from Scotland or Ireland his account does not enable us to determine. At a later period a hundred families from Ireland settled Londonderry in New Hampshire. They brought with them the Rev. James McGregore as their pastor, "who remained with them until his death, and his memory is still precious among them. He was a wise, faithful and affectionate guide to them both in civil and religious concerns."—*Hodge.*

Rev. Richard Denton.

The Rev. Richard Denton appeared in this country at an early day. He graduated at Cambridge Univer-

* Holmes's Amer. Ann., vol. 1, p. 384.

sity in 1623, and then for seven years was the Presbyterian minister of Coley Chapel, parish of Halifax, in the northern part of England. "By the intolerant spirit of the times which led to the Act of Uniformity, he felt compelled to relinquish his charge, and to emigrate to America. This was probably about 1630, and in company with John Winthrop and Sir Richard Saltonstall." The Rev. Mr. Alvord, speaking of the first settlers of Hempstead, says: "They were among the earliest inhabitants of New England, coming, as we have seen, through Wethersfield, from Watertown, in Massachusetts, and from that noted company who arrived with John Winthrop and Sir Richard Saltonstall." Mr. Denton first came to Watertown, Mass., then in 1635 he commenced the settlement of Wethersfield, and in 1641 his name appears among the early settlers of Stamford, and then in 1644 he is recorded as one of the original proprietors of Hempstead, L. I. A part of his flock accompanied him from England, and also settled with him as their pastor; the descendants of some of them remain there to the present day. Thus a Presbyterian Church was established in Hempstead, L. I., in 1644. But if, as indicated above, a colony of Presbyterians came with him from the old country, and followed him till their final settlement on Long Island, he, as a Presbyterian minister with a Presbyterian colony, the inference can scarcely admit of a doubt that

he preached to a Presbyterian congregation from their first arrival, in 1630, till their permanent settlement on the Island. Mr. Denton served the Church till 1659, when he returned to England, and spent the latter part of his time in Essex, where he died, in 1662, aged seventy-six years.

Mr. Denton had a mind of more than ordinary gifts and attainments. He was from the very first noted as a man of "leading influence." Rev. Mr. Heywood, his successor in office at Halifax, speaks of him as a "good minister of Jesus Christ, and affluent in his worldly circumstances." In a report of the Church of New Netherlands in 1657, by Revs. John Megapolensis and Drisnis, to the Classis of Amsterdam, occurs the following passage: "At Hempstead, about seven Dutch miles from here, there are some Independents, also many of our persuasion and Presbyterians. They have also a Presbyterian preacher named Richard Denton, an honest, pious and learned man."

Gov. Stuyvesant, in a letter to the people of Hempstead, under date July 29, 1657, says: "About the continuance of Mr. Denton among you we shall use all the endeavors we can." Cotton Mather speaks of him as "our pious and learned Mr. Richard Denton, a Yorkshire man who, having watered Halifax, in England, with his fruitful ministry, was by a tempest hurled into New England, where his doctrine dropped as the

rain. Though he were a little man, yet he had a great soul. His well-accomplished mind was an Illiad in a nutshell. He wrote a system entitled 'Soliloquia Sacra,' so accurately describing the fourfold state of man that judicious persons who have seen it very much lament the Church's being deprived of it."*

Emigrants from Scotland.

"During the bloody persecutions which prevailed in Scotland, many of her best citizens were banished to America. Some of them were transported as felons because they would not violate their consciences; this was the only crime alleged against them by their accusers. Others fled because they saw no prospect in the future that in their native land they would be permitted to enjoy those modes of worship which they believed most in accordance with God's word, while still others were attracted to the New World by the prospect of improving their temporal affairs, which had been impaired or wholly ruined by the fines and imprisonments to which they had been subjected.

"After the disastrous battle of Dunbar (1650), a large number of prisoners were sent to the Plantations, as they were called, to be sold for slaves. A like disposition was made of many who took part in the Pentland

* Appendix I.

rising and the battle of Bothwell Bridge. The oppressed congregations also furnished many colonists, who, denied all religious freedom at home, fled to this country.”*

Settlements in Virginia and Maryland.

A large number of Presbyterians settled, from the years 1670 to 1680, on the Elizabeth River, Virginia, and in the lower counties of Maryland, and established several churches at least twenty years before the close of the century. The settlers on Elizabeth River had a minister from Ireland, who died in August, 1683.

Rev. Francis Doughty.

The Rev. Francis Doughty, a Puritan minister, who had probably been vicar of Sadbury, Gloucester, England, where he was silenced for non-conformity, emigrated in 1637 to Taunton, Mass., at which place his rigid adherence to some peculiarities of Presbyterian doctrine brought him into trouble. “He and Richard Smith, a ruling elder, and their adherents, were forced to exile by the Independents. They found refuge among the Dutch. Doughty secured the conveyance of Mespat (near Newtown), L. I., with the view of establishing a Presbyterian colony there.”† The settlement

* Rev. Dr. Craighead.

† James Riker, *Annals of Newtown*.

was begun in 1642, but the Indian war broke up the colony in 1643, and the minister and his flock went to Manhattan Island for shelter during the war. He became the first Presbyterian minister in the city of New York. He ministered there from 1643-48, and was supported by voluntary contributions from the Puritans and the Dutch of the city. He preached also for a while at Flushing, on Long Island. Owing to the failure of the colony, Govs. Kieft and Stuyvesant sought to recover the claim upon Mespat, but Doughty declined, and sought refuge from the wrath of Stuyvesant in the colony of Maryland, where his brother-in-law, Captain William Stone, was governor. He ministered in Maryland and Virginia until his death, preaching here and there to little flocks, which were subsequently gathered into the Presbyterian Church, when it was organized in Presbyteries and Synods, and carrying on his Master's work in spite of difficulties of every kind.*

Rev. Matthew Hill.

The work of Doughty was carried on by Rev. Matthew Hill,† of whom the late and lamented E. F. Hat-

* American Presbyterianism.

† He may be said to be the first Presbyterian minister that ever sailed upon the Chesapeake.—*Dr. Bowen.*

field, in a letter to the editor of the *Presbyterian Magazine*, Sept. 4, 1852, says:—

“Allow me to call your attention to a fact recorded by Rev. Dr. Calamy in his ‘Non-Conformists’ Memorial,’ relative to the Rev. Matthew Hill, a native of the city of York. He graduated M. A. at Magdalen College, Cambridge, and was settled in the ministry at Thirsk, a market-town about twenty miles northwest of York. He was ejected for non-conformity by the Bartholomew Act, in 1662, and was afterwards employed as a chaplain at Gatton, about eighteen miles south of London. No temptations, though freely offered, could induce him to conform. ‘Though he had a tender constitution,’ it is said, ‘he determined upon a voyage to the West Indies. He embarked with little besides a few clothes, a Bible, a Concordance, and a small parcel of MSS. He fixed at Charles County, Maryland, in 1669, where a brighter scene began to open, and he had a prospect of considerable usefulness in the ministry, and of a good advantage by his labors in temporal respects. But new truths afterwards arose which greatly disappointed his hopes.” No other particulars are given of his American experience. He is described as “a man of ready abilities, a good scholar, a serious, warm and lively preacher, and of a free and generous spirit. Mr. Hill was, in all probability, a Presbyterian.”*

* Appendix II.

Dr. Calamy thus writes of Mr. Hill: "It may be said as truly of him, as of any one of modern times, that it was thro' many tribulations that he enter'd into the kingdom of God. His whole life was indeed a comment upon Prov. xvi. 9, 33. Not being allowed to serve God according to his conscience in his native country, he was forced into the remotest parts, where he laid his bones in a strange land, but with the same hope of an happy resurrection unto eternal life, as if the same spot of land that brought him forth had also entombed him."

"To Francis Doughty and Matthew Hill, long forgotten worthies," says Dr. Briggs, "the Presbyterian Church in the Middle States is indebted for its earliest planting. They were the pioneers and martyrs in its ministry, and their sufferings and toils were the seed of the Church."

Meeting-Houses on the Eastern Shore of Maryland.

The Presbyterians, already referred to as having established themselves on the Eastern Shore of Maryland, had their meeting-houses in Snow Hill, Pitt's Creek, Wicomico, Monokin and Rehoboth as early as 1680. Their application, which is subsequently noticed, is the first that is known to have been made to the British Churches for a minister.

Rev. William Traill.

The Rev. William Traill, of Scotland, who graduated at the University of Edinburgh in 1658, and was ordained pastor of the Presbyterian congregation at Lifford, in the Presbytery of Laggan, Ireland, in 1672, labored at Rehoboth, Maryland, for some years. He appears on the minutes of the Presbytery as clerk, and seems to have been the most efficient member of the body. Dr. Bowen speaks of him as "the incarcerated clerk of the Presbytery of Laggan—the brave man who had stood before Ormond and the chancellor and the archbishop in the castle of Dublin—now sent of God to those who are sighing for the bread of life on our Eastern shore." Hearing of the success of the English Revolution and of the re-establishment of Presbytery in Scotland (1688), he returned to his native country and became minister of Borthwick, near Edinburgh, Sept. 17, 1690, where he remained until his death, May 3, 1714.*

* Mr. Traill was the eldest son of Robert Traill, minister of Edinburgh. The father "had opposed the schemes of Cromwell, had been besieged in the castle of Edinburgh, had been wounded while defending the rights of Charles II., and had coöperated zealously with the Presbyterians of Scotland in bringing him back to the throne. In 1660, when the future course of Charles in forgetting all his pledges and his benefactors began to be foreshadowed, Mr. Traill committed the grievous offence of writing a respectful address to

Arrival of Francis Makemie.

In 1680 the Irish Presbytery of Laggan heard a renewed voice from America,* and one of its licentiates, Francis Makemie (of whom a brief sketch is given in the next chapter), is sent as a missionary to the western world. An enthusiastic admirer of him gives the following graphic account of his arrival:—

“A few days, and stirring news strikes us and goes reverberating from plantation to plantation. A sail has entered the Pocomoke bringing cargo more precious than ever ploughed its waters before. A Presbyterian

the king, reminding him of his promises and pleading for the rights of the Church. For this he and others were thrown into prison. From that prison his fellow-sufferer James Guthrie was never released until by martyrdom.

* In December of that year, a letter from Colonel Stevens was laid before the Presbytery, requesting that a missionary be sent to “the people in Maryland, beside Virginia.”

The tomb of Mr. Stevens is in the orchard of the old Stevens plantation, about a mile above Rehoboth. On the heavy slab is the following inscription:—

Here lyeth the body of William Stevens, Esq., who departed this Life the 23 of December 1687 Aged 57 years he was 22 years Judge of this County Court one of His Lordship's Councill and one of ye Deputy Lieutenants of this Province of Maryland.

Vivit Post Funera Virtus.

minister has arrived from Europe, is at the house of Judge Stevens, and will preach next Sabbath. The riders along the narrow horse-roads carry the tidings everywhere. The boats upon the little rivers bear the good news to every landing. Traders at the farm-stores forget their purchases and hurry home. Word flies by the county road over to the Annamessex, up to the Monokin, there strengthens for further flight, and hurries on to the Wicomico. Another rumor starts for Accomack, and another for the seaboard. Every Presbyterian plantation is moved as winds from the ocean move the fields of silken maize. The arrival of George Fox caused no greater enthusiasm among the Quakers.

“The holy day has come, the whippoorwills—the first, probably, that the new preacher ever heard—announcing the dawn with gladness. The Dove spreads her canvas and goes down the river. Other boats begin to dot the bosom of the winding Pocomoke.

“When we draw near the Rehoboth plantation, we see colonists arriving from Accomack. The groves are full of horses with saddles and pillions. . . . Already are the colonists presenting the usual contrasts of riches and poverty—of the higher and lower grades of social position—some maintaining the pomp and circumstance of the gentry of England, others humbly clad and excluded from the circle of the great. . . .

“All is expectancy. Now the door opens and the

minister appears, wearing the black Genevan gown and the white bands. We recognize the description which had preceded him—the intellectual forehead crowned with brown locks, the fair complexion, the expressive blue eyes, and, over all, the mien of a true Irish gentleman. This is the pupil of Drummond and Hart and Traill—he who in boyhood played by the shores of Lough Swilly and who now stands upon the banks of our own Pocomoke. This is Francis Makemie.

“How the ears and hearts of the Scotch and Scotch-Irish exiles thrill under the familiar tones of their countryman, vibrating with memories of home! Need we wonder if the tears flow while his plaintive accent reminds them of martyred pastors over the sea? Nor will the most fastidious, in their embroidered velvets and Persian silks, find anything to offend the cultured ear. In its first utterances to the American Continent, Presbytery speaks through an educated ministry.

“Yonder, too, sit King Daniel of the Pocomokes and our friend Matchacoopah. Over to the other side are the black-skinned children of Africa, their gaze fixed upon Mr. Makemie and listening. I see the preacher’s eyes again and again resting upon these natives of Africa and America. He has never seen either of them before. Two mighty race-problems are there before him, unsolved.

“It is pleasant to hear our minister take position

firmly and emphatically by the Holy Scriptures. The American Presbyterian Church is talking of her great charter. Note his words.*

“The flutter of the leaves of the old Bibles in the hands of our North Britons, whenever the minister quoted a text, was refreshing to hear and to see. His preaching was as full of Scripture as Peter’s on the day of Pentecost, keeping God’s word prominent as authority for all he said. A man of attractive presence, a speaker of considerable oratorical power, his chief strength lay in the honor which he placed upon the Holy Bible.

“Before the sermon the preacher had read and commented upon the chapter, for he does not practice the ‘dumb reading’ common in the ritualistic churches. Oh how the old psalm from Rouse swelled out that day up and down the banks of the Pocomoke! That all might sing, the minister read it out line by line:—

“‘By Babel’s streams we sat and wept,
When Sion we thought on.
In midst thereof we hanged our harps
The willow-trees upon.
For there a song required they
Who did us captive bring ;
Our spoilers called for mirth, and said,
‘ A song of Sion sing.’

* Appendix IX.

“ Oh, how the Lord’s song shall we sing
Within a foreign land ?
If thee, Jerus’lem, I forget,
Skill part from my right hand.’

“ The worship continued until after two o’clock and did not seem long. . . . After service the judge presented us to the minister, saying that we represented the various types of Presbyterianism on the Shore, and we felt greatly honored.”

Settlement in New Jersey.

In 1685, a handful of Presbyterians, who had suffered in the bloody persecutions of Charles II., were shipped from Scotland to be sold as slaves in the Colonies. But their captain died, and his successor determined to take his cargo to Virginia, as likely there to find the best market. But a tempestuous voyage drove them into Perth Amboy, and being set free by the authorities they determined to locate in New Jersey. Many of them settled in Monmouth County. True to their extraction and education, they gave immediate attention to religious privileges. They formed themselves into a church as early as 1692, and probably had built a house of worship before that time. They called their church Freehold. Among their number was John Boyd, who was possibly licensed to preach in Scotland.

At least he appears as ministering to that people in 1706.

“In 1685,” says Dr. Briggs, “George Scot of Pillochie, embarked for New Jersey with upwards of a hundred other Scotsmen and two ministers, Archibald Riddell and John Frazer.* They were allowed to exchange the prisons in which they had been confined on account of their fidelity to Presbyterian principles, for exile. The voyage was a hard one, and disease carried off a great number of passengers, including the leader, George Scot, and the wife of Riddell. The remainder arrived in safety, and settled at Woodbridge, New Jersey. Riddell remained with them as pastor until June, 1689, when he returned to Scotland. John Frazer removed to Woodbury, Connecticut, and preached at Woodbury until the Revolution, when he returned to Scotland.”

Presbyterians in Delaware and Virginia.

Little companies of Scotsmen, driven from home by brutal oppression, were scattered through Delaware, and along York and Rappahannock, in Virginia.

Settlement in Carolina.

Several Scottish noblemen and gentlemen, who had been active in their opposition to the prelatie measures

* Appendix III.

of their sovereign, and so incurred his displeasure, conceived the design of providing a home for their persecuted brethren in America, and in 1682 they contracted with the lords proprietors of Carolina for a large landed property. In the same State, and previous to the year 1670, "several hundred able-bodied men formed a settlement on the west branch of the Ashley River and named it Charles' Town." As early as 1662 a company of persons driven from Virginia by religious persecution settled in Albemarle Sound.

Rev. Josias Mackie.

The congregation on the Elizabeth River, Va., was supplied by the Rev. Josias Mackie. He probably began his ministry in 1691. From the fact of Mr. Makemie's directing in his will that his dwelling-house and lot on Elizabeth River should be sold, it has been inferred that he resided there before he moved to the other side of the Chesapeake, and that the Church in question was gathered by him. Others have supposed that the congregation was composed of a small number of Scotch emigrants whose descendants are still to be found in the neighborhood of Norfolk. In the Minutes of the Presbytery of Philadelphia for 1712, there is the following record: "A complaint of the melancholy circumstances that the Rev. John Machy, on Elizabeth River, Va., labors under, (being made) by

Mr. Henry, the Presbytery was concerned, and Mr. John Hampton saying, he designed to write to him on an affair of his own, Presbytery desired him to signify their regard to, and concern for him.”*

Presbyterians on the Potomac.

A settlement of Presbyterians was made in 1690, by Col. Ninian Beall, who purchased a large tract on the Potomac, and drew thither his friends and neighbors from Fifeshire. The Rev. Nathaniel Taylor, who was probably ordained in Scotland, in 1702 or 1703, came immediately to Marlborough, on the Patuxent, and took charge of the congregation.

Presbyterians in Philadelphia.

In 1698 the Rev. Jedediah Andrews came to Philadelphia, and preached in a building which had been used as a store-room by the “Barbadoes Company,” on the northwest corner of Chestnut and Second Streets. He was probably ordained in the Fall of 1701, for his “Record of Baptisms and Marriages” begins 1701, tenth month, fourteenth day. The exact time of the organization of this church is not known, the early records having been lost. The records extant date back to 1698.

* Appendix IV.

Presbyterians in New York.

The town of Jamaica on Long Island, N. Y., had been largely settled by Presbyterians. In 1702 they numbered over a hundred families, "exemplary for all Christian knowledge and goodness." In that year the town chose Presbyterian churchwardens and vestrymen, and settled as their pastor John Hubbard, a native of Ipswich, Mass., and a classmate of Andrews, of Philadelphia.*

Other Presbyterian Ministers.

The only other Presbyterian ministers, in addition to those named, known to have been in any besides the New England States, at an earlier date than 1706, are the minister on Ashley River, near Charleston, S. C., to whom Mr. Makemie refers in his letter to Increase Mather, of Boston, dated 28th July, 1685;† Nathaniel Taylor, at Marlborough, Maryland; Dugald Simson, at Brookhaven, on Long Island, from 1685 to 1691, who returned to Scotland, and was, in 1696, a member of Lochmaben Presbytery; Thomas Bridge, who was called from Cohanzy, N. J., to the first church in Boston, in 1704; Mr. Black, who labored in West Jersey and Lewes, Delaware; John Wilson, at Newcastle, and Samuel Davis, also in Delaware.

* Appendix I.

† Appendix VIII.

CHAPTER III.

FORMATION OF THE PRESBYTERY OF PHILADELPHIA—
SKETCHES OF ITS ORIGINAL MEMBERS.**The Eagle Wing.**

ONE of the first attempts to plant the Presbyterian Church in America was unsuccessful. As early as 1634, when the territory along the banks of the Merrimac River, Connecticut, was being taken up by colonists, the persecuted Scotch Presbyterians, of the North of Ireland, were invited to settle there, by the Governor and Council of New England.

Having accepted the invitation, the deposition of their ministers, which took place August 12, 1636, hastened the preparations for emigration, and on the 9th of the following September, the *Eagle Wing*, a vessel of one hundred and fifty tons, set sail from Lockfergus with one hundred and forty emigrants prepared for the voyage, and a settlement in a new country. Among the emigrants were four noted preachers, *Robert Blair*, *John Livingstone*, *James Hamilton*, and *John McClelland*. The ship soon after grounded on the coast of Scotland. The leaders being undaunted, they started

again. Off the coast of Newfoundland they encountered a hurricane, the ship sprung a leak, and they finally decided to give up the voyage. As Mather says: "meeting with manifold crosses, being half-seas through, they gave over their intendments."*

These ministers recovered courage, privately taught in Irish neighborhoods, or openly preached in Scottish pulpits, and thus helped to rear a church which would send many of her sons hither as the founders of Presbyterianism in America.

Francis Makemie.

One of the missionaries just referred to was Francis Makemie, evidently a "Scotch-Irishman," born (we know not when) at Rathmelton in Donegal, a student at one of the Scottish universities, a licentiate of the Presbytery of Laggan in 1681, and ordained by it in 1682. In 1683 he removed to America, going, as seems probable, first to Snow Hill, Maryland. "It is probable

* The saintly Rutherford wrote, in 1637, to John Stuart, Provost of Ayr: "I would not have you think it strange that your journey to New England has got such a dash. It hath, indeed, made my heart heavy, but I know that it is no dumb providence, but a speaking one whereby the Lord speaks his mind to you, though for the present ye do not well understand what he saith. However it be, He that sitteth on the floods hath shown you his marvellous kindness in the great depths. . . . Let me hear from you, for I am anxious what to do. If I saw a call for New England, I would follow it."

that he was inclined thereunto by William Traill, who was moderator of the last meeting of the Presbytery, July 21, 1681, and who was its most influential member, and who went thither himself.”* Makemie gives an account of his ordination in his Answer to Keith’s *Libel against a Catechism published by Francis Makemie*, Boston, 1694, p. 24. “Ere I received the imposition of hands in that Scriptural and orderly separation unto my holy and ministerial calling, that I gave requiring satisfaction to godly, learned, and judicious, discerning men, of a work of grace and conversion wrought in my heart at fifteen years of age, by and from the pains of a godly schoolmaster, who used no small diligence in gaining tender souls to God’s service and fear.”

Mr. Makemie did not settle permanently in this country for some years, but preached as an itinerant. “He did not remain in Accomac, but in August, 1692, went to Philadelphia, and soon after removed to the Barbadoes, where he engaged in business, and was pastor of a church for several years until the spring of 1698. August 15, 1699, he produced at the Accomac court certificates of his qualification to preach from Barbadoes, and was thereupon licensed to preach in his own dwelling-house in Pocomoke, near the Maryland line, and at Onancock, five miles from Drum-

* See p. 46.

mondton, or the house next to Jonathan Liveseys. The church of Snow Hill, Maryland, and four others in the vicinity, were soon after organized, and enjoyed his ministry for some years." "Here," says Dr. Gillett, "in the narrow neck of land between the Chesapeake and the ocean, sheltered by the mild laws of a colony founded by a Roman Catholic nobleman, the Presbyterian Church of America began its existence."

"It is probable, indeed," adds Dr. Gillett, "that other Presbyterian congregations had been gathered before this in other localities. But their condition must have been far from promising, and rarely could they have enjoyed the ordinances of the sanctuary. The population was sparse, and there were no 'towns.' Makemie notices it as 'an unaccountable humor' that no attempts were made to build them. The people were scattered like sheep in the wilderness, and a large portion of his labor was to search them out. Soon after he had commenced his ministry in Maryland, he found on Elizabeth River in Virginia, 'a poor desolate people, mourning the loss of their dissenting minister from Ireland,' who had been removed by death the summer previous. It was not long before quite a number of congregations were gathered in the region which he had selected as his field of labor. An itinerant missionary, and in reality the bishop of a primitive diocese, he journeyed from place to place, sometimes on the

Eastern Shore of Maryland, sometimes in Virginia, and sometimes extending his journeys as far as South Carolina. To the extent of his ability he supplied the feeble churches, but he deeply felt the need of others to assist him. To obtain these was an object of paramount importance, and he spared no effort to attain it. With this end in view, he corresponded with ministers in London and in Boston. But he was not content with this. He broke away—we may be sure at a great sacrifice—from the pressing calls around him, that he might personally urge his appeals. He crossed the ocean, and applied to the Independent and Presbyterian ministers of London for aid. He visited New England and consulted with Mather. Indefatigable in effort, clear-sighted and sagacious in his views, liberal in sentiment, fearless in the discharge of duty, and shrinking from no burden, his name needs no eulogy beyond the simple record of what he accomplished and endured.”

Makemie's Visit to England.

During Mr. Makemie's visit to England, he prevailed with the ministers of London to undertake the support of two itinerants for two years, and, after that time, to send two more on the same condition, allowing the former, after the term of their itinerancy had expired, to settle; but, unfortunately, the latter part of this engagement was not fulfilled. He returned in the

Fall of 1705, accompanied by the Rev. John Hampton and George Macnish, and, it is not unlikely, by Mr. John Boyd, a probationer.

Makemie's Zeal.

Mr. Makemie and his young "assistants" had to contend with various obstructions in prosecuting their great work, but these did not prevent him pushing forward his plan for a thorough organization of the Presbyterian system in America. With such aid as he has received from the labors of Traill, Davis, Thomas Wilson, John Wilson, Josias Mackie, Andrews, and Nathaniel Taylor, "he has hoped to see the blessed results of long years of waiting moulded and compacted for future enlargement. Our churches have been without any central bond of union. There has been too little to distinguish them from the Independency which Mr. Makemie does not approve. Kind and tolerant to all who hold the fundamentals of Christianity, he loves Presbyterianism, and wishes to see it established upon its own distinctive basis." Andrews was in full sympathy with Makemie, and the Presbytery was the result of their co-operative councils.

Choice of Place for the Presbytery.

There were several good reasons for selecting Philadelphia as the place for the formation of the Presbytery. For, although George Keith, the Quaker convert

to Episcopacy, had written in 1703, "They have here a Presbyterian meeting and minister, one called Andrews, but they are not like to increase here," yet Andrews was so much encouraged that, in 1705, Talbot, an Episcopal missionary, wrote: "There is a new meeting-house built for Andrews, and almost finished . . . which, I am afraid, will draw away great part of the Church, if there be not the greatest care taken of it." Besides, Philadelphia was central; it was located in the nearest colony where perfect religious freedom was enjoyed, and there was good reason to hope that the influence of the Presbytery, if there organized, would gradually reach those churches in the Jerseys, on Long Island, and perhaps in New England, where there was a strong Presbyterian sentiment, and finally bring them into union with the new organization.

First Meeting of Presbytery.

The First Presbytery, organized, in all probability, in the "new meeting-house" above referred to, consisted of seven ministers, viz:—

FRANCIS MAKEMIE,
 JOHN HAMPTON,
 GEORGE MACNISH,
 SAMUEL DAVIS,
 JOHN WILSON,
 FREDERICK ANDREWS,
 NATHANIEL TAYLOR.

In looking at this small number of God's ministering servants gathered in the retired and humble room which they occupied, and surrounded with the various antagonistic influences with which they had to contend, as well as at the glorious results which their incipient work was destined to reach, we are reminded of the desire of Nehemiah and of Ezra to rear the temple of God. We recollect the vaunting and the taunting language which was employed by those hostile to their design, in order to put a stop to the building of this temple, as, for instance, when Sanballat and the Ammonites and others came and said, "What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of rubbish which are burnt?" And they said that "If a fox went up, he should even break down their stone wall;" and they not only had recourse to taunts, but they employed the whole strength of their influence, the whole power of deception and deceit, to repress the progress of that glorious edifice, to discourage the hearts and to weaken the hands of the faithful band who were engaged in building it. But, instead of their vain efforts being crowned with success, the reverse, as the history assures, was the fact; all their machinations were quashed, their energies were blasted, their schemes exploded, their blows recoiled upon them-

selves, and despite the opposition and conflicting elements with which it was surrounded, that temple rose from earth to heaven, as our American Presbyterian Church shows itself destined to do, until beholding angels and delighted men burst forth into the glorious and crowning shout, "Grace, grace unto it."

The first page of the record of the first meeting of the Presbytery has been lost. The first fully recorded meeting is that at Freehold, for the ordination of Mr. John Boyd, December the 29th, 1706. Of the members of the first Presbytery only three were pastors; the other four were missionaries. In a letter from Mr. Makemie to Dr. Benjamin Colman, of Boston, March 28, 1707, he states as one of the objects of the Presbytery, at its annual meeting, "the improvement of our ministerial abilities, by prescribing texts to be preached on by two of our number at every meeting, which performance is subject to the censure of our brethren; our subject is Paul's epistle to the Hebrews;" and then adds, "I and another began and performed our parts on verses 1 and 2. The 3d is presented to Mr. Andrews and another." This letter, by the way, enables us to fix the date of the first meeting of the Presbytery in the Spring of 1706.

Design of Presbytery.

In referring to the design of Presbytery, as stated in Makemie's letter to Dr. Colman, Dr. Briggs ob-

serves: "This was a noble design. A generous, catholic spirit animated the Fathers of the Presbytery. They organized an institution which was a rallying-point for Presbyterianism in the Middle States. It enabled them to license and ordain their own ministers in a regular manner; it enabled them to co-operate with the organized forces of Puritanism and Presbyterianism in all parts of the world; it was a master-stroke of wise policy which now gave Presbyterianism an advantage over episcopacy, in spite of the strong influences and active oppression by the authorities in Church and State.

"The only effective barrier to an American Presbytery was an American Bishopric, which the Episcopal missionaries were wise enough to discern, and which the Society and its friends were earnest enough to advocate, but political considerations prevented for a long time the erection of American Bishoprics. The whole body of Puritans and Presbyterians of New England and Great Britain were determined to resist the introduction of bishops into America. They feared lest these might use all the authority of the crown to destroy Puritanism and establish Prelacy."

Character of First Ministerial Members of Presbytery.

In relation to the character of the ministers of which the Presbytery was at first composed, Mr. Hazard, in his MS. History, says, "It is probable that all, except

Mr. Andrews, were foreigners by birth, and that they were ordained to the gospel ministry in Scotland and Ireland." "The correctness of this statement," observes Dr. Hodge, "can be proved by documentary evidence in regard to most of these gentlemen, and by the strongest circumstantial evidence with regard to the others." He then proceeds to furnish such proof, adding, "As far as the character of the body may be inferred from that of its founders, it was a purely Presbyterian Church from the beginning. It was not founded upon Congregationalism nor by Congregationalists. It was founded by Presbyterians, and upon Presbyterian principles, and those who subsequently joined it, joined it as a Presbyterian body. Mr. Andrews was the only minister from New England who had any permanent connection with the church before 1715, and he, so far from being a Congregationalist, was an 'old side' Presbyterian."

Description of Presbytery.

Dr. Bowen thus describes the formation of the Presbytery:—

"We recall George Keith's prophecy of three years ago: 'They have a Presbyterian meeting and minister, one called Andrews, but they are not like to increase.' Would it not astonish the prophet to see, before three years have passed, that new Church on High Street

(now Market), a goodly congregation assembled, and the vigorous young Presbytery in session? There our ministers meet and organize and deliberate upon the interests of Christ's kingdom on this vast continent. Widely to the north and south and west the thinly-populated country and its unexplored regions stretch away, while here at the gate stands this heroic band, sending forth our Scriptural system of doctrine and of Church government to the New World and the new century. Prelacy looks on from one side, prognosticating failure, Quakerism looks on from the other, averring that it is only of men and Babylonish. There sits Mr. Makemie in the moderator's chair, rejoicing in the final fulfilment of hope long deferred, triumphant at last. Here, successfully planted, is a primitive Presbytery composed of primitive bishops.

“When Presbytery adjourns, it is with the understanding that the moderator and Mr. Hampton and Mr. Andrews meet in Freehold in the Jerseys for the purpose of examining and ordaining the candidate, Mr. John Boyd. The arrangement suits our ministers very well, as Mr. Makemie and Mr. Hampton are expecting to make a journey to New York, and probably to Boston. It will give our organizer an opportunity to confer with the Dissenters along the way and learn what suitable material may be found ready for moulding into the Presbytery now estab-

lished. His broad plans comprise all the colonies, and why should not the same comprehensive management which has succeeded in bringing Virginia, Maryland, and Pennsylvania under this one court of the Lord be able to include the other provinces?

“During the Christmas holidays the three ministers meet at Freehold—a village full of memories of the dark days of Scotland’s agonies. Mr. Walter Ker, banished from his native land in 1685, is still there, and can talk with Mr. Makemie of the times of persecution in Lamarkshire, aggravated by the malignant curate Joseph Clelland, then as zealous against Presbyterians as the Somerset rectors of to-day. There too he will meet with John Foreman, John Henderson, John Foord, and other sturdy old exiles. Not to be satisfied with any but the purest Presbyterianism, as soon as Presbytery is formed they look at once to this authoritative court for a minister.

“For a long while immigration to East Jersey has been largely from New England. These Independents preponderating in numbers, all compromises between Presbyterianism and Independency have necessarily inclined to the advantage of the latter. Thus most of the congregations have been formed. But these Scotchmen have as positive grounds for opposition to Independency as to Prelacy. We learn that the probationer

Boyd is a Scotchman. (Hodge, p. 78, name of church, p. 71.)

“In the Church known as ‘The Scotch Meeting-House’ they proceed to ‘the trials’ of the young man. Those of us who know the moderator can have no doubt of the thoroughness of the work. The subject assigned as the ‘common head’—*De regimine Ecclesie*—seems very appropriate at this juncture, when the government of our American Church is assuming its permanent form. Again we seem to see in it the hand of Mr. Makemie. Twenty-five years ago, when the Presbytery of Laggan was selecting subjects for himself and Mr. Alexander Marshall, *De regimine Ecclesie contra Erastianos* was the one assigned to the latter. America is no less interested in such questions to-day than Ireland was then.

“On Friday, Mr. Boyd preaches from the twelfth verse of the first chapter of John: ‘For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.’ He defends his thesis presented in the morning, is examined upon the languages, and is questioned by the brethren as they think fit. All his parts of trial are sustained, and his ordination is appointed for the approaching Sabbath, the 29th.

“We can imagine the enthusiastic assembling of the people from the town and the country around on God’s

holy day to hear the sermons and witness the ceremonies. When Cornbury came into power over this colony, four years ago, he ordered that the Prayer-Book be used in the churches, that the sacraments be administered only by persons episcopally ordained, and that all ministers without ordination of that sort report themselves to the Bishop of London. (Webster, p. 88.) I do not think that Mr. Boyd is likely to report to that high functionary for apostolic virtue, appreciating far higher than anything the bishop can confer, the laying on of the hands of the Presbytery in true apostolic form and the certificate of ordination which they give him on Monday. The indignation of the governor may be expected. Cornbury might himself have learned something valuable from our young minister's common head, *De regimine Ecclesiæ*.

“So goes out the eventful year 1706, wearing in its last days as a coronal the first purely Presbyterian ordination in the New World.”

Second Meeting of Presbytery.

The meetings of the Presbytery were annual. The second was at Philadelphia, March 22, 1707. Four ministers, with their elders, were present. The ministers are ranged according to seniority, but the elders according to their position in society, or their age. Wilson is first on the roll, and his elder, John Gardner,

is third; Andrews is second, and his elder, Joseph Yard, is first; Taylor is third, and his elder, William Smith, is second, while Macnish and his elder, James Stoddard, stand side by side. - Wilson was chosen moderator by a plurality of votes, and Macnish clerk. It being Saturday, they adjourned till Tuesday, at 4 P. M., after having refused to accept the excuse Davis had sent by letter for his absence from the meeting. On Tuesday, Makemie, Hampton, and Boyd appeared, and the meeting was opened by Makemie and Wilson with discourses on the first and second verses of the Epistle to the Hebrews, as appointed at the meeting of the last year.* Wilson wrote requiring Davis to attend the next meeting; Hampton gave reasons for not accepting, at this time, the call to Snow Hill, now tendered to him, and it was left in his hands; Taylor wrote to the people to encourage their efforts for a settled minister among them, and Andrews and Boyd were appointed a committee to prepare overtures for the propagating of religion in the congregations. Thus the enactments of the youthful Presbytery are already not simply ordinary, but authoritative.

* These were by way of exercise and addition, and were approved. After the Restoration, the Scottish bishops modelled their Synods after the Presbyterian custom, and appointed a committee called "The Brethren of the Exercise," to arrange religious exercises during the session.—*Webster*.

Sketches of Original Members.

A brief notice of the original members of the Presbytery is required at once by a just regard for their memory, and a grateful appreciation of the benefit of their earnest and unwearied labors which we enjoy.

Makemie.

We add to what has already been said of Mr. Makemie, that, after the service he rendered in assisting in the formation of the Presbytery, he continued actively and usefully engaged in missionary tours among the destitute settlers, in gathering congregations and furnishing them with competent ministers. In 1707 he and his fellow-laborer, the Rev. John Hampton, stopped a few days in New York, on their way to New England. Lord Cornbury,* the Deputy Governor, who had no respect for the Act of Toleration, forbade the use of the Dutch Church to Mr. Makemie, whose friends secured him a private house. There he preached "in as public a manner as possible, with open doors."† Mr. Hampton was granted a church by the

* Lord Cornbury was a cousin of Queen Anne, and a grandson of the famous Earl of Clarendon, the unreliable historian and apologist of Stuart and Laudian tyranny. Openly immoral, bankrupt in property and reputation in England, flying from his creditors across the sea, made Governor of New York and New Jersey, this outlawed spendthrift seemed ambitious to prove himself the patron of the Churchmen, and they were glad to use him.

† Appendix V.

people of Newtown, on Long Island. They were arrested. In the presence of Lord Cornbury, Mr. Makemie argued that the Toleration Act extended to all the colonies, and that the license taken in Virginia was good in New York. The answer was, "You are strolling preachers; you shall not spread your pernicious doctrines here." "As to our doctrines," said Mr. Makemie, with admirable dignity, "we have our Confession of Faith, which is known to the Christian world, and I challenge all the clergy of New York to show us any false or pernicious doctrines therein. We are able to prove that its doctrinal articles agree with those of the Church of England." "But these articles," replied the Governor, "you have not signed." "As to the *Articles of Religion*," said Mr. Makemie, "I have a copy in my pocket, and am ready at all times to sign, *with those exceptions specified in the law*." But all argument was vain. The accused were sent to jail, where they continued nearly two months. At the end of that time they were brought before the Chief Justice, who had been absent at the time of their imprisonment, by a writ of *habeas corpus*, and admitted to bail, though no bill was found by the Grand Jury against Mr. Hampton, as he had not preached in the city, and he was therefore discharged. In June following, Mr. Makemie returned from Virginia to New York, to stand his trial. The result of it was an acquittal by

the jury. But the Court would not discharge him from his recognizance till they had obliged him to pay all the fees of his prosecution, which, together with his expenses, amounted to little less than three hundred dollars. This injustice was soon denounced by the Legislature. He preached in the French Church, and narrowly escaped arrest in New Jersey. At Boston he published the sermon which caused his imprisonment. One of the texts was: "We ought to obey God rather than man."

Even after this, Mr. Makemie was not left unmolested. He narrowly escaped a second prosecution, based, if possible, on even weaker grounds than the first. A strange intolerance pursued him, as a chief offender, but the object was to obstruct the preaching of all Presbyterian ministers. The Dutch and other Dissenters neither asked nor would receive a license, yet they were not disturbed. But any attempt of Presbyterian ministers to extend their Church was seriously obstructed. There is also evidence that New York was not the only province in which Mr. Makemie had to encounter grave and severe intolerance. His preaching, far and wide, drew on him the anger of the Virginia clergy, and he was seized and carried to the Governor at Williamsburg, but his noble vindication obtained for him the Governor's license to preach throughout the Old Dominion; and as a result, it is

thought, of his argument, the Virginia Legislature entered, April 15th, 1699, the Act of Toleration on their Statute-book.

It must be added that in the Carolinas also Presbyterians were made to feel the edge of intolerant legislation. "During the troublous period from the Restoration to the Revolution (1660-1688), they had sought a shelter from persecution in a colony in which civil and religious rights were solemnly guaranteed to them. They had increased in numbers, and amounted in South Carolina to several thousands. But, in 1703, by methods that savored of the brutality of Jeffreys and the bigotry of James II., the Episcopal was made by law the established Church. Dissenters of all classes were taxed for its support, and those who did not conform were disfranchised. They who had left England for freedom of conscience were pursued by English intolerance across the ocean, and, in spite of their earnest remonstrance and appeal to Parliament, the yoke was fastened to their necks, and they were politically and socially degraded by a legislature which, to prop up Episcopacy, violated the solemn pledge in the faith of which they had become exiles from their native land.

"Thus amid scenes of intolerance and persecution the Presbyterian Church in this country commenced its career. But it soon manifested, in the persons of its

adherents, a vital energy that was to overbear obnoxious statutes and tyrannic legislation. The treatment which Mr. Makemie, Hubbard, Hampton, Macnish, and others experienced at the hands of royal governors or servile judges, fitly links the history of American Presbyterianism with the memories of the English, Irish, and Scotch Dissenters under the reigns of the Stuarts."

Dr. Howe, in his "History of the Presbyterian Church in South Carolina," referring to a letter written by Mr. Makemie from Elizabeth River, Virginia, July 22, 1684, and to another of the date of July 28, 1685,* says: "From this evidence it appears that serious thoughts had been entertained by Makemie of settling at Charles-Town. Webster says 'he visited Carolina in the Fall of 1683.' In his determination to settle elsewhere, the new colony of South Carolina lost the services of one of the most active ministers of the Presbyterian Church, one who by Reid is said, though not with entire truth, to be the first Presbyterian minister who settled in North America, and one who, more than any other, has been regarded its founder."

Makemie's Death.

Mr. Makemie died at his residence in Virginia, in the Summer of 1708, leaving a widow and two daughters. He was buried on the plantation where his happy wed-

* Appendix VIII.

ded years had been spent—the Anderson property which looks out to the “mother of waters.” His grave has been identified. “We know,” says Dr. Bowen, “where our Makemie sleeps. ‘Committing my body to ye dust decently to be interred,’ but now, alas, the sacrilege and the desecration! It cannot hurt *him*. So sleeps the dust of John Calvin, under almost equal neglect.”

Mr. Makemie made liberal bequests to charitable objects, and distributed his valuable library among his family, and two or three other friends. An original portrait of him was destroyed in the burning of the house of the Rev. Dr. Balch, of Georgetown, D. C.* “His influence,” says a vigorous writer, “in the region in which he chiefly exercised his ministry was extensive and powerful. In that peninsula where he was most at home, we still find ‘Makemie’s churches.’ They are his eulogy. If he had travelled up the Chesapeake Bay and the Susquehanna River to Harrisburg, thence to New York, and thence along the coast back to his house, he would have measured the triangle in which Presbyterianism was then flourishing. Within those limits the pioneer was soon followed by the educator and the theologian, for whom he had prepared

* What a warning to the owners of such valuable treasures to deposit them in the fire-proof rooms of the Presbyterian Historical Society!

the way with his zeal, diligence, wisdom, piety, and generous spirit. Without sectarianism, he loved his church." The Rev. Dr. Samuel Miller, upon the authority of some venerable men of the generation immediately succeeding him, speaks of him as "a man of eminent piety and strong intellectual powers, adding to force of talent, a fascinating address, and being conspicuous for his natural endowments, and his dignity and faithfulness as a minister of the gospel."

Dr. Sprague says of Mr. Makemie, "His great distinction is, that he was undoubtedly the first regular and thorough Presbyterian minister in this country, and he may justly be regarded as the father of the (American) Presbyterian Church." According to Dr. Gillett, "The man to whom the honor of laying the foundations of the Presbyterian Church, as an organized body, in this country, belongs is Francis Makemie."

Hampton.

John Hampton was probably the son of William Hampton of Burt, in the Presbytery of Laggan, Ireland, for that Presbytery, on Sept. 27, 1692, resolved to give some help to Mr. John Hampton, at the school, and Oct. 30, 1694, they resolved that "as soon as he shall go to college, they will allow him £10 per annum during the time of his stay there." He is entered at the University of Glasgow, March 9, 1696, in the third

class in Hibernus. His migration to America, in company with Mr. Makemie on his return from England, has been already mentioned. Lord Cornbury speaks of him as "a young Presbyterian minister lately come to settle in Maryland." His arrest and imprisonment for preaching in New York are noticed in the preceding sketch of Mr. Makemie. He was called to Snow Hill; Maryland, in March, 1707, the salary to be paid in tobacco. He was "inaugurated" by Mr. Macnish. He also served Pitt's Creek. He was long in feeble health, and visited his native country in 1717 for his recovery, and the Synod, in the following Fall, accepted his resignation of the pastoral care of his people, because he could not perform his duty to them "without apparent hazard of his life, through bodily indisposition." He died in 1721.

Macnish.

George Macnish was a native of Scotland. He is entered at the University of Glasgow in the third class, March 1, 1698. The students from Scotland have no nationality given. There can be no doubt, therefore, that Mr. Macnish was a Scotsman. After coming to this country in 1705 with Mr. Makemie, he labored for a short time among the people of Monokin and Wicomico, in Maryland, but, it appears, was not settled as their pastor. In 1710 he was the Moderator of the Presby-

tery. In this year he settled at Jamaica, Long Island, where he was instrumental in forming, 1717, the Presbytery of Long Island. In 1716 Mr. Macnish was again Moderator of the Presbytery of Philadelphia, and consequently preached the Synodical Sermon at the first meeting of the Synod of Philadelphia, in 1717. The same year he was deputed by the Synod to act as its representative abroad, for the promotion of religion in this country. This visit, however, he did not make, but the appointment and other important service assigned him prove that he was a leading and influential minister, and enjoyed, in no small degree, the confidence of his brethren. In 1723 the Synod recorded its "great grief" at the decease of Mr. Macnish. In the Church Register of Newtown it is stated that he died March 10, 1722. His remains were buried in the Jamaica Cemetery.

Davis.

Samuel Davis is believed to have been from Ireland. He was next to Mr. Makemie in point of years, and, like him, engaged in business. We find him recorded in court, in Somerset County, Maryland, February 26, 1684, as performing a marriage ceremony, and on August 12, 1691, as receiving a legacy by the will of John Galbreath, as "minister at Snow Hill." He resided at Lewes, Delaware, as early as 1692. He was Moderator of the Presbytery of Philadelphia in 1709.

“At the formation of the Presbytery,” says Webster, “he was prevented by business from performing the duties of a pastor, and, on the failure of the people of Lewes to obtain Mr. Colden from Scotland, he continued to supply them as much as the condition and posture of his affairs allowed.* In 1715 he joined with them in their request to Presbytery to have a minister settled over them. On Hampton’s resignation of his charge, he removed to Snow Hill, and preached there probably till his death, in the summer of 1725.”

Wilson.

John Wilson arrived in this country in 1686. As early as 1702, he preached in the Court-House, at New Castle, Delaware, but, becoming dissatisfied, removed. After a brief absence he returned. He had no pastoral relation to that congregation. In 1708, he was directed by Presbytery to preach alternately on the Sabbath at New Castle and White Clay, and monthly on a week-

* In a letter of Thomas Crawford to Rev. Mr. Stubbs, April 8, 1706, from Dover Hundred, he says: “Sir, I was invited by the gentlemen of the west county (viz. Sussex), and upon their *desire* I went and preached at one Captain Hill’s house, then at Lewistown, and on a third time in another place, and I found them all in general inclined to the Church (tho’ an Irish Presbyterian has preached there some years), and after conversation with them they joined in an address to my Lord of London for a minister.” (Perry, Hist. Coll.) “The Irish Presbyterian referred to,” says Dr. Briggs, “seems to be Davis.”

day, and quarterly and Sabbath, at Apoquinimy. In 1710, he was succeeded by the Rev. Mr. Anderson at New Castle, and probably devoted all his time to White Clay till his death, in 1712.

Andrews.

Jedediah Andrews was born at Hingham, Mass., July 7, 1674. He graduated at Harvard in 1695. In 1698 he came to Philadelphia, and preached in a building on the northwest corner of Chestnut and Second Streets, which had been used by the "Barbadoes Company," and which was also occupied at the same time, by a mutual arrangement, by the Baptists of the city, as their place of worship.* He was probably ordained in the Fall of 1701, for his "Record of Baptisms and Marriages" begins "1701, tenth month, fourteenth day." In 1704 his congregation left their first place of worship, and erected a frame building on the south side of Market (then Buttonwood) Street, between Second and Third Streets, the first, and for many years the only Presbyterian Church in the city. After his settlement in Philadelphia, one of many obstacles which he had to encounter was the jealousy of the Episcopal missionaries, especially that of George Keith.†

* Appendix VII.

† George Keith was born in Scotland in 1638, and a graduate of Aberdeen in the class with Burnet, Bishop of Salisbury. A prominent minister in the Society of Friends, he was disowned in Phila-

But, notwithstanding all the adverse influences with which he had to contend, Mr. Andrews was greatly encouraged in his work. His labors were not confined to the proper bounds of his congregation. Like Makemie he was a missionary, and felt the burden of care for the churches. Makemie, as we have seen, traversed the country to Boston, and crossed the ocean, to obtain ministers. Andrews could not well leave his post, but he was scarcely less active. He went abroad on preaching tours through the surrounding region, in Pennsylvania and the Jerseys, and thus was instrumental in forming at various points, the nuclei of congregations which were subsequently organized and grew into importance for their size and influence. He was Recording Clerk of the Presbytery* and of the Synod as long as he lived. He died in 1747.†

delphia, as a disturber. Failing in his attempts to form a sect embodying the differences for which he contended, he took orders in England, and his efforts in America, from New Hampshire to Currituck, entitle him to the credit of being the apostle of Prelacy, and the successful founder of the English Church on a permanent basis along the sea-coast.

* The church of which Mr. Andrews was pastor was represented by elders in Presbytery from the first. He was punctual in his attendance on every meeting, being accompanied by Joseph Yard for eight years, in 1716, by David Giffing for six successive years, and frequently after by John Snowden, occasionally from 1723 by John Budd, and regularly from 1732 to 1746 by William Gray.

† Appendix VI.

Taylor.

Nathaniel Taylor, Dr. Hodge maintains, was a minister from Scotland. "A considerable number of Scotch," he says, "settled in Maryland. Col. Ninian Beall, a native of Fifeshire, having become implicated in the troubles arising out of the conflict with Episcopacy, fled first to Barbadoes, and thence removed to Maryland, where he made an extensive purchase of land, covering much of the present site of Washington and Georgetown. He sent home to urge his friends and neighbors to join him in his exile, and had influence enough to induce about two hundred to come over. They arrived about 1690, bringing with them their pastor, the Rev. Nathaniel Taylor, and formed the Church and congregation of Upper Marlborough. (MS. by the late Dr. Balch, of Georgetown.)"* Mr. Taylor was a punctual attendant on every meeting of Presbytery till his death in 1710. His elder in 1707 was William Smith, and in 1708 and 1709 James Bell (Beall?)

Boyd.

John Boyd, who was ordained by the Presbytery of Philadelphia, December 29, 1706, at Freehold, was a

* Dr. Briggs says, "We have not been able to find any such name as Nathaniel Taylor in the Registers of the Universities of Scotland, or among the ministers of the Church of Scotland. The name is rather an English Puritan name. It seems much more likely that Nathaniel Taylor was sent from New England."

native of Scotland, and was possibly licensed in that country to preach. At least he appears as ministering to the people of Freehold in 1706. His name is entered in the University of Glasgow, as a student of the 4th class, March 11, 1701, without nationality. Two years after his ordination, steps were taken to have him regularly installed at Freehold, when he died.*

* The names of the Elders who attended one or more of the meetings of the Presbytery from its organization until 1716, are as follows :—

Joseph Yard.	James Caldwell.
William Smith.	James Bell.
John Gardener.	Alexander White.
James Stoddard.	Samuel Hopkins.
— Bell.	Alexander Beal.
John Gray.	Hugh Porter.
Alexander Bell.	Hans Hanson.
William Fosset.	Joseph Sealy.
Robert Wilson.	Sylvester Garland.
Alexander Brown.	William Scott.
Benjamin Aidlett.	James Alexander.
John Steel.	Ephraim Sayer.
Adam Spence.	Thomas Heyward.
Segfrigus Alricks.	John Parsons.
Thomas Pike.	Evan Rowland.
Isaac Piper.	John Dredden.
John Burges.	David Giffin.
Isaac Dilbeck.	Enoch Anderson.
Rowlaph Dehaws.	

Religious Views of the Founders of our Church,

The religious views of these founders of our Church—whether they came from Scotland or from Ireland—were equally decided and well-known. They steadfastly adhered to “the form of sound words” laid down in the Westminster Standards, which they held to be the fullest, the clearest, and the most Scriptural exhibition of the truths of revelation which had been drawn up for the use of the church in any age. All the influences which had been brought to bear on the Scottish population, from the reign of James I. till that of William III., had never infected them with the leaven of Pelagian or Socinian error. In Ireland, the population was equally Calvinistic and Evangelical. The Ulster Scots maintained their principles through the storm as well as in the calm, resisting alike the minions of the Stuarts during the monarchy, and the proffered endowments or the frowns of the officials of Cromwell in the days of the Commonwealth. They could leave the country, but they could not abandon their principles. No prelatic forms had crept into the system of Church government to which they were attached, and they were equally free from Arminian views, while no elements of Congregationalism had been adopted into their discipline. They were as much opposed to Independency, on the one hand, as

they were to Prelacy, on the other, and that form of Church government which they loved, and for the maintainance of which they had testified in days of trial, they brought with them to these shores.

Our Emigrant Fathers.

“The training through which, in Scotland and Ireland, our emigrant fathers had been conducted,” says Dr. Blackwood,* “was admirably adapted to constitute them wise and energetic founders of new States. They were lovers of liberty, but they respected law, and it was a portion of their creed that the office of the civil magistrate is of God. Such a people were eminently qualified for establishing and maintaining the institutions of a free country. All national associations of men require the influence of a restraining power. An atheistical or an immoral people may be controlled by the presence of a military force which represents and carries out the will of an autocrat, but a moral, religious, and educated people, among whom the fear of God dwells, and the influences of religion are in full operation, will require little external force or compulsion to secure the observance of order or

* Introduction to Webster’s “History of the Presbyterian Church in America.”

obedience to just and equitable laws. Their religion and their politics both take hold on the sanctions of eternity, and in their integrity, their obedience to law, and their respect for those who rule, it will be seen that true religion is the only safe foundation on which the edifice of civil society, especially in a republic, can be erected with any rational prospect of permanence."

Such were our emigrant fathers. "Their moral principles were derived from the words of Him who lives and abides forever, and the commands of God, and the awful retributions of eternity, gave force to these principles, which became a living power and a controlling influence. The time has but just passed when the schoolmaster from Ireland taught the children of the Valley of Virginia, and the upper part of the Carolinas, as they taught in the mother-country,—when the children and youth at school recited the Assembly's Catechism once a week, and read parts of the Bible every day. The circle of their instruction was circumscribed, but the children were taught to speak the truth and defend it; to keep a good conscience, and fear God—the foundation of good citizens and great men. Wherever they settled in America, besides the common schools, they turned their attention to high-schools and academies, and to colleges, to educate men for all the departments of life, carrying in their emi-

gration the deep conviction that without sound education there could be no permanence in religious or civil institutions, or any pure and undebased enjoyments of domestic life.”*

* Foote's Sketches of North Carolina.

CHAPTER IV.

GROWTH OF THE PRESBYTERY—SKETCHES OF THE CONGREGATIONS CONNECTED WITH IT AT THE TIME OF ITS ORGANIZATION AND OF NEW MEMBERS SUBSEQUENTLY ADDED TO IT—DIVISION OF PRESBYTERY—INCREASE OF THE CHURCH.

IN 1707 the number of ministers belonging to Presbytery was eight. In 1716 the whole number was twenty-five, of whom seventeen were still living and in connection with the Presbytery.*

Churches in Maryland.

As to the Churches represented in Presbytery at the time of its organization, there were in Maryland the churches of Upper Marlborough, Rehoboth, Snow Hill, Monokin, and Wicomico. "The first of these congregations, as previously stated, was formed by a company of Scotch emigrants who came to this country with their pastor, Rev. Nathaniel Taylor, about the

* Of the eight members whose names do not appear on the minutes in 1716, Messrs. Makemie, Wilson, Taylor, Boyd, and Lawson were dead, Messrs. Smith, Wade, and Van Cleck had withdrawn.

year 1690. The other four churches were in Somerset County, on the eastern shore, and were, at least in their growth, the fruits of Mr. Makemie's labors." Of Snow Hill, Mr. Spence, in his "Letters," gives the following account: "A town to be called Snowhill was established in Somerset, now Worcester County, by an act of the provincial legislature, passed in 1684, and I believe," he adds, "that the Presbyterian Church in that place is nearly or quite as old as the town. Snowhill was settled by English Episcopalians, and Scotch and Irish Presbyterians, and it is certain that persons resided there at the time, or soon after the time in which the town was laid out, who were afterwards members of the Presbyterian Church. My ancestor, to whom I have already alluded, was a ruling elder in that Church." Of this family of churches Rehoboth is commonly considered to be the eldest. It consisted originally of English dissenters. Their first pastor was the Rev. Mr. Makemie, who, in his will, directs his executrix "to make over and alienate the lot on which the meeting-house is built, in as ample a manner, to all intents and purposes, as shall be required for the ends and uses of a Presbyterian congregation, as if I were personally present, and to their successors for ever, and to none else but to such as are of the same persuasion in matters of religion." (*Spence*, p. 89, and also *Letter XIII.*) It may be inferred from the terms of this be-

quest, and from the character of its founder, that this Church was strictly Presbyterian, a point which, it is believed, has never been disputed. The congregations of Monokin and Wicomico were under the pastoral care of Mr. Macnish, and were organized before 1705, the date of his application to the court for permission to preach. It can hardly be presumed that these five Presbyterian congregations with distinct church edifices, some of them within fifteen miles of each other, could, at so early a period, and in so thinly settled a part of the country, have been formed in a few years. And as they all existed prior to 1705, and as Mr. Makemie had resided and labored in that district for near twenty years before that date, preceded by others, it is altogether probable that several of them were formed before the commencement of the last century. That they were all Presbyterian Churches never has been questioned. As early as 1723, as appears from a recorded deed, the Church at Monokin had eight elders.*

White Clay Creek, New Castle, and Apoquinimy were associated, as appears from the following record made in 1709: "Ordered that Mr. Wilson (pastor of New Castle) preach at Apoquinimy once a month upon a

* *Spence's Let. Ap. E.* That deed is to the Rev. William Steward and others, the elders "and their successors forever, for the use, support, and continuance of a meeting-house, for the worship and service of Almighty God, according to the Presbyterian persuasion, and for no other use whatever."

week day, and one Sabbath in a quarter till the aforesaid meeting, provided always that the Sabbath day's sermon be taken from the White Clay Creek people their time."

Church in Philadelphia.

The first church in Philadelphia was organized about 1698. A number of English and Welsh dissenters, together with some French Protestants, had for some time been accustomed to assemble for religious worship, in connection with a few Baptists, in a storehouse at the corner of Chestnut and Second Streets, belonging to the Barbadoes Company. Neither party had a settled pastor, but the Rev. Mr. Watts, a Baptist minister of Pennepek, had agreed to preach for them every other Lord's day. This gentleman says in his narrative,* "that divers of the persons who came to that assembly were Presbyterians in judgment, they having no minister of their own, and we having hitherto made no scruple of holding communion with them in the public worship of God." The Presbyterians, probably finding themselves unpleasantly situated, determined upon calling a minister, and invited the Rev. Jedediah Andrews, from Boston, who accepted their invitation and arrived in Philadelphia in 1698. Shortly after his arrival, dis-

* Edwards' Materials for a History of the Baptists, vol i. 104.

sensions arose between the Baptists and Presbyterians, which resulted in their separation.* The former withdrew, leaving the latter in possession of the storehouse, where they continued to worship until 1704, when they removed to a new meeting-house on Market Street.

Church at New Castle and Lewes.

In the manuscript history of the Church in New Castle, it is stated that the first account of a Presbyterian congregation in that town is about 1704, at which time the Rev. Mr. Wilson was the pastor. August 15, 1707, a deed for a lot of land was made to certain persons in trust "for the use of the Presbyterian congregation in New Castle, on which they were to build a house for public worship." "The Church at Lewes was organized about the same time, though no record goes further back than 1708."—*Dr. Hodge.*

Churches in New Jersey.

The first of the churches in New Jersey to attach themselves to the Presbytery was Freehold. The origin of that church is as follows: In 1685 a handful of Presbyterians, who had suffered in the bloody persecutions of Charles II., were shipped from Scotland to be sold as slaves in the Colonies. But their captain died,

* Appendix VII.

and his successor determined to take his cargo to Virginia, as likely there to find the best market. But a tempestuous voyage drove them into Perth Amboy, and being set free by the authorities they determined to locate in New Jersey. Many of them settled in Monmouth County. True to their extraction and education they gave immediate attention to religious privileges. They formed themselves into a church as early as 1692, and probably had built a house of worship before that time. They called their church Freehold. Among their number was John Boyd, who was probably licensed to preach in Scotland. At least he appears as ministering to that people in 1706. As previously stated, in December of that year he was ordained in his own public meeting-house, and, after two years, steps were taken to have him regularly installed, when he died. Then, for twenty years, Rev. Joseph Morgan ministered to that people, though it is not certain when he was installed. Mr. Morgan was received into the Presbytery in 1710.

Cohanzy.

The second church which applied to Presbytery was Cohanzy, in West Jersey. The settlement on Cohanzy was made from Fairfield County, Connecticut, and they named their new homes Fairfield and Greenwich, after the towns from which they came. It is said the church

was formed in 1700, and supplied by Mr. Black. The Rev. Thomas Bridge preached at Cohanzey in 1702 or 1703, and was called from there to a pastorate in Boston. The Rev. Joseph Smith, a graduate of Harvard in 1695, who preached for a time at Brookfield, Mass., came to Cohanzey at the instance of his college classmate, Mr. Andrews, who said they were "the best people in this neighborhood," and in May, 1708, he was received as a probationer by the Presbytery, and a committee was appointed to install him.

Woodbridge.

At the same meeting, letters from Woodbridge informed the Presbytery of a difference in the church at that place about the pastor, Rev. Nathaniel Wade, and solicited their aid in settling the difficulty. Presbytery wrote in a kind and conciliatory spirit to the ministers of Fairfield County. In September, 1710, Mr. Wade desired to be a member of the Presbytery, and was received, having satisfied the brethren by "letters, testimonials, and personal arguings, that his proceedings gave just ground for his acceptance." Mr. Wade sat in Presbytery in 1711, with his elder, Thomas Pike, and resigned all pastoral relations to the people in Woodbridge.

Presbyterians in Great Valley.

The Presbytery in 1710 took under their care David Evans, a Welshman, as a candidate for the ministry. "Welsh Presbyterian congregations (says Webster) existed in Pencader, or the Welsh Tract, and in Tredryfryn, or the Great Valley, in Chester County, as early as 1710, for in that year the Presbytery agreed that David Evans had done very ill in preaching or teaching in the latter place, and he was censured for acting irregularly, and for invading the work of the ministry. As the most proper method to advance him in necessary literature, and prepare him for the ministerial work, he was directed to lay aside all other business for a twelvemonth, and apply himself closely to learning and study under the direction of Andrews. Liberty was given to Andrews, Wilson, and Anderson to take him on trials, and at their discretion to license him.

"In 1711 a committee of Presbytery examined him, and approved of his hopeful proficiency, and he was allowed to preach as a candidate for one year, under the direction of Andrews, Wilson, and Anderson. In the next Fall, David Evans, a candidate, was chosen clerk of Presbytery, his penmanship being careful and in the extreme curious. The people of Welsh Tract and Great Valley petitioned that he might be ordained, but, though he had made considerable proficiency, it was voted that he should continue to study as before.

“In 1713 he graduated at Yale College, and was sent at the request of the people to reside at Welsh Tract and preach there. They gave him a unanimous call, and, after a thorough examination and the usual trials, he was ordained, November 3, 1714. There being divers persons in the Great Valley with whom he was concerned, they were declared a distinct society from his pastoral charge.” Mr. Evans died before May, 1751.

Anderson.

The Rev. James Anderson was next received by the Presbytery. Mr. Anderson was born in Scotland, November 17, 1678, and was ordained by Irvine Presbytery, November 17, 1708, with a view to his settlement in Virginia. He arrived in the Rappahannock April 22, 1709, but the state of things not warranting his stay, he came northward, and was received by the Presbytery September 20th, in that year. He settled at New Castle, Delaware. In 1717 he accepted a call to a congregation in New York, which, at the time, was worshipping in the City Hall. September 24, 1726, he received a call to Donegal, on the Susquehanna, and accepted it. He was installed the last Wednesday in August, 1727. In September, 1729, he began to give every fifth Sabbath to the people in Swatara, and joined the congregation of Derry. In April, 1738, the Presbytery decided

to ask the Synod to send a deputation to wait on the Virginia Government, and solicit its favor in behalf of Presbyterianism there. The Synod wrote to the Governor, and sent Mr. Anderson to bear the letter, providing supplies for his pulpit, and allowing for his expenses "in a manner suitable to his design." This mission was performed satisfactorily. He died July 16, 1740.

Henry.

The Rev. John Henry, who was ordained by the Presbytery of Dublin, and came to Maryland in 1709, having been invited, on the death of Mr. Makemie, to be his successor, was admitted a member of Presbytery in 1710, and received a call "from the good people of Rehoboth," Messrs. Hampton and Davis preaching at his "admission." He stood high as a citizen and a divine. He died before September, 1717.

Van Vleck.

In September, 1710, Rev. Paulus Van Vleck, a native of Holland, joined the Presbytery, being the minister of the Low Dutch congregation of Neshaminy,* in

* That they were regularly organized is evident from a minute recorded in 1711, which states that Mr. Van Vleck's absence from Presbytery was accounted for "by one of his elders, sent for that purpose."

Bucks County, Pa., Mr. Leonard Vandegrift being his elder. By whom he had been ordained does not appear.

Gillespie.

The Rev. George Gillespie was the next to enter the Presbytery. He was born in 1683, in the town of Glasgow, and educated in the University there. He was licensed by Glasgow Presbytery early in 1712, and came to New England in the Spring. He first settled at Woodbridge. He was ordained May 28, 1713, having received a call from the people of White Clay Creek. Red Clay, Lower Brandywine, and Elk River, besides White Clay, seem to have formed his charge for several years. He is said to have organized the congregation of the Head of Christiana, and he served it till his death, which occurred January 2, 1760. Mr. Gillespie was zealous for the interests of the Church, and was remarkably punctual in attendance on Presbytery and Synod. Mr. Alison, who knew him, called him "that pious saint of God."

Bratton.

The Rev. Thomas Bratton arrived in Maryland in the Fall of 1711, and the next year, being detained by sickness, he sent to the Presbytery a "certificate of his legal admission to the ministry." Robert Wilson, a commissioner from Monokin and Wicomico, presented

a call for him by those congregations. He had probably preached for them from his arrival. Mr. Anderson wrote to him in respect to the call in favor of the people, but the letter scarcely reached him before he died. He finished his course in October, 1712.

McGill.

On the death of Mr. Taylor at Patuxent, the congregation applied to their friends in London, who procured for them the Rev. Daniel McGill. He joined the Presbytery in 1713. In 1719 the Synod sent him to preach to the people of Pocomoke, Virginia, where he spent some months, and put "the people into church order," but declined their call. Mr. McGill was called to Elk River, in Maryland, but after a long delay declined. He was a supply for short periods in Kent, at Birmingham, on Brandywine, at Snow Hill, White Clay, Drawyers, Conestoga, and Octorara. He died February 10, 1724, his home being in the London Tract, New Castle County, Del. He was a valuable member of Synod, a good preacher, and a learned man.

Powell.

The Rev. Howell Powell offered himself for admission to Presbytery in 1713, and the Presbytery, well satisfied of his ordination, advised him to procure within a year further credentials from some eminent

ministers in England, whom they knew. Till then he was to be free to exercise his ministry in all its parts where Providence should call him, but not fully to settle as a minister. He received a call to Cohanzey. In 1714, he sat in Presbytery with his elder, Joseph Sealey. Though he had used diligence, he had not received the required credentials, but the Presbytery, being satisfied by so long trial and personal acquaintance, together with other considerable circumstances, sustained, on mature deliberation, the unanimous call given him from Cohanzey. He accepted it, and Mr. Andrews preached his installation sermon, October 14, 1715. Mr. Powell died in 1717.

Jones.

The Rev. Malachi Jones, ordained in Wales, was admitted as a member of Presbytery, September 9, 1714. He came to Abingdon, near Philadelphia, where a church was organized, in 1714, on the Congregational plan. It soon adopted the Presbyterian method. Mr. Andrews, in writing to a friend, March 7, 1729, adds, "P.S.—Ten days ago, died Mr. Malachi Jones, an old Welsh minister. He was a good man, and did good."

Wotherspoon.

Robert Wotherspoon (or Witherspoon), a native of Scotland, wrote to the Presbytery in 1713, enclosing his credentials as a probationer. He was ordained to

the sacred function and office of the ministry to the Presbyterian congregation at Apoquinimy, May 13, 1714. He died in May 1718.

Bradner.

“On the removal of John Bradner from Scotland,” says Mr. Webster, “Hampton and Henry, on good and sufficient reasons, took him on trial, and licensed him in March, 1714. He was called to Cape May, and ordained May 6, 1715. He removed, in 1721, to Goshen, in Orange County, New York, and died before September, 1733.”

Conn.

In 1715 Hugh Conn, born at Macgilligan, Ireland, about 1685, came from London with letters from Thomas Reynolds. He was received by the Presbytery as a probationer September 20th, and, having been called by the people of Baltimore County, Maryland, he was ordained October 3d. Mr. Reynolds sent a message by Mr. Conn that he would continue his gifts, and the Presbytery wrote him a letter of thanks. In September, 1719, Mr. Conn having obtained leave to demit his pastoral charge on account of “the paucity of his flock,” immediately took charge of the people on the East Branch of Potomac and Pomonkey. Bladensburg is the modern designation of his field of labor, Pomonkey being a creek in that vicinity. He

remained there till his death. He died on the 28th of June, 1752, while preaching at the funeral of a person who had died suddenly. In speaking of the certainty of death, and the uncertainty of the time when it might happen, he put one hand to his head and one to his side, and, falling backward, instantly expired. President Davies, in two of his printed sermons, refers to the manner of his death.

Orr.

Robert Orr, a probationer, from Ireland or Scotland, having preached some time for the people of Maidenhead and Hopewell, presented his credentials to the Presbytery in 1715. They were approved, and, a call being presented by Mr. Philip Rings, he was ordained October 20, 1715, at Maidenhead. His field embraced the ground covered by Pennington, Lawrence, Trenton; (First Church), Trenton City, Titusville, and perhaps Amwell. He resigned his charge in 1719.

Pumry.

Rev. Samuel Pumry was born in Northampton, Mass., Sept. 16, 1687, and graduated at Yale in 1705. He accepted a call to a congregation in Newtown, on Long Island, in 1708, and was ordained Nov. 30, 1709. In 1715 he was received as a member of Presbytery. He died June 30, 1744, "leaving his congregation," says the church record, "to bewail an unspeakable loss."

Thomson.

John Thomson, who was a native of Ireland, came to this country as a probationer for the ministry in 1715, and was ordained over the congregation at Lewes, Del., in 1717. He left Lewes in 1729, the next Fall accepted a call from Middle Octorara, and in 1732 removed to Chestnut Level. Being in great straits, the congregations in Donegal Presbytery kindly made collections for his relief in 1733. His thankful acknowledgment was placed on the record. Dr. Hodge says of Mr. Thomson: "He appears to have been a man of self-command, learning, and piety. He took indeed an active, and in some respects a very mistaken part in opposition to Mr. Whitefield and Mr. Tennent, yet no one can read his writings without being impressed with respect for his character and talents."

Division of Presbytery.

Such was the increase of the Presbytery, and of the churches within its territorial limits, that, at a meeting on Sept. 21, 1716, it adopted the following minute:—

"It having pleased Divine Providence so to increase our number, as that, after much deliberation, we judge it may be more serviceable to the interest of religion to divide ourselves into subordinate meetings or presbyteries, constituting one annually as a synod, to meet at Philadelphia or elsewhere, to consist of all the mem-

bers of each subordinate presbytery or meeting for this year at least: Therefore, it is agreed by the Presbytery, after serious deliberation, that the first subordinate meeting or presbytery to meet at Philadelphia or elsewhere, as they shall see fit, do consist of these following members, viz: Masters Andrews, Jones, Powell, Orr, Bradner, and Morgan. And the second to meet at New Castle or elsewhere, as they shall see fit, to consist of these, viz: Masters Anderson, McGill, Gillespie, Witherspoon, Evans, and Conn. The third to meet at Snow Hill* or elsewhere, to consist of these, viz: Masters Davis, Hampton, and Henry. And, in consideration that only our brethren Mr. McNish and Mr. Pumry are of our number on Long Island at present, we earnestly recommend to them to use their best endeavors with the neighboring brethren that are settled there which, as yet join not with us, to join with them in erecting a fourth presbytery."†—*Records of the Presbyterian Church*, pp. 43, 44.

* The project of forming the ministers on the peninsula between the Delaware and the Chesapeake into the Presbytery of Snow Hill failed.—*Webster*, p. 95.

† It is a matter of some interest to notice the peculiar phrases by which the several meetings of Presbytery, and their respective sessions, are prefaced in the Minutes. Thus we read *Sederunt* 2d 10bris. 27.—*Post preces sederunt*. May 19, *Sessione 2da, post preces*, etc. May 20, *Post Merid. Sessione 4ta, post preces*, etc. *Hora*

In referring to the existence of the Presbytery from its formation until its division just noticed, Mr. Webster observes: "The intercourse of the brethren was harmonious and happy, quiet, steady growth in numbers marked each successive meeting, and the churches which had retained their New England connection and their independent form, gradually, with their ministers, joined their fellowship and walked by the same rule. Newtown and Southampton, on Long Island, led the way; Elizabethtown and Newark, accompanied by their neighbors, followed.

"Thus, in the formation of the churches, and in the establishment of the Presbytery, the fathers of our Zion brought with them and planted on our soil the same system of church order and government to which they were attached, and for which many of them had borne hardness in their native land. The essential elements of presbytery, containing the parity of pastors and the prerogatives of ruling elders in their respective churches, together with the action of the 'Kirk Session,' from which an appeal might be taken to a higher court, in

qua. ante merid. post preces sederunt, etc. Die Jovis, 2da. sederunt post preces. Die Veneris ante meridiem 4, sederunt, etc., post preces. 23 Die Martis, post preces, etc. Die Mercurii, 16th day. Post preces sederunt, etc. Post Meridiem, three o'clock. Post preces ut supra. Die Veneris at half an hour after eight o'clock, sederunt ut supra.

which the subject under consideration should be authoritatively disposed of, were principles of government as well known to them as to their descendants in more modern times.”

The Minutes of the Presbytery of Philadelphia from 1717 to 1733 are lost.

The body under its new designation as a Synod met September, 1717. The Rev. Jedediah Andrews was its first moderator, and the Rev. Robert Wotherspoon its first clerk. The number of ministers in the organization had, as already stated, increased to seventeen, of whom thirteen, with six ruling elders, were present at the constitution of the body. The territory occupied by them extended along the Atlantic slope from Long Island to Virginia.

Immigration.

The increase of the church, both at the formation of the Presbytery and subsequently, arose principally from the immigration of Presbyterians, ministers as well as people, from abroad, and from the organization of those already scattered through the country.

Scotch-Irish.

Among the emigrants the Scotch-Irish were conspicuous. The greater number of those people, or their ancestors, had formerly removed from Scotland to the

north of Ireland, but they were treated with so much ingratitude and neglect there that they sought refuge in America. The Earls of Tyrone and Tyrconnel, in the province of Ulster, having conspired against the government in the reign of James I., fled from the kingdom to escape punishment. Some of their accomplices were arrested, condemned, and executed, but the two Earls were attainted by a process of outlawry, upon which their vast estates, about five hundred thousand acres of land, escheated to the crown. King James resolved, if possible, to improve a country that was covered by woods, desolated by war, infested by robbers, or inhabited by ignorant adherents to the Romish Church. For this purpose he divided the escheated lands into small tracts, and those he gave to adventurers, who were to settle them within four years, with a certain number of sub-tenants. According to his advice, the preference was given, in distributing the lands, to adventurers from the west of Scotland. They were Protestants from his own country. They were industrious people, and the passage being very short, they might, with the greater ease, settle the lands according to their contracts. The establishment of Prelacy in Scotland, in the year 1637, and afterwards in the year 1661, among people who had adopted the more simple form of Presbyterian worship, became the

additional cause of numerous emigrations from that kingdom to the north of Ireland.

The superior knowledge, industry, and temperance of the Scotch farmers in a short time enabled them to supplant the natives among whom they lived, and six of the northern counties by the end of the seventeenth century, were chiefly inhabited by the descendants of Scottish emigrants, or the remains of Cromwell's army. That Protestant colony has been the chief support of government against all attempts to establish a Catholic prince, by treason, insurrection, or murder. Those men have been the steady and active supporters of the Hanover succession. Their faithful services, and uniform attachment to government, had placed them in the rank of good and faithful subjects, and their unshaken loyalty had entitled them to confidence and public favor. But they were treated like aliens and strangers, with marks of distrust in their civil capacity, and they were depressed in their religious capacity, by the spirit of intolerance, because they were not of the established Church of Ireland. Men who were thus degraded and vexed by incapacities and burdens migrated in thousands to the new Western World, in many of the provinces of which the principles of civil and religious liberty had their full operation.

In referring to the Ulster Presbyterians, who, to escape oppression, sailed in large numbers for America,

the Rev. John De Witt justly observes:* “Their advent proved a benediction to the Colonies as great as the earlier immigration of the English Puritans. No men did more than the men from Ulster to secure the independence of the American States. No men did better work in the political organization of the States and the Federal Union. None surpassed them in love of learning and in the strength of their determination to be free. Their blood was the blood of the most persistent nationality in Europe. Nearly three centuries have justified the boast of King James, uttered when they passed from Scotland to the Ulster plantations, that here at least was a people, unlike the English of the pale, too vigorous to be absorbed or modified by the Irish Celts. Their life in their second home, severe as it was, was a providential preparation for their mission in the New World. As Mr. Bancroft has well said of them, ‘Their training in Ireland had kept the spirit of liberty and the readiness to resist unjust government as fresh in their hearts, as though they had just been listening to the preaching of Knox or musing over the political creed of the Westminster Assembly.

“When in the eighteenth century the movement from Ulster to America had fairly begun, it increased in volume annually until the beginning of the difficulties

* Address on “The First General Assembly.”

between the American Colonies and the mother country. The emigration had begun as early as the seventeenth century, during the persecutions of the Stuarts. But it was in the reigns of Anne and George the First that it began so greatly to enlarge, and to increase the number of the congregations of the Synod of Philadelphia. "Year after year," we are told, "from the second quarter of the eighteenth century, it is estimated, that twelve thousand people annually sailed for America from the North of Ireland. Such was the drain, indeed, that it was computed, that in 1773 and the five preceding years, the North of Ireland lost by emigration to America, one-fourth of the trading cash and a like proportion of the manufacturing people."

Mr. Froude* thus expresses himself on this subject: "The Protestant settlers in Ireland at the beginning of the seventeenth century were of the same metal with those who afterwards sailed in the *Mayflower*—Presbyterians, Puritans, Independents—in search of a wider breathing space than was allowed them at home. By an unhappy perversity they had fallen under the same stigma, and were exposed to the same inconveniences. The bishops had chafed them with persecutions. . . . The heroism with which the Scots held the northern

* Vol. I., pp. 129, 130.

province against the Kilkenny Parliament and Owen Roe O'Neil, was an insufficient offset against the sin of non-conformity. . . . This was a stain for which no excellence could atone. The persecutions were renewed, but did not cool Presbyterian loyalty. When the native race made their last efforts under James II., to recover their lands, the Calvinists of Derry won immortal honor for themselves, and flung over the wretched annals of their adopted country a solitary gleam of true glory. Even this passed for nothing. They were still dissenters, still unconscious that they owed obedience to the hybrid successors of St. Patrick, the prelates of the Establishment, and no sooner was peace re-established than spleen and bigotry were again at their old work. Vexed with suits in the ecclesiastical courts, forbidden to educate their children in their own faith, treated as dangerous to a State which but for them would have had no existence, and deprived of their civil rights, the most earnest of them at length abandoned the unthankful service. . . . If they intended to live as freemen, speaking no lies and professing openly the creed of the Reformation, they must seek a country where *the long arm of prelacy was still too short to reach them*. During the first half of the eighteenth century, Down, Antrim, Tyrone, Armagh, and Derry were emptied of Protestant inhabitants, who were of more value to Ireland than California gold-mines."

“Irish Presbyterians,” says Dr. Briggs, “emigrated in large numbers to America from 1713 onward, and added greatly to the strength of American Presbyterianism. The Presbyterians were rendered exceedingly uncomfortable in Ireland by the ‘Test Act,’ which expelled them from all public offices, honors, and employments.

“No Presbyterian could henceforth hold any office in the army or navy, in the customs, excise, or post-office, nor in any of the courts of law, in Dublin or the provinces. They were forbidden to be married by their own ministers, they were prosecuted in the ecclesiastical courts for immorality because they had so married. The bishops introduced clauses into their leases forbidding the erection of meeting-houses on any part of their estates, and induced many landlords to follow their example. . . . To crown all, the Schism Act was passed in 1714, which would have swept the Presbyterian Church out of existence, but Queen Anne died before it came into operation, but not before the furious zeal of Swift had nailed up the doors and windows of the Presbyterian meeting-house at Summer Hill, in the neighborhood of Laracor. Similar scenes occurred at three other places. The immediate effect of these proceedings was to estrange the Presbyterian people, and, soon after, when they saw that all careers were closed against them, wearied out with long exactions,

they began to leave the country by thousands. The destruction of the woolen trade sent 20,000 of them away. The rapacity and greed of landlords, and especially of the Marquis of Donegal, the grandson of Sir Arthur Chichester, the founder of the Ulster Plantation, caused the stream of emigration to America to flow on for nearly forty years without intermission.”*

“In the two years,” says Froude, “which followed the Antrim evictions, *thirty thousand Protestants left Ulster* for a land where there was no legal robbery, and where those who sowed the seed could reap the harvest. . . . The south and west were caught by the same movement, and ships could not be found to carry the crowds who were eager to go.”

In the Spring of 1718 an Irish minister wrote to Wodrow in Scotland:—

“There is like to be a great desolation in the northern parts of this kingdom by the removal of several of our brethren to the American plantations. No less than six ministers have demitted their congregations, and great numbers of their people go with them, so that they are daily alarmed with both ministers and people going off.”†

On the sixth day of eighth month, 1718, Cotton

* Thomas Croskery, *Irish Presbyterianism*, Dublin, 1884, pp. 13, 14.

† Reid, in l. c. III., p. 262.

Mather wrote to Principal Sterling, of Glasgow, "We are comforted with great numbers of the oppressed brethren coming from the north of Ireland. The glorious providence of God, in the removal of so many of a desirable character from the north of Ireland, hath doubtless very great intentions in it."

Grand Motive of Immigration.

In these statements we have the grand reason which prompted the emigration of our forefathers to the western world. They came to this land seeking, not wealth or fame, but a retreat in which to worship God and train up their children in the principles of their religion, without incurring the wrath of princes or bringing upon them the terrors of inquisitors.

"Not as the conqueror comes,
 They, the true-hearted, came;
 Not with the roll of the stirring drums,
 And the trumpet that sings of fame.

"Not as the flying come,
 In silence and in fear,—
 They shook the depths of the desert gloom
 With their hymns of lofty cheer.

* * * * *

There were men with hoary hair
 Amidst that Pilgrim band,
 Why had *they* come to wither there,
 Away from their childhood's land?

There was woman's fearless eye,
 Lit by her deep love's truth,
 There was manhood's brow serenely high,
 And the fiery heart of youth.

What sought they thus afar?
 Bright jewels of the mine?
 The wealth of seas? the spoils of war?—
 They sought a faith's pure shrine.

Ay, call it holy ground,
 The soil where first they trod,
 They have left unstained what there they found—
 Freedom to worship God."

This they sought, and this they left to all succeeding ages, but this they hardly found for themselves, as we have elsewhere shown.

Emigration Checked.

The tide of emigration was somewhat checked for a brief period by the passage of the Toleration Act, and by further promises of relief. It, however, began anew in 1728, ten years later, as appears from a statement which Archbishop Boulter sent to the English Secretary of State, and which he calls a "melancholy account" of the condition of the north, and of the extensive emigration which was taking place to America. "We have had for several years some agents from the colonies in America, and several masters of ships, that

have gone about the country and deluded the people with stories of great plenty and estates to be had for going for in those parts of the world, and they have been the better able to seduce people by reason of the necessities of the poor of late." He proceeds to assign reasons why the people desire to leave the country, and then adds: "But whatever occasions their going, it is certain that above four thousand two hundred men, women and children have been shipped off from hence for the West Indies within three years, and of these about thirty-one hundred this last summer. . . . The whole north is in a ferment at present, and people every day engaging one another to go. The humor has spread like a contagious distemper, and the people will hardly hear anybody that tries to cure them of their madness. The worst is that it affects only Protestants and reigns chiefly in the north." In a private letter the following year the bishop states that "the humor of going to America still continues. There are now seven ships at Belfast that are carrying off about one thousand passengers thither."

English Immigrants.

In England, ever since the memorable St. Bartholomew's day, all eyes had been anxiously turned to the Transatlantic settlements, notwithstanding they were as yet a wilderness, and while some fled to Holland, a

great number betook themselves, as voluntary exiles, to the Western world. Prominent among those who sought refuge in this direction from oppression and cruelty were the Huguenots or French Protestants. The persecutions to which they were exposed during the reign of Louis XIV., consummated by the revocation of the Edict of Nantes in 1685, drove hundreds of thousands of those unhappy people from their native country. Though the frontiers were vigilantly guarded, upwards of five hundred thousand of them made their escape. They fled to Switzerland, Germany, Holland, and England, and very many of them came to this country.

Foreign Protestant refugees, most of whom were Presbyterians, settled in large numbers in the middle colonies. The fierce persecution by which they were driven to this country, and the overbearing or persecuting spirit, on religious accounts, in many of the other colonies, as contrasted with the liberality of the Quakers of Pennsylvania, who were disposed to open their arms to all denominations of professing Christians who might be inclined to settle among them, induced the flocking of men by tens, by hundreds, and by thousands, to a place where men pretended not to assume the prerogatives of Deity, nor judge, condemn, and punish in His stead. The same thing was true of Maryland, in which the Roman Catholics were colo-

nized under a charter which compelled them to exercise universal toleration towards Protestant sects.

Welsh Immigrants.

The Welsh, from their numbers, deserve particular notice. The principal settlement of them at an early period was upon the left bank of the Schuylkill. They there occupied three townships, and in a few years their numbers so increased that they obtained three additional townships.

German Immigrants.

Nor must the German settlers in Pennsylvania, by any means, be overlooked in this enumeration. Their immigration commenced as early as 1682 or 1683, and very rapidly increased. From 1730 to 1740, about sixty-five vessels, well filled with Germans, arrived at Philadelphia, bringing with them ministers of the Gospel and schoolmasters, to instruct their children. From 1740 to 1755, upwards of one hundred vessels arrived, which were filled with emigrants of the same nation, and in some of which, though small, there were between five and six hundred passengers. With regard to the Germans in Pennsylvania, Mr. Andrews, pastor of the Presbyterian Church in Philadelphia, in a letter dated October 14, 1730, says: "There is, besides, in this province a vast number of Palatines, and they come in still every year. Those that have come of late

are mostly Presbyterian, or, as they call themselves, Reformed, the Palatinate being about three-fifths of that sort of people." "There are many Lutherans and some Reformed mixed among them. In other parts of the country they are chiefly Reformed, so that I suppose the Presbyterian party are as numerous as the Quakers, or near it." Another authority states that, in 1729, "there arrived in Pennsylvania from Europe six thousand two hundred and eight persons, and of these more than five thousand were from Ireland." Dr. Baird, in his *History of Religion in America*, states that, "from 1729 to 1750, about twelve thousand annually came from Ulster to America."

"Thus," says Dr. Miller, "after the formation of the Synod in 1716, the body went on increasing, receiving additions, not only by emigration from Scotland and Ireland, but also from natives of England and Wales, who came to the middle colonies, and were thrown by circumstances in the neighborhood of Presbyterian churches, and also from natives, or their descendants, of France, Holland, Switzerland, who preferred the Presbyterian form of worship or government. To these may be added a number from New England, who were induced by local considerations, or other circumstances, to connect themselves with the Presbyterian body."*

* Article *Presbyterian Church in the United States*, in *Encyclopædia of Religious Knowledge*.

Dr. Charles Hodge, in referring to the rapid increase of the Presbyterian Church in this country, observes: "This is no matter of surprise, when it is seen that so large a portion of the emigrants were Presbyterians. As they merged their diversities of national character into that of American citizens, so the Scotch, Irish, French, English, Dutch, and German Presbyterians became united in thousands of instances in the American Presbyterian Church. Having the same views of civil government, our population, so diversified as to its origin, forms a harmonious civil society, and agreeing in opinion on the government of the Church, the various classes above specified formed a religious society, in which the difference of their origin was as little regarded as it was in the State."

CHAPTER V.

DOCTRINAL BASIS AND BOND OF UNION.

IT has been made a question whether the Presbytery of Philadelphia from the beginning had a written Constitution, and formally adopted the Westminster Confession.

On this subject Mr. Webster observes : “ The records of the Synod of Ulster before 1697 are lost, but the Rev. Mr. Iredell declared to the Synod, in 1721, that he had assented to the Confession of the Westminster divines in 1688, and it is improbable that any persons were licensed without giving to the Presbytery entire satisfaction of their doctrinal soundness, even in minor matters. What had been matter of custom was, by the unanimous vote of the Synod in 1698, made a matter of statute ; candidates, on being licensed, were required to subscribe the Confession, and in June, 1705, ‘ such ministers as are to be licensed shall subscribe the Westminster Confession to be the confession of their faith, and promise to adhere to the doctrine, discipline, and government therein contained, as also those that are licensed and have not subscribed are to be obliged to subscribe before they are ordained.’ This was unani-

mously approved of, and the next year the Presbyteries reported that the rule was uniformly complied with.* When the Presbytery of Philadelphia met, this doubtless made, of course, a part of their constitution.

“The first leaf of their records being lost, we can know nothing of the articles of agreement embraced in their bond of union, but if it were not for the paging, one might naturally suppose that a thousand leaves were gone, with the proceedings of a century spread upon them, for there is no appearance in the movements of the body, indicating that it was oppressed with a cumbrous system which it had not proved. The machinery goes on as quietly as though by long use every part had become thoroughly fitted for its place and work. Were it not for the names of places incidentally mentioned, one could easily believe that he had taken up the minutes of some of the original Presbyteries of the Irish Church.”

“That the Presbytery did not at first adopt any written constitution,” says the Rev. S. J. Baird,† “can only be matter of inference, as the minute recording its organization is lost. The fact is apparent, however, from the following reasons:—

* In 1708, the churches of Connecticut, represented by delegates at Saybrook, unanimously adopted the Westminster Confession, leaving out some things relating to license and church discipline.

† Assembly's Digest.

“(a) Neither in the letter of the Presbytery to the New England Ministers (Book vi. § 2), nor in those to the Synods of Dublin (Book v. § 22) and Glasgow (below, § 3), announcing their organization and desiring aid and correspondence, is any mention made of the adoption of any written standards. Had they adopted any, the omission to state the fact, especially to the Scotch and Irish Synods, is unaccountable.

“(b) Although, after the passage of the Adopting Act, the adoption of the Westminster standards is a matter of constant record in connection with the ordination of candidates, in no instance does such a record occur prior to that event, although ‘orthodoxy in doctrinal religion’ is constantly insisted upon.

“(c) In the preamble to a resolution adopted in the case of the Rev. Mr. Wade (Book vi. § 3), it is said, ‘at his own proposal we admitted him as a member of our Presbytery, and he submitted himself willingly to our constitution.’ That this does not refer to any written standards appears from the form of the expression, evidently not designed to indicate *the adoption* of articles of faith and order, as well as from the parallel statement made to the Woodbridge people. ‘The Rev. Nathaniel Wade made application to the Presbytery to be admitted a member thereof, . . . he having fully and freely submitted himself to the judgment and discipline of the Church according to

Presbytery, and also to the meeting in particular to whom he and his people now stand in relation.’—*Minutes*, 1710, p. 19. This language, so detailed and peculiar, explains the other, and precludes the idea of a constitution in any other sense than that of the unwritten principles of organization.

“(d) In all the discussions which preceded the passage of the Adopting Act, there is no intimation on any hand that there was already an authoritative standard in existence, but, on the contrary, in the overture which led to the Act, it is said, ‘As far as I know, . . . we have not any particular system of doctrines, composed by ourselves or others, which we, by any judicial act of our Church, have adopted to be the articles or Confession of our Faith, etc. Now a Church without a Confession, what is it like? It is true, as I take it, we all generally acknowledge and look upon the Westminster Confession and Catechisms to be our Confession, or what we own for such, but the most that can be said is that the Westminster Confession of Faith is the confession of the faith of the generality of our members, ministers, and people; but that it is our Confession, as we are a united body politic, I cannot see, unless first it hath been received by a conjunct act of the representatives of the Church, I mean by the Synod, either before or since it hath been *sub forma Synodi*.’ The author of this overture was the Rev.

John Thompson, who became connected with the Presbytery in 1715, about ten years after its first meeting, and must have been aware of any act on the subject, had such occurred. See this overture in Hodge's History of the Presbyterian Church, Part I. p. 137."

Dr. Hodge, in reference to the question whether the Presbytery did, from the beginning, regularly and formally adopt the Westminster Confession, or not, observes: "Dr. Green has argued for the affirmative with a great deal of force, and has rendered it highly probable that the first page contained some statement of the principles, both as to doctrine and discipline, on which the Presbytery was formed. It is certain that they had 'a constitution' to which they could appeal, and to which their members promised subjection. In a letter written by the Presbytery to the people of Woodbridge, in 1712, they say that Mr. Wade 'submitted himself willingly to our constitution.' Whether this constitution was a written document, or a formal recognition of the standards of the Church of Scotland, or whether the passage quoted merely means that Mr. Wade had submitted himself to the acknowledged principles of Presbyterianism, cannot be certainly determined. The *a priori* probability is in favor of the supposition that the first page of the minutes contained some general recognition of the standards of the Church

of Scotland, as all the original members of the Presbytery, as we have every reason to believe, except Mr. Andrews, had already adopted those standards at the time of their ordination.”

Dr. Hodge, after admitting (for reasons already given in Dr. Baird’s statement) that the question—was it customary for the Presbytery, at the time of its organization, to require a formal assent to the Westminster Confession as a condition of membership? must be answered in the negative, proceeds to say:—

“The question whether the Westminster Confession was uniformly adopted by new members, as before remarked, is one of subordinate importance. The Church did not become Calvinistic by adopting that Confession, but adopted it because it already was so, and always had been. Its demands were in no respects altered, much less were they raised by the Act of 1729. That act was nothing more than a measure, arising out of the altered circumstances of the Church, designed to accomplish a purpose which had hitherto been attained by other means. The New England Puritans were not stricter Calvinists in 1640, when they adopted the Cambridge platform, than they were in 1620, nor had they become more rigid in 1688, when they recognized the Westminster Confession. No historical fact of the same kind admits of clearer proof, from their origin, declarations, and acts, than that the founders of our Church

were Calvinists, and that they demanded Calvinism, and not merely faith in the absolutely essential doctrines of the gospel, as the condition of ministerial communion.

“The next subject of inquiry is the form of discipline adopted, during the period under review. If, as has been proved, all the original members of the Presbytery, except one, were Presbyterian ministers from Scotland or Ireland, and if all the congregations, unless the first church in Philadelphia be partially an exception, were composed of Presbyterians, as has also been shown,* then there can be little doubt that, at least at the beginning, whatever it may have become afterwards, our Church was a Presbyterian Church. . . .

“Whatever these men really were, they thought themselves Presbyterians. It is the name which they adopted. They call their judicatory, not an association or council, but a Presbytery, they always speak of Presbyterians as being ‘of our persuasion.’ In correspondence with the judicatories of Ireland and Scotland, they called themselves Presbyterians, to those who were accustomed to affix a definite meaning to the term.”

“No little anxiety,” says the Rev. William Henry

* The church at Woodbridge was not one of the original congregations.

Foote,* “has been felt and expressed about the original component parts of the first Presbytery, that of Philadelphia, and what interpretation of the Confession of Faith they may have given. The discussion has been animated, and from the circumstantial evidence collected, the inference general that they did put a strict construction on the Articles of our Faith. The facts just related about Francis Makemie and the Presbytery that ordained him, are sufficient to justify our belief that the man that took the Solemn League and Covenant, as the candidates of the Presbyteries in Ireland then did, put a strict construction on the Articles of the Confession, and the following facts, that the year before the Presbytery was formed, he brought over, from a visit to his native land, two ministers from the province of Ulster, John Hampton and George Macnish, who formed part of the first Presbytery—men educated as he had been, in trouble, and made to choose Presbytery in the face of great opposition and suffering—will set the matter at rest. Three other ministers soon followed. It is not likely that such a man as Makemie, with two others of like spirit, would have agreed to form a doubtful Presbytery to please Mr. Andrews and the Church in Philadelphia, provided they wished such a Presbytery, of which there is no evidence, as there

* Sketches of North Carolina, pp. 118-19.

were ministers enough to form a decided and strict one, without going to Philadelphia, the church of which city was weaker than the church at Snow Hill in Maryland.

“The Solemn League and Covenant first framed by John Craig, and called Craig’s Confession, or the first National Convention of Scotland, and subscribed by the leaders of the people, December 3, 1557, and subscribed by King James and household, and the nation generally in 1581; enlarged and signed again in 1588; and again in 1638 enlarged, and made to consist of three parts—the first, the old Covenant by Craig,—the second, condemning Popery, by Johnston of Warriston,—third, the application of the whole to the present time, by Alexander Henderson, and signed by the people at large in 1638; and again remodelled by Henderson, and adopted in August, 1643; and also by the Westminster Divines and the Parliament of England, September 25th of the same year, and in the Spring of 1644 by the Churches of Ireland, and continuing to this day a binding instrument in Scotland, and making a part of their printed Confession and Discipline, and also acknowledged as binding to this day by a large number of the descendants of the Scotch and Irish emigrants to America—leaves no rational doubt what views of the Confession of Faith those that lived so near the times of the grand national subscription of 1643 and 1644

must have had. In matters of conscience they had been accustomed to resist the king, they bound themselves by this solemn oath to do it, and this Solemn League was inseparably connected with their doctrinal creed and form of Church government, which were strictly Presbyterian."

In addition to what has already been stated, in proof that the organization of the Presbytery was strictly Presbyterian, we have the evidence that candidates for the ministry were carefully tried as to their learning and soundness in the faith, and required to "submit themselves to the judgment and discipline of the Church according to Presbytery."—*Minutes*, 1710, p. 19, and *passim*. Sessions also were organized and deacons appointed, and in their own language, they maintained "Presbyterian government and Church discipline as exercised by the Presbyterians in the best Reformed Churches, as far as the nature and constitution of this country will allow."—(*Minutes*, 1721, p. 68.) By Presbyterians in the best Reformed Churches, must be understood those of Scotland, Ireland, France, and Holland, and what the Presbyterianism was is not a matter of dispute. Their government and discipline our fathers adopted, "as far as the nature and constitution of this country would allow," that is, they conformed to them in everything which did not arise out of the peculiar local circumstances of the foreign

churches, either as civil establishments, or as controlled and fettered by the State. The Minutes of the Presbytery, moreover, show, on every page, that it exercised in their fullest latitude all the powers pertaining to such a body as defined in our present constitution, that no congregation could settle or dismiss a pastor without its permission; that it could and did dismiss pastors without the consent of their congregations; that it exercised every other power exercised at the present day by a Presbytery over a congregation, as that of erecting new churches, dividing congregations, appointing supplies, etc., etc. "It is only asking then," as has well been observed, "that the founders of our Church should be regarded as sane and honest men, when it is asked that they should be regarded as a Presbyterian, and not as a Congregational or nondescript body."

CHAPTER VI.

CORRESPONDENCE OF THE PRESBYTERY.

Letter to Connecticut.

IN 1708 a letter was written to certain ministers in Connecticut, asking their influence for the settlement of "the confusions and distraction arising from the accession of Mr. Wade to be the minister of Woodbridge." It speaks of the object of the formation of the Presbytery,—“for the furthering and promoting the true interests of religion and godliness.” It declares, “It is our universal desire to walk in the nearest union and fellowship with the churches in those parts where you inhabit, not knowing any difference so weighty as to inhibit such a proposal, nor doubting of your cordial assent thereto.”

Letter to Coldin.

March 26, 1708, Mr. Makemie, by order of Presbytery, wrote to Alexander Coldin, minister of Oxam, Presbytery of Jedburgh, Scotland, giving an account of the state of the Dissenting Presbyterian interest in and about Lewestown, and signifying the earnest desires of that people for him to come and be their minister.

The following letters show the clearness with which the work of missions was recognized as the specific business of the Church.

An Appeal to the Churches in London.

“May, 1709.

“TO SIR EDMUND HARRISON :

“*Honorable Sir* : The distressed condition of these Provinces, with respect to religion, in which the providence of God has cast our lot, has moved us to apply to the Reverend Ministers of Boston, in New England, to join with us in addressing yourself, and other charitable gentlemen in London, to consider the state of these countries, and to implore your help and assistance for promoting the interest of our glorious Lord. To our great satisfaction they have readily complied with our desire, and have drawn up and signed a letter particularly directed to yourself. And that we for our parts may not be wanting, being informed of that public excellent spirit in you, famed both for piety and prudence, do likewise address ourselves unto your honour upon the same account. The negotiation began and encouraged by a fund, in the time when our worthy friend Mr. McKemie (now deceased) was with you, for evangelizing these colonies, was a business exceedingly acceptable to a multitude of people, and was likely to have been of great service if continued, which makes

us much grieved that so valuable a design was, so soon after its beginning, laid aside. The necessity of carrying on the same affair being as great, if not greater now, than it was then, we hope that our patriots (patrons?) in London will revive so good and important a work, and not let it lie buried under the ashes, but that some suitable method will be taken that it may be set on foot again. Unto whom can we apply ourselves more fitly than unto our fathers, who have been extolled in the Reformed Churches for their large bounty and benevolence in their necessities? We doubt not, but if the sum of about two hundred pounds per annum were raised for the encouragement of Ministers in these parts, it would enable Ministers and people to erect eight congregations, and ourselves put in better circumstances than hitherto we have been. We are at present seven Ministers, most of whose outward affairs are so straitened as to crave relief, unto which, if two or three more were added, it would greatly strengthen our interest, which does miserably suffer, as things at present are among us. Sir, if we shall be supplied with Ministers from you, which we earnestly desire, with your benevolence to the value above said, you may be assured of our fidelity and Christian care in distributing it to the best ends and purposes we can, so as we hope we shall be able to give a just and fair account for every part of it to yourself and others, by our letters to you.

It is well known what advantages the missionaries from England have of us, from the settled fund of their Church, which not only liberally supports them here, but encourages so many insolences both against our persons and interests, which sorrowfully looking on, we cannot but lament and crave your remedy. That our evangelical affairs may be the better managed, we have formed ourselves into a Presbytery, annually to be convened at this city, at which times it is a sore distress and trouble unto us, that we are not able to comply with the desires of sundry places, crying unto us for Ministers to deal forth the word of life unto them; therefore we most earnestly beseech you, in the bowels of our Lord, to intercede with the Ministers of London, and other well-affected gentlemen, to extend their charity and pity to us, to carry on so necessary and glorious a work, otherwise many people will remain in a perishing condition as to spiritual things. In so doing, your humble supplicants shall ever pray that the blessings of God's throne and footstool may be conferred upon you and them."—*Ministers*, 1709, p. 16.

Letter to the Presbytery of Dublin.

“The Presbytery met at Philadelphia, to the Rev. Presbytery of Dublin, wisheth grace, mercy, and peace, the bond of fellowship, and prosperity in the Gospel of the Lord Jesus.

“*Rev. and Dear Brethren in the Lord*: By a letter from Rev. Mr. Alexander Sinclare, a member of your society, dated November, 1709, and directed to Mr. John Henry, one of our number, we find you desire a correspondence may be settled and continued from time to time, than which nothing can be more acceptable to us poor scattered and far-dispersed laborers in our Lord’s vineyard. As also you desire an account of our ecclesiastical affairs, and promise all the assistance yourselves can afford or procure by interest from others. The former we are ready to give, and for the latter we are grateful.

“As to the state of the church in these parts, our interest truly is very weak, and we cannot relate this matter without sorrow of heart, since it is too much owing to the neglect of Ministers at home. Our late Rev. Brother, Mr. Francis McKemie, prevailed with the ministers of London to undertake the support of two itinerants for the space of two years, and after that time to send two more upon the same condition, allowing the former after that time to settle, which, if accomplished, had proved of more than credible advantage to these parts, considering how far scattered most of the inhabitants be. But, alas, they drew back their hand, and we have reason to lament their deficiency. Had our friends at home been equally watchful and diligent as the Episcopal society at London, our interest in most foreign plantations probably might have carried the balance.

In all Virginia there is but one small congregation at Elizabeth River, and some few families favouring our way in Rappahannock and York. In Maryland only four, in Pennsylvania five, and in the Jerseys two, which bounds, with some places of New York, make up all the bounds we have any members from, and at present some of these be vacant. Not long ago there was a probability of doing more good in Maryland before Episcopacy was established by law, and at present in Pennsylvania, the East and West Jerseys, and some places of New York, if the occasion also be not slipped. As for ecclesiastical affairs in other places, we shall not here trouble you with, being not perfectly acquainted therewith ourselves. That then, Reverend and dear Brethren, which at present we would humbly, for the sake of Christ's interest, make the subject of an address unto you is, that of your zealous Christian and religious charity, to the mystical body of the blessed Jesus, you would raise one sixty pounds to support an able, well-approved of young man from yourselves as an itinerant in these parts, among the dispersed children of God for a year, after which time we doubt not but he may be settled comfortably. This we have used our interest in London for, in the hands of the Rev. Mr. Calamy, which we expect, according to promise from the Rev. Mr. Sinclare, you will use yours also to forward, and in the meantime not be wanting to answer our former

request. Thus, not making the least doubt but this our letter shall have the desired answer, we subscribe ourselves, by our representative, your well-wishers in the Lord.”—*Minutes*, 1710, p. 19.

Letter to the Synod of Glasgow.

“ September, 1710.

“ THE PRESBYTERY MET AT PHILADELPHIA, TO THE RIGHT
REVEREND SYNOD OF GLASGOW :

“ *Right Reverend.*—Hoping you are in part acquainted with the circumstances of our interest in these American plantations, and persuading ourselves of your readiness to contribute both by advice and other ways for the general good of Christianity in these poor neglected provinces, we have unanimously judged it (knowing none so proper to apply unto, and repose our confidence in, as yourselves, our Reverend Brethren of the Church of Scotland, whom we sincerely honour and affectionately esteem as fathers) our duty, for strengthening our interest in the service of the gospel, to address you for your concurrence with us in so great and good a work. We are not a little encouraged in these our applications by a letter from the Rev. Mr. James Brown, of Glasgow, one of the members of the Rev. Synod (to some of our good friends) of your willingness to correspond with us, in what concerns the advancement of the Mediator’s interest in these regions where our lot is fallen. We

have, for some years past, formed ourselves into a Presbyterian meeting, annually convened at the city of Philadelphia, in Pennsylvania, and to our capacities (considering our infancy, paucity, and the many oppositions and discouragements we have all along struggled with), taken what care we could that our meeting (though small) might be for the general good of religion in these parts. And we are thankful that by the Divine Providence our endeavors and poor essays have not been altogether in vain. The number of our ministers from the respective provinces is ten in all, three from Maryland, five from Pennsylvania, and two from East Jersey. And we are in great expectation that some from other places may be encouraged to join us hereafter. We have thought good further to represent to the Rev. Synod, the desolate condition of sundry vacant places who have applied to us for a supply of ministers who express their Christian desire of enjoying the public administrations of the gospel purely, but to their and our grief they are not in a capacity to provide a competent maintenance for the support of ministers without being beholden to the Christian assistance of others, at least for some time. We are sorry in our present circumstances we can neither answer their requests by supplying them with ministers nor contributing towards their outward support, some of ourselves being considerably straitened. May it therefore

please the pious and Rev. Synod, in compassion to the desolate souls in America, perishing for want of vision, to send over one or more ministers, and to support them for longer or shorter time. This will be a work very worthy of persons of your character, a strengthening to us and our interest, and a matter of singular comfort to all the sincere lovers of our Lord Jesus Christ. We further represent that, according to the best of our judgment, forty pounds sterling, annually paid in Scotland, to be transmitted in goods, will be a competency for the support of each minister you send, provided that of your pious and Christian benevolence you suitably fit them out. And after they have here labored in the Lord's vineyard a year or two, we are in good hopes that they will find such comfortable encouragement as may induce them to settle among us without giving you further trouble for their support. Thus recommending ourselves and affairs to your Christian concern and hearty prayers, expecting your ready concurrence with us in these representations and desires for the public good and interest of the gospel, and praying for the rich blessing of Heaven upon yourselves, and success in your undertakings for Christ's Church, we remain your affectionate brethren and fellow-laborers in the work of the Lord."—*Minutes*, 1710, p. 20.

Letter to Dr. Tong.

In 1710, the Rev. George Macnish, Moderator of the Presbytery, by their order wrote a letter to the Rev. Dr. Tong, of London, which has been lost, but which was doubtless to the same effect as the others, an appeal for men and money.

From London there came back a cheering response, for which the Presbytery expressed their gratitude in the warmest terms. In 1712, Thomas Reynolds engaged, for the ensuing year, to advance thirty pounds for missionary labor within the bounds of the Presbytery, promising, according to his capacity, to do what he could to serve them in after years. "I should be glad," he says, "to be an instrument of disappointing any that can encourage no expectation from us." The aid was seasonable; it proved "the relief of some weak congregations," unable to maintain their own ministers.

"The appeal to the Presbytery of Dublin cannot be traced to immediate results. The records are unfortunately lost. But it is evident from the minutes of the Synod of Ulster that efforts were made to send missionaries to the Presbytery of Philadelphia.

"The letter to the Synod of Glasgow was presented by James Brown, April 3, 1711, and produced a powerful effect. April 5th it was resolved that the Commissioners of the Synod carry the matter to the General Assembly, 'it being a matter that concerns the whole

Church.' But the Assembly's Committee on Overtures decided that it was not wise at that juncture to bring it before the Assembly. Accordingly, October 2d, the Synod reconsidered the matter, and referred to the several Presbyteries to see what they were willing to contribute 'in making up a fund in order to sending of one or more ministers to those parts.' The next day the several Presbyteries reported contributions amounting to £538 Scots, and a treasurer, Mr. Gray, was appointed to receive these and further contributions. April 1, 1712, the Presbytery of Glasgow reported that they had 'pitched upon one Robert Donaldson, preacher of the gospel, who is ready to go to Pennsylvania upon the first occasion,' and the treasurer was directed to pay him £40. But for some unknown reason he failed to go. In the next year, April 7, 1713, the Presbytery of Glasgow reported that 'they had sent Robert Witherspoon to Pennsylvania to labor in the work of the gospel in those parts, and they gave him £40 sterling, to fit him out conformable to the Synod's order.' Robert Witherspoon was received by the Presbytery of Philadelphia, and after examination by a committee, was ordained and installed as pastor at Apoquinimy, May, 1714. *Amer. Presb.* 168-9.

"It is proper to add that the Rev. Thomas Reynolds, of London,* wrote to Cotton Mather, June 9, 1715, 'I

* Mather MSS. Am. Antiq. Soc.

must now acquaint you that Mr. McNish has not been forgotten by me, who have endeavored, upon all occasions, to solicit the concern of the foreign plantations, and have stirred up my brethren to counteract the designs of the missionaries. Endeavors have been used and much time spent for this purpose. The society proceeds, and is not without hopes of gaining bishops to be sent into his majesty's plantations.' He urges that an agent be sent over, and that if Mr. McNish or any other can send anything which may afford matter of further remonstrance to the society, we pray he will do it with all expedition, and with authentic testimonials."

Note.—Sir Edmund Harrison, mentioned with others in the preceding correspondence, as feeling a deep interest in the cause of Presbyterianism in the Colonies, was a Presbyterian layman, in London, of well-known benevolence and extensive influence. He was one of the managers of the Presbyterian Fund from 1694–97, and was also a member of the Society for the Propagation of the Gospel in New England. "Mr. Reynolds was a remarkable pleader for the cause and interest of Christ, and especially for poor Ministers in the country, and God gave him in a liberal manner the hearts and purses of his people (Eastcheap Chapel), they making the largest collection of any congregation in London

(Salter's Hall excepted) for many years." (*History of Protestant Dissenting Congregations in London*, MSS. III., Dr. Williams's Library, London.) Dr. Tong (spelled Tongue in the Records of the Presbytery) was pastor of the Presbyterian Church of Salter's Hall. "He was a minister of considerable qualifications and ministerial abilities. He was greatly useful in his day, and served a large congregation, which was the richest in London. For many years their contributions for country Ministers exceeded any other, and is very large, if not the largest still. Mr. Tongue had a large share in their esteem, and for many years obtained from them considerable gifts for poor Ministers and congregations, as well as private Christians in distress." (*Extracts from the History of Protestant Dissenting Congregations*, 1772, MSS. III., Dr. Williams's Library, London.)

CHAPTER VII.

RELATION OF THE PRESBYTERY TO THE SYNOD.

As the relation of the Presbytery of Philadelphia, in the extent and exercise of its powers, to the Synod of Philadelphia (as also that of the other Presbyteries belonging to the Synod) was somewhat peculiar, as compared with the relation which now exists between Synods and Presbyteries, some explanation of the difference is required.

On this subject, Dr. Hodge, after showing that the original Synod of our Church exercised the power of review and control over presbyteries and congregations, of receiving and deciding appeals, references, and complaints, and of general supervision and direction, proceeds to say:—

“It exhibits as perfect an example of regular Presbyterian discipline as is presented by any body of Christians at the present day. There are, however, several respects in which that Synod differed, in its modes of action, from what is now common among us. In the first place, it had a commission annually appointed, which was clothed with all the powers of the Synod. To this commission all items of business which could

not be dispatched during the sessions of Synod, were referred. To them all applications were made, which required immediate attention. They could suspend, censure, or dismiss ministers, decide appeals and references, and in short do all that the Synod itself could do, and from their decisions there was no appeal. Their records were regularly presented to Synod, and that body could correct anything which they thought had been done amiss. Every one knows that this was in imitation of the commission of the General Assembly in Scotland, as it continues to the present day.

* * * * *

“A second particular in which the first Synod differed from ours was the frequent appointment of plenipotentiary committees.”

After giving instances of such committees, selected from the minutes of the years 1717 to 1728, stating that many examples of a similar kind might be taken from the records of subsequent years, and observing that this mode of proceeding, though so different from our method of conducting Synodical business, is in perfect accordance with that in vogue in Scotland, Dr. Hodge adds:—

“The great distinction, however, between the original Synod and ours; is, that the former exercised all presbyterial powers. They examined and received new members, ordained, dismissed, suspended, or

deposed ministers, regulated the affairs of congregations, and in short did everything within their whole limits, that any Presbytery might properly do within its own. Thus, in 1718, it is recorded that, 'Mr. William Tennent's affair being transmitted from the committee (of bills and overtures) to the Synod was by them fully considered, being well satisfied with his credentials, and the testimony of some brethren here present, as also they were satisfied with the material reasons which he offered concerning his dissenting from the established church in Ireland, being put to a vote it was carried in the affirmative to admit him a member of Synod.' On the following page it is stated that 'Mr. Samuel Young, minister of the gospel, presenting his credentials from the Presbytery of Armagh, met at Donaghmore in the County Down in the kingdom of Ireland, to this synod, they were cordially approved, and he admitted a member, *nem. con.*' In the same year Messrs. Clement and Steward, probationers, presented their credentials, which were approved, and calls having been handed in for them from the eastern shore of Maryland, the Synod appointed Messrs. Davis, Hampton, and Thompson, and such members of the presbytery of Newcastle as they might choose to call to their aid, to ordain them. The same year Mr. Hampton petitioned to be dismissed from his pastoral charge, which was granted, and his

church declared vacant by the synod. In 1720, Mr. Orme presented his testimonials and was admitted a member of synod. Mr. John Morehead applied for admission, and was refused. The complaints made by the elders of the church of Rehoboth against their pastor were entertained, and he suspended by the Synod *ad interim*, and the whole matter referred to a committee of their own body. In 1726, a call from Donegal for Mr. Anderson was presented to the Synod, and by them handed to him for his acceptance. In 1728 various charges were presented by a people against their pastor, which were examined; from most of them he was acquitted, while others were referred to his presbytery for further examination. These are only a few of the examples which might be selected of the exercise of presbyterial powers by the synod. All this is very different from anything we are accustomed to, but it is in perfect accordance with the Scotch system. The explanation is to be found in the following provision of the Book of Polity: "These assemblies (viz., sýnods) have the whole power of the particular elderships (presbyteries) of which they are collected."* It appears, then, that the original Synod of our Church not only exercised all the powers which are now recog-

* Calderwood, p. 109. Eldership is the old Scotch name for presbytery, and is described as consisting "of pastors, doctors, and such as we call elders, that labor not in word or doctrine."

nized as belonging to such bodies, but that it went much farther, conforming in various respects to the Scottish model, in points in which we have long differed from it.

CHAPTER VIII.

SKETCHES OF SOME OF THE LEADING (DECEASED) MINISTERS
WHOSE NAMES APPEAR ON THE ROLL OF THE PRESBY-
TERY.*

REV. WILLIAM TENNENT, SR., was born in Ireland in 1673. It is probable that he received his education at Trinity College, Dublin, as he belonged originally to the Episcopal Church of Ireland, in which he took orders. After his arrival in this country, he was received, September 17, 1718, into the Synod of Philadelphia. In November following he went to East Chester, New York, where he continued, probably as a stated supply, for about eighteen months. In May, 1720, he removed from thence to Bedford, Westchester County, N. Y., and took charge of the church at that place, of which he was pastor till August, 1726. After leaving Bedford, he went to preach at Bensalem and Smithfield, in Bucks County, Pa. Subsequently, and soon after, but at what precise date it is not easy to decide, he accepted a call from the church at Neshaminy,

* This list would have gladly been made more full and complete had the size of the volume admitted of such enlargement.

in the same county, where he remained till the close of his life. He had two congregations, distinguished as the Upper and Lower. Soon after his removal to Neshaminy, being deeply impressed with the importance of a well educated as well as pious ministry, he established a school at which young men might acquire the requisite qualification for the sacred office.* Mr. Tenent died at his own house in Neshaminy, May 6, 1745, aged seventy-three. A writer in the May number of the *Assembly's Magazine*, for the year 1805, says of him: "He was eminent as a classical scholar. His attainments in science are not so well known, but there is reason to believe that they were not so great as his skill in language. His general character appears to have been that of a man of great integrity, simplicity, industry, and piety."

JONATHAN DICKINSON, D.D., was born in Hatfield, Mass., April 22, 1688. He graduated at Yale in 1706, and in 1708 was installed pastor of the First Presbyterian Church in Elizabethtown, N. J. Of this church he was for nearly forty years the joy and glory. October 22, 1746, he was appointed the First President of New Jersey College. He died October 7, 1747, aged fifty-nine. His last words were: "Many days have

* Appendix X.

passed between God and my soul, in which I have solemnly dedicated myself to Him, and I trust what I have committed unto Him He is able to keep until that day." Dr. Dickinson was a most solemn, weighty, and moving preacher, a uniform advocate of the distinguishing doctrines of grace, industrious, indefatigable, and successful in his ministerial labors. His person was manly and of full size, his aspect grave and solemn, so that the wicked seemed to tremble in his presence. As a friend of literature, he was also eminently useful. His writings possess a very high degree of merit. The most important are his "Discourses on the Reasonableness of Christianity," and on the "Five Points," in answer to Whitby. An octavo volume of his works was published at Edinburgh in 1793.

FRANCIS ALISON, D.D., was born in the parish of Lac, County of Donegal, Ireland, in the year 1705. He came as a probationer to this country in 1734 or '35. He is said to have had an academy at Thunder Hill, Maryland. He was ordained pastor of New London, by New Castle Presbytery, before May, 1737. In 1749 he was invited to take charge of the Philadelphia Academy. This institution was erected into a college in 1755, at which time Mr. Alison was appointed its Vice-Provost and Professor of Moral Philosophy. He was also assistant minister of the First Presbyterian

Church. Both these positions he filled with acknowledged fidelity and success. In 1758 he received the degree of Doctor of Divinity from the University of Glasgow. He was the first of our ministers who received that honor, and the Synod of Philadelphia returned their thanks for the favor to the University.

REV. GILBERT TENNENT, the oldest son of Rev. William Tennent, of Neshaminy, was born in the County Armagh, February 5, 1703, was educated by his father, and was licensed by Philadelphia Presbytery in May, 1725. He received in the Fall the degree of A.M., from Yale. In the Autumn of 1726, he was installed pastor of the Church at New Brunswick, N. J. For some time he was the delight of the pious, and was honored by those who were destitute of religion. But when God began to bless his faithful labors to the awakening of secure sinners, and to their conversion from darkness unto light, he presently lost the good opinion of false professors, and his name was loaded with reproaches. But he bore all with patience. Though he had sensibility to character as well as others, yet he was willing to incur disgrace rather than neglect preaching the Truth, however offensive to the sinful, whom he wished to reclaim.

Towards the close of the year 1740, and in the beginning of the year 1741, he made a tour in New Eng-

land, at the request of Mr. Whitefield. An astonishing efficacy accompanied his labors. Visiting various towns, he was everywhere remarkably useful. In this tour, the dress in which he commonly entered the pulpit was a greatcoat, girt about him with a leathern girdle, while his natural hair was left undressed. His large stature and grave aspect added a dignity to the simplicity, or rather rusticity, of his appearance.

In 1744 Mr. Tennent removed to Philadelphia and took charge of the Second Congregation. "Here," says Webster, "his feet were blistered in travelling the streets and visiting such numbers of distressed souls. He called on Franklin to point out suitable persons from whom to solicit aid in erecting a house of worship. The philosopher told the 'enthusiast' to call on everybody; he did so, and built the church." In 1753, Mr. Tennent, at the request of the Trustees of New Jersey College, went to England to solicit funds for that institution. After a life of great usefulness, he died, in much peace, about the year 1765.

As a preacher, few equalled Mr. Tennent in his vigorous days. His reasoning powers were strong, his expression nervous and often sublime, his style flowery and diffusive, his manner of address warm and pathetic, such as must convince his audience that he was in earnest, and his voice clear and commanding. In a word, all things conspired to make him a judicious,

zealous, popular, and pungent preacher. With admirable dexterity he detected the bold presumer, discovered the vanity of his confidence, and exposed the formal hypocrite to his own view.

Mr. Tennent took an active part both in dividing and uniting the Presbyterian Church. Mr. Whitefield and he were connected in their views and labors. The limits and the preaching of Whitefield were strictly Calvinistic, but he indulged a severity in speaking of those who he supposed departed from the spirit of evangelical truth, as well as an impetuosity in his general conduct, in early life, which, with a candor that did him the highest honor, he afterwards both condemned and reformed. This too was precisely the system and character of Mr. Tennent. The union of two such ardent spirits was calculated to urge them further than either would otherwise have gone. The evil was greatly augmented by the opposition which they had both met with. Whitefield was so coldly or so harshly treated by a great part of his own church, that he more readily associated with other denominations of Christians and particularly with the Presbyterians. They, at this time and especially in this country, were strictly Calvinistic in their creed, but there were many, both among the clergy and the laity, who, there was too much reason to believe, were little better than mere formalists in religion. All these, without exception, were violently

opposed to Whitefield and to Tennent, who supported him, and they in their zeal probably represented a number of prudent and pious men, who only wished to moderate their vehemence, as possessing no better character than those who at heart were enemies to the truth. The consequence of all this was that in a short time the Synod of Philadelphia was split into two parts, each of which erected itself into a separate Synod, and for several years treated each other with great severity and censoriousness. After some time, however, good men on both sides became sensible of the error they had committed, and especially Mr. Tennent, as he had been principally concerned in promoting the separation, now labored with the greatest zeal and industry to heal the breach. His longest and most elaborate publication, entitled, "*The Peace of Jerusalem,*" was upon this subject. Nor did he labor without success. The Synods were again happily united in the year 1758, and both parties having profited by the controversy, the Church at large was probably preserved in greater purity, peace, and order than if no alienation had ever taken place. The whole transaction served strongly to mark and illustrate the character of Mr. Tennent, in whom an ardent love to what he conceived to be the truth, always triumphed over every other concern, over all considerations, of a merely personal kind. He was the head of his party both in receding

and advancing, and he was prepared to do either, without fear or hesitation, just as he thought the interests of truth and piety required.

Mr. Tennent's congregation, who were much devoted to him, placed a monumental stone over his grave in the broad aisle of his church, which his friend Dr. Finley inscribed with an epitaph in classic Latin.

The publications of Mr. Tennent were numerous. The earliest seems to have been a sermon preached in New York in March, 1734; in 1735, "A Solemn Warning to a Secure World from the God of terrible majesty, or, the Presumptuous Sinner detected, his Pleas considered, and his Doom displayed," to which is added the life of his brother, the Rev. John Tennent; "The Necessity of Religious Violence to Durable Happiness," preached at Perth Amboy, June 29, 1735, two sermons on the nature and necessity of sincere sanctification, contrition, and an acceptable appreciation of a suffering Saviour, preached at New Brunswick in July and August, 1736. A volume of his sacramental discourses was printed in Boston, in 1739; his sermon on an "Unconverted Ministry," in 1740; on the "Priestly Office of Christ," preached at New Brunswick, in 1741; on the death of Captain Grant in 1756; on "Public Fasting," in 1749; on "Religious Zeal," in 1750; on the "Duty of being Quiet," and at the opening of the Synod, in 1759. He was struck by

lightning, and the eagerness of some to proclaim it as a judgment led him to preach a sermon and print it on the "Righteousness of the Scribes," in 1740; his Moravian Sermons, in 1742; "The Examiner Examined," in 1743; on a thanksgiving, and on another public occasion, and a third on Admiral Matthews' victory, in 1744; on the success of the expedition against Louisburg, in 1745. He published, in 1746, a volume of twenty-three sermons on important subjects, embracing "Man's Chief End," "The Divine Authority of the Scriptures," "The Divine Attributes," and "The Trinity."

SAMUEL BLAIR, D.D., was a son of Rev. Samuel Blair, of Fagg's Manor, Pennsylvania. After graduating at the College of New Jersey with honor, in 1760, he acted as tutor in the college from 1761 to 1764. In 1764, he was licensed by the Presbytery of New Castle. In 1766, he was ordained, and installed pastor of the Old South Church in Boston. He remained in this position only a year, his health giving way. After leaving Boston he retired to Germantown, Pennsylvania, where he passed the remainder of his life. The estimation in which Mr. Blair was held may be judged by the fact, that when Dr. Witherspoon declined the first invitation to Princeton, the Trustees elected Mr. Blair President of the College, although not over twenty-six years of age. Hearing that a

change had taken place in Dr. Witherspoon's feelings, Mr. Blair, with remarkable self-sacrifice, declined the appointment. Mr. Blair was of medium size, of fair and ruddy complexion, and decidedly a fine-looking man. The University of Pennsylvania honored him with the degree of Doctor of Divinity in 1790. He died in 1818. Dr. Blair was a man of polished manners, a superior scholar, a well-read theologian and an eloquent pulpit orator. He published two sermons, one of which was occasioned by the death of the Rev. Dr. John Blair Smith.

REV. CHARLES BEATTY was born in County Antrim, Ireland, between 1712 and 1715. His father died while he was a child. He came to Philadelphia in the care of his uncle, Charles Clinton, in 1729. He had received a classical education in Ireland to some extent. Reaching manhood he engaged in trade, travelling, as was common in those days, on foot or with his pack-horse. Stopping at the Log College,* he amused himself by surprising Mr. Tennent and his pupils with a proffer in Latin of his merchandise. Mr. Tennent replied in Latin, and the conversation went on in the same language, with such evidence of scholarship, religious knowledge, and fervent piety, that Mr. Tennent urged

* Appendix X.

him to sell what he had, and prepare for the ministry. This he consented to do.

Mr. Beatty was licensed by the Presbytery of Philadelphia, October 13, 1742; was called to the Forks of Neshaminy May 26, 1743, and was ordained December 14th. The Synod sent him to Virginia and North Carolina in 1754, and he accompanied Franklin when he, with five hundred men, came up to defend the frontier, after the burning of the Moravian missionaries at Gnadenhuetten, near Lehigh. The corporation for the Widows' Fund sent him to Great Britain, in 1760, to collect money for its treasury. In 1766 the Synod appointed him and the Rev. Mr. Duffield, of Carlisle, missionaries to the frontiers of the province for two months, and in fulfilling this appointment, the former passed along the Juniata, and the latter went through Path Valley, Fannet, and the Cove. The Delaware town on the Muskingum, one hundred and thirty miles beyond Fort Pitt, was visited by them, and they found a cheering prospect of a door opening for the spread of the Gospel among the Indians. To relieve the College of New Jersey, Mr. Beatty sailed for the West Indies, but died, August 13, 1772, soon after reaching Bridgetown, in Barbadoes.

JOHN EWING, D.D. The parents of Mr. Ewing were early emigrants from Ireland, and settled in Maryland.

After graduating at the College of New Jersey in 1754, he remained three years as tutor in the college. At the age of twenty-six he was employed as instructor of the Philosophical classes in the University of Pennsylvania during the absence of Dr. Smith, the provost, in Europe. In 1758 Mr. Ewing became pastor of the First Presbyterian Church in Philadelphia. In 1773 he visited Europe, but at the opening of the Revolution, in 1775, he returned to this country, notwithstanding the most tempting offers which were made to induce him to remain in England. During his visit he received the honorary degree of Doctor of Divinity from Edinburgh. While abroad he visited Dr. Samuel Johnson, nobly defending the cause of his country which was violently assailed. After liberally applying the terms "rebels" and "scoundrels" to the people of America, Johnson turned rudely to Dr. Ewing, demanding: "What do you know in America? You never read, you have no books there." "Pardon me, sir," said Dr. Ewing, "we have read the *Rambler*." The graceful blending of retort and compliment pacified the savage essayist, and till midnight he sat with Dr. Ewing in amiable and genial conversation. In 1779 Dr. Ewing was appointed Provost of the University of Pennsylvania. He was one of the most remarkable scholars of his day. In classical learning and natural science he stood without a rival. In the pulpit he was

eminently popular among the more cultivated. He died September 8, 1802. Dr. Ewing published Part of a Sermon on the Death of Dr. Alison. A Sermon on the Death of George Bryan, 1791. The Design of Christ Coming into the World, in the "American Preacher," Vol. II.; and several communications in the Transactions of the American Philosophical Society. His Lectures on Natural Philosophy were published in 1809.

JAMES LATTA, D.D., was born in Ireland in the Winter of 1732. His parents migrated to this country when he was about six or seven years of age. He graduated at the College of Philadelphia (now the University of Pennsylvania), at the first Commencement of this Institution, and as a proof of his high standing there, had assigned to him, on that occasion, the Salutatory Oration in Latin. He was tutor in the college for a few years, during which he studied theology under the Provost, Rev. Dr. Francis Alison, and was licensed to preach the gospel, February 15, 1758, by the Presbytery of Philadelphia. He was ordained by the same Presbytery in October, 1759, and, by direction of Synod, spent some time in a mission to the then destitute settlements of Virginia and Carolina.

Mr. Latta was installed pastor of the congregation of Deep Run, in Bucks County, Pa., in 1761, the charge of which he resigned in 1770. In November,

1771, he became pastor of the church of Chestnut Level, in Lancaster County, Pa. In connection with this pastorate, and to aid in his support, he established a school, which was acquiring celebrity when its progress was arrested by the breaking out of the Revolutionary War. Subsequently, he took charge of a school in the bounds of the congregation for a few years, and in it several distinguished men were educated. So deep was his interest in the cause of American liberty, that once, in the course of the war, when an unusual number of his people were drafted to serve in the militia, with a view to encourage them, he took his blanket and knapsack, like a soldier, and actually accompanied them on their campaign. At another time he served for a while in the army as a Chaplain.

Dr. Latta labored on in the ministry until very near the close of his life. He died January 29, 1801. As a *teacher*, he was remarkably well qualified. As a *scholar*, he had few equals, his erudition was general and profound. As a *man*, he was truly amiable and upright. As a *Christian* and *minister*, he was exemplary to a remarkable degree. As a *preacher*, he maintained a high rank. His naturally strong and penetrating mind was well furnished by reading and study, his style of writing was accurate and vigorous, and his manner in the pulpit was grave and impressive. For upwards of forty years he labored faithfully in the vineyard of the Lord.

REV. JOHN BRAINERD was a native of East Haddam, Conn., and was the brother of David Brainerd. He graduated at Yale in 1746, and, his brother's health failing, he was appointed by the Correspondents of the Scottish Society to take his place as a missionary among the Indians. He came to Elizabethtown, N. J., and, having been examined by New York Presbytery on the 13th, he went the next day to the Indians at Cranbury. He was ordained by the Presbytery of Philadelphia early in 1748.

Mr. Brainerd travelled to the Forks of Delaware and to Wyoming several times, to induce the Indians to leave their unsettled life and dwell near him. Numbers came, from time to time, but he succeeded in doing little more than civilizing them. In 1751 he had some special success, and in October, 1752, he had forty families near him, and thirty-seven communicants. There were fifty children in the school. In the same year, with only one attendant, he spent a fortnight on the Susquehanna. Their horses were stolen, the guide was too lame to go on foot, and they remained three days where there was no house. That year, also, the General Court of Connecticut, on the petition of the Correspondents, granted a brief for a general collection to aid him in his school.

In 1755 Mr. Brainerd retired from the Society's service as a missionary, and in 1757 took charge of the

congregation in Newark. Here he remained but a little while, for, in 1759, he resumed his mission among the poor Indians.

Mr. Brainerd resided for some time at Mount Holly. He had a meeting-house there, which was burned by the British in the Revolutionary War. Seven other places were regularly and frequently visited by him. The Synod, in 1767, granted him twenty pounds, besides his salary, for "his extraordinary services in forming societies and laboring among the white people in that large and uncultivated country." The grant was renewed the next year, for his extensive services and labor in those uncultivated parts. From 1760 to 1770 he received from the congregations between Egg Harbor and Manahawkin fifty-nine pounds, nineteen shillings, though he had preached to them five hundred times. He continued to supply these numerous vacancies, and the annual allowance of twenty pounds was promised by the Synod for that service. In 1773 it was increased to twenty-five pounds. The next year he gave an account of his labors and prospects of success, and the interest of the Indian Fund was reserved for him. In 1777 he removed to Deerfield, and preached there till his death, March 18, 1781. His remains repose beneath the floor of the Deerfield Church. The Rev. Dr. Field, who was for many years minister of the congregation in which Mr. Brainerd's parents resided,

says: "The tradition in Haddam is that he was as pious a man as his brother David, but not equal to him in ability."

DR. JAMES SPROAT was born at Scituate, Massachusetts, April 11, 1722. He graduated at Yale College. Being converted under a sermon of Gilbert Tennent, he resolved to enter the ministry. His first pastoral charge was the Congregational Church at Guilford, Connecticut, where he remained for twenty-five years. On the decease of Gilbert Tennent he was called to succeed him in the Second Church of Philadelphia at the close of the year 1768. Here he remained till his death, October 18, 1793, in the seventy-second year of his age. He fell a victim to the yellow fever, which was then desolating Philadelphia, and he would not desert his post. Dr. Sproat was a ripe scholar, a well-read divine, and an amiable man. He was highly esteemed in the judicatories of the church as a weighty counselor, and his name is found on the most important committees. His only publication was a "Sermon on the Death of Whitefield." He was the last clergyman who appeared in public with cocked hat and wig. (Sprague's "Annals," III. 125.)

GEORGE DUFFIELD, a native of Pennsylvania, graduated at the College of New Jersey in 1752, and acted as tutor in the college from 1754 to 1756. He was

licensed to preach by the Presbytery of New Castle, March 11, 1756, and in 1759 he was settled over a Presbyterian Church in Carlisle, Pennsylvania. In 1766, by order of the Synod, in company with Rev. Charles Beatty, he made a missionary tour through Pennsylvania, Maryland, and Virginia. Soon after his return he was called to the Third Presbyterian Church in Philadelphia. Dr. Duffield was a strong Whig, and was at one time, in connection with Bishop White, Chaplain of the Continental Congress. During the dark and almost hopeless period of the Revolution he acted as Chaplain in the retreat of the army through New Jersey, and was at the battle of Princeton. He remained pastor of the Third Church in Philadelphia until the day of his death, February 2, 1790. The honorary degree of Doctor of Divinity was conferred upon him by Yale in 1785. Dr. Duffield was an eminently devoted Christian and a most faithful minister. He took an active part in the organization of the Presbyterian Church after the Revolution, and was the first Stated Clerk of the General Assembly. He was for thirty years a Trustee of the College of New Jersey. Dr. Duffield published an account of his tour with Dr. Beatty, and a Thanksgiving Sermon on the Restoration of Peace, 1783.

REV. NATHANIEL IRWIN was born at Fagg's Manor, Chester County, Pennsylvania, October 17, 1756. He

graduated at Princeton in 1770, along with James (afterward President) Madison. He was ordained over Neshaminy Church, November 3, 1774, and continued there till his death March 3, 1812, in the fifty-sixth year of his age and thirty-ninth of his pastorate. A shrewd knowledge of human nature and an uncommon business tact fitted him to exert a great influence in the church courts; as a proof of which, he was Clerk of the old Synod, Moderator of the General Assembly in 1801, and the next year Permanent Clerk till 1807. Though his manners in private were stiff and unbending, he was forcible and pathetic in the pulpit. He was fond of music, and was a proficient on that unclerical instrument, the violin. He was of a scientific turn, and was John Fitch's first patron. He also took a lively interest in local politics, and laid himself open to animadversion on account of it. For several years he held the office of register and recorder of Bucks County. He had a powerful voice and a long head, both physically and intellectually. His name is the first in the list of Moderators without a title.

Mr. Irwin's remains were deposited, as he desired, at the spot in the burying-ground over which the pulpit in the original church of Neshaminy once stood, and on a horizontal marble tablet over his grave is the following inscription:—

REV. NATHANAEL IRWIN.

Died March 3d, 1812.

Aged 65 years, 4 months, 15 days.

To this sad tomb, whoe'er thou art, draw near,
Here lies a friend to truth of soul sincere,
Of manners unaffected, and of mind
Enlarged, he wished the good of all mankind ;
Calmly he looked on either life, for here
His peace was made, and nothing left to fear.

REV. NATHAN GRIER was born in Bucks County, Pa., September, 1760. He graduated at the University of Pennsylvania in 1783, studied theology under the direction of his elder brother, the Rev. James Grier, of Deep Run, was licensed to preach by the Presbytery of Philadelphia in 1786, and in the same year accepted a call from the Forks of Brandywine, Chester County, Pa., and was installed as their pastor in 1787, in which relation he continued until the end of his life.

Mr. Grier was an able and faithful minister. His judgment was sound and discriminating, and his talents as a preacher eminently popular. He spoke as one who believed and felt the force of divine truth, and the weight of ministerial responsibility. In all his relations as a pastor, a citizen, an ecclesiastic, and a man, he was earnest in his endeavors to know what was right, and inflexibly firm in his adherence to it. As

the Presbyterian Church in America had not then provided theological seminaries, and students in theology availed themselves of the libraries and instructions of the pastors of churches, as they had opportunity, the estimation in which Mr. Grier was held as a pious, able, and successful minister of the gospel, induced many to avail themselves of his direction and aid. Twenty-seven years he served the congregation of the Forks of Brandywine with fidelity and success, until, having finished the work which was assigned him, he was summoned from his labors on earth to a glorious reward in heaven. He died March 31, 1814.

ROBERT CATHCART, D.D., was born November, 1759, near Coleraine, Ireland. He was educated in the College of Glasgow, and after being licensed preached several years without a fixed charge, till 1790, when he emigrated to the United States, and was received into the Presbytery of Philadelphia. Declining other overtures, he was settled October, 1793, over the united churches of York and Hopewell, Pa., fifteen miles apart, which he served on alternate Sundays. When the infirmities of age told on him, he relinquished the Hopewell Church, commonly known as the York Barrens. In 1839 he was forced to resign the York Church also, after a pastoral connection of forty-six

years. He expired suddenly, October 19, 1849, at the advanced age of ninety years.

Dr. Cathcart was an instructive, doctrinal preacher, fond of expository preaching as well as of lecturing on the Catechism. After preaching Sunday morning in the Barrens, he has been known to ride home and deliver in York one of his interesting lectures on the Shorter Catechism. He paid great attention to examining his flock in the Barrens (both young and old) on the Catechism. He was regarded as a well-read theologian, and kept abreast with the knowledge of the times. He was especially remarkable for his clock-work punctuality, whether as trustee of Dickinson College, as member of the Synod of Philadelphia, or in attendance on the General Assembly. He never missed a meeting of the Synod but once, and that was occasioned by sickness. For twenty years he served as one of the clerks of the Assembly. He was so constant in his attendance, whether a commissioner or not, that Dr. Green once called him the standing representative of his Presbytery.

Although Dr. Cathcart was consulted by other authors, he never gave anything to the press but one sermon, which was a tribute to the memory of his friend Dr. Davidson, of Carlisle.

ASHBEL GREEN, D.D., LL.D., was born at Hanover, Morris County, N. J., a son of the pastor, Rev. Jacob

Green. In 1778, at the age of sixteen, he was teacher of a school, but dismissed it and entered the army. He was promoted, young as he was, to be orderly sergeant in the militia. Becoming infected with skepticism, he was cured of it by the study of the New Testament. He entered the junior class half advanced, and graduated at Nassau Hall, in 1783, with the highest honors. Mr. Green held the office of tutor in the college for two years, and was then appointed to the Chair of Mathematics and Natural Philosophy, which he retained for a year and a half. In February, 1786, he was licensed to preach by the Presbytery of New Brunswick. In May, 1787, he was settled as colleague of Rev. Dr. Sproat, in Philadelphia, and the same year was elected a member of the American Philosophical Society. In 1792 the University of Pennsylvania conferred upon him the degree of Doctor of Divinity, and the same year he was elected Chaplain to Congress, and was re-elected by every successive Congress till the removal to Washington. Dr. Green was one of the chief instruments in founding the Theological Seminary at Princeton. In August, 1812, he was elected President of the College, and in the same year received the degree of Doctor of Laws from the University of North Carolina. Dr. Green occupied the Presidential Chair until 1822, when, on account of increasing infirmity, he resigned. He immediately took up his residence in

Philadelphia, and became the editor of the *Christian Advocate*, a monthly religious magazine. The work was continued through twelve volumes, in which the editor displayed the fertility of his active, well-disciplined mind, the extent of his learning, the acuteness of his critical powers, and his devotion to the interests of the kingdom of Christ. In 1824 Dr. Green was elected Moderator of the General Assembly. In 1846 the Old School Assembly met in Philadelphia, and the venerable man was led in. The whole Assembly rose to do him honor, and the Moderator, Dr. Hodge, welcomed him, to which Dr. Green responded. He was conducted to a chair placed for him under the pulpit, but was able to remain only a short time. The last regular sermon preached by him was in the African Church at Princeton, July 16, 1843, in his eighty-second year. On the 14th of May, 1848, he was found dead in the posture of prayer. Dr. Green in person was of a medium height, but portly, having features well formed, a florid complexion, enlivened with dark brilliant eyes. His intellectual powers were of a high order. He was characterized by much firmness and decision. His long experience and active habits gave him great weight in the councils of the Church. Scarce an important action was taken in which he had not a share. He was identified with the history of the Church from the beginning. He could appropriately apply to himself the

words, "*quorum pars magna fui.*" He rejoiced to preach the gospel, and his discourses were uniformly written. Dr. Carnahan said of him: "He was by his talents fitted to fill any station, and by his eloquence to adorn the walls of our National Legislature." Dr. Janeway regarded him as "the first preacher in the Presbyterian Church." Dr. Green's printed works, comprising an Autobiography, and "Lectures on the Shorter Catechism," fill several volumes.

JOHN BLAIR SMITH was the fourth son of Dr. Robert Smith, of Pequea, Pennsylvania, and was born June 12, 1756. He graduated under Dr. Witherspoon at eighteen. He received license from Hanover Presbytery, June 18, 1777. He was ordained by the same body October 26, 1779. At the early age of twenty-three he succeeded his brother, Samuel Stanhope Smith, as President of Hampden-Sidney College and pastor of the Briery Church. During the revival which swept through Virginia in 1786 and 1787, Mr. Smith entered into the work with such glowing zeal, and his preaching was so eloquent and powerful, that his services were in constant demand at places remote from his residence. In 1789 he resigned his office in order to give himself up wholly to preaching. In 1791 he became pastor of the Pine Street Church in Philadelphia, and in 1795 he was elected the first President of Union College,

New York, but after presiding over that infant institution for three years, he returned to his former charge in Philadelphia, and was installed in 1799. He died of yellow fever in Philadelphia, August 22, 1799. In 1793 the degree of Doctor of Divinity was conferred upon him by Hampden-Sidney and Union Colleges. Dr. Smith was one of the most eminent divines and powerful preachers of the day. Like others of his compatriots, he showed his faith by his works, and marched at the head of his students and other youths of his congregation in pursuit of the enemy in the lower parts of Virginia. He exerted also a great influence in opposition to Patrick Henry in preventing the unequal taxation and assessment of the Presbyterian Churches in Virginia. His only acknowledged publication was a sermon entitled: "The Enlargement of Christ's Kingdom, the Object of a Christian's Prayers and Exertions," delivered in the Dutch Church, Albany, before the Northern Missionary Society of New York, 1797. Dr. Smith was the Moderator of the General Assembly in 1798.

WILLIAM LATTA, D.D., was the second son of the Rev. James Latta, D.D., of Chesnut Level, Lancaster County, Pa. He was born in Bucks County, Pa., in May, 1769. He graduated at the University of Pennsylvania, and taught for some time in that institution.

He studied theology with his father, in connection with two of his brothers. He was licensed by the Presbytery of Philadelphia, and in 1798 he was ordained and installed, by the same Presbytery, over the Great Valley Presbyterian Church, Chester County, Pa. In this church he continued until his death, which occurred in February, 1847, thus ministering to the same people for well nigh half a century.

Dr. Latta was an exemplary Christian, an able preacher, and a faithful pastor. He was a close student, and seldom entered his pulpit without thorough preparation. On all occasions he zealously and fearlessly declared the whole counsel of God. He was one of the founders of the Theological Seminary at Princeton, and acted for many years, with great fidelity, as a director of that institution. He was justly held in high esteem by his brethren in the ministry, and during the troublous times in the church, which resulted in its separation, he was selected by his Presbytery for several consecutive years as one of its commissioners to the General Assembly. Dr. Latta's death was one of peculiar privilege. Like that of the devoted Payson, it was eminently triumphant. It was literally a translation from "glory to glory." A memorial sermon of him was preached by the Rev. John McDowell, D.D., and subsequently published.

JACOB J. JANEWAY, D.D., was born in New York, November 20, 1774. He graduated at Columbia College in 1794, and studied theology with the celebrated Dutch divine, Dr. Livingston. He was ordained colleague of Dr. Green, in the Second Presbyterian Church, Philadelphia, in 1799. For thirteen years they worked together in unbroken harmony. When Dr. Green was made President of the College of New Jersey, Dr. Skinner was chosen colleague to Dr. Janeway. In 1816, Dr. Skinner, with fifty of the members, parted, to build up a new enterprise, the Arch Street Church. In 1818, Dr. Janeway was elected Moderator of the General Assembly. In 1828 he accepted a professorship in the new Theological Seminary at Allegheny, Pa., but relinquished it in a year, in consequence of property difficulties. In 1830 he was installed over the First Dutch Reformed Church, in New Brunswick, N. J., which position he held only two years, on account of ill health. In 1833 he was appointed Vice-President of Rutgers College. This post he resigned on reuniting with the Presbyterian Church. From this time forward he took no heavier burdens on himself than serving in the Boards of the Church and of Princeton Seminary, and also as Trustee of Nassau Hall. In the discharge of these duties he was unsurpassed for assiduity and punctuality. His death occurred June 27, 1858, in the eighty-fourth year of

his age. As a preacher, Dr. Janeway was didactic and methodical, avoiding the flowery paths of rhetoric. On all public occasions, he acquitted himself creditably. His figure was portly and his countenance benevolent. He was singularly self-poised and unimpassioned. When the tornado of 1837 blew his chimneys down and twisted his old elms, he merely said to the assembled crowd, in his usual imperturbable manner, "This has been a considerable blow."

JAMES P. WILSON, D.D., was born in Lewes, Del. He graduated at the University of Pennsylvania, in 1788. He acted, for some time, as Surveyor-General for the State of Delaware. He was admitted to practice at the Bar. The unexpected death of his wife, and the assassination of his brother before his eyes, made such an impression of the importance of eternal things that he quitted the law for the pulpit. He was ordained pastor of the Lewes Church, as successor of his father, in 1804. In 1806 he accepted a call from the First Church in Philadelphia. In May, 1828, he retired to his farm, a little south of the village of Hartsville, Bucks County, about twenty miles from the city, on account of the infirm state of his health, preaching, nevertheless, to his congregation as often as his health permitted. For some years before his death his in-

firmities compelled him to preach sitting on a high chair in the pulpit. His resignation of his pastoral charge was accepted in the Spring of 1830.

Dr. Wilson was characterized by a few eccentricities, but they were overlooked, or only excited a smile, in view of his sterling worth. As a preacher, he was perfectly deliberate and unimpassioned, handling the most abstruse subjects in a masterly manner, speaking for an hour without the least assistance from notes, yet drawing on the stores of a memory replete with recondite learning, especially of the Greek and Latin Fathers. He was regarded as one of the most learned divines of the day. He was of a tall and lank figure, and pallid, from a habit of blood-letting. His published works consisted of "Occasional Sermons," a "Hebrew Grammar without Points," "Lectures on the New Testament," an edition of Ridgley's "Body of Divinity, with Notes," treatises on Church government, on which subject he held some peculiar notions, etc. Dr. Wilson's remains are buried in a spot selected by himself, in the graveyard of Neshaminy Church, near the tomb of the celebrated William Tennent, the founder of the "Log College." On his monument is the following inscription:—

JAMES P. WILSON, D.D.

Born February 21, 1769. Died December 9, 1830.

Placida hic pace quiesco, Jacobus P. Wilson, per annos bis septem composui lites, sacra exinde dogmata tractans. Quid sum et fui, jam noscis, viator. Quid, die suprema, vi debis. Brevi quid ipse futurus, nunc pectore versa. Natus, 1769. Obiit, 1830.

For the benefit of the reader who is not familiar with the Latin language, this may be translated thus:—

“Here I, James P. Wilson, rest in calm peace. During fourteen years I practised law, thenceforward treating of sacred themes. Now, traveller, you know what I am and have been. What I am about to be, on the last day you will see. Now dwell, in your mind, on what you yourself will be in a short time.”

REV. JOSEPH EASTBURN was a preacher to seamen in Philadelphia. He died January 30, 1828, aged seventy-nine. Many thousands attended his funeral. At the grave Dr. Green delivered an address. When Mr. Eastburn began to preach to seamen, about 1820, “we procured,” he said “a sail loft, and on the Sabbath hung out a flag. As the sailors came by, they hailed us, ‘Ship ahoy!’ We answered them. They asked us, ‘Where we were bound?’ We told them, ‘to the port New Jerusalem, and they would do well to go into the

fleet?' 'Well,' said they, 'we will come in and hear your terms.'" This was the beginning of the Mariners' Church. Mr. Eastburn was eminently pious, devoted to the salvation of seamen, and extensively useful.

ARCHIBALD ALEXANDER, D.D., LL.D., was born near Lexington, Virginia, April 17, 1772. His classical and theological studies were pursued under the direction of the Rev. William Graham, of Liberty Hall, afterwards Washington College. He was licensed at the early age of nineteen, and on expressing his diffidence, Presbytery assigned him for a text: "Say not I am a child" (Jer. i. 7). After spending a year or more in missionary labor, according to the rules of the Synod, he was ordained and installed pastor of Briery Church, November 7, 1794. In 1796 he was chosen President of Hampden-Sidney College, at the age of twenty-four. May 20, 1807, he was installed over Pine Street Church, Philadelphia. In the same year, being thirty-five, he was elected Moderator of the General Assembly, and in his sermon made the suggestion of a Theological Seminary. In 1812 he was appointed Professor in the Theological Seminary just established at Princeton. Here he remained for the rest of his life, moulding, during forty years, the studies and characters of two generations of ministers. His name was widely known in other lands, as well as our own.

Dr. Alexander died October 22, 1851. His precious remains were deposited in the cemetery at Princeton, in the presence of a group such as had seldom been gathered in one spot in any part of our land. There were the Students and Faculty of the College of New Jersey, and those of the Theological Seminary, the entire Synod of New Jersey, and many members of the Synods of New York and Philadelphia, besides a crowd of other spectators, a numerous company of God's ministers and people, all feeling that a great man in Israel had fallen.

As a preacher, Dr. Alexander was equalled by few and surpassed by none. There was a charm in his ministrations that no one who ever heard him can forget. His unique and inimitable manner, so simple, so vivacious, so earnest, was sure to rivet the attention. His discourses were replete with instruction drawn fresh from the fountain of wisdom. He had the rare faculty of making didactic and familiar topics interesting, even to persons of no religion, for his sermons partook of the vitality and freshness of his mind, which was like a perennial fountain sending off its sparkling waters. He also possessed the capacity of exciting religious emotion in a most remarkable degree. He could set forth the gospel in its adaptation to the endlessly diversified states of human feeling with a skill and effect truly wonderful. And the facility with which

he could awaken emotions of gratitude, praise, contrition, joy, and the like, gave him a rare control over any Christian auditory. Another element of his power in the pulpit was his earnest sympathy with his kind. He never sank the man in the philosopher, nor the citizen and patriot in the divine. His sterling common-sense formed a bond of union between himself and his fellow-men, which neither his scholastic pursuits nor his high spiritual attainments ever weakened or tarnished, but, above all, his eminent piety was the source of his great power as a preacher, and in all the spheres he occupied, it was to his character what the soul is to the body—the pervading, life-giving, governing principle, and it would be difficult to speak of him in any of his relations or pursuits without recognizing the fact of his singular attainments in holiness. It was his rare fortune to maintain an unsullied reputation for superior piety, wisdom, benevolence, and consistency, throughout a ministry of nearly sixty years.

Dr. Alexander's published writings are too numerous to recite here. We may only mention "History of the Colonization Society," "Evidences of the Christian Religion," "Thoughts on Religion," "Counsels to the Aged," "Practical Sermons," all of which are of much interest and value. He also published numerous tracts, and was a frequent contributor to the *Princeton Review*.

THOMAS H. SKINNER, D.D., LL.D., was born near Harvey's Neck, North Carolina, graduated at the College of New Jersey in 1809, was licensed to preach the gospel at Morristown, N. J., December 16, 1812, and ordained and installed pastor of the Second Presbyterian Church in Philadelphia, as colleague to Dr. Janeway, on June 10, 1813. He was pastor of the Fifth Presbyterian Church, Philadelphia, from 1816 to 1832, when he became Professor of Sacred Rhetoric in Andover Theological Seminary. From 1835 to 1848 he was pastor of the Mercer Street Presbyterian Church in New York City, and in 1848 he was appointed Professor of Sacred Rhetoric, Pastoral Theology and Church Government in the Union Theological Seminary, New York, which position he retained and adorned to the close of his life. He received the degree of D.D. from Williams College in 1826, and LL.D. from the College at Marietta, O., in 1855. He died February 1, 1871, in the eightieth year of his age.

Dr. Skinner, whilst highly esteemed as a man of literary culture and mental power, commanded in a peculiar degree the love of those with whom he came in contact. His artless simplicity, his courtesy, his piety and unworldliness, distinguished him even among good men, and strongly attracted the affections of those with whom he came in contact. He was a prominent leader of the New School party in the Church, but re-

joiced in the reunion. As a preacher his style bore marks of culture and polish, not elaborate or artificial, but natural and easy. The sword of the Spirit was not so wrapt up in the flowers of rhetoric as to hide its point. On the contrary, his ministry was accompanied by numerous and powerful revivals. He was regarded as one of the best sermonizers in America. As a professor he was as much at home in the teacher's chair as he was in the pulpit. His students both respected and loved him.

Dr. Skinner's published works are: 1. Religion of the Bible; 2. Aids to Preaching and Hearing; 3. Religious Liberty; 4. Hints to Christians; 5. Thoughts on Evangelizing the World; 6. Religious Life of Francis Markoe; 7. Vinet's Pastoral Theology and Homiletics, which he translated and edited with Notes; 8. Discussions in Theology; and numerous discourses.

REV. JAMES PATTERSON was born March 17, 1779, in Bucks County, Pa. He struggled through poverty and difficulty to acquire an education, and graduated at Jefferson College in 1804, at the age of twenty-five. After acting some time in Princeton as a tutor, he was settled as pastor of Bound Brook Church, N. J., June, 1809. January 11, 1814, he was installed over the First Church, Northern Liberties, on Buttonwood Street, Philadelphia, where he continued till his death,

November 17, 1837, aged fifty-nine. Here his ministry was astonishingly successful and attended with numerous revivals. In the twenty-three years of his pastorate there were one thousand seven hundred and ninety additions to the communion.

Tall and prophet-like, a John Baptist in severe denunciation, the thunders of the law lost nothing in his hands. Rough and uncouth in his manner, he was suited to his location. He resorted to odd methods to attract people to church by placards and advertisements. He was well read, but no logician. Plain, pointed, unadorned, quaint, filled with a burning and indefatigable zeal, Father Patterson was the preacher of the masses.

ERZA STYLES ELY, D.D., was born in Lebanon, Conn., June 13, 1786. He graduated at Yale College in 1803, pursued his theological studies under the direction of his father, Rev. Zebulon Ely, was licensed in 1804, and ordained by West Chester Presbytery pastor of Colchester (Congregational) Church, Conn., in 1806. He was taken from this charge to act as Chaplain to the New York City Hospital. In 1813 he was installed pastor of the Pine Street Church, Philadelphia, as successor of Dr. Alexander, removed to Princeton, but his strong anti-Hopkinsian tenets led to the division of the Church. His activity in all schemes of charity and

benevolence was boundless. Jefferson Medical College owes its existence, in a great measure, to him, as one of its Trustees, for, in its pecuniary straits, he bought the lot and erected the building where the institution now stands. From 1825 until 1836 he was Stated Clerk of the General Assembly. In 1828 he was chosen Moderator of the General Assembly.

In 1834 his enthusiasm led him to embark as an active patron of Marion College, in Missouri. It was started as a manual labor college, and the products of the land belonging to the institution were expected to defray all expenses. A large number of students was collected, but, finally, the scheme failed of success. In 1844 Dr. Ely took charge of the Church of the Northern Liberties, Philadelphia. He retained this post till struck down by paralysis, August, 1851. His death occurred June 18, 1861.

Dr. Ely was of a mercurial temperament, which was never completely overcome, in or out of the pulpit. No one went to sleep under his preaching. It has been estimated that he was the means of the conversion of two thousand two hundred persons. He was a generous and open-hearted man. There is good reason for believing that his benefactions during his lifetime amounted to nearly \$50,000.

His published works were, "Visits of Mercy," "The Contrast," "Collateral Bible," Memorial of his father,

and the religious weekly, *The Philadelphian*. He wrote, also, a "History of the Churches of Philadelphia," which is in manuscript, and unpublished.

THOMAS CHARLTON HENRY, D.D., was born in Philadelphia, September 22, 1790. He graduated at Middlebury College, with high honors, in 1814. Having finished his theological course at Princeton, he was licensed to preach by the Presbytery of Philadelphia, April 17, 1816, but in October following was dismissed to join the Presbytery of New Castle, by which he was subsequently ordained. For two successive years he performed gratuitously the work of a missionary. Several months of this period were passed at Lexington, Ky., where he had great popularity as a preacher. In November, 1818, he was installed pastor of the First Presbyterian Church in Columbia, S. C. In January, 1824, he became pastor of the Second Presbyterian Church in Charleston, S. C., and labored in this connection during the rest of his life. In 1827 the yellow fever prevailed extensively in Charleston, and Dr. Henry, feeling that it was his duty to remain with his flock as long as Providence might enable him to do so, was attacked with the disease. From the beginning of his sickness he manifested unqualified submission to the Divine will, and he conversed with his friends in the most comforting and even rapturous manner, testifying

to the power of his Redeemer's love and grace, till he had reached the very end of the dark valley. He died October 4, 1827.

From the time of his first appearance in the pulpit Dr. Henry took rank among the most popular preachers of the day. Besides having a finished elocution his discourses were written with great care, and were rich in evangelical, practical truth, expressed in a style of more than common force and beauty. It was evident to all that his ruling passion was to do good, and especially to be instrumental in saving the souls of his fellow-men, a work in which he was greatly encouraged by the blessing of God upon his labors in Charleston. In addition to several sermons, he published a little volume on "Popular Amusements." His "Letters to an Anxious Inquirer," which possess great value, were passing through the press at the time of his decease.

WILLIAM NEILL, D.D., was born in Western Pennsylvania in 1778, amid the hardships of frontier life, both his parents being massacred by the Indians. He graduated at Nassau Hall in 1803. He was ordained over the church in Cooperstown, N. Y., in 1805. In 1809 he was called to the First Church of Albany, in 1816 to the Sixth Church of Philadelphia, the seceding portion from Dr. Ely's Church. In 1815 he was chosen Moderator of the General Assembly. In 1824 he was

made President of Dickinson College, Carlisle, Pa. That position did not prove a bed of roses, and he became, in 1829, Secretary of the Board of Education. In 1831 he took charge of the Germantown Church, and raised it to a flourishing condition. In 1842 he retired from all active labors. In 1860 he departed this life aged eighty-two years.

Dr. Neill was tall, dignified, and very courteous in manner. As a writer, his style was perspicuous, and even elegant. Dr. D. X. Junkin styled him "the venerable and lovely Dr. William Neill." His piety was of a high order. As a college functionary, he was conscientious and faithful, and won the respect of the students. Besides occasional discourses, he published an exposition of the Epistle to the Ephesians.

CHARLES HODGE, D.D., LL.D., was born December 28, 1797, in Philadelphia, where his grandfather, a merchant of Scotch-Irish descent, had settled in 1730. His father was Dr. Hugh Hodge, a physician of great promise and large practice, who died at the early age of forty-three, leaving a widow and two sons. To the influence of his mother, a lady of rare excellence and endowments, both the distinguished brothers were greatly indebted for the mental and moral culture to which they owed, under God, much of their fame and usefulness.

The subject of this notice passed his early life in his native city. At twelve years of age he commenced his classical studies at the academy in Somerville, N. J., and afterwards pursued them at a school in Princeton. He entered the Sophomore Class of Nassau Hall in 1812, the year when Dr. Ashbel Green became President, and immediately took a high standing, and on graduating delivered the valedictory oration. During a memorable revival in the college in 1815, he, with many others (among them McIlvaine and Johns, afterwards Bishops of the Episcopal Dioceses of Ohio and Virginia), made a profession of religion. The next year the three friends, Hodge, McIlvaine, and Johns, entered the Princeton Theological Seminary, and the affectionate intimacy then begun and confirmed, continued until their death. Mr. Hodge was licensed by the Presbytery of Philadelphia, October 21, 1819, and during the winter of 1819-20 preached regularly at the Falls of Schuylkill, the Philadelphia Arsenal, and Woodbury, N. J. In May, 1820, he was appointed Assistant Instructor in the Original Languages of Scripture, in Princeton Seminary, which position he held until 1822. He became a member of the Presbytery of New Brunswick, July 5, 1820, and continued as such all the remainder of his life. Under appointment of Presbytery in 1820, he supplied the churches of Georgetown and Lambertville for a season, and

Lambertville and Trenton, First Church (now Ewing Church) during parts of the years 1820-23. He was ordained *sine titulo* at Trenton, November 28, 1821.

Dr. Hodge's connection with the Seminary continued to the end of his life. In May, 1822, he was elected by the General Assembly to the Professorship of Oriental and Biblical Literature; in May, 1840, to that of Exegetical and Didactic Theology, and after 1854 was added to these Polemic Theology. In 1846 he was elected Moderator of the General Assembly. In 1825 he commenced the *Biblical Repertory*. The same year he went to Europe, and spent three years in the Universities of Paris, Halle, and Berlin. During his absence the *Repertory* was under the direction of Professor Robert Patton, then connected with the College of New Jersey. In 1829 the name of the work was changed to *The Biblical Repertory and Princeton Review*, and its scope was greatly widened. It soon became a mighty power in the Presbyterian Church, and continued such until the close of its editor's life.

Dr. Hodge died June 19, 1878, in his eighty-first year, with all his family around him, as the setting sun glorifying the lower heavens, with the peaceful brightness of his faith and love. As a Christian Dr. Hodge was of the type of John. He was reverent, tender, joyous, full of faith and hope and love. As a teacher he had great power. As a preacher he was instructive

and edifying. As a controversialist, for forty-five years he was characterized by entire fairness, great force, and absolute fidelity to truth as he conceived it. Yet, though firm and decided in his views, and always ready to defend them, he was devoid of all personal animosities. By universal agreement he was one of the brightest and best ornaments of the Presbyterian Church.

Among Dr. Hodge's published works are, "Commentary on the Epistle to the Romans," "Constitutional History of the Presbyterian Church in the United States," "Way of Life," "Commentary on Ephesians," on "First Corinthians," on "Second Corinthians," "Systematic Theology," all of which are masterly works, and have had a very large circulation. In addition to all this, he contributed upwards of one hundred and thirty articles to the *Princeton Review*, many of which, besides exerting a powerful influence at the time of their publication, have since been gathered into volumes, and as "Princeton Essays," "Hodge's Essays," and "Hodge's Discussions in Church Polity," have taken a permanent place in our theological literature. His "Conference Papers, or Analyses of Discourses, Doctrinal, and Practical, Delivered on Sabbath Afternoons to the Students of the Theological Seminary, Princeton, N. J.," have been published since his decease.

WILLIAM M. ENGLER, D.D., was born in Philadelphia, October 12, 1797. He graduated at the University of Pennsylvania in 1815, studied theology with Dr. S. B. Wylie, and was licensed by the Presbytery of Philadelphia, October 18, 1818. July 6, 1820, he was ordained pastor of the Seventh or Tabernacle Church, in Ranstead Court, afterwards famous as the scene of the disruption. Here his ministry was faithful and successful, but in 1834 he was obliged to resign on account of a diseased throat. From the pulpit he stepped into the editorial chair, succeeding Dr. James W. Alexander as editor of the "*Presbyterian*," in which post he continued for thirty-three years. Under his supervision the paper attained an increased circulation, and a high reputation as the leading organ of the Old School party. In May, 1838, he was appointed editor of the Board of Publication, which post he held for twenty-five years. In 1840 he was chosen Moderator of the General Assembly, Old School, and then filled the office of Stated Clerk for six years. His death occurred November 27, 1867.

Dr. Engler owed his reputation more to his pen than to his pulpit efforts. He was too quiet and didactic to be a popular preacher. But to say nothing of his editorial success, to him the Board of Publication was more indebted than to any other individual, according to its own acknowledgment. He took an active part

in its inception and progress. He not only rescued from oblivion various valuable works, in danger of becoming obsolete, but added to the Board's issues a number of treatises from his own prolific pen. As these were published anonymously they cannot here be specified. Mention, however, may be made of the little volume entitled, "Sick Room Devotions," which has proved of inestimable service, and "The Soldier's Pocket Book," of which three hundred thousand copies were circulated during the war.

DAVID MCKINNEY, D.D., was born in Mifflin County, Pa., October 22, 1795, graduated at Jefferson College in 1821, and was a student at Princeton Theological Seminary over two years. Licensed by the Presbytery of Philadelphia, April 22, 1824, he was installed pastor of the church at Erie, Pa., April 13, 1825, where he labored successfully until he was released from that charge January 1, 1828. Subsequently he removed to Meadville, Pa., where he taught in Meadville Academy, and was a Professor in Allegheny College from October, 1828, to October, 1830. He was pastor of the churches of Sinking Creek and Spring Creek; Presbytery of Huntingdon, 1834-41, and of the Church at Hollidaysburg, Pa., 1841-52.

In 1852 he became founder and editor of *The Presbyterian Banner*, located in Philadelphia. In 1855 he

removed with his paper to Pittsburgh, purchased the *Presbyterian Advocate* and merged the *Banner* into it. In February, 1864, he sold the *Banner*, and until 1868 edited *The Family Treasure* (afterwards called *Our Monthly*), a popular monthly magazine. From 1866 to 1869 he was a co-editor and proprietor of *The Northwestern Presbyterian*, published in Chicago. At the same time, in 1866, he was appointed Librarian and Treasurer of the Board of Colportage of the Synod of Pittsburgh and Allegheny, a position he held until 1874, and a part of which, the treasurership, he held until his decease. He died May 28, 1879, in the firm and blessed hope of the gospel. Dr. McKinney was a man of decided ability, a sound theologian, an effective preacher, a faithful and laborious pastor, a proficient in all ecclesiastical affairs, and of admirable business qualifications. He was a clear thinker, a ready debater, a vigorous writer, in action bold, earnest, and especially persistent, a faithful defender, an honest and loving servant of the Church of Christ, a Presbyterian from deep and firm conviction of its Scriptural doctrines and polity. He was both a Director and Trustee of the Western Theological Seminary at Allegheny, and devoted much time and labor to its interests.

JOSEPH H. JONES, D.D., was born in Coventry, Conn., August 24, 1797. He graduated at Harvard Univer-

sity in 1817. For a time he was employed as Tutor in Bowdoin College, Maine. He completed his theological studies at the Princeton Theological Seminary, was licensed as a probationer, September 19, 1822, by the Presbytery of Susquehanna, and was, by the same Presbytery, ordained as an Evangelist, April 29, 1824. On June 1, 1824, he began his labors in the Presbyterian Church at Woodbury, N. J., and was shortly installed as pastor. Here he labored with very great success. At the same time he supplied the feeble church at Blackwoodtown, which shared the blessing enjoyed by that of Woodbury. In 1825 he was installed pastor of the Presbyterian Church at New Brunswick, N. J. Here he remained thirteen years, proving himself to be "a workman that needeth not to be ashamed." His ministry was honored of God by at least three seasons of religious awakening. In 1838 he became pastor of the Sixth Church, Philadelphia, and continued so for twenty-three years, his efforts being crowned with a manifest blessing. From 1861 to 1868 he was Secretary of the Relief Fund for Disabled Ministers, in which capacity he did a noble work, for which he deserves the lasting gratitude of the Church. He died suddenly, as it were with the harness on, December 22, 1868.

Dr. Jones was an exemplary Christian, an instructive preacher, a faithful pastor, an interesting writer, and a gentleman of great urbanity of manner and suavity of

disposition. Of his principal work, "The Effects of Physical Causes on Christian Experience," Dr. J. W. Alexander wrote, "It is a valuable and entertaining book." He also published a memoir of the Rev. Ashbel Green, D.D., a history of the revival at New Brunswick, in 1837, and several sermons.

WILLIAM S. POTTS, D.D., was born in Northumberland County, Pa., Oct. 13, 1802. At sixteen he was sent to Philadelphia to learn the printer's trade. He worked at this some three years, during which time he became a professor of religion and determined to enter the gospel ministry. For this purpose he began his preparatory studies in 1822, under the superintendence of Rev. Dr. Ezra Stiles Ely. He entered Princeton Theological Seminary, 1825. Leaving the Seminary in 1827, on account of impaired health, he was immediately licensed by the Presbytery of Philadelphia, and took a mission to the South, with instruction to make his way to St. Louis, Mo. Travelling on horseback, with all his worldly possessions in his saddle-bags, he passed through parts of Maryland, Virginia, the Carolinas, Georgia, Tennessee, Kentucky, and Illinois, till May 14, 1828, when he reached St. Louis. That was then a town of less than 5000 people, probably four-fifths of whom were of French extraction and Roman Catholic faith. There, however, he found a small Pres-

byterian Church, which had been organized by Rev. Salmon Giddings ten years before, with only nine members, and he immediately began his ministerial work in St. Louis in connection with that church, of which he was installed pastor in October, 1828. In 1832 a powerful revival, lasting for months, visited his charge, resulting in the addition to it of 128 members. In 1835 he became President of Marion College, Mo., which post he held till the Summer of 1839, when he received and accepted a call to the pastorate of the Second Presbyterian Church of St. Louis, then a new enterprise with about sixty members, but which before his death, thirteen years afterward, became a large and powerful body.

Dr. Potts was not what men would call great in intellect, but his clear, cool, logical, and well-balanced mind dealt masterfully with whatever came before it, and almost invariably led him to wise and just conclusions. But he was truly great in his unlimited consecration of all he had and all he was to the service of God. He was not a great preacher, but his holy life preached the gospel with steady and growing power. His preparations for the pulpit were conscientiously and prayerfully made, with the single and absorbing desire to win souls to Christ and build up the spiritual character of believers. His discourses were never brilliant, but they frequently blazed with earnestness.

Though no orator, he was often eloquent. His constant prayer was for more of the Holy Spirit's presence and power in himself and his people. In the Winters of 1842-43 and 1848-49, his church was powerfully revived and largely increased in numbers. In such seasons his whole soul was aroused, and he showed extraordinary wisdom, energy, and skill in managing his church. He was eminently a man of prayer. Fearless, uncompromising, and unswerving devotion to duty was a great characteristic of his life in all his relations. Always calm, self-possessed, and dignified, he never diminished his power with men by exhibitions of temper, weakness, or arrogancy. His influence in St. Louis and throughout Missouri grew in potency to the end of his life. In the midst of a series of special meetings of his church, seeking an outpouring of the Holy Spirit, his frail body gave way, and after protracted confinement to his bed, he went to be with Jesus, on the morning of Sunday, March 28, 1852, while the church bell was ringing for the Sabbath school to assemble.

REV. WILLIAM L. McCALLA was born in Jessamine County, Ky., November 25, 1788. He was "a man of war from his youth." He seemed to have adopted Psalm cxliv. 1, for his motto: "Blessed be the Lord which teacheth my hands to war, and my fingers to

fight." At his examination before the Presbytery of West Lexington he had a political altercation with the venerable Dr. Blythe. In 1815 he was appointed an army chaplain by General Jackson. In 1819 he was settled as pastor of the church in Augusta, Ky. In 1823 he was settled over the Eighth or Scots' Church, Philadelphia, where his ministry was very successful. In 1835 he felt impelled to travel in Texas, and again served as an army chaplain, dressing in clerical costume and living in a tent. In 1837 he returned to Philadelphia, and labored successively in the Fourth, Tabernacle, and Union Churches. In 1854 he engaged in missionary labor in St. Louis among the boatmen, and afterwards among the slaves in the South. He died in Louisiana, October 12, 1859, in the seventy-first year of his age.

Mr. McCalla was of a tall and commanding person, with black hair and eyes and a clarion voice. He was more or less familiarly acquainted with the Hebrew, Syriac, Greek, Latin, French, Spanish and German languages. He preached without notes, and had a wonderful command of language. But it was in debate that he excelled. In polemics he was a master. This he abundantly exemplified in his debates with Mr. Vaughn and Alexander Campbell, Baptists, in Kentucky, with William Lane, an Arian Baptist, in Milford, with John Hughes, afterward Archbishop, the Roman

Catholic, with Abner Kneeland, the atheist, and with Joseph Barker, the infidel, who subsequently preached the faith he once labored to destroy. Mr. McCalla's only publications were "A Correct Narrative" of the affairs connected with the trial of the Rev. Albert Barnes, a small collection of psalms and hymns in French, and "Travels in Texas."

The late Rev. W. W. Latta, a remote kinsman of Mr. McCalla, furnished the following reminiscences of him:—

"When occasion required it he would preach well with less preparation than any man I ever knew. Some of his most interesting and thrilling discourses were preached by request on subjects that were selected for him perhaps not more than one hour before he entered the pulpit. The master style and delivery of his discourses were marked by a singularity which made them peculiar to himself. They were in all respects strictly his own. He was indeed a man of great peculiarities. They ran through his entire life and were a marked feature of his character. I have been with him at what were called protracted meetings, when the services were continued for several days together; at such times he often declined to leave the church either during the day or night. He carried with him a spirit lamp, with an apparatus attached for making a cup of coffee, provisions being furnished him

by some good Martha of the congregation, and a bed was extemporized in one of the pews, and in this way he carried out his wishes of remaining in the sanctuary till the services were brought to a close.

“The conversational powers of this distinguished divine were as remarkable as were his efforts in the pulpit and on the platform. He was generally the centre of attraction in all clerical sociables. He had a fund of anecdote that was almost exhaustless, and he seemed at home on every topic that might be introduced. His thoughts were always clothed in the most chaste language, which flowed from his lips so copiously and smooth as to be likened to water flowing from a fountain. There was, moreover, a peculiar sweetness in his voice, which lent additional charms to his conversational powers. When he was therefore present in classical circles, his brethren preferred rather to listen than to talk themselves, much as they are generally given to the free use of their tongues. Mr. McCalla could talk so well on almost any subject that might be brought forward that he was once taken by a fellow-traveller in a stage-coach for a politician on his way to Washington. On a sudden display of legal knowledge the traveller concluded that he was a judge or an attorney at the bar, and it was with no little astonishment that he discovered that his politic attorney was a clergyman, and could display even more knowledge on

theology than he had done on politics and law. There was no subject he had studied more, and on which he loved more to talk, than the subject of prophecy. I was in company with him on one occasion, together with several other clergymen, when he made a prediction, founded on prophecy, that has been most marvelously fulfilled. He said that if he had studied the word of God aright, there would be 'a fearful convulsion in this country, commencing about the year 1860, and continuing for four years, just one Presidential term.' The language in quotation marks was precisely that uttered by the speaker to the best of my recollection, and it was uttered about the year 1846. I have deeply regretted since the close of the war that I did not make a note of the particular passage on which the prediction was based, but I regarded it as visionary at the time, and it made but little impression on me until after its most wonderful verification."

REV. JOHN H. KENNEDY was born November 11, 1801, at "Herron's Branch," Franklin County, Pa. In November, 1818, he became a student of Jefferson College, Canonsburg, Pa. During his whole collegiate course he sustained a high standard as to talents and scholarship, and graduated with honor, May, 1820. In October of that year he entered the Theological Seminary of Princeton, where he studied the regular term

of three years. He was licensed to preach in October, 1822. On leaving the Seminary in 1823 he itinerated in different directions about eighteen months. In November, 1825, he was installed pastor of the Sixth Presbyterian Church, Philadelphia, and sustained this relation until December, 1829. In May, 1830, he accepted the Professorship of Mathematics in Jefferson College, and a call from the congregation of Centre, about five miles distant from Canonsburg. Subsequently he devoted himself more exclusively in his Professorship to the departments of Natural Philosophy and Chemistry. He died December 15, 1840.

As an instructor Professor Kennedy was thorough, discriminating, accurate, and lucid in his illustrations. As a preacher he was instructive, solemn, searching, and forcible. As a pastor he was laborious and faithful. As a writer he was characteristically lucid, simple, and concise. His talents were various, and in some respects of a high order. He had more of the intellectual than the æsthetic, more of argumentation than poetry in his composition, more of the instructive than the pathetic. He was a man of great benevolence and liberality, and his soul-searching experience, his conscientiousness and stern integrity, his self-denial, his steadfast reliance on the righteousness of Christ, his abhorrence of sin, his desires and endeavors after holiness, and his habitual aim to glorify God, gave lucid

proof of sincere piety while he lived, which was confirmed in his death.

REV. WILLIAM P. ALRICKS was born in Wilmington, Del., in August, 1799. He graduated at the College of New Jersey in 1824. He was Stated Supply at New Castle, Del., 1828-29, and at Pigeon Creek. He was ordained as an Evangelist by the Presbytery of Washington in 1831. He was Stated Supply at East Buffalo, Pa., 1830-1864, and Professor of Mathematics, Mechanics, and Astronomy in Washington College, Pa., 1830-1860. He died at Winterset, Pa., December 31, 1869. Professor Alricks was an able and faithful preacher, and stood high in the departments of science which he taught.

SYLVESTER SCOVEL, D.D., was born in Peru, Mass., March 3, 1796. He graduated at Williams College, in 1822, and studied theology at Princeton Seminary. After his licensure he labored successfully as a missionary on the Delaware River, between Trenton and Philadelphia. He was pastor of the church at Woodbury, N. J., 1825-28. This pastorate was eminently successful. His labors extended to a second church at Blackwoodtown, six miles east of Woodbury, where he was equally successful. He left this field in 1828. After preaching

six months at Norristown, Pa., he was a missionary in Ohio for seven years, during which about three hundred made a profession of faith under his ministry.

In 1836 Dr. Scovel accepted an agency in the West for the Board of Domestic Missions. The field assigned him was the territory covered by the Synods of Cincinnati, Kentucky, Indiana, Illinois, and Missouri, in which to perform the duties of agent required great self-denial and much of the spirit of the gospel. Dr. Scovel proved adequate to the demands of the position, and his earnest, indefatigable and self-sacrificing labors were signally blessed. In the Fall of 1846 he was elected President of Hanover College, Indiana, and immediately after accepting this office became financial agent of the Institution, in which capacity he was successful in raising funds for an endowment, towards which he contributed liberally himself. Under his wise administration of the college it was blessed with prosperity. He took special interest in the spiritual welfare of the students. Dr. Scovel died July 4, 1849, in that serenity of spirit, which was the fruit of God's love shed abroad in his heart. To him the cause of religion and education in the West owes, under God, much of its success. To found and build up churches, schools, seminaries, and colleges in that great valley may be said to have been the master passion of his soul.

GEORGE POTTS, D.D., was born in Philadelphia, March 15, 1802. He graduated at the University of Pennsylvania in 1819, the third in his class. After his graduation he spent a year in general studies preparatory to entering the theological seminary. He joined the Seminary at Princeton in 1820, was licensed to preach by the Presbytery of Philadelphia in 1822. He was installed pastor of the Presbyterian Church of Natchez, Miss., at the close of that year, and continued there twelve years. Resigning this charge on account of the enervating influence of the climate upon him, he accepted a call to the Duane Street Church, New York, and was installed as pastor in May, 1836. In 1845 he resigned the charge of the church in Duane Street, and on November 25th was installed pastor of a newly-gathered church in University Place. He continued in this connection till the close of his life. He died September 15, 1864.

Dr. Potts was a Director of the Theological Seminary at Princeton, and a member of the Council of the New York University. He never aspired to anything in the way of authorship, having published only a few occasional sermons and addresses. As a preacher he was undoubtedly regarded as one of the most attractive of his day. His voice was full and clear, his utterance distinct and impressive, his gestures simple and graceful, and the manifest promptings of nature, and his

whole manner such as were best fitted to give effect to the momentous truths he proclaimed. There was in his preaching an happy admixture of the doctrinal and the practical. He never felt that he had done with any truth that he presented until he had not only shown its intellectual bearing, but had brought it into contact with the conscience and the heart. Though his sermons were generally written, he accustomed himself, especially during his latter years, to extemporaneous speaking, and he has been heard to say that he had more freedom and comfort in this mode of preaching than any other. The interests of his congregation seemed always uppermost in his thoughts. His pastoral visits were a source of mutual enjoyment to him and his people, and those who were in the morning of life especially shared most largely in his watchful regards. Though his tastes were rather for a life of quietude than bustle, he was by no means destitute of executive ability, nor did he shrink from taking his share in guiding and moulding the destinies of the Church. In every relation he sustained his pure and noble spirit was impressively exemplified.

HUGH HAMILL, D.D., was born at Norristown, Pa., Feb. 28, 1810, was graduated from Rutgers College, N. J., in 1827, and studied theology at Princeton and New Haven. Mr. Hamill was licensed by the Presby-

tery of Philadelphia, April 30, 1830, taught during the following Summer in the boarding-school of the Rev. Robert Steel, at Abington, Pa., was ordained an evangelist at Buffalo, N. Y., by the Presbytery of Buffalo, Oct. 31, 1832. He was Stated Supply at Black Rock (now the Breckenridge Street Church, Buffalo, N. Y.) from Nov. 1, 1830, until Nov. 1, 1833, then began to preach at Elkton, Md., and Pencader Church, Del., where he was installed pastor by New Castle Presbytery, Jan. 21, 1834, and from which he was released May 1, 1837, after a highly successful pastorate. From 1837 he was associated, for thirty-three years, with his brother, the Rev. Samuel Hamill, D.D., as Principal of the High School at Lawrenceville, N. J., retiring from this position on account of impaired hearing, which interfered with his duties as an instructor. In the Spring of 1873 he removed to Newark, Del., where he died, Aug. 1, 1881, exhibiting to the last a most trustful and submissive spirit. Dr. Hamill was retiring and modest, but decided, an accurate, thorough, and successful instructor, as a preacher he was clear, concise, and forcible, his character was marked by simplicity, godly sincerity, kindliness of heart, and unswerving integrity. He possessed fine scholarship, and his life was pure, noble, and useful.

JAMES C. WATSON, D.D., was born in Donegal Township, Lancaster County, Pa., Jan. 27, 1805, graduated

at the College of New Jersey, in 1827, and studied theology at Princeton Seminary. He was licensed by the Presbytery of Philadelphia, April 22, 1830, was ordained by the Presbytery of Carlisle, Oct. 14, 1832, and on the same day was installed pastor of the United Churches of Gettysburg and Great Conewago. Here he labored nearly seventeen years, until he was released, August 29, 1849. His next charge was at Clinton, N. J., where he was installed Nov. 21, 1849, and was released Dec. 3, 1850. His third charge was at Kingston, N. J., where he was installed Feb. 19, 1851, and was released Oct. 17, 1854. His fourth and last charge was at Milton, Pa., where he was installed Dec. 14, 1854, and continued until he was released by death.

In the beautiful region of the Susquehanna, where Dr. Watson spent the last quarter of a century of his life and ministry, he acquired a wide and great influence. His ministerial work in the church at Milton was a most faithful and successful one. The closing months of his life were darkened by the great misfortune which befell his town and congregation, through a sweeping conflagration, in which their pleasant house of worship was consumed. He was a man of positive convictions, and was quite ready to utter them. He stood in the old paths, taught the old theology, and strove to build up his Church on solid

Scriptural foundations. He died August 31, 1880, in the seventy-sixth year of his age.

REV. JOSEPH SANFORD was born in Vernon, Vt., February 6, 1797. He graduated at Union College in 1820. He studied theology at Princeton Seminary, and in April, 1823, was licensed to preach by the Presbytery of New York. Immediately after this he went to Montreal, L. C., and for several weeks supplied the American Presbyterian Church in that city, to which he received a unanimous call, but which he felt constrained to decline. In October of that year he was pastor of the new Presbyterian (now the First) Church of Brooklyn, N. Y. Here he continued to labor with great acceptance, his congregation rapidly increasing under his ministry, till October, 1828, when he received a call from the Second Presbyterian Church in Philadelphia, which he accepted. His installation over this church took place January 21, 1829. From the time of his settlement in Philadelphia his health was so much impaired that he was but ill-fitted to bear the burden of responsibility and care that rested upon him. He died December 25, 1831. His disease was attended, during a considerable part of the time, with delirium, but in every lucid interval it was manifest that the Sun of Righteousness was pouring beams of joy into his soul.

“Mr. Sanford,” says Dr. Waterbury, “had a vein of

moral and mental excellence, the purity and richness of which none could know who did not go beneath its surface to discover it." He was a model pastor. His manners were kind and conciliatory. His chastened aspect forbade all undue familiarity, but he was neither harsh nor repulsive. He had an ardent mind, which, in the pulpit, took fire by its own action, communicating warmth and light to the congregation, and ever and anon flashing upon them some brilliant thought, or some burning sentence. He spoke *from* the heart *to* the heart. In prayer he was singularly gifted. "His prayers seemed to take hold of the very gates of heaven, and struggle to open them. Here was seen the man of God, one who lived on the mount; 'seeing God face to face.'"

NICHOLAS MURRAY, D.D., was born in Armagh County, Ireland, December 25, 1802. At the age of sixteen he resolved to come to the Western World to seek his fortune, and found a situation in the publishing establishment of the well-known Harper Brothers, New York. He had been brought up a Roman Catholic; but having his attention arrested by the preaching of Dr. John M. Mason, he began to examine for himself, and the result was his conversion to Protestantism. He was now persuaded to study for the ministry, and graduated at Williams College,

Massachusetts, under Dr. Griffin. After spending some time in the service of the American Tract Society, he graduated at Princeton Theological Seminary in 1829, when he was licensed by the Presbytery of Philadelphia. He was ordained and installed pastor of the Wilkesbarre Church, November, 1829, by the Presbytery of Susquehanna. July 23, 1833, he was installed pastor of the First Church, Elizabethtown, N. J., where "his profiting appeared to all," and where in the midst of his usefulness he was smitten with rheumatism of the heart, and expired, after a brief illness, February 11, 1861.

Dr. Murray's merits were familiar to the Church at large. He was chosen Moderator of the General Assembly in 1849. Besides numerous calls to churches, he was appointed to two Theological Professorships, the Secretaryship of the Board of Foreign Missions and General Agency of the American Tract Society for the valley of the Mississippi.

Dr. Murray had a strong, clear, practical mind, and his style of preaching was more instructive than imaginative. He was endowed with a native, racy, ready wit, savoring of his mother-country, which sometimes in controversy flashed up in scathing irony and sarcasm.

His published works are the celebrated "Kirwan Letters on Popery," in two series, originally published

in the New York "Observer;" "Travels in Europe;" "Home;" "Driftwood;" "Thoughts on Preaching and Preachers;" and a posthumous set of discourses on "Things Unseen and Eternal."

THOMAS McCauley, D.D., was a native of Ireland. He graduated at Union College, N. Y., in 1804, was Tutor there in 1805-6, and Professor of Mathematics and Natural Philosophy from 1814 to 1822, meanwhile being licensed to preach, it is supposed, by the Presbytery of Albany. He was settled in New York City as pastor of Rutgers Street Church. He then removed to Philadelphia, and had charge of what is now the Tenth Presbyterian Church. June 2, 1830, he was elected President of the Board of Education, which position he filled but one year. Subsequently he returned to New York City to assume the pastorate of the Murray Street Presbyterian Church. While thus engaged he was elected in 1838 to the Chair of Pastoral Theology and Church Government, in the Union Theological Seminary of that city, which position he held until 1841. For a year previous to his death Dr. McCauley lived in retirement.

REV. SAMUEL G. WINCHESTER was born at Rock Run, Harford County, Md., Feb. 17, 1805. As the field in which to exercise his talents he chose the law, and was

entered as a student of law in the University of Maryland, but subsequently, notwithstanding the prospect of a successful career at the Bar, decided to enter the ministry. He became a student at Princeton Seminary in Nov. 1827, was licensed in 1829 by the Presbytery of Baltimore, and in 1830 was unanimously called to be pastor of the Sixth Presbyterian Church in Philadelphia. He accepted the call, and was ordained and installed May 4, 1830. In the Spring of 1837 he resigned his charge, and accepted an agency from the Board of Domestic Missions. In the Autumn he received a call to the Church in Natchez, Miss., and believing that the change of climate would be favorable to his health, he accepted the call, and was able to discharge his duties four years. He died Aug. 31, 1841.

“In the pulpit, or on the floor of a deliberative body,” says Dr. Engles, “although his appearance was youthful, his person was commanding, his self-possession perfect, his gesticulation easy and graceful, his voice full and well modulated, and his whole manner peculiarly oratorical. The bent of his mind was for argument and discussion, and in deliberative bodies he was often listened to with pleasure, if not surprise, for the happy facility he displayed in developing a point of controversy, particularly when it related to ecclesiastical law.”

REV. ALBERT BARNES was born in Rome, N. Y., December 1, 1798. His preparatory studies were conducted in Fairfield Academy, where he gave early promise of his abilities by composing, in connection with two fellow-students, a tragedy in verse, entitled "William Tell; or, Switzerland Delivered." Who knows how near the distinguished commentator came to becoming a distinguished poet? When he entered Hamilton College, he was decidedly skeptical. But his skepticism was removed by reading Chalmers' article on Christianity in the "Edinburgh Encyclopædia," and a revival in the college beheld him among the converts. He renounced his intention to study law, and entered Princeton Theological Seminary in 1820. After taking the three years' course, he remained for several months as a resident graduate. In February, 1825, he was installed pastor of the church in Morristown, N. J. Here his ministry was very successful, and here he commenced the preparation of his Commentaries. Dr. James W. Alexander had also entered on a similar work, at the request of the American Sunday-School Union, but learning Mr. Barnes' intentions, he gracefully yielded the field to him, pleading his own delicate health.

June 30, 1830, Mr. Barnes accepted a call from the First Presbyterian Church in Philadelphia, and took the first step in a course which was to make his name

historic, in the face of a vehement opposition from some members of the Presbytery, who considered his recently published "Sermon on the Way of Salvation" unsound. Party feeling between the Old and New School rose higher and higher, till at length, in 1835, Rev. Dr. George Junkin conceived it his duty to table charges against him on the ground of heterodoxy, as evinced in his Commentary on Romans, etc. The Presbytery refusing to sustain these charges, Dr. Junkin appealed to the Synod, who censured Mr. Barnes and suspended him from the ministry. To this severe sentence he submitted without murmuring, abstaining from entering the pulpit on the Sabbath; but he took an appeal to the next General Assembly in 1836. That Assembly, the Synod of Philadelphia being out of the house, reversed the sentence and took off the suspension. From this time the altercations grew more and more bitter, till, in 1838, the work of schism was complete, and the seamless coat of Christ was torn in twain. It is proper here to add that when the time for reunion arrived in 1870, Mr. Barnes took one of the first preliminary steps to facilitate it by gracefully offering to withdraw his books from the shelves of the Publication Committee. And it is proper to state still further, that at the time of his demise so much had the bitterness of controversy subsided that his loss

was lamented as sincerely by his brethren of the Old School division as by those of his own.

In 1849 Mr. Barnes was invited to a professorship in Lane Seminary, which he saw fit to decline. In 1851 the General Assembly (New School) manifested their appreciation of their favorite champion and Coryphæus by making him Moderator. About this time his eyes began to fail, and for a time he had to forego the pleasure of reading and writing. Notwithstanding a trip to Europe and the employment of assistants in the pulpit, this infirmity increased to such a degree that in 1868, having reached the age of seventy, he resigned his charge, much against his people's wishes. To the last, however, he continued to preach occasionally in the churches, and regularly in the House of Refuge, of which he was a manager. Although the congregation made him Pastor Emeritus, the distance from the church of his residence in West Philadelphia prevented him from rendering them much service, and he decidedly refused to receive anything in the way of salary.

At length the end drew near. The call to his reward surprised him in the performance of a sacred and tender duty. On December 24, 1870, he walked a mile to administer consolation to a bereaved family, but had scarcely seated himself when he experienced a difficulty of breathing, and suddenly falling back in his chair, expired without a struggle.

Mr. Barnes' fame rests chiefly on his "Commentaries," of which a million copies have been circulated in America and Great Britain, and translations have been made into several foreign languages. He published a variety of books and pamphlets on other subjects. His two discourses, "Life at Three-score" and "Life at Three-score and Ten," are among the most charming autobiographies the world has ever seen; they show beautifully how religion can gild and cheer a Christian minister's closing years.

Mr. Barnes rose at four o'clock in the morning, winter and summer, and repaired, lantern in hand, to his study, which was in the church edifice. Here he remained till nine o'clock, as we learn from his own account, laboring on his "Commentaries," and as soon as the hour struck, such was his adherence to method, he laid down his pen, though in the middle of a sentence. Thus, like Sir Walter Scott, his main studies were over before other men had fairly begun their day's work. This course he adopted to forestall any insinuations that he was infringing on time sacred to his ordinary pastoral duties. A night watchman once saw him applying his key, and not knowing his person or his habits, kept a sharp eye on him, but his suspicions were soon dissipated by hearing his voice in prayer. The story has gained currency with variations and the

student's jeopardy has been magnified, but the above is all that the family admit to be authentic.

As a writer Mr. Barnes was remarkably clear and lucid. It was impossible to mistake his meaning. His name appears without any title, because he was conscientiously opposed to academic degrees. As a preacher it is sufficient to say that he stood at the head of his profession, in an arduous post, and under peculiarly trying circumstances, yet he commanded to the last the respect and admiration of persons of intelligence and culture, both in and out of the learned professions. At the same time, his pulpit efforts were not coldly intellectual and barren. Though addressed to the judgment, and delivered in a calm and unimpassioned manner, like those of his great predecessor, Dr. Wilson, they were solemn and impressive, and their faithfulness and pungency were attested by numerous revivals. Dr. Skinner said of him that he had not left his equal behind him.

GEORGE JUNKIN, D.D., LL.D., sprung from a Cameronian ancestry of the straitest sort, was born November 1, 1790, near Carlisle, in the lovely Cumberland Valley, Pennsylvania. The family in 1806 removed to Mercer County, on the banks of the Neshannock. He graduated at Jefferson College, September, 1813. He then studied theology with Dr. Mason in New York.

He filled missionary appointments for some time, as in the Thirteenth Street or Margaret Duncan Church, Philadelphia, the history of which we cannot stop to narrate. October 17, 1819, he was settled over the Associate Reformed Church in Milton, Pennsylvania, where the lines did not fall in pleasant places. In 1822 he entered the Presbyterian connection, along with Dr. Mason and the great body of the Associate Reformed. In 1830 he took charge of a manual-labor institution in Germantown. This brought him into the Presbytery of Philadelphia. In 1831 he was chosen Moderator of the Synod of Philadelphia. His stay in this connection was short, for in 1832 he accepted the Presidency of Lafayette College, and in April, 1833, removed his membership to the Presbytery of Newton, in the Synod of New Jersey. June 30, 1835, he undertook his famous prosecution of Albert Barnes for doctrinal error, before the Second Presbytery of Philadelphia. He justified his interference, though a member of another Presbytery and Synod, by stating his belief that the Second Presbytery had been formed for Mr. Barnes' sake, and there was no probability of any member of that Presbytery undertaking the task. The subsequent results have passed into history. In August, 1841, he was made President of the Miami University, Ohio. In 1844 he was elected Moderator of the Old School General Assembly, and in the same year left Miami and

resumed the Presidency of Lafayette—"lovely Lafayette," as he was fond of calling it. In October, 1848, he saw fit to accept the Presidency of Washington College, Virginia, whither twenty-six of his students followed him, and where he remained for twelve years. Then were kindled the flames of war. A secession flag was run up over the college in direct violation of his orders, and he resigned April 18, 1861. He died of *angina pectoris*, in Philadelphia, after a brief illness, May 20, 1868, aged 78 years.

Dr. Junkin possessed a sturdy intellect, and was more remarkable for the vigorous grasp which he took of every subject he handled than for the variety or extent of his learning. Despising all affectation and dissimulation, he was rather blunt and *brusque* in his manner, and often had a preoccupied air. In his preaching, which was without notes, he was exegetical and logical; and in spite of his low stature and remarkably shrill voice, he commanded the attention of his hearers. But his exertions and influence were not confined to the pulpit. He took an active part in promoting education, particularly the school system of Pennsylvania, emancipation, the national Union and temperance.

Dr. Junkin was a voluminous author. His published writings were "Baptism," "The Prophecies," "Justification," "Sanctification," "Sabbatismos," "The

Tabernacle," "The Vindication," "Political Fallacies," besides "Baccalaureate Addresses," "Literary Addresses," "Occasional Discourses," and a MS. commentary on Hebrews, in 750 quarto pages, which was written after his seventy-fifth year.

JAMES R. ECKARD, D.D., was born in Philadelphia, November 22, 1805. He graduated at the University of Pennsylvania in 1823, practised law 1826-30, was ordained an evangelist by the Third Presbytery of Philadelphia July 21, 1833, was missionary in Ceylon 1833-43, agent of the A. B. C. F. M., in Georgia, 1844, missionary and Principal of the Chatham Academy, Savannah, Georgia, 1844-46, pastor of New York Avenue Church, Washington, D. C., 1848-58, stated supply at Asbury, N. J., 1860-67, and Professor in Lafayette College 1858-72. When in Ceylon, Dr. Eckard published, in the Tamil language, an essay on Faith and Justification. Also, in English, a work called the "Hindoo Traveler," designed for natives educated to read English. On his return from India he published a small volume containing a narrative of some of the missionary operations there. He contributed to the *Princeton Review*, in 1860, an article on the "Logical Relations of Religion and Science."

SILAS M. ANDREWS, D.D., was born March 11, 1805, in Back Creek Congregation, Rowan County, N. C.

He was graduated from the University of North Carolina, at Chapel Hill, A. D. 1826, taught a classical school in his native place one and a half years, was for another one and a half years tutor in the University of North Carolina, entered Princeton Seminary in the Fall of 1828, and was regularly graduated in the Fall of 1831. He was licensed by New Brunswick Presbytery, February 2, 1831, ordained by the Presbytery of Philadelphia, at Doylestown, Pa., November 16, 1831, and on the same day installed pastor of the Church of Doylestown and Deep Run. This was his one, uninterrupted, and only charge from that day until his death, a period of forty-nine years and four months. Here he labored steadily, industriously, with marked ability, sound judgment, and rare devotion to his one work, concentrating all his efforts on his charge, and taking very little part in outside affairs, gathering in from time to time large numbers of converts, and training and edifying his people in the way of truth, holiness, and duty. For the first seventeen years of his pastorate he also conducted a private classical school, in addition to performing his ministerial duties. He died March 7, 1881.

Dr. Andrews was a quiet, unassuming man, averse to all pretension and ostentation. He possessed excellent scholarship, a well-balanced mind, rare good judgment, and was a Scriptural and impressive

preacher. From October 15, 1848, until the Reunion in 1870, when he declined a re-election, he was Stated Clerk of the Synod of Philadelphia, the duties of which office he was admirably qualified to fulfil by his accuracy, his methodical carefulness, and his fine penmanship. He was held in high respect and warm regard by all who knew him.

WILLIAM J. GIBSON, D.D., was born August 22, 1810, in Ryegate, Vt. He graduated at Jefferson College, Pa., in 1826. After teaching for a time, and having studied theology privately for two years previously, under the care of the Reformed (Covenanter) Presbytery, he changed his church relations in 1830, and was licensed to preach by the Presbytery of Philadelphia, October 30, 1831. Soon after he received a call to the Ninth Presbyterian Church, Philadelphia, which had just been vacated by the Independent Presbyterian Church, Rev. John Chambers, pastor, and was installed its pastor February 7, 1832. In this church he continued his ministry until the Spring of 1838. He became pastor of the church in Hollidaysburg, Pa., in April, 1839. In 1841 he was called to the Union Church, Philadelphia. The following year he was called to Williamsburg, and while pastor there he supplied Martinsburg until called for half his time to Sinking Valley. After a prosperous pastorate of some

years in this field, he was called in 1852 to Lick Run, at Jacksonville, Centre County, then a large, strong church. Here he continued until October, 1861. He subsequently supplied the churches of Pine Grove and Duncansville, and finally became pastor of the churches of Martinsburg and Duncansville, which he continued to serve until increasing blindness and growing infirmity compelled his retirement from the active ministry. He died in 1883.

Dr. Gibson was highly appreciated as a minister of the Gospel and profound theologian. He was a faithful and fearless advocate of sound doctrine. He was also a good Presbyterian, well versed in Presbyterian law and modes of procedure. His interest in all religious questions and work was unabated to the last. As an author he wrote much and powerfully for the press, and has left behind a printed debate on Baptism, showing great skill and deep research, and a history of Huntingdon Presbytery, with several biographical sketches of its deceased members both clerical and lay.

DAVID X. JUNKIN, D.D., was born at Mercer, Pa., January 8, 1808, graduated at Jefferson College in 1831, and after spending a short time in teaching, entered Princeton Seminary, in which he was a student for two years and six months.

Mr. Junkin was licensed by the Presbytery of Phila-

delphia, October 17, 1833, and installed pastor of the church at Greenwich, N. J., March 25, 1835. Here he labored sixteen years, during a part of which time (1837-42) he was also Professor of Belles Lettres in Lafayette College, at Easton, Pa. His ministry at Greenwich was intelligent, enterprising, earnest, laborious, and fruitful. He was greatly beloved and honored, and his name is still held in veneration. As pastor of the F Street Church in Washington, D. C., from May 11, 1851, until October 25, 1853, his labors were blessed, and a new impulse was given, by his presence and work, to the interests of his denomination in that city. November 21, 1853, he became pastor of the church at Hollidaysburg, Pa., and labored there assiduously and successfully about seven years, until released November 25, 1860. Afterward he accepted a commission to act as Chaplain in the United States Navy, and was stationed successively between May, 1860, and November, 1864, at Philadelphia, Annapolis, Md., Newport, R. I., New York City, Portsmouth, N. H., and then went with his ship to the Gulf of Mexico. October 17, 1864, he was installed pastor of the North Church, Chicago, Ill. Here his ministry was vigorous, and made on the minds of many lasting impressions on the side of truth, but the climate proving unfavorable to his health he was released from the charge May 15, 1866. Dr. Junkin then accepted a call from the church

of New Castle, Pa., and was installed as its pastor September 13, 1866. This was his last pastoral charge, and here he labored nearly thirteen years, much of the time enduring acute pain, yet toiling with industry, fervor, and success. Many were added to his church, his congregation was enlarged, and believers were edified. At last he felt compelled to yield to disease and age, and was released July 1, 1879. His death occurred April 22, 1880, in the seventy-third year of his age. His end was entirely peaceful.

Dr. Junkin was a man of clear and strong convictions, and never hesitated to utter them strongly, on what he believed to be fitting occasions. Though positive in manner, he had a warm, affectionate, tender heart. He was a conservative, faithful, brave defender of the faith; as a preacher, instructive, Scriptural, impressive; as a pastor, tender, sympathizing, and judicious. He was the author of several valuable volumes, and for many years was a prolific and interesting writer for the weekly religious press.

JOHN B. PINNEY, LL.D., born in Baltimore, Md., December 25, 1806, was graduated from the University of Georgia, August, 1828, studied law while pursuing his college course, and was admitted to practice in the Supreme Court of Georgia, in 1828, taught one year in Waterboro, S. C., entered Princeton Seminary in 1829,

and having completed the full course, was regularly graduated in 1832. He was licensed by the Presbytery of New Brunswick, April 25, 1832, was ordained as an evangelist by the Presbytery of Philadelphia, October 12, 1832, having been appointed a Missionary to Africa by the Western Foreign Missionary Society, was appointed by the American Colonization Society "to act as Agent" of the American Colony at Liberia "until the arrival of a permanent Agent," October 24, 1833, and was appointed Agent, April 17, 1834.

Mr. Pinney remained in Liberia until 1837. After his return, he was Corresponding Secretary of the Pennsylvania Colonization Society, residing in Pittsburg and Philadelphia, from 1837 to 1847, was installed pastor of the Presbyterian Church of Washington, Pa., by the Presbytery of Washington, June 1, 1847, and released, April 20, 1848, was Corresponding Secretary of the New York State Colonization Society, from 1848 to 1863. In 1866 he went to Nevada, where he remained until 1869, engaged in mining and agricultural operations. A few years later, on the reorganization of the New York State Colonization Society, he was again appointed its Corresponding Secretary, and remained in that office until his death. He was a man of almost singular devotion to his work, of indomitable energy of character, and indefatigable in labor. He had worn himself out long before his end

came, but in the intervals of his struggles with disease and infirmity, he continued to do his utmost to the last. His whole life was devoted to the Negro race, and especially to African colonization. Seven times he crossed the ocean, to Africa, once or twice after the failure of his health, to promote the interests of Liberia. He died at his residence, near Ocala, Florida, whither he had gone a few months before, on his seventy-seventh birth-day, December 25, 1882. He was buried under the shade of the oaks, near his house, six black men acting as pall-bearers.

REV. ALEXANDER MACKLIN, D.D., was born in the parish of Lambeg, and County of Down, near Belfast, in the North of Ireland, on the 15th of January, 1808. He was descended from a Scotch ancestry and a God-fearing parentage, rejoicing in an entail of piety more permanent far than that by which they held their earthly possessions. He was brought into the church at the age of seventeen years; and shortly after this gave himself to the Lord for the work of the ministry, to which, after a regular and thorough education, literary and theological, in the institutions of Belfast, he was licensed in 1831, in the church of Hill-Hall, of which he was a member, by the Presbytery of Belfast, as a probationer for the gospel ministry. His entire education was paid for by a sum of money left for that

express purpose by his grandfather, a man of profound piety. He decided to locate in America, and arrived in New York on the 1st of January, 1832. Immediately after his arrival, he received a call from the church of Clinton, New Jersey, over which he was ordained and installed by the Presbytery of Newton. Here he labored with great acceptance, until called to the Scots Church of Philadelphia, Penna., where he preached for twenty-four years. In this church he preached his last sermon on January 23, 1859, before leaving for Florida, whither he went on account of his failing health. He returned home only to linger until July 6, 1859, when he was called to his home in Heaven to receive the reward of his Master, and to enter into eternal life. Of his services here, what more need be said, than this, "His record is on high."

HENRY A. BOARDMAN, D.D., was born at Troy, New York, January 9, 1808, and graduated at Yale College in 1829, after which he studied theology at the Princeton Seminary. On leaving the Seminary in 1833, he became the pastor of the Tenth Presbyterian Church in Philadelphia, and continued in that relation until released, May 5, 1876, after which he continued, by a vote of the church and of the Presbytery, to hold the relation of Pastor Emeritus until his death. This oc-

curred June 15, 1880, in the seventy-third year of his age.

Among Dr. Boardman's theological writings may be specified, "The Scriptural Doctrine of Original Sin" (1839), "The Great Question" (1855), "The Society of Friends, and the Two Sacraments" (1857), all of which are now admitted to be standard works on the themes which they discuss. On controversial and ecclesiastical matters, in 1841 he published "Correspondence with Bishop Doane on the Oxford Tracts," and 1844 "The Apostolical Succession," in 1849 "The Doctrine of Election," in 1855 "The Christian Ministry not a Priesthood," and in 1866 "The State of the Church : being a Review of the Proceedings of the General Assembly of 1866." With the warm interest he always took in the prosperity of the country, he allowed few occurrences of great public interest to pass without directing the minds of the people to the moral lessons and duties arising from the occasion, and among his published addresses may be mentioned "The American Union" (1850), "The Federal Judiciary" (1862). In 1865 "The Peace Makers," and "The Peace we Need, and How to Secure it." Of his very many publications on miscellaneous matters, the principal are, "The Importance of Religion to the Legal Profession" (1849), "A Discourse on the Life and Character of Samuel Miller" (1850), "The Bible in the Family" (1851),

“The Bible in the Counting-house” (1853), “The Low Value set upon Human Life in the United States” (1853), “Moral Courage” (1857), “Christian Union” (1859), “The Life and Character of the Rev. Cortlandt Van Rensselaer, D.D.” (1860). The most of these works have gone through several editions in this country, have been reprinted with commendatory prefaces in Great Britain, and some have been translated into other languages.

In 1853 Dr. Boardman was elected by the General Assembly to the chair of Pastoral Theology in the Seminary at Princeton, made vacant by the death of Dr. Archibald Alexander, but at the solicitation of his church and many distinguished citizens of Philadelphia, he consented to abide with them, and declined the appointment. In the following year he was elected Moderator of the General Assembly. He received the honorary degree of D.D. from Marshall College, Pennsylvania.

From the day of his settlement in the ministry, Dr. Boardman became a leader in the Presbyterian Church. He speedily gained a wide and powerful influence, which he wielded always for the extension of the Church and the maintenance of her principles. He was a man of mark in all her assemblies, often appearing in her highest court, discussing important subjects with masterly ability, and assisting with his wise coun-

sels the establishment of many of the institutions which have given her strength and ministered to her rapid increase.

Dr. Boardman performed his great life-work of forty-six years, in his first and only pastoral charge, with distinguished ability, learning, and fidelity. He held his position by the sedulous and conscientious cultivation of his pulpit powers. Evangelical and elevated in his thoughts, and pure, simple, and direct in his style, he charmed while instructing his people, and bound them to himself by the ties of a reverential love. He was uncompromisingly orthodox in his doctrinal beliefs, and Presbyterian in his ecclesiastical polity. Always and everywhere he maintained his Calvinistic and Presbyterian opinions, and living in times of high controversy in our own and with other denominations, he was pronounced in the defence and advocacy of those views. But he was so high-toned and courteous in his controversial character that he commanded the respect and admiration of opponents.

REV. LEVI JANVIER was born at Pittsgrove, N. J., April 25, 1816. He graduated at the College of New Jersey in 1835. After being engaged in teaching for a time, he was ordained by the Presbytery of West Jersey, December 31, 1840. He was a missionary in India, at Futtehghur, Lodianna, Ambala, and Sabbathu,

1841-64. He died at Anandpoer, March 25, 1864, passing from his chosen scene of labor and self-denial to the reward of a "good and faithful servant."

SAMUEL BEACH JONES, D.D., was born in Charleston, S. C., November 23, 1811. He was educated at Princeton, and was ordained by the Presbytery of New Brunswick, October 4, 1837. He was Assistant Secretary of the Board of Missions, 1836-37, Professor of Theology in Oakland College, Miss., 1838. He became pastor of the First Presbyterian Church, of Bridgeton, N. J., in 1839, and resigned the charge in 1863. He was an influential member of the Presbytery. From 1870 to 1875, he was Stated Supply of the Fairfield Church. Dr. Jones was a man of good scholarship, and well read, especially in all theological learning. He was prevented by physical infirmities from preaching during the last few years of his life. His attachments to the Presbyterian Church were strong, and his proclamations of the gospel were faithful testimonies to its power and value in the salvation of the souls of men. His own faith rested securely upon the person and work of Christ. In that faith he lived, and in that faith he died, March 19, 1883, at his residence in Bridgeton.

JOHN HALL, D.D., was born in Philadelphia, August 11, 1806, graduated at the University of Pennsylvania

in 1823, and in December, 1827, was admitted to practice at the Philadelphia Bar. In 1832 he relinquished the practice of law, with a view to devote his life to the ministry, and being elected a manager, and afterward Secretary of the Mission work of the American Sunday-School Union, his training for the ministry was chiefly in the course of active work in this service. He was editor of the *Sunday-School Journal* and the *Youth's Friend*, revised the first five volumes of the "Union Questions on the Bible," and prepared the seven subsequent volumes of the series. He produced nine original works and compiled six others, which have now a place upon the catalogue of the Union. In 1839 he was licensed to preach by the Presbytery of Philadelphia, and was ordained and installed, August 11, 1841, pastor of the First Church in Trenton, N. J., which relation he sustained until the close of his ministerial labors. His ministry was greatly blessed.

In 1852-53 Dr. Hall delivered a course of lectures in the Princeton Theological Seminary, filling a temporary vacancy in the Chair of Pastoral Theology. In addition to the works he prepared for the American Sunday-School Union, nine volumes appear on the catalogue of the Presbyterian Board of Publication. He also published some occasional sermons, and was a frequent contributor to various religious and literary journals. Numerous articles from his pen have appeared in the

Princeton Review. Dr. Hall was an able scholar, a vigorous and graceful writer, an instructive and impressive preacher, and wielded a large influence for good by his pen and from his pulpit.

DR. CORNELIUS C. CUYLER was born at Albany, of an honored Dutch ancestry, February 15, 1783. He graduated at Union College in 1806, and studied theology under Drs. Livingston and Bassett. He was ordained pastor of the Reformed Dutch Church in Poughkeepsie, January 2, 1809. Numerous revivals occurred under his ministry. He declined several flattering invitations; but in obedience to the apparent call of Providence, he accepted a call to the Second Presbyterian Church, Philadelphia, and was installed January 14, 1834. Here he continued in faithful labor till his death, which occurred August 31, 1850, when he was in the sixty-eighth year of his age.

Dr. Cuyler was of noble appearance, being six feet two inches in height. He had a remarkably well-balanced mind. He was dignified, yet affable, an elegant scholar, and a perfect gentleman. His sermons were carefully written, his style was lucid and perspicuous, his delivery sober and free from extravagances. His deathbed was truly edifying. His published writings consisted of a number of occasional sermons and several tracts.

WILLIAM A. McDOWELL, D.D., was born at Lamington, N. J., in May, 1789. He graduated at Princeton College in 1809, and was Tutor in the college 1810-11. His theological studies, commenced under the direction of Dr. John Woodhull, were completed in Princeton Seminary in 1813. He was licensed to preach by the Presbytery of New Brunswick, April 28, 1813, and installed pastor of Bound Brook, N. J., on the 22d of December following. This relation continued until October 19, 1814, and on the 15th of the next December he was installed pastor of the church at Morristown, N. J. Here his ministry was characterized by great acceptableness and usefulness. His health requiring a milder climate, he accepted a call from a Presbyterian Church in Charleston, S. C., and was installed its pastor December 3, 1823. Here he continued occupying a wide sphere of ministerial usefulness about ten years. In 1832 he was Moderator of the General Assembly. In 1833 he was appointed Secretary of the Board of Domestic Missions of the Presbyterian Church, which position he retained until 1850. His death took place September 17, 1851.

Dr. McDowell was truly a Christian in his views of divine truth, in his intercourse with God, and in the eminent prudence, circumspection, and consistency of his public and private walk. As a minister of the Gospel he cheerfully consecrated himself to his work.

His sermons were well planned, thoroughly digested, solid, and rich in evangelical instruction. His manner was characterized by a fervor and unction that gave it very considerable effect. As a pastor he was diligent and faithful. Under his administration the Board of Missions, which had been in a comparatively low and crippled condition, assumed a higher position, the sphere of its influence was enlarged, its importance was more fully appreciated by the Church, and its efficiency became visible in many hundred places which before were literally spiritual desolations.

REV. MATTHEW B. HOPE was born in Mifflin County, Pa., July 31, 1812. He entered Jefferson College in the year 1825, and graduated in 1830, when he was only seventeen years of age. He then studied theology at the Seminary at Princeton till 1832, and having concluded to go out as a missionary to India, studied medicine at the University of Pennsylvania in the two following years, and was licensed and ordained as a missionary by the Presbytery of Huntingdon in 1835. He received an appointment from the American Board of Commissioners for Foreign Missions, and labored two years at Singapore, an island off the northern extremity of the Malay peninsula, where he had a sun stroke, and on partial recovery was recommended by his physicians to return to his native land. The homeward voyage

was beneficial to him, and he was able in a short time to act as agent for the Colonization Society, and in 1839 he was appointed Financial Secretary to the Presbyterian Board of Education, and in 1842 Corresponding Secretary. In this office he continued till 1846, but in 1845 was elected to the Professorship of Belles Lettres and Political Economy in the College of New Jersey, a relation which he held till his death. From the time of his return from India he was perpetually suffering from neuralgia, a violent pain passing from one member of the body to another, till finally it reached his heart, and after half an hour of suffering, on the morning of the 17th of December, 1859, its pulsation ceased, before his physician could reach him. His funeral sermon was preached by President Maclean, followed with a Memorial Discourse by Dr. Atwater, which was published in the *Nassau Literary Magazine*. During his funeral all the places of business in Princeton were closed, as a mark of respect.

Dr. Hope was a man of great simplicity of manner, direct yet full of genial kindness. A broken constitution hindered him from executing much which otherwise he would have done, but notwithstanding such a serious obstacle, the amount of work which he went through would have been felt to be laborious by a healthy man. In addition to the toils of an exciting department, he frequently preached in the adjoining cities, as well as in

his place in chapel, and spent much time and exhausting labor for the financial interests of the college. But the chief element of his character, and the one which can never be separated from recollections of him, was his deep and active piety. Of this none who ever came in contact with him could fail to be aware. Dr. Hope was publisher of the *Princeton Review* from 1840 to 1848, and contributed a number of valuable articles to it.

JOHN W. YEOMANS, D.D., was born in Hinsdale, Mass., January 7, 1800. His parents were in humble circumstances, and when a boy he was apprenticed to a blacksmith, but he had an ardent desire for learning, and had made good use of the opportunities afforded him for acquiring knowledge, and before his apprenticeship was completed he bought up the unexpired time and supported himself by teaching. He entered Williams College in 1824, and was graduated with the second honors of the class. In 1826-7 he was Tutor in the college, after which he studied theology in the Seminary at Andover, and in November, 1828, he was ordained and installed pastor over a small congregation in North Adams, Mass., which he had gathered while acting as Tutor in the college. He now collected funds to build for them a house for worship, and continued with them till 1832, when he accepted a call to the

First Congregational Church in Pittsfield, Mass. At the end of two years he resigned this for the First Presbyterian Church in Trenton, N. J., where he became the successor to Dr. James W. Alexander. In 1841 he accepted the presidency of Lafayette College, Easton, Pa., which he resigned in 1844, and after a short residence in Philadelphia became the pastor of the Mahoning Church in Danville, Pa., the duties of which he discharged till his death, which took place June 22, 1863.

He held a high place in the esteem of his brethren in the ministry, and was elected Moderator of the General Assembly in 1860, and had the degree of D.D. conferred upon him simultaneously by three colleges, the College of New Jersey, Williams College, and Miami University.

His desire for knowledge was so powerful that he was never idle. His life was continuous labor, but his aims and his standard of perfection were often too high to be reached. He did not live to complete any of the great works that he had undertaken. He left in an incomplete state commentaries on the Gospel of John and the Epistle to the Romans. Many of the sermons which he left in manuscript had never been preached by him, probably being laid aside for other trains of thought that had been suggested during their preparation, and some of those preached had been prepared

one, two, and three years before they were delivered. He was a good classical scholar, and well acquainted with Mathematics and the Natural Sciences, but Logic and Metaphysics was the field in which he delighted to revel, and many of his deductions were of the most beautiful and satisfactory character. He was an eloquent preacher, and in describing and defining the emotions and affections his deep study of the human mind made him peculiarly felicitous. The best thoughts in many of his sermons could only be partially apprehended by hearing them from his lips, and deserve a more permanent form. The numerous articles he furnished for the *Princeton Review* are the most valuable of his published works.

JAMES W. DALE, D.D., was a native of Wilmington, Del., but was reared in the city of Philadelphia, where he graduated at the University of Pennsylvania in 1831. He entered upon the study of law, but abandoned it in favor of the ministry of the Gospel. He entered Princeton Seminary in 1833, and studied theology there and in the Seminary at Andover, Mass. It was his ardent desire to spend his life as a missionary in heathen lands, but in this, to his deep and lasting regret, he was hindered. In order to fit himself more fully for missionary work he entered upon a medical

course in the University of Pennsylvania, and received the degree of M.D., at the close of the course.

After entering the ministry Dr. Dale was for some time agent for the Pennsylvania Bible Society in the eastern counties of the State, then he became pastor of the churches of Middletown and Ridley, Pa., afterwards changing Ridley for the new church at Media, but continuing in Middletown in all for the space of twenty-five years. In this time he preached in various parts of Delaware County, giving himself with unre-served consecration to the work of preaching the Gospel wherever the opportunity offered. Several strong and growing churches started into life as the fruit of zealous efforts made outside of his own field of labor. In 1871 he became pastor of the Wayne Pres-byterian Church in Delaware County, and resigned the charge in 1874. In the latter part of his life he served the new church organized at Glen Riddle in Delaware County, and preached here until within a few weeks of his death, which occurred April 19, 1881, in the sixty-ninth year of his age.

Dr. Dale wrote three volumes entitled, "Classic Baptism," "Judaic Baptism," and "Johannic Bap-tism," which exhibited great erudition, dialectic keen-ness, and the mastery of the whole literature of the Baptistie controversy. They won for him a wide reputation, made him the first authority on his side of

the question in the land, and have been the armory of disputants ever since their appearance.

The basis of Dr. Dale's character was honesty—honesty of thought and purpose, and an inflexible adherence to his convictions when fully formed. He was never carried about with every kind of doctrine, but having formed his opinions with candor, and after patient consideration, he stood by them, without shrinking from any momentary unpopularity they might bring. He was for years a leader in the temperance movement in Delaware County, and was instrumental in securing a law by which the sale of intoxicating liquors was prohibited within the limits of Media. But the business of his life, to which he gave himself without reserve, was preaching the blessed gospel of God. He loved this work, and went far and wide to declare unto sinful men the mercy of God in Jesus Christ. Many were led to the Saviour by his ministry who remember him tenderly now, and will be stars in his crown in the day that cometh.

CASPAR R. GREGORY, D.D., was born in Philadelphia, September 17, 1824, graduated from the University of Pennsylvania in 1843, taught nearly two years, 1843-4, in private families, graduated at Princeton Seminary in 1847, was licensed by the Presbytery of Philadel-

phia, April 5, 1848, then taught another year, and was ordained an evangelist by the same Presbytery, May 20, 1849. His field of labor was as a missionary under appointment of the Presbyterian Board of Foreign Missions, among the Choctaw Indians, at Spencer Academy, in the Indian Territory. At the end of one year his health gave way, under excessive labor, and he left the mission in July, 1850. He labored with much success as pastor of the Church at Oneida, New York, from February 9, 1852, until March 1, 1862. After a successful pastorate of the First Church at Bridgeton, New Jersey, from May 12, 1864, until October 7, 1873, he became Professor of Sacred Rhetoric in Lincoln University, Pa., where he labored zealously and most successfully until his death, which occurred February 26, 1882. His end was full of faith and hope. Dr. Gregory was an earnest man, throwing his whole heart into whatever he undertook. His mind was quick, vivacious, and well cultivated. His preaching was of a high quality, and as a Professor he was most devoted and faithful.

WILLIAM CHESTER, D.D., seventh Corresponding Secretary of the Board of Education, was born in Wethersfield, Connecticut, November 20, 1795, graduated at Union College, New York, in 1815, and studied at Princeton Theological Seminary in 1816-17. He

was licensed, it is supposed, by the Presbytery of Albany in 1818. December, 1819, he was called to the pastorate of the church in Galway, New York. A most remarkable work of grace ensued upon his settlement, and in April, 1820, one hundred and four were added to the church; in the month of June of that year forty-six more were received into the communion of the church. He left Galway in 1822. On September 7, 1824, he was installed pastor of the Presbyterian Church in Hudson, New York. His preaching and pastoral labors among the churches of that entire region were greatly owned of God. This, his last pastorate, was most happily and successfully continued until the Summer of 1832, when, on the 10th of July, at the earnest solicitation of the Board of Education, it was reluctantly dissolved that he might occupy the States of Virginia and North Carolina as their representative. Dr. Chester thus entered the service of the Board of Education, and for three and thirty years in the various positions of Agent, General Agent, Associate Secretary and General Agent, and finally as Corresponding Secretary, he labored most successfully throughout the entire Church in this arduous work, until, in the maturity of his days, and with the completion of most of his sagacious plans for the advancement of education, he ceased from his labors, with the harness of office upon him. The records of the Board evince that Dr. Chester co-

operated most effectively both in counsels and in personal efforts with Dr. John Breckinridge, Dr. McFarland, Dr. Hope, Dr. Van Rensselaer, Dr. Wood, and indeed every other officer of the Board, from the days of Breckinridge until his service ended. Among the last educational schemes that enlisted his warm sympathies, in view of the alarming decrease of candidates for the ministry, was the satisfactory establishment of the Cortlandt-Van Rensselaer Memorial Institute, the Ashmun Institute, and the College for the Northwest. He raised more money and means for education in the Presbyterian Church than any of his coadjutors. He died May 23, 1865, in the seventieth year of his age. He had the degree of Doctor of Divinity from Washington College, Pa.

HENRY STEELE CLARKE, D.D., was born in Somers, Conn., in 1818. His literary education was begun in Hamilton College, N. Y., and was continued at Yale College, Conn., where he graduated in September, 1841. His first charge was Willoughby, Ohio. He was installed pastor at Manchester, N. H., September 20, 1849, and his ministry in that congregation continued until 1852, when he accepted the cordial and unanimous call of the Central Presbyterian Church, Philadelphia, where he labored with great zeal and success until his death, January 17, 1864. Dr. Clarke's abili-

ties as a preacher were always acknowledged to be of a high order. He had a graceful presence, a persuasive manner and exact and careful taste, good judgment, a quick fancy, an acute and discriminating intellect. As a pastor he was no less efficient and successful than as a preacher. He was an accomplished gentleman, an earnest Christian, a faithful friend, and greatly beloved by his brethren and the people of his charge.

HUGH S. DICKSON, D.D., was born in County Down, Ireland. He graduated at Union College, N. Y., in 1839, and studied theology at Princeton Seminary. He was Stated Supply at Natchez, Miss., 1841-2, ordained by the Presbytery of Louisville May 5, 1843, pastor at Bardstown, Ky., 1842-4, and pastor at Fort Wayne, Ind., 1844-7. Subsequently he was pastor of the Westminster Church, Utica, N. Y., 1848-58, Stated Supply at Washington Heights, New York City, 1858-9, and pastor at Lewisburg, Pa., 1860-66. Dr. Dickson, after resigning his last pastoral charge, removed to West Chester, Pa., where he lived for several years, then changed his residence to Philadelphia, in which city he died, in great peace, in the fall of 1887. Dr. Dickson, as a member of the Presbytery of Philadelphia, took an earnest, active and useful part in its deliberations and operations, as well as in the promotion of the general interests of the church with which he

had been so long identified. He preached frequently for his brethren, as he had opportunity. Dr. Dickson was a gentleman of genial spirit and sound judgment. He was an able theologian, an instructive and forcible preacher, a strong debater, and his ministry, in the several fields of labor which he occupied, was sealed with many evidences of his fidelity and acceptableness in the work to which his life was devoted.

CHARLES WADSWORTH, D.D., was born at Litchfield, Conn., May 8, 1814, graduated from Union College, New York, 1837; after his graduation, taught one year in Canajoharie, N. Y., spent two years, 1838-40, in Princeton Seminary, was licensed by Troy Presbytery, October 23, 1840, was ordained by the same Presbytery, February 17, 1842, and on the same day installed pastor of the Second Church of Troy, N. Y., from which, after eight years of brilliant and most successful pulpit service, he was released, March 5, 1850. From March 20, 1850, to April 3, 1862, he was, with great popularity and effectiveness, pastor of the Arch Street Church, Philadelphia. He was installed November 5, 1862, over Calvary Church, San Francisco, Cal., and after it had been greatly enlarged and strengthened by his labors, he was released, November 13, 1869. He was installed December 19, 1869, pastor of the Third Reformed Dutch Church, Philadelphia.

In 1873 this Church united with the Western Presbyterian Church, under the new name of Immanuel Presbyterian Church. The court having decided that this church could not hold the church property of the Third Reformed Church, in February, 1878, Immanuel Church was united with the Clinton Street Church, under the name of the Clinton Street Immanuel Church, and Dr. Wadsworth was installed its pastor, March 25, 1879, continuing to be so until his death, April 1, 1882. Dr. Wadsworth was gifted with a brilliant and inexhaustible imagination, great pathos of tone and earnestness of manner, a power of presenting gospel truth in a wonderfully fresh and impressive manner. For a long course of years the large churches in which he preached were densely packed with eager hearers. In private life he was ordinarily shy, diffident, and reserved, but among his special friends was cordial, frank, and often full of humor.

LYMAN COLEMAN, S.T.D., was born in Middlefield, Mass., June 14, 1796. He graduated at Yale College in 1817, and for three succeeding years was Principal of the Latin Grammar School at Hartford, Conn., and subsequently a Tutor at Yale for four years, where he studied theology. In 1828 he became pastor of the Congregational Church in Belchertown, Mass, and held the charge for seven years, afterwards Principal of the Burr

Seminary, Vermont, for five years, then Principal of the English Department of Phillips Academy for five years. The years 1842-43 he spent in Germany, in study and in travel, and on his return was made Professor of German in the College of New Jersey. He continued here, and at Amherst, Mass., and Philadelphia, the next fourteen years, in connection with different literary institutions. He again visited Europe in 1856, and extended his travels to the Holy Land, the Desert, and Egypt, and after his return he became Professor of Ancient Languages in Lafayette College, in discharging the duties of which his labors ceased. Dr. Coleman's principal published works are—1. "The Antiquities of the Christian Church." 2. "The Apostolical and Primitive Church." 3. "An Historical Geography of the Bible." 4. "Ancient Christianity." 5. "Historical Text-Book and Atlas of Biblical Geography."

ROBERT DAVIDSON, D.D., was born in Carlisle, Pa., February 23, 1808, and was the only child of the Rev. Robert Davidson, D.D., the second President of Dickinson College. He was a graduate of this college, and of Princeton Seminary. In 1832 he became pastor of the McChord (or Second) Church of Lexington, Ky., and in this relation became distinguished for his pulpit eloquence and his earnest pastoral work. In 1840 he

was called to the Presidency of Pennsylvania University, in which position he continued two years. He entered on the pastorate of the First Presbyterian Church in New Brunswick, N. J., May 4, 1843, and there labored assiduously and successfully until October 4, 1859. Subsequently he was pastor of the Spring Street Church, New York, from 1864 to 1868. His last pastoral charge was the First Church of Huntington, Long Island. Resigning this charge on account of impaired health, he afterwards resided in Philadelphia until his death, which occurred April 6, 1876.

Dr. Davidson served the General Assembly as its Permanent Clerk from 1845 to 1850. For a quarter of a century he was a member of the Board of Foreign Missions, for ten years preceding his decease a Director of Princeton Seminary, and in 1869 was one of our Assembly's delegates to the General Assembly of the Free Church of Scotland. He was a frequent contributor to the periodical literature of the day throughout his ministerial life, and up to the time of his death. He published a large number of pamphlets, sermons, etc., and contributed several able articles to the *Princeton Review*. He was also the author of a number of volumes, the largest and best known of which is probably his "History of the Presbyterian Church in Kentucky." He was a man of fine culture, a scholar, and a writer of great purity and elegance. In private

intercourse he was kind and courteous, but also dignified. As a minister of Christ he won, and maintained to the end, a high position. During the last years of his life he was a useful member of the Presbytery of Philadelphia.

ELIAS R. BEADLE, D.D., was born in Cooperstown, N. Y., October 13, 1812. He studied theology under Dr. E. N. Kirk, of Albany, and was licensed to preach at Utica, N. Y., in 1835. The next year he was ordained at Buffalo, and assumed the pastorate of the First Presbyterian Church at Albion, N. Y. In June, 1839, he went as a missionary under the A. B. C. F. M. to the Druses in Mount Lebanon. The Druse war effectually ending all work among that people, Dr. Beadle returned to this country, and went to New Orleans, where he assisted in editing the *New Orleans Protestant*. Aside from this, as the result of his wise and indomitable energy, there were organized the Third, the Fourth, and the Prytanic Street Churches, over the last of which he was pastor from 1843 to 1852, when he was called to the Pearl Street Congregational Church of Hartford, Conn., there remaining until 1863. In 1864 he was called to the First Presbyterian Church of Rochester, N. Y., where he labored for a year, though not accepting the call. November 12, 1865, he was

installed pastor of the Second Presbyterian Church of Philadelphia, Pa., where he remained until January 6, 1879, when he was suddenly seized with an attack of angina pectoris, on his way home from morning service, and entered into rest before the dawn of another day. His last words were,—“O Lord, is this the way?”

Dr. Beadle, without the advantages of either College or Seminary discipline, yet stood in the foremost rank among scholars. His thirst for knowledge was insatiable, and he was a scientist of recognized ability. He was a man of wonderful personal magnetism, both in and out of the pulpit, and his deep sympathy with the troubled and sorrowing, and his ability to comfort them in his ministrations, gave a rare power to his work. Remarkable at almost every point, he was in nothing more so than in the fervency, beauty, and pathos of his prayers. Here he was inimitable. The tenderness of his manner, the majesty of his thoughts, the glorious richness of their expression, his deep sympathy with human needs, and the unwavering assurance of a Father's love, made men forget everything but God, as they knelt in His presence. His sermons were rich in thought and beautiful in expression, clear, simple, full of the power of the Holy Ghost, and captivating by their earnest, forcible, fresh presentation of truth, and by their great spirituality and helpfulness.

JOHN W. DULLES, D.D., was born in Philadelphia, November 4, 1823. He graduated at Yale College in 1844, and at Union Theological Seminary in 1848. He sailed for Southern India, as a missionary of the American Board, in 1848, but was compelled, by the loss of his voice and the illness of his family, to leave that field, and returned to Philadelphia in 1852. For three years he served the American Sunday-School Union, having charge of the missionary work of the society. In 1857 he became editor of the Publication Committee of the Presbyterian General Assembly (N. S.), and in this position gave great satisfaction. At the reunion of the two branches of the Presbyterian Church, in 1870, he was elected editorial secretary of the United Board of Publication, and edited its tracts, books, and periodicals from that date.

Dr. Dulles was a gentleman of polished and pleasant address, and of admirable Christian character. Modest and retiring in disposition, he was yet firm in his convictions, and an indefatigable and efficient laborer in the vineyard of the Lord. The Sabbath School in the Walnut Street Presbyterian Church, of which he was the faithful superintendent for many years, was, as it still is, one of the largest in the city, and a model of order, discipline, and careful spiritual training. He discharged his duties as secretary of the Board of Education with great zeal, ability, judiciousness, and ac-

ceptableness until his death, which occurred in 1887. Dr. Dulles was justly held in high regard by his brethren for his attractive spirit and sterling worth. He was the author of two interesting and valuable volumes, entitled "Life in India," and "The Ride Through Palestine."

Z. M. HUMPHREY, D.D., was born at Amherst, Mass., August 30, 1824, and died in Cincinnati, November 13, 1881. He graduated at Amherst College and at Andover Theological Seminary. He was pastor of churches at Racine and Milwaukee, Wisconsin, 1850-59, of First Presbyterian Church, Chicago, 1859-68, of Calvary Church, Philadelphia, 1868-75, Professor of Ecclesiastical History and Church Polity in Lane Theological Seminary, Cincinnati, 1875-81, and Moderator of the General Assembly at Chicago in 1871. Dr. Humphrey was a gentleman of lovely spirit and scholarly attainments, a gifted preacher, and a faithful servant of Christ.

REV. JOHN CHAMBERS, D.D., was born in Stewartstown, Ireland, December 19, 1797, and was brought by his parents to this country while an infant. After spending some years in Ohio, they removed to Baltimore, where the son was employed in mercantile life. At the age of seventeen he connected himself with the

Associated Reformed Church under Rev. John M. Duncan, and was by that eminent divine induced to prepare for the ministry, which he did under his direction. In May, 1825, he was installed pastor of the Ninth Associate Reformed Church in Philadelphia. The congregation were worshipping in a house built on Thirteenth above Market Street by Margaret Duncan, Rev. Mr. Duncan's mother, in pursuance of a vow made by her when in imminent peril of shipwreck. In 1831 they removed to their present noble edifice at the corner of Broad and Sansom streets. When Mr. Duncan, about this time, renounced the jurisdiction of the General Assembly of the Presbyterian Church, into which the Associate Reformed, with Dr. Mason and others, had been merged, Dr. Chambers followed his example from sympathy with his teacher. His church was known as the First Independent Church till October, 1873, when he and his congregation again sought and were cheerfully admitted to a connection with the Presbyterian body. The reception of this large and influential church, with their esteemed pastor, was hailed at the time as an event of the most interesting kind. By order of the Presbytery of Philadelphia, the style of the church was changed, in honor of the pastor, to "The Chambers Presbyterian Church."

In May, 1875, the fiftieth anniversary of Dr. Chambers' pastorate was joyously celebrated, on which occa-

sion he delivered an historical sermon, containing, among other items of interest, the statement that he had received three thousand five hundred and eighty-six members into the church, of whom twelve hundred are the number constituting the present actual membership; that between thirty and forty young men had entered the gospel ministry; that he had married two thousand three hundred and twenty-nine couples, and had attended between four thousand and five thousand funerals. He had preached on an average three sermons a week, which, for fifty years, would amount to a grand total (allowing necessary deductions) of more than seven thousand sermons. Dr. Chambers was no friend to sensational novelties of any sort, yet he had an extraordinary hold on the young people, and his weeknight prayer-meetings, with an attendance of three hundred, were a standing wonder.

Dr. Chambers' conspicuous attribute was power. For the sake of that commanding influence which he exerted over the masses, he deliberately sacrificed book-learning and minute criticism. Bold and frank in the expression of his opinions, even those who differed with him could not but respect and admire his courage. He fearlessly attacked the crying abuses, vices and errors of the day, and was sometimes threatened with personal violence on account of his plainness of speech. He scourged the men of Succoth with thorns. Like John

Knox, he called a spade a spade. His majestic person, his leonine mien, his clarion voice, his unquestionable sincerity, added weight to the fulminations of the pulpit. All that saw him, all that heard him, bore witness, voluntarily or involuntarily, that "this was a man." Like the prophets of the olden time, he only lived for the salvation of souls, and his sole concern was to preach the preaching that the Lord bade him.

Four brief months after the remarkable ovation of his fiftieth anniversary, towards midnight on the 22d of September of the year 1875, his useful life was brought to a close. The foundation for the malady that took him off had been laid by partial paralysis two years previously. Perhaps it is not too much to say that no man could have died in the city of Philadelphia more sincerely or more widely lamented by all classes of society and all denominations of Christians.

WILLIAM M. BAKER, D.D., was born in Washington, D. C., June 5, 1825. He graduated at the College of New Jersey in 1846, and studied theology at Princeton Seminary. He was Stated Supply at Batesville, Arkansas, in 1849, and at Galveston, Texas, in 1850. He was subsequently pastor at Austin, 1850-65; at Zanesville, Ohio, 1866-72; at Newburyport, Mass., 1872-74; at Boston, 1874-81; and at Philadelphia (South Presbyterian Church), 1881-82, being soon obliged to

relinquish this pastorate on account of impaired health. He died in Boston, August 21, 1883. While continuing his ministry Dr. Baker also entered upon literary work, and for several years was wholly given to this kind of work. One of the productions of his pen was "His Majesty Myself." He was a constant writer for the newspapers and the literary magazines, and his writings were always popular. He was a good man, a true servant of Christ, striving always to honor His name and extend the power of His truth.

CHAPTER IX.

PROMINENT (DECEASED) ELDERS OF THE PRESBYTERY.

JOHN BAYARD, a friend to his country, and an eminent Christian, was born August 11, 1738, at Bohemia Manor, in Cecil County, Maryland. After receiving an academical education under Dr. Finl y, he was put into the counting-house of Mr. John Rhea, a merchant of Philadelphia. Here the seeds of grace began first to take root, and to give promise of those fruits of righteousness which afterwards abounded. He early became a communicant of the Presbyterian Church, under the charge of Rev. Gilbert Tennent. Some years after his marriage he was chosen a ruling elder, and he filled the office with zeal and efficiency. Mr. Whitefield, while on his visits to America, became intimately acquainted with Mr. Bayard, and was much attached to him. They made several tours together. When his brother's widow died, Mr. Bayard adopted the children and educated them as his own. One of them was an eminent statesman.

At the commencement of the Revolutionary War Mr. Bayard took a decided part in favor of his country.

At the head of the Second Battalion of the Philadelphia Militia he marched to the assistance of Washington, and was present at the Battle of Trenton. . He was a member of the Council of Safety, and for many years Speaker of the Legislature. In 1785 he was appointed a member of the Old Congress then sitting in New York. In 1788 he removed to New Brunswick, where he was Mayor of the city, Judge of the Court of Common Pleas, and a ruling elder of the church. Here he died January 7, 1807. His death was one of triumph.

HUGH WILLIAMSON, M.D., F.R.S., was born in West Nottingham, Chester County, Pa., December 5, 1735, graduated at the Philadelphia College May 17, 1757, and after the study of theology was licensed to preach the Gospel. After two years, finding that his health was not adequate to the duties of the office, he left the pulpit and entered upon the study of medicine. About 1760 he was appointed Professor of Mathematics in Philadelphia College (now the University of Pennsylvania), but continued his medical studies, which, after 1764, were completed at the University of Edinburgh, in London, and at Utrecht.

Dr. Williamson practised medicine in Philadelphia, during which he served as a ruling elder in the First Presbyterian Church. In 1768 he was chosen a mem-

ber of the American Philosophical Society. In 1770 he published "Observations on Climate" in the "American Philosophical Transactions." In 1772 he visited the West Indies to collect contributions in aid of the Academy at Newark, Del. In 1773 he went with Rev. John Ewing to Europe to solicit further aid for this Institution. On his return to this country he settled at Edenton, N. C. At the close of the war he served as a representative of Edenton in the House of Commons of North Carolina. He was next sent to Congress from "the old North State," where he continued for three years, as long a term as the law at that time allowed. He was a member on that memorable occasion, December 23, 1783, when Washington, at Annapolis, tendered his commission and claimed the indulgence of retiring from the public service, and his fine commanding figure is prominent in the grand picture of this sublime scene, which was painted by Trumbull, and which now adorns the rotunda of the Capitol at Washington. In 1786 he was one of the few delegates sent to Annapolis to revise and amend the Articles of Confederation of the Union, and in 1787 he was a delegate from North Carolina to the Convention which framed the Constitution of the United States. He was a zealous advocate of the new Constitution, and was a member of the State Convention which adopted it.

He served in the first and second Congress, and then declined a re-election.

In 1789 Dr. Williamson removed to the city of New York, where he continued industriously to write on various philosophical subjects, was an advocate of the great New York canal system, an active promoter of philanthropic, literary and scientific institutions, and in 1812 gave to the world his "History of North Carolina." He died May 22, 1819. He was an ornament to his country, and one of the most eminent and useful men which it has yet produced. An interesting memoir of him was prepared and published by the distinguished Dr. Hosack, of New York, and has now a place in the Transactions of the New York Historical Society.

ROBERT PATTERSON, LL.D., the fourth Director of the United States Mint at Philadelphia, was born in the Province of Ulster, Ireland, May 30, 1743. Although his opportunities for education were very limited, he was enabled, principally by his energies, to acquire a solid foundation of learning, especially in mathematics and physical science. He emigrated to America in 1768, where he found employment as a teacher. He was engaged in that capacity as Principal of the Academy at Wilmington, Delaware. When the war of the Revolution broke out, Mr. Patterson, while a mere youth, had acquired some knowledge of the

military art while acting as a volunteer for the defence of Ireland against a threatened French invasion. Ardently devoted to the cause of the Colonies, he now tendered his services as a military instructor, and afterwards entered the Revolutionary army, where he acted in the various capacities of Adjutant, Assistant Surgeon, and Brigade Major. He continued in the service until after the evacuation of Philadelphia and New Jersey. In 1779 he was elected Professor of Mathematics in the University of Pennsylvania, which position he occupied until the year 1814. "Arduous as were his duties in the University" (we quote from a memoir by Chief Justice Tilghman) "he found time for other useful employments. Being highly esteemed by his fellow-citizens, he was elected a member of the Select Council of Philadelphia, of which he was chosen President in 1799. In the year 1805 he received from President Jefferson, with whom he had been in habits of friendship, the appointment of Director of the Mint. This office he filled with great reputation, until his last illness, when he resigned." He died soon after, in Philadelphia, on the 22d of July, 1824, in his eighty-second year.

Mr. Patterson occupied a high position in his adopted country, and was on terms of intimacy and correspondence with many of its leading men in learning and science. He took an active part in the proceedings of

the American Philosophical Society, of which he finally became President, and communicated several scientific papers to its Transactions. He was the author of a Treatise on Arithmetic, and edited several works on science. In manners, Mr. Patterson was dignified, but affable. His religious convictions were sincere, and bore fruit in his daily life. He was long an elder in the Presbyterian Church. The portrait of him in the Mint Cabinet is copied from the excellent original by Rembrandt Peale.

ALEXANDER HENRY, Esq., was born in the north of Ireland, June, 1766. He came to Philadelphia in 1783, then eighteen years of age, and at once engaged as a clerk in the dry-goods trade, in which he soon achieved the honors and emoluments of a successful commission merchant. He united with the Second Presbyterian Church, Philadelphia, August 4, 1803, and was ordained a ruling elder in the same church, January, 1818. In June, 1832, when the Central Presbyterian Church was organized, Mr. Henry's name was standing at the head of the list of its members. He was one of its first two ruling elders, the first president of its Trustees, and one of the most liberal contributors to its support. June 7, 1831, he was elected President of the Board of Education, which position, amid many days of trial to the cause, he very ably filled for sixteen years, until the

day of his death, August 13, 1847, in the eighty-second year of his age. As a Christian merchant, as a ruling elder, as a Sabbath-school teacher, as a distributor of religious tracts—first introduced by him into America—as the President of the Board of Education, of the House of Refuge, of the Magdalen Society, and of the American Sunday-School Union, Mr. Henry won the esteem of his colleagues, and the love and admiration of all for whom he labored. Long before the organization of the Board of Education, he generously assisted pious youths in their preparation for the gospel ministry. The life of such a man is his best eulogy.

MATTHEW L. BEVAN, Esq., was born at Old Chester, Delaware County, Pa., August 23, 1777. He was for many years a commission and shipping merchant—the leading member of the firm of Bevan & Humphreys. His early religious training was among the Quakers, but he was baptized and received into the Church under the ministry of Dr. J. J. Janeway, then pastor of the Second Presbyterian Church, Philadelphia. Mr. Bevan was one of the founders of the Central Presbyterian Church of that city, and was made a ruling elder with Messrs. Alexander Henry and Matthew Newkirk. Through the influence of Dr. John Breckenridge, then Corresponding Secretary of the Board of Education, Mr. Bevan, who was long and intimately connected

with him in educational labors, was chosen his successor in the Presidency of the Board, September 2, 1847, which position he filled with great acceptance until his death, December 11, 1849. His hospitality was large, and his generosity constant towards young men struggling to fit themselves for the work of the ministry.

JOSEPH P. ENGLER, Esq., the son of Silas and Annie (Patterson) Engler, was born in Philadelphia, Pa., January 3, 1793, and graduated at the University of Pennsylvania in 1811. In 1813 he was appointed co-master of the Grammar School of that institution. In 1817 he was associated with Samuel B. Wylie, D.D., in conducting an academy, and after Dr. Wylie's withdrawal from it, it was under his sole charge for twenty-eight years. In February, 1845, Mr. Engler was elected by the Board of Publication as its Publishing Agent, and in this position realized the expectations of the friends of the Board. He was an elder in the Scots Presbyterian Church until the time of his death, April 14, 1861. He was a gentleman of varied literary acquirements, and of signal affability and kindness. The spiritual element of his character was pre-eminent, it entered into his daily life and walk, it permeated all he said and did, to visit the widow and the fatherless, and keep himself unspotted from the world, was his earnest desire, and fully was it realized.

MATTHIAS W. BALDWIN was born in Elizabethtown, N. J., December 10, 1795. From early childhood he exhibited a remarkable fondness for mechanical contrivances. He learned the business of manufacturing jewelry in Frankford, Pa., and in 1819 commenced it on his own account in Philadelphia, but in consequence of financial difficulties, and the trade becoming depressed, soon abandoned it. His attention was then drawn to the invention of machinery, and one of his first efforts in this direction was a machine whereby the process of gold-plating was greatly simplified. He next turned his attention to the manufacture of bookbinders' tools, to supersede those which had been, up to that time, of foreign production, and the enterprise was a success. He next invented the cylinder for printing calicoes, which had always been previously done by hand-presses, and he revolutionized the entire business. When the first locomotive engine in America, imported by the Camden and Amboy Railroad Company in 1830, arrived, he examined it carefully, and resolved to construct one after his own ideas. At the earnest request of Franklin Peale, proprietor of the Philadelphia Museum, he undertook to build a miniature engine for exhibition. His only guide in this work consisted of a few imperfect sketches of the one he had examined, aided by descriptions of those in use on the Liverpool and Manchester Railway. He success-

fully accomplished the task, and on the 25th of April, 1831, the miniature locomotive was running over a track in the Museum rooms, a portion of this track being laid on the floors of the transepts, and the balance passing over trestle work in the naves of the building. Two small cars holding four persons were attached to it, and the novelty attracted immense crowds.

Having received an order to construct a road locomotive for the Germantown Railroad, the work was accomplished, and on its trial trip, November 23, 1832, the engine proved a success. It weighed five tons, and was sold for three thousand five hundred dollars. In 1834 he constructed an engine for the South Carolina Railroad, and also one for the Pennsylvania State Line, running from Philadelphia to Columbia. The latter weighed seventeen thousand pounds, and drew at one time nineteen loaded cars. This was such an unprecedented performance that the State Legislature at once ordered several additional ones, and two more were completed and delivered during the same year, and he also constructed one for the Philadelphia and Trenton Railroad. In 1835 he built fourteen, in 1836 forty. His success was now assured, and his works became the largest in the United States, perhaps in the world. Engines were shipped to every quarter of the globe, even to England, where they had been invented, and

the name of Baldwin grew as familiar as a household word. Mr. Baldwin was one of the founders of the Franklin Institute. He was an exemplary Christian, and a very useful elder of the Presbyterian Church. He gave very liberally and cheerfully of his large means for the cause of Christ. His name is held in honored remembrance in the community in which he lived. His death occurred September 7, 1866.

CHARLES MACALESTER, merchant and banker, was born in Philadelphia February 17, 1798. He received a liberal education, first at Grey and Wylie's School, and afterwards at the University of Pennsylvania. While at the latter institution, during the war of 1812, when fifteen years of age, he commanded a company of forty boys, who worked for two days assisting to make the fortifications upon the west side of the Schuylkill. Early in life he embarked in mercantile pursuits, and in 1821 removed to Cincinnati, Ohio, where he remained until 1827 when he returned to Philadelphia, and commenced business there, amassing a large fortune. He retired from active business in 1849, occupying himself subsequently with his private affairs, and various trusts and executorships. He died December 9, 1873, regretted by an unusually wide circle of friends and acquaintances.

Mr. Macalester was one of the Trustees of the Pea-

body Education Fund from its first institution. He was also President of the St. Andrew's Society, and of the Orthopædic Hospital, a director (from the time of its organization) of the Fidelity Insurance, Trust and Safe Deposit Company, of the Presbyterian Hospital, and of the Insurance Company of the State of Pennsylvania, of which latter company his father had been President. In 1873 he gave for the establishment of a college in Minneapolis a valuable property, consisting of a large building with extensive grounds attached, then named by the Trustees the "Macalester College," and also confirmed the same by his will.

Eminently successful himself in all his undertakings, Mr. Macalester was always ready to aid by his advice, and by active assistance, those who were beginning life's battle or struggling with adversity. Unobtrusive in all he did, generous in every sense of the word, he was universally beloved and honored. His private character was one of the greatest purity, unselfishness and loveliness, charitable in all his judgments, and indulgent to the weaknesses and faults of others, no harsh comments or unkind aspersions ever passed his lips. For a number of years he was a faithful elder of the Second Presbyterian Church.

H. LENOX HODGE, M.D., was born in Philadelphia, July 30, 1836. His father was the eminent Physician,

Dr. Hugh L. Hodge. He received a collegiate education, which terminated in 1855, in his native city, and afterwards studied medicine at the University of Pennsylvania, where he graduated in 1858. In the Fall of the same year he became resident physician of the Pennsylvania Hospital, retaining that office till the spring of 1860, when he opened an office for the practice of medicine in Philadelphia. He was appointed Demonstrator of Surgery in the University of Pennsylvania, and, in 1861, commenced giving instruction to private classes, on Chestnut Street, between Ninth and Tenth streets, and subsequently lectured in Chant Street, on Anatomy and Operative Surgery. In 1870 he was appointed Demonstrator of Anatomy in the University of Pennsylvania, and was, for nearly ten years, attending surgeon at the Children's Hospital. At the opening of the Presbyterian Hospital, in 1872, he was appointed attending surgeon to that institution. Dr. Hodge, by his talents, industry, integrity, and energy, attained a high rank in his profession. He was a gentleman of polished address and peculiar benevolence. For a number of years he was an exemplary, active, and useful ruling elder in the Second Presbyterian Church. Removed by death, in the midst of his years, June 10, 1881, he bore his last and lingering illness with marked resignation, and left the record of one who had adorned all the relations of life by his

cultivated intellect, kind disposition, and exemplary Christian character. At the time of his decease he was a member of many medical societies and associations.

MATTHEW NEWKIRK was of a Huguenot family, from the south of Holland, the ancient form of the name being Van Nieukierck. He was born, May 31, 1794, in Pittsgrove, Salem County, New Jersey. At the age of sixteen he came to Philadelphia, where he became clerk and salesman in a dry-goods house. When the city was threatened by an English fleet, and the "Washington Guards" were enrolled for its defence, he attached himself to them, and went into camp near Wilmington, Delaware (1815). After the restoration of peace he entered into mercantile business, and soon succeeded in building up a considerable wholesale trade. Various business connections were formed from time to time until his retirement from active mercantile life in 1839. Mr. Newkirk was a Director of the United States Bank, with his friend, the Hon. Nicholas Biddle, and entered with the most earnest zeal into the construction of the Philadelphia, Wilmington, and Baltimore Railroad, the first President of which he was, and which may almost be said to owe to him its very existence, certainly its completion at that early day. A marble monument, erected in testimony to his success in this work, may still be seen on the line of

the road at Gray's Ferry, on the west bank of the Schuylkill, below Philadelphia. The Little Schuylkill Navigation Railroad and Coal Company owes much of its present prosperous condition to his energy and perseverance. The same may be said of the Cambria Iron Works, at Johnstown, Pa., in which he became interested about 1854.

Mr. Newkirk's interest in projects of social and religious improvement equaled that in plans of industrial progress. Throughout life he was an earnest friend of the Temperance Cause. For years he acted as President of the Female Medical College of Pennsylvania. The Polytechnic College of the State of Pennsylvania almost owes its existence to his liberality and energy. For thirty-four years he was an active Trustee of the College of New Jersey. In 1832 he united himself with the Central Presbyterian Church, of which he was for many years a deacon, trustee, and ruling elder, as well as General Superintendent of the Sabbath-School. He was also a Trustee of the General Assembly of the Presbyterian Church, and for twelve years its treasurer. Official trusts in the Boards of Publication, Education, and Domestic Missions were also confided to him, and the Pennsylvania State Sabbath Association elected him its President. Mr. Newkirk was a gentleman of pleasing address and affable spirit, generous, hospitable, and useful. He was greatly respected by the com-

munity in which his life was mainly spent, and by the church which he so long and faithfully served. His death occurred May 31, 1868.

JOHN S. HART, LL.D., was born in Old Stockbridge, Mass., January 28, 1810. In the Fall of 1827 he entered the Sophomore Class of the College of New Jersey, and graduated in 1830, with the first honors of his class. After graduation he taught one year in the Academy at Natchez, Miss., and in the Fall of 1831 entered the Theological Seminary at Princeton. During the last two years of his attendance at the Seminary, he acted as tutor in the College, and in 1834 he was appointed adjunct Professor of Ancient Languages. Mr. Hart was licensed to preach the gospel by the Presbytery of New Brunswick in 1835, but in the following year he was induced to become proprietor of Edgehill School, and regarding it as a permanent field of usefulness, requested the Presbytery to take back his license, which was formally cancelled. Professor Hart retained the charge of this school until 1842, when he was elected Principal of the Philadelphia High School. He found this institution in a state of feebleness, and placed it on a solid foundation of discipline, accomplishments, and popular confidence, making it a representative American Institution. Resigning this position in 1859, he became editor of the periodicals published by the

American Sunday-School Union, and in this connection he began the *Sunday School Times*. In 1862 he was elected Principal of the New Jersey State Normal School at Trenton, and held that position with distinguished usefulness and success until February, 1871. From 1864 to 1870 he also gave courses of lectures on English Literature in Princeton College. In 1872 he was elected Professor of Belles Lettres and English Literature in Princeton College, which chair he filled two years, returning, near the end of 1874, to Philadelphia, where, engaged in literary pursuits, he resided until his death, which occurred March 26, 1877. He was an elder of the West Spruce Street Church.

Professor Hart was a man of quiet and retiring manners, yet social and sunny in his temperament, an enthusiast in the cause of education, a devoted Sabbath-School worker, of elegant culture, accurate and wide scholarship, author of many volumes, and possessing great force and earnestness of mind. But, above all, he was an humble, consistent, and devout Christian, always seeking, like his Master, to do good.

HON. GEORGE SHARSWOOD, LL.D., was born in Philadelphia, July 7, 1810, graduated at the University of Pennsylvania, studied law, and was admitted to the bar September 5, 1831. He served three years in the Pennsylvania Legislature, of which he was a prominent

and influential member. In 1845 he was made a Judge of the District Court, and was President Judge from 1851 to 1867, when he was elected an Associate Judge of the State. For a number of years he was Chief Justice of the Supreme Court, and when, with the close of 1882, his term ended, concluding thirty-seven years and nine months of continuous judicial service, he received from the Philadelphia Bar a public testimonial which was worthy of the lustre which his eminent record had reflected upon his State.

The degree of LL.D. was conferred upon Judge Sharswood by the University of the City of New York, and also by Columbia College. In 1850 he was appointed Professor of Law in the University of Pennsylvania, and he filled this position a number of years with signal success. He contributed largely to the literature of the science by his works, as well as by his numerous decisions. In 1834 he published the first paper of his series on the Revised Code of Pennsylvania in the *American Quarterly* for June of that year. Within a twelvemonth he was elected one of the Vice-Provosts of the Philadelphia Law Academy. Soon afterward he published an American edition of "Roscoe on Criminal Evidence," enriched with notes and references. His report on the affairs of the United States Bank appeared in four closely printed columns of the *United States Gazette* of April 8, 1841. In 1843 he be-

came editor of the *American Law Magazine*. In 1844 he gave to the legal world editions of Stephens' "Nisi Prius," and "Russell on Crimes." In 1852 he published the first of five annual editions of "Byles on Bills," and the next year undertook the work of editing the successive volumes of the English Common Law Reports, republished in Philadelphia, for the use of the American Bar—a labor which he continued from volume 65 to volume 90, inclusive. In 1854, the year he was elected Provost of the Law Academy, he published his absorbing work on "Professional Ethics," followed, two years later, by his "Popular Lectures on Commercial Law," originally prepared for the students of a business college. The ensuing years were devoted to the work which may be regarded as the culminating achievement of his literary life, and through which he became most quickly and widely known. This was his great edition of Blackstone's Commentaries, enriched with his own annotations. The work, important as it was, met with instant and universal acceptance from one end of the Union to the other. It was made the text-book in all the law schools in the United States, and was pronounced by the most eminent instructors in the law the best edition of Blackstone ever put before the public.

Judge Sharswood was for many years an elder of the Tabernacle Church, and one of the Trustees of the General Assembly. He was a gentleman of great

suavity of disposition and pleasing address. He adorned, by his ability and integrity, every position he occupied, and justly enjoyed in the highest degree, the confidence and esteem of all who knew him. As a lawyer, he was second to none in the history of the American Bar. He died May 28, 1883.

DAVID RITTENHOUSE, LL.D. This eminent mathematician was born at Germantown, Pa., April 8, 1732. His ancestors were emigrants from Holland. He was employed during the early part of his life in agriculture, and occupied himself habitually at that period with mathematical studies. While residing with his father he made himself master of "Newton's Principia," by an English translation, and also discovered the science of Fluxions, of which he for a long time supposed himself to be the first inventor. His constitution being too feeble for an agricultural life, he became a clock and mathematical instrument maker, and, without the aid of an instructor, produced work superior to that of the foreign artists. He also continued and erected an orrery much more complete than any which had been before constructed.

In 1770 he removed to Philadelphia, and employed himself in his trade. He was elected a member of the American Philosophical Society of that city, and one of the number appointed to observe the transit of

Venus in 1769, an account of which he communicated to the Society. His excitement was so great on perceiving the contact of that planet with the sun at the moment predicted that he fainted. He was one of the commissioners employed to determine the boundary line between Pennsylvania and Virginia, and between New York and Massachusetts. He held the office of Treasurer of Pennsylvania from 1777 to 1789. In 1791 he was chosen President of the American Philosophical Society, and held the place till his death, which occurred June 26, 1796. He was also in 1792 appointed Director of the United States Mint, and continued in the office till 1795, when ill health induced him to resign. Dr. Benjamin Rush, in his eulogium of him before the American Philosophical Society, said, "He died like a Christian, interested in the welfare of all around him, believing in the resurrection and the life to come, and hoping for happiness from every attribute of the Deity." The grave of Dr. Rittenhouse is among those of distinguished men filling the burial-ground of the Old Pine Street Presbyterian Church, Philadelphia.

ELIAS BOUDINOT, LL.D., was born in Philadelphia, May 2, 1740. His parents were connected with the Second Church, and he was himself a prominent and useful member of the Presbyterian Church. After a classical education, he studied law under Richard

Stockton, and soon after entering on the practice of his profession in New Jersey rose to distinction. He early espoused the cause of his country. In 1777 Congress appointed him Commissary General of Pensioners, and in the same year he was elected a delegate to Congress, of which body he was elected the President in November, 1782. In that capacity he put his signature to the treaty of peace. He returned to the profession of the law, but was again elected to Congress, under the new Constitution, in 1789, and was continued a member of the House six years. In 1796 Washington appointed him the Director of the Mint of the United States, as the successor of Rittenhouse. In this office he continued until 1805, when he resigned it, and, retiring from Philadelphia, passed the remainder of his life at Burlington, New Jersey. He died October 24, 1821, aged eighty-one.

HON. JOEL JONES was born in Coventry, Conn., in 1795. He graduated at Yale College in 1817, and soon after settled in Philadelphia, in the practice of law. He was a man of large legal knowledge. He did good service to the State as one of the revisers of its civil code, and some of the reports of the commissioners, which make the most important suggestions, were written by him. Some parts of the new system were remodelled and rewritten exclusively by him, as, for

example, the disposition of the estates of intestates, and having been passed by the Legislature without the change of a word, they have scarcely been touched down to the present day. He was subsequently appointed an Associate Judge, and then President Judge of the District Court of Philadelphia, and his memory is yet cherished by the Bar of that city and the community, who remember the firm, impartial, and dignified, but kindly manner in which the law was administered by him as a judicial magistrate.

Girard College never did a better thing than when it made Judge Jones its first President, and the career of usefulness on which that institution entered is largely due to the wise manner in which he interpreted the will of Mr. Girard and the legal provisions concerning it. In a few years he seemed to have found the office of President irksome, and returned to his favorite pursuit of studying and practising the law. Immediately thereupon he was nominated as a candidate for Mayor of the city of Philadelphia, and was elected by a large popular vote. On retiring from this office he returned again to the law, and the force of his speech and pen was frequently felt in the courts. He also wrote for the magazines of the day, on literary, philosophic, and religious subjects. The volume published after his death, which he modestly entitled "Notes on Scripture," will long attest the thought which he gave to

the profoundest themes with which the human mind can become conversant. Judge Jones was a most exemplary Christian, and an active and useful member of the Presbyterian Church. He died February 3, 1860, at the age of sixty-five.

HUGH L. HODGE, M.D., was the son of Dr. Hugh Hodge, of Philadelphia. His mother was Mary Blanchard, of Boston. He was born in Philadelphia June 27, 1796. When he was two years old his father died, leaving Mrs. Hodge in very limited circumstances with two infants, the younger being Charles Hodge, then only six months old. These little lads owed much to their mother, who for years devoted all of her energies to them. She had the satisfaction of living to see them both successfully engaged in their professions, and giving clear evidence that they would attain the high positions in each that they afterwards did. The boys were educated in Philadelphia and Somerville, and graduated from Princeton College. Hugh L. Hodge studied medicine in the University of Pennsylvania, and in 1820 began to practice in Philadelphia. The next year he taught the Anatomical Class of Dr. Horner, who was then in Europe. In 1823 he was appointed to a lectureship on surgery in a school which afterwards became the "Medical Institute." In 1835 he was elected Professor of Obstetrics in the University

of Pennsylvania; he retained the position until 1863. No teacher ever gave a more thorough or a more conscientious course of lectures. The strong feature of his teaching was not to display knowledge, but to impart it. His resignation was occasioned by his failure of vision. With the aid of an amanuensis and his son he was able to prepare several important medical works for the press.

He had seven sons, of whom five survived him. Four entered the ministry, and one, bearing his father's name, studied medicine.

Dr. Hodge's grandfather, Andrew Hodge, took a prominent part in the organization of the Second Presbyterian Church of Philadelphia. In this church Dr. Hodge was born and continued until his death. He professed his faith in 1830. As a church member no one showed a greater consistency, a broader philanthropy, a more unrestricted liberality, or set a brighter example of loyal Christian faith. He was identified with all the enterprises of the church. He was elected ruling elder, but declined because of his professional engagements and the loss of his eyesight. When in 1868 the congregation determined to move from Seventh and Arch streets and build on the corner of Walnut and Twenty-first streets, Dr. Hodge was chosen chairman of the building committee and labored earnestly to accomplish the result. He lived to see the

beautiful building erected, and was present at its dedication. He died suddenly of angina pectoris on the 26th of February, 1873.

JOHN A. BROWN was born at Ballymena County, Ireland, May 21, 1788. His father, Alexander Brown, a gentleman of good family and large fortune, left Ireland in consequence of the political agitation, came to this country and established himself at Baltimore about the beginning of the present century. The son, after completing his education, and spending some time in his father's counting-house, in 1818 settled in Philadelphia and engaged in business as an importing, jobbing, and general commission merchant, gradually becoming a banker. He soon attained a leading position in the business community, and was elected a Director of the old United States Bank, under the presidency of Nicholas Biddle. In 1838 he retired from active business pursuits, but still continued, as long as his health would permit, to take an influential part in the management of many public institutions. He had served as a Director of the Philadelphia Saving Fund Society from 1827, in which position he still continued, his name for many years heading the list; and mainly through his influence the handsome and substantial building at Seventh and Walnut streets, in which its business is now conducted, was erected.

Mr. Brown was always active in religious and benevolent enterprises. He acted for many years as President of the American Sunday-School Union and of the Philadelphia Sabbath Association; served as a manager of the Blind Asylum; was chiefly instrumental in connection with Henry Baldwin in founding Calvary Presbyterian Church (of which he was a member), one of the largest and most useful in the city, contributing also the ground and a large share of the money for the chapel, and, finally, crowned a long career of usefulness and benevolence by donating three hundred thousand dollars to the Presbyterian Hospital, which was founded in West Philadelphia, in 1871. Mr. Brown died in Philadelphia, December 31, 1872, leaving an only son, Alexander Brown, of that city. His generous charities while living were supplemented by large bequests to numerous public institutions by the provisions of his will. He was very highly esteemed in the city of his residence for his integrity, public spirit, and Christian consistency, and has left the record of an untarnished name and an eminently useful life.

STEPHEN COLWELL, Esq., was born in Charlestown, now Wellsburgh, Western Virginia, March 25, 1800, graduated at Jefferson College in 1818, was admitted to the Bar in his native State in 1820, and pursued his profession closely in a circuit embracing two counties

in Virginia, two in Ohio, and two in Pennsylvania, for fifteen years, residing during that time seven years in Ohio, and lastly for eight years in the city of Pittsburgh. In 1836 he removed to Philadelphia.

In Philadelphia Mr. Colwell engaged in the manufacture of iron, and spent nearly all his leisure hours for thirty years in the study of Political Economy, and in studies connected with it, and in process of time collected the largest library, perhaps, in the country, upon these topics. He wrote much on this subject, beginning with a pamphlet on the "Removal of Deposits of the United States, from the Bank of the United States, by order of the President," in 1834. In 1851 he gave to the public "New Themes for the Protestant Clergy;" in 1852, "Politics for American Christians;" in 1854, "The Position of Christianity in the United States;" and in the same year his great work on "The Ways and Means of Commercial Payment." Many of his publications were chiefly directed to passing events, and did good service in their day; the above will be permanently useful. He made a gift of his library to the University of Pennsylvania, in view of a Chair of Social Science being created in that institution. Mr. Colwell was an active member of the Presbyterian Church, and President of the Board of Trustees of the General Assembly.

CHAPTER X.

CHURCHES OF THE PRESBYTERY.

FIRST CHURCH.

IN 1692 the Rev. Francis Makemie visited Philadelphia, and it is probable that Presbyterians were gathered together and organized as a congregation at that time. Their first place of worship was a frame building on the northwest corner of Second and Chestnut Streets, known as "the Barbadoes Warehouse."* It belonged to the Barbadoes Trading Company, and had been used by them as a place for the storage and sale of merchandise, but had been abandoned on account of reverses which came upon the company.

In the Autumn of 1698 Mr. Jedediah Andrews, a licentiate from Massachusetts, a graduate of Harvard College, began to preach to them. He was ordained and installed their pastor in the Autumn of 1701, the year in which Philadelphia received its charter as a city, and Edward Shippen became its Mayor. The place then contained 500 houses and a population of 5000.

* App. VII.

In 1704 the congregation erected its first Church building, on the south side of High (Market) Street, corner of Bank Street. It was surrounded by large buttonwood trees, from which it came to be known as the Buttonwood Church. It was enlarged in 1729, rebuilt in 1793, and finally abandoned on account of the encroachments of business, in 1820, after it had been occupied one hundred and sixteen years. The congregation then removed to the church edifice it still occupies, on Washington Square. In this first frame church the first American Presbytery was organized in 1706.

The pastors of this Church have been as follows:— Rev. Jedediah Andrews, 1698 to 1747; the Rev. Samuel Hemphill was elected as an assistant or colleague of Mr. Andrews in 1735, but served in this capacity only a short time. In 1739 the congregation called the Rev. Robert Cross as collegiate pastor with Mr. Andrews. Upon the death of Mr. Andrews, in 1747, Mr. Cross continued the pastoral office until June 22, 1758, when he resigned. During his pastorate the Rev. Francis Alison, D.D., was employed, in 1752, as assistant to Mr. Cross, and subsequently, as colleague with Dr. Ewing, until his death. Rev. John Ewing, D.D., was pastor from 1759 to September 8, 1802. In 1801 the congregation called the Rev. John Blair Linn, D.D., as colleague, and on the death of Dr. Ewing, in 1802, he became

sole pastor of the Church until his death, August 30, 1804. Rev. James Patriot Wilson, D.D., was pastor from May, 1806, to the Spring of 1830. The Rev. Albert Barnes was installed pastor, June 25, 1830, and filled the pulpit until 1867, when he resigned and was appointed Pastor Emeritus, which position he retained until his death, in 1870. Rev. Herrick Johnson, D.D., LL.D., was pastor from 1868 to 1874, when the Rev. Lawrence M. Colfelt was installed as pastor of the congregation. Mr. Colfelt was succeeded by the Rev. George D. Baker, D.D., the present incumbent. Sketches of several of these gentlemen will be found in this volume.

The General Assembly of the Presbyterian Church in the United States met in this edifice in 1863, and the first meeting of the General Assembly after the "Reunion" was held here in May, 1870.

The location of this church is "down-town," the population for many years having steadily moved to other sections of the city, but, notwithstanding the drain upon it, it is still under the ministry of its present acceptable and efficient pastor, numerically one of the strongest of the denomination in Philadelphia.

Present Eldership.

Samuel C. Perkins,
Norris W. Harkness,

George Griffiths,
Geo. T. Harris.

SECOND CHURCH.

The growth of Presbyterianism in Philadelphia was very slow during the first half century of its existence. The growth of the city during the same period was by no means rapid. In 1750 Fourth Street was its western limit; it contained only 2076 houses and 15,000 inhabitants. Presbyterianism received a new impulse towards the middle of the century, from the immigration of many Presbyterian families, and also from the labors of the Rev. George Whitefield. Under his preaching large congregations were assembled and many converts were made. The revival was also accompanied with serious discussions. These discussions, together with the growth of the city, led to the formation, in 1743, of the Second Church, which had for its place of worship the Whitefield Academy, on Fourth Street, south of Arch, and the celebrated Gilbert Tennent for its first pastor. Its first church edifice was erected and occupied in 1750, on the northwest corner of Third and Arch Streets, enlarged and reconstructed in 1809. In 1837 the congregation removed to north Seventh Street, below Arch, and in 1872 it took possession of its stately and beautiful building, corner of Walnut and Twenty-first Streets.

The Rev. Gilbert Tennent continued in the pastorate until his death in 1764. Oct. 21, 1762, Rev. George



VAN INGEN-SNYDES

PRESENT EDIFICE OF SECOND CHURCH, TWENTY-FIRST AND WALNUT.

Duffield, afterwards pastor of the Third Presbyterian Church in the city, was chosen as an assistant minister to Mr. Tennent, then in feeble and declining health, but he refused the call. On July 30, 1764, Rev. John Murray, a native of Ireland, was called to the pastoral office, and was installed, but his connection with the church was of short duration. After an interval of nearly three years, the Rev. James Sproat, then pastor of the Congregational Church at Guilford, Conn., received a call, which he accepted, and was installed in March, 1769. About three years after the settlement of the Rev. Mr. Sproat, the enterprise at Campington was commenced. A small building was erected at the northwest corner of Coates and Second Streets for the purposes of public worship, as a kind of chapel of ease, or collegiate appendage of this church, and was principally supplied by its pastors till it became an independent charge under the pastoral care of the Rev. James Patterson, in the year 1813. Dr. Sproat's ministry was terminated by his death, Oct. 18, 1793.

On December 22, 1786, Mr. Ashbel Green, then a licentiate, was elected co-pastor with Dr. Sproat, and was ordained and entered upon the duties of his office May 15, 1787. In the Summer of 1794 Mr. John N. Abeel, a licentiate of the Reformed Dutch Church, was called as an assistant both to Dr. Green and the Rev. Dr. John B. Smith, then pastor of the Third Presby-

terian Church in the city, to preach two-thirds of his time in this church, and one-third in the Third Church. He continued in this relation about a year and a half. Dr. Green had then the sole charge of the congregation till the Rev. Dr. Janeway was called to be his colleague, January 2, 1799, his ordination and installation taking place on the 13th of the June following. The church continued under their joint pastoral care till Dr. Green removed to Princeton to take charge of the College of New Jersey, as its President, in 1812.

In 1813 Mr. Thomas Skinner was called to be Dr. Janeway's colleague, and continued so to be till the Fall of 1816. In July, 1828, Dr. Janeway resigned his pastoral relation to take charge of a Professorship in the Western Theological Seminary, Allegheny, Pa. On the 29th of September of the same year the Rev. Joseph Sandford was elected pastor of this church, which relation continued until December 25, 1831. During Mr. Sandford's ministry a division occurred in the church, which resulted in the organization in 1832 of the Central Presbyterian Church. After a vacancy in the pastoral office of nearly two years, the Rev. Cornelius C. Cuyler, D.D., was installed pastor January 14, 1834, which relation he sustained until his resignation in 1850. Rev. Dr. Charles W. Shields was installed pastor October 18, 1850, and continued this relation until 1865, when he was elected to the Professorship of

Science and Religion in New Jersey College, which position he still occupies. Dr. Shields was succeeded in the pastorate by the Rev. E. R. Beadle, D.D., a sketch of whom is elsewhere given. The present popular and efficient pastor, the Rev. Dr. J. S. McIntosh, was installed March 17, 1881.

The Second Presbyterian Church has contributed largely from its members to the formation of other churches which have sprung up in the city. This has particularly been the case with the churches of Campington, now First Church, in the Northern Liberties, the Eleventh Church on Vine Street, which became the West Arch Street Church, the Arch Street Church, the Seventh (now the Tabernacle) Church, and the Central Church, for many years located at the corner of Eighth and Cherry streets, but within a few years removed to Broad Street above Fairmount Avenue. It has in its day done its full share in the establishment and support of benevolent institutions. Many ministers have gone forth from its fold to preach the Gospel who were trained and aided by its prayers and contributions. The largest number of communicants was in 1832, before the division, when they amounted to seven hundred and eighty-nine. This church, born in a revival, was nursed in its early years, under God, by Whitefield, the Tennents, the Hodges, the Bayards, the Boudinots, the Hazards, the Eastburns, and their coadjutors. No

church ever had more distinguished ruling elders from the olden time down to its later days.

Present Eldership.

H. T. Pitkin,	Peter Boyd,
Charles F. Haseltine,	Moses W. Woodward,
Mahlon S. Stokes,	William P. Logan,
John C. Reading,	John Scollay.
Paul Graff,	

THIRD CHURCH.

In 1761 a movement was commenced which resulted in the formation of the Third Church and in the building of a new church edifice at Fourth and Pine Streets, "for the benefit of the inhabitants down on the hill." The spread of the city and the increase of the congregation of the First Church rendered this step necessary. A house and lot were purchased at the corner of Second and South Streets, and public worship was there established by the pastor of the First Church.

In 1762 a committee was appointed to ask of the Pennsylvania proprietors the donation of a lot of ground on "Society Hill" for a new church. The application was successful. October 19, 1764, Thomas and Richard Penn, the proprietors of Pennsylvania, granted a lot, 174 feet on Fourth Street by 102 on Pine Street, "to the congregation belonging to the Old Presbyterian

Meeting House, on the south side of High (Market) Street, near the Court-House, in the city of Philadelphia, to the intent that a church or meeting-house should be erected thereon, and a burial-yard laid out for the use of the said society of Presbyterians forever." The lot was afterwards enlarged by purchase, so that the church property now has a front of two hundred feet on Pine Street. A small frame building had previously existed on this spot, called the Hill Meeting House. Near this building tradition says that Whitefield preached to assembled thousands from a stand erected for the purpose. The work of building the church was commenced in 1766, and the time employed in its erection was about two years. The cost of the building was about \$16,000, of which about \$5000 was raised by lottery, a method of raising funds for benevolent purposes not unusual in those days. Other churches, the First, Second, and Fourth Presbyterian Churches among them, were aided in like manner. The dimensions of the church edifice were the same as at present, 80 by 60 feet. It was so far finished that it was opened for public worship June 12, 1768. The house, however, was not completed until the following year; for, November 14, 1768, the committee of the First and Third Churches ordered a house which they owned on South Second Street to be sold to complete the church, "because it was not in repair to defend the

congregation against the storms and cold of winter." When finished it exhibited but little of its present appearance, and to modern eyes would not have seemed very sightly or attractive. But it was then regarded as the finest church building in the city.

The Third Church was designed to be held in perpetual union with the First Church. The Rev. Samuel Aiken was unanimously elected pastor, November 14, 1768, and for about one year alternated with the pastors of the First Church in supplying the two congregations. His connection with the Church then terminated, and the two pastors of the First Church supplied the pulpit alternately for nearly two years. August 5, 1771, the Rev. George Duffield, of Carlisle, was chosen pastor, independently of the First Church and without its approval. In the trying times of the Revolution he was true and faithful to the Church and country, and, in connection with Bishop White, was chaplain to the Continental Congress. John Adams, afterward President of the United States, attended his ministry during the sessions of the Continental Congress, and communed with his church.

The Church suffered severely during the War of the Revolution. When the British got possession of Philadelphia, they seized the church and used it as a hospital. The soldiers burned the pews for fuel, stripped the pulpit and windows, and finally used the

building as a stable for the horses of dragoons. Dr. Duffield was with the army of Washington during the memorable retreat through New Jersey, and in the battles at Princeton and Trenton. So obnoxious was he to the British forces that a prize of fifty pounds sterling was offered for his head, and at Trenton he barely escaped capture through the kindness of a Quaker friend to whom he had rendered some service. He died in 1790, and his remains now rest under the central aisle of the lecture-room. During his pastorate of nineteen years he solemnized 730 marriages, and baptized 1342 adults and children. How many communicants he admitted to the church is unknown.

In 1791 the Rev. John Blair Smith, D.D., was elected pastor, and remained such until 1795, when he became the first President of Union College, Schenectady, N. Y. After an absence of four years, during which the church was vacant, he was recalled to the pastorate in 1799. On his return he was cordially greeted, not only by his own congregation, but by a large portion of the intelligent and excellent people of the city. But their joy was soon turned into mourning. He died, August 22, 1799, within four months from his re-installation, of yellow fever—one of the first victims of that terrible pestilence. He was in the prime of his manhood and of his fame as a learned, able, and eloquent preacher. He was Moderator of the General

Assembly in 1798. His grave may be seen in the yard, near the southwest corner of the church.

The Rev. Philip Milledoller, D.D., was pastor of the Third Church from 1800 to 1805, when he was removed to a church in New York. He was afterwards President of Rutgers College, New Jersey. In November, 1806, the Rev. Archibald Alexander was elected pastor. In a pastorate of six years he solemnized ninety marriages, baptized 291 children and adults, and admitted 119 communicants to the church. His pulpit ministrations were unusually popular. In regard to his manner of preaching he was then at his highest point. The vivacity and freedom of his discourses, always delivered without the aid of any manuscript, attracted very general admiration. In 1812 he was elected Professor of Theology in the Princeton Theological Seminary, where he died in 1851, after thirty-nine years of useful labor in that department. The Rev. Ezra Stiles Ely, D.D., succeeded him in 1813. At his coming a minority withdrew and organized the Sixth Church. His pastorate was peaceful and prosperous, and extended to June, 1835. During his ministry he solemnized 718 marriages, baptized 1163 adults and children, and admitted 707 to the church. The Sunday school was commenced in 1814, the year of his installation, with six or eight scholars, in the parlor of Mr. Moss McMullen. The house is still standing; its present

number is 713 South Second Street. This was one of the first schools organized in our city. It is now in a flourishing condition, with about 500 scholars, and a full supply of efficient teachers. Dr. Ely left Pine Street to fill a Professorship in Marion College, in Missouri. He afterwards returned to this city and died a few years since.

The Rev. Thomas Brainerd, D.D., succeeded Dr. Ely. He commenced his labors February 1, 1837, and was installed pastor March 5th of the same year. During his pastorate of thirty years he received 1200 communicants to the church, baptized 1017 adults and children, solemnized 841 marriages, and attended 1075 funerals. Such were the fruits of an earnest work by an earnest man.

Dr. Brainerd was an eloquent preacher, kind and fearless, faithful and tender as a man and a pastor. Candid and frank, but genial and gentle, he made warm friends wherever he went. In 1837, in the division of the church, he adhered to the New School branch, in which action his congregation sustained him with entire unanimity. He died suddenly on the night of August 21, 1866. His body lies near the southeast corner of the church, where an appropriate monument has been erected to his memory.

Dr. Brainerd was succeeded by the Rev. Richard H. Allen, D.D., who labored acceptably and successfully

from 1867 to 1880. The present popular and efficient pastor, Rev. H. O. Gibbons, was installed October 4, 1881. The interior of the church edifice has within the last three years been handsomely refitted and decorated, and is now one of the most comfortable audience-rooms in the city.

Present Eldership.

John C. Farr,	Ezra Calhoun,
James Frazier,	P. H. Strubing,
William Ivins,	R. T. Hazzard,
John Elliott,	Charles E. Maclean.
James Hewitt,	

FOURTH CHURCH.

The Fourth Church was organized by the direction of Presbytery in June, 1799. The congregation met at first in a rented house at the corner of Third and Lombard streets, and the services were conducted through the Summer and Fall by supplies appointed by the Presbytery. Early in the year 1800 a call was extended to Mr. George Potts, then a licentiate of the Presbytery of New Castle, and he was ordained and installed on May 22, 1800. During the same year application was made to the Legislature of the State for the grant of a lot to be used as a burial-ground. This application was successful mainly through the influence of Mr.

Potts, and a lot extending from Twelfth to Thirteenth Street and eighty-seven feet deep was ceded to the congregation.

The early ministry of Mr. Potts was eminently successful. A lot was purchased at the corner of Fifth and Gaskill streets for the erection of a house of worship, and the corner-stone laid July 4, 1802. In this church the congregation continued to worship for nearly forty years, when they removed to their present location at the corner of Twelfth and Lombard streets. Mr. Potts was born in the County of Monaghan, Ireland, educated at the University of Glasgow, and licensed by the Presbytery of Monaghan. He came to the United States in 1797. His pastoral relation to the church, by reason of infirm health, was dissolved September 9, 1835. He died September 23, 1838, and a tablet with a suitable inscription is placed in the vestibule of the church.

The second pastor was the Rev. William L. McCalla, of whom a notice will be found in another part of this volume. He was installed April 20, 1836. Difficulties arose in the congregation, which ended in its division. Mr. McCalla and his friends were recognized as the Assembly Church, under the care of the Presbytery, and the Fourth Church was declared vacant. Rev. William Loughridge, born in the County Antrim, near Ballymena, Ireland, 1803, was installed pastor of the

Church, November 17, 1840. His labors were abundant, and signally blessed. For his growing congregation, and chiefly through his efforts, a new and larger church was erected at the corner of Twelfth and Lombard streets. His pastorate was very prosperous and successful, and his memory is still cherished with tender affection. He died November 11, 1846. He was buried in the ground adjoining the Church, from which his remains were removed, a few years since, to the Woodlands Cemetery, where there is an appropriate monument to his memory.

Rev. Lewis Cheeseman, D.D., born at Princetown, N. Y., October 27, 1803, was installed pastor of the Church, October 3, 1848. He labored in Philadelphia with great zeal and earnestness for nearly twelve years, maintaining among his brethren in the ministry and all others who knew him a high position as a scholar, a theologian, and an earnest, eloquent, and successful defender of the "faith once delivered to the saints." During this period of his ministry he published several works. His pastoral relation, through declining health, was dissolved October 10, 1860. His last engagement was as a Superintendent of the Presbyterian Board of Publication. He died December 21, 1861.

Rev. Philip H. Mowry, who was ordained and installed pastor October 1, 1861, after two years of acceptable and successful labor, was led by providential cir-

cumstances to seek a change of field, and his pastoral relation was dissolved October 15, 1883. Dr. Mowry has been, for more than fifteen years, the honored and successful pastor of the First Church, of Chester, Pa.

The sixth pastor was the Rev. Willard M. Rice, D.D. Dr. Rice was born April 30, 1817, graduated from Wesleyan University, Middletown, Conn., 1837, was Tutor in that Institution three years, removed to Philadelphia, and after his marriage to the daughter of Rev. John McDowell, D.D., established a classical school which soon attained a high reputation. He was licensed by the Presbytery of Philadelphia, and engaged in Missionary work in connection with the Moyamensing Mission of the Tenth Presbyterian Church (now known as the Holland Memorial Church). He was ordained and installed pastor of the Moyamensing Church, and after several years of laborious service was released from this charge, and immediately commenced his work in the Fourth Church, over which he was installed April 10, 1864, laboring faithfully and successfully in this relation, until his resignation of it in 1874. For more than a quarter of a century he has been Stated Clerk of Presbytery, and for twenty years was Clerk of the Synod of Philadelphia. He has been actively employed in Church work, especially in the preparation of the

Sabbath School Helps published by the Presbyterian Board of Publication.

Pastors succeeding Dr. Rice: Rev. George H. Pool, installed January 17, 1875, released June 4, 1877, died February 3, 1881. Rev. George Benaugh, installed November 14, 1877, released September 20, 1880; and Rev. James Robinson, installed February 14, 1881, released September 5, 1885, both of whom labored zealously in their pastorates. Rev. W. N. Ritchie was installed June 22, 1886, and is earnestly prosecuting his work.

Present Eldership.

Thomas Graham,	Edward Hill,
James Gibson,	John McClelland.
George W. Clelland,	

ARCH STREET CHURCH.

The first regular service was held in this church on Saturday, June 7, 1823. The first congregation was known as, the Fifth Presbyterian Church. They formerly occupied a somewhat dilapidated chapel on Locust Street, which stood on the ground now occupied by Musical Fund Hall. The first pastor of the flock was Rev. George Cox. He was installed on the 21st of April, 1813. The next pastor was James K. Birch, who was installed July 19, 1813. He was released November 5, 1816.

The present church was founded by a committee of the Philadelphia Presbytery on February 6, 1850. The committee held its first meeting in the Tabernacle Church on Broad Street. Two of the members of that committee were Rev. Drs. Boardman and Lord. On the first day of December Dr. Thomas H. Skinner was called to the pastorate. Upon the occasion of taking possession of the present building Dr. Skinner preached on the subject, "Prejudice against doctrinal preaching." He preached every evening that week, and on the seventh night took as his subject, "Original Sin." It was for this discourse that he was threatened with a church trial for heresy, which, however, never took place. The sermon created widespread attention. On March 5, 1828, Dr. Skinner was called to Boston, but on October 26 of that same year was prevailed upon to return to his church in Philadelphia. He was finally released from the charge in 1832 to accept the chair of Sacred Rhetoric at Andover Seminary. He died on February 1, 1871.

When Dr. Skinner retired the congregation numbered 600 persons. A great contest sprang up over the choosing of his successor. As a result the larger part of the congregation seceded and formed Whitefield Chapel. Those that remained, ninety-two in number, chose as their pastor Rev. George Duffield, of Carlisle. He was installed April 5, 1835, remained but a short

time, and took charge of the First Church, Detroit, Mich., where he died in 1868, at the age of sixty-eight. He was succeeded by Rev. Thomas T. Waterbury, who was installed in December, 1837, and was released in March, 1843. The next pastor was the Rev. M. P. Thompson, who was installed in 1844, and released on February 15, 1848. He left over 350 members. The Fifth Presbyterian Church was then disbanded, and the present church formed as an Old School Church. The first pastor after the reorganization was Rev. Charles Wadsworth, of Troy, N. Y. He was installed in March, 1850. The Sunday School was organized February 24, 1850. On Dr. Wadsworth's removal to San Francisco, the Rev. N. W. Conklin was installed pastor of the church in 1863, and continued in this relation five years. The Rev. John L. Withrow filled the pastorate from 1868 to 1873. The term of the present acceptable and successful pastor, Rev. John S. Sands, began September 19, 1880.

Present Eldership.

W. H. Castle,	Louis Renshaw,
John Heebner,	Benjamin Thackara,
James T. Magee,	George M. Troutman.
Charles P. Turner, M.D.,	

SIXTH CHURCH.

This church was formed by the seceding portion of Dr. Ely's Church—the Pine Street Church. The Rev. William Neill, D.D., became its pastor in 1816, and continued so until he was made President of Dickinson College, Carlisle, Pa., in 1824. The Rev. John H. Kennedy was installed pastor in November, 1825, and sustained this relation until December, 1829. The Rev. Samuel G. Winchester was ordained pastor, May 4, 1830, and remained four years. Mr. Winchester was succeeded by Rev. Joseph H. Jones, D.D., in 1838, who sustained the pastoral relation for twenty-three years, his efforts being crowned with a manifest blessing. The Rev. F. R. Harbaugh and the Rev. John P. Conkey were respectively in charge of the congregation for a short time, when they sold their house of worship at Sixth and Spruce streets and united with the Tabernacle Presbyterian Church. Several of the pastors of the Sixth Church are noticed elsewhere in this volume.

TABERNACLE CHURCH.

In the year 1804, God, in his providence, disposed a number of persons in Philadelphia to unite in the erection of a house of worship, to be occupied by a society of Christians under the independent form of church

government. The "Independent Tabernacle" (as the church was called) was situated up a court from Fourth Street, between High and Chestnut streets. It was built in the years 1805-6. Subsequently it was deemed expedient by a majority of the congregation to endeavor to effect a union with some other religious body of the same faith and order, even if there should be some unessential difference in the form of church government. After serious consideration of the subject, a way seemed to be open, by the providence of God, which finally led to a union with the Reformed Dutch Church.

On the 18th of October, 1819, the pew-holders and communicants of the church requested the Consistory to apply to the Classis of Philadelphia for the dismissal of this church and congregation to the Presbytery of Philadelphia. Eventually the Presbytery of Philadelphia received the church and congregation under its care, with the name of the Seventh Presbyterian Church. This occurred on the 9th of November, 1819, and the Rev. Drs. Neill, Ely, and Janeway, with elders John McMullin and Robert Ralston, were appointed a committee duly to organize the church under its new relation. Accordingly, it was so organized as the Seventh Presbyterian Church of Philadelphia, November, 18, 1819, and the following persons elected as ruling elders and deacons:—

Otis Amidon, William Sheepshanks, Robert Hamill, and William Shufflebottom—*Elders*.

John P. Schott, Thomas Whittaker, William Taylor, Jr., and Jacob Eglee—*Deacons*.

The Rev. Dr. William M. Engles was elected the first pastor of this church, under its organization as a Presbyterian Church. His election occurred June 15, 1820, and he was ordained and installed July 6, 1820. The relation then instituted continued with great harmony and with much blessing to the church, until September 4, 1834, when it was dissolved by the Presbytery of Philadelphia, at the request of Dr. Engles, who then devoted himself to the enterprise of conducting the *Presbyterian*. The Rev. Samuel D. Blythe was next called on September 24, 1834, to be the pastor of the church, and having accepted the call he was installed February 23, 1835. This relation continued till the year 1839.

In April, 1840, the Seventh Presbyterian Church, previously under the pastoral care of the Rev. S. D. Blythe, and the Assembly Church, previously under the pastoral care of the Rev. W. L. McCalla, were, at their request, by the act of the Presbytery of Philadelphia, united under the style and title of the Seventh Presbyterian Church. Immediately after that union was consummated, the Rev. Willis Lord was installed pastor.

In the year 1842 the congregation sold their house of worship in Ranstead Court, and erected a church on Broad Street, above Chestnut, which was dedicated to the worship of God on the last day of that year. The first of January, 1843, being the Sabbath, the church was regularly opened for Divine worship.

The Rev. Dr. Lord resigned his pastoral charge of this church in October, 1850, and accepted a call to the Seventh Presbyterian Church, Cincinnati, Ohio. After a vacancy of nearly a year the congregation extended a call to the Rev. William Henry Ruffner, at that time serving as chaplain to the University of Virginia. This being Mr. Ruffner's first pastoral charge, he was ordained and installed at the same time as pastor of this church in the fall of 1851. This relation continued till the spring of 1853, when Mr. Ruffner was constrained to resign his charge in consequence of a serious affection of the throat. The Rev. E. P. Rodgers, D.D., the next pastor of the church, was installed on May 3, 1854, and continued in this relation until October, 1856. After a vacancy of nearly six months the Rev. James M. Crowell was installed into the pastoral care of this church, May 10, 1857, and had charge of it until May 5, 1869. Dr. Crowell was succeeded by the Rev. Henry C. McCook, who was installed pastor in 1870 and still continues so to be. During Dr. McCook's pastorate the name "Tabernacle Church" was assumed.

The congregation, feeling the necessity of a change of location, on account of the encroachment of business houses in the region of their place of worship, purchased, in 1883, an eligible lot at Thirty-eighth and Chestnut streets, on which their present large and handsome church edifice now stands.

Present Eldership.

Archibald McIntyre,	Samuel S. Scott,
T. Esmonde Harper,	Rudolph M. Schick.
Samuel W. Reeves,	

SCOTS CHURCH.

This congregation was planted by supplies from the Associate Presbytery of Pennsylvania, at the request of a few persons in 1766. About 1767 the congregation purchased a farm-house, with some little land attached, near Fourth and Shippen (now Bainbridge) streets. The house was for the minister's family, as well as to furnish a suitable room for public worship. It was repaired and rebuilt so as to form a hall, which was used as a meeting-house till 1787, after which it was used as an auction-room, and the adjacent ground as a place of burial. This burial-ground at Fourth and Bainbridge streets, and which contains the tombstone of Rev. David Telfair, who died in 1789, is still in possession of the Scots Presbyterian Church conjointly

with the Second U. P. Church. Rev. Mr. Telfair, who had come from Scotland in 1765, supplied the congregation for about two years.

Up to April, 1822, the Scots Presbyterian Church had been in connection with the Associate Reformed Presbyterian Church of America, but about that time terminated the connection and was transferred to the General Assembly of the Presbyterian Church in America, thus becoming the Eighth Presbyterian Church in the city. John Adams, signer of the Declaration of Independence and President of the United States, relates in his diary that he attended the preaching of the Scots Presbyterian Church, and it is an interesting historical fact that during his residence in Philadelphia, Louis Philippe, King of France, lived in the parsonage adjoining.

After the transfer of the church to the Presbyterian connection, the Rev. James Arbuckle, who had been installed in August, 1822, remained pastor until 1824. He was succeeded in the pastorate by Rev. W. L. McCalla, 1824-35; Rev. Alexander Macklin, D.D., 1835-59; Rev. Nathanael L. Conklin, 1861, for one year and six months; and Rev. D. A. Cunningham from Jan. 1864, for the same length of time.

From May, 1866, until 1884 the old church on Spruce Street was practically closed. In 1880, Rev. J. C.

Thompson was invited to take charge of the "Faith Mission," at Castle Avenue, near Broad Street.

The congregation grew steadily until the Spring of 1885, when the one hundred and fifteen church members that had joined the mission petitioned the Presbytery of Philadelphia to be organized into a separate church, under the name of the South Broad Street Presbyterian Church. This petition, accompanied by the consent and with the hearty coöperation of the elders of the Tenth Presbyterian Church, which, up to this time, had assisted in the support of the mission, was granted by the Presbytery.

The pastor of the church thus established (Rev. J. C. Thompson, who was installed in Feb. 1883), convinced of the necessity of better church accommodation, addressed a communication to the trustees of the Scots Presbyterian Church, setting forth what would seem to be the great advantages that would result from a union of the two churches in one organization. This was done, and by a formal resolution the members of the South Broad Street Church dropped their organization, surrendered their charter and became the legal and ecclesiastical successor of the Scots Presbyterian Church, thus merging the new church into the old and perpetuating a name which had become identified with the Presbyterian Church in Philadelphia by the association of nearly a century and a quarter.

The new and beautiful church edifice erected by the congregation was dedicated to the worship of God on Sabbath, April 15, 1888, and the congregation is prosperous.

Present Eldership.

Henry McKeen,	W. M. Woodley,
Wm. Lamb,	Lucius Claville,
Thos. Gamon,	Andrew Brown.

NINTH CHURCH.

In the month of May, 1822, a union was effected in Philadelphia between the Presbyterian Church of the United States and the Associated Reformed Church. One of the Churches of the latter body was worshipping at that time in a small Church in Thirteenth Street, north of Market Street. The pastor being the Rev. Thomas G. MacInnis, and having gone into the union, a charter was procured in 1823 for the Church under the name of the Ninth Presbyterian Church.

After the death of Mr. MacInnis the pulpit remained vacant for a considerable time, the Church being dependent on occasional supplies, but in the month of May, 1825, the Rev. John Chambers occupied the pulpit. On his settlement in the Church he did not see his way to assent to the Westminster Confession of Faith, and consequently he was not ordained by the Presbytery of Philadelphia. In December of the same

year he was ordained to the ministry by an Association in New Haven, and returning he continued to preach as an Independent Presbyterian Minister.

In 1830 it became obvious that a clause in the will of the founder of the Church edifice did not warrant the property to be used as it had been by the congregation, and accordingly a large number of the people with their minister left the edifice and erected a much larger building at Sansom and Broad streets. Those who remained held on to the charter which they had procured, and in 1832 they called the Rev. W. J. Gibson, who accepted their call, and he was installed as pastor in February of that year. Mr. Gibson was eminent for his great theological attainments and for his power as a preacher, and under his ministry the Church was greatly edified.

At the time of the union of the Associated Reformed Body with the American Presbyterian Church in 1822, there were several persons who were not satisfied with the union. They disliked the idea of their parent Communion, to which they were greatly attached, being extinguished. Their numbers were increased by the settlement in the city of persons of kindred views from Western Pennsylvania, and they were ministered to by brethren of their own connection, and in process of time they were organized into a church. After worshipping in different places, they became satisfied that a fair

interpretation of the will of Mrs. Anne Duncan, who had founded the church building in Thirteenth Street, would entitle them to claim and use it as a house of worship of their own order, and on an application to a legal court for a settlement of the question it soon became apparent that the right was on their side. The matter at issue was however settled in a manner highly creditable to both of the parties, and the congregation that had been worshiping in the building retired, carrying with them their charter and the name that they had assumed as the Ninth Presbyterian Church.

Their pastor, Mr. Gibson, had removed from the congregation in the Spring of 1838, and being without a church edifice they assembled for worship in the Assembly Building at Tenth and Chestnut streets, until they had their new and large church finished at the corner of Sansom and Sixteenth streets, Sixteenth Street being at that time, and for several years afterwards, known as Schuylkill Seventh Street.

On the retirement of the Rev. Mr. Gibson in the Spring of 1838, the Rev. Archibald Tudehope was engaged to preach for a time and he was soon after settled as the pastor of the church.

Before the completion of the new church building a number of the members with others who united with them were organized by the Presbytery of Philadelphia in a separate church, and thus in December, 1840, the

Union Church was formed. On the 10th day of January, 1841, the new building that the members of the Ninth Church Congregation had with great zeal and with unwonted liberality and energy erected, was opened for divine service by the Rev. A. Tudehope. His sermon was founded on Neh. x. 39: "We will not forsake the house of our God."

Mr. Tudehope continued in the pastorate until 1849, and on his resignation the congregation had their attention directed to the Rev. William Blackwood, the pastor of Trinity Presbyterian Church, Newcastle-on-Tyne, England. A correspondence was opened with him which resulted in his removal to Philadelphia and his settlement as the pastor of the church. His first sermon was preached from the text, John i. 12, on April 14, 1850, and since that time Dr. Blackwood has held with great acceptance and success the pastorate of the church, being still actively engaged in all the work of the ministry.

Present Eldership.

James F. Gayley, M.D.,	John Baird,
Hugh H. English,	James Burns.
Oliver Sproule,	

TENTH CHURCH.

The plan of the Tenth Presbyterian Church originated in a consultation of the following six gentlemen: John Stille, William Brown, Solomon Allen, James Kerr, George Ralston, and Furman Leaming, at the residence of the last named, March 25, 1828. The corner-stone was laid by Ashbel Green, D.D., LL.D., on August 8, 1828. The church was organized in the session room of the Sixth Presbyterian Church, March 16, 1829, by the ordination and installation of John Stille, James Kerr, and Furman Leaming as ruling elders; and it was received under the care of the Presbytery of Philadelphia as "The Tenth Presbyterian Church, on Walnut Street, corner of Twelfth," May 11, 1829.

The first service was held in the session room, May 31, 1829, when Derrick C. Lansing, D.D., preached.

The church itself was completed December 7, 1829, and the main audience-room opened for public worship the next Sabbath. The following has been the succession of pastors:—

Thomas McAuley, D.D., LL.D., installed December 17, 1829.

Henry A. Boardman, D.D., ordained and installed November 8, 1833.

John De Witt, D.D., installed October 12, 1876.

Rev. Wm. Brenton Greene, Jr., installed May 14, 1883, and still continuing in this relation.

Associate Pastors:—

Rev. Louis R. Fox, elected December 11, 1871.

J. Henry Sharpe, D.D., elected November 9, 1874.

Dr. Breed, in his "Discourse upon the History of the West Spruce Street Presbyterian Church," in referring to the pastorate of Dr. Boardman, which extended from 1833 to 1876, says it was "a pastorate which, for ability and true manly dignity in the incumbent, for fidelity to sound doctrine, for richness of pulpit instruction, for purity and felicity of literary style, for persuasive eloquence, and for reach of healthful influence, left nothing to be desired, whether on the part of the church at large or of the congregation to which he directly ministered." (See "West Spruce Street Church.")

This church has always been a source of great power for good in the community, and is making progress under the ministrations of its able and active pastor. The increase of its benevolent contributions over those of last year was \$2731.00.

Present Eldership.

Wm. L. Dubois,

Samuel R. Sharp.

THE CHURCH OF THE ATONEMENT.

This church was the result of the earnest efforts of the Evangelical Society of Philadelphia in the cause of church extension. In the prosecution of their object they erected a building at the corner of Catharine and Sixth streets, known as the Blue Frame or Mission House.

On December 17, 1818, the congregation was organized as the First Presbyterian Church of Moyamensing. A new building was completed in 1829, on Cedar Street below Twelfth Street. On April 30, 1830, the Rev. Thomas Eustace became their first pastor, the church having been reorganized as the Twelfth Presbyterian Church.

On account of the schism of 1837, the congregation in 1841 was organized as the Cedar Street Presbyterian Church, with the Rev. William Ramsey as pastor, who remained twenty years and died in the pastorate. Several brief pastorates followed, as the Rev. Henry A. Smith, Rev. Richard Mallery, Rev. J. Gordon Mitchell. In December, 1874, the Rev. Edward B. Bruen became pastor. Another house of worship was dedicated December 31, 1882, on Wharton Street above Broad Street, the name being changed to The Presbyterian Church of the Atonement.

Present Eldership.

Max Weiss,

J. Frank Brinkerhoff,

Robert Ferguson,

Walter Reynolds.

UNION CHURCH.

This church was organized by a committee appointed by the Presbytery of Philadelphia, December 29, 1840. This committee, which consisted of the Rev. Dr. C. C. Cuyler, the Rev. Dr. H. A. Boardman, and Mr. James Kerr, elder, met in Carpenter's Hall, corner of Thirteenth and Race streets, on the evening of that day, and sixty-three persons presented certificates from the several churches with which they had been respectively connected, and were duly received. Mr. John Scott, and Mr. Neal McCauley, who had been elders in the Ninth Presbyterian Church of the city, were unanimously elected elders and duly installed in office.

The Rev. William J. Gibson was installed pastor of the church July 12, 1841. Mr. Gibson was succeeded by the Rev. James W. Stewart, who was installed pastor October 13, 1842, and continued so until his death in 1849. The Rev. William L. McCalla filled the pastorate from April, 1850, until May 3, 1854. The Rev. David Magill was pastor from January 13, 1857, until July 6, 1859. The Rev. Robert Gamble was installed pastor February 29, 1860. The Rev. John B. McCorkell was installed pastor May 10, 1865, and resigned the relation in September, 1884. The pulpit was supplied by the Rev. Alfred Nevin, D.D., for a few months, at the expiration of which the Rev.

Robert Gamble was recalled to the pastorate, and still continues in this relation, blessed in his labors.

The lot on which the present building stands was purchased from the Salem Methodist Congregation, and the comparatively small church which then stood on it was succeeded by the present large, convenient, and comfortable edifice during the pastorate of the Rev. Mr. McCorkell.

Present Eldership.

Thompson Irvin,

John Hamilton.

THE CLINTON ST. IMMANUEL CHURCH.

This Church originated as the "First Congregational Church of Philadelphia," under the pastoral care of the Rev. John Todd, D.D. Its corner-stone was laid Aug. 18, 1836, and the building, located at Tenth and Clinton streets, was formally dedicated to God, Nov. 11, 1837. The formal organization of the Church had taken place June 7, 1836. Dr. Todd was elected pastor June 11th, and installed Nov. 11th of the same year.

The existence of the Clinton St. Presbyterian Church dates from April 28, 1842, when twenty-six communicants from the First Presbyterian Church were set apart by the Third Presbytery of Philadelphia.

The Rev. Joel Parker was elected pastor of the new church May 2, 1842, on the Monday following its

organization, and was installed May 13th. He resigned after ten years of successful labor in February, 1852.

The Rev. Dr. Henry Darling was next installed as pastor, April 20, 1853, and continued in this relation until July, 1861, when ill-health compelled his resignation.

The Rev. Dr. Daniel March was installed pastor Feb. 28, 1862, and continued with the Church until the ill-health of Mrs. March compelled his resignation in Nov. 1872.

The Rev. Henry L. Bunstein was ordained to the gospel ministry and installed pastor of the Church Feb. 25, 1873, but resigned in Nov. 1876.

It was at the precise point which has now been reached in the life of Clinton Street Church, that it became immediately connected with the Immanuel Church, and within a short time organically united with it. The Church Records show that through the thirty-four years that had elapsed, more than \$350,000 were given by its members to the Lord's work. A Mission School had been built and supported, and the missionary spirit was sedulously cherished. The fact that seventeen men went into the ministry and mission field from its membership, may serve to confirm this latter statement.

This "Immanuel" Church with which it has now become united was itself formed from two other

churches—the “Western Presbyterian” and the “Third Reformed (Dutch) Church,” which took place under the pastorate of the Rev. Dr. Charles Wadsworth in 1873. This united body then was given the name “Immanuel Presbyterian Church” by the Presbytery of Philadelphia, Central, within whose bounds it was situated. One of the delegates, however, of this new organization refused to submit to the new arrangement, and long litigation in the civil courts ensued, which resulted in the decision that this Church could not hold the church property of the Third Reformed Church, and the Church was sold.

At this juncture the Immanuel Church, being left thus without a building for worship, was invited to meet with the Clinton Street Church, which had just been left without a pastor. This invitation was accepted. In the course of a few weeks it was voted that a formal union of these two churches be made, but the fact of their being in different Presbyteries caused such delay that the union was not formally consummated until November 4, 1878.

This new enterprise was entitled the “Clinton Street Immanuel Presbyterian Church,” and Dr. Wadsworth was finally installed as its pastor March 25, 1879. In its service he died April 1, 1882, after a brief illness.

On the Sunday following the funeral of Dr. Wadsworth the pulpit was occupied by the Rev. J. F. Dripps,

D.D., upon invitation by the Session. A congregational meeting was soon held, and Dr. Dripps was elected pastor, and was duly installed June 7, 1882. This pastorate continued until July 1, 1886, when he resigned.

In April, 1887, Mr. Herman C. Fox, a theological student in the Senior Class of Princeton Seminary, was invited to preach, which invitation he accepted. He was again invited in May to supply the pulpit, and did so, when, on June 23, 1887, a congregational meeting was held, and Mr. Fox was unanimously elected pastor. He was ordained and installed in this relation October 13, 1887, and is much prospered in his labors.

Present Eldership.

Henry L. Fox, John Moore.

SOUTH CHURCH.

The establishment of this church, first known as *The South Presbyterian Church of Southwark*, was under Providence the result of the labors of the Rev. Griffith Owen.

Mr. Owen having labored successfully as a Missionary for a time in Southwark, on application to the Philadelphia Presbytery, the Rev. Joseph H. Jones, D.D., Rev. Thomas L. Janeway, and the Rev. J. W. Dale, Ministers, and Messrs William S. Boyd and George

Van Gelder, elders, were appointed at a meeting November 19, 1848, to organize a church if the way be clear. The Committee met February 23, 1849, in the lecture-room of the church, Fourth Street below German Street, when fifteen persons presented certificates of church membership and were approved; Charles Brigham and David Owen were elected ruling elders, and were ordained on the following Sabbath.

The corner-stone of the church building was laid September 17, 1849. A building committee, who were instructed to proceed to the construction of the church, were appointed as follows: William Clark, R. J. Mercer, Gideon R. Bancroft, Philip F. Snyder, and Thomas A. Barlow. The first meeting in the new building was held January 19, 1851. On March 26, 1851, Rev. Griffith Owen was unanimously elected pastor of the church. He was shortly after installed, and remained pastor until October, 1855. In January, 1874, Rev. and Mrs. R. M. Patterson permanently relieved the church from future payment of the ground-rent upon the property, the principal amounting to over \$4000.

Pastors.

Rev. Griffith Owen, called March 26, 1851.

Rev. Archibald P. Cobb, called November 12, 1855, installed December 23, 1855.

Rev. John Moore, called November 14, 1863, installed December 20, 1863.

Rev. Robert M. Patterson, D.D., called February 27, 1867, installed September 10, 1867.

Rev. William M. Baker, called March 16, 1881, installed November 3, 1881.

Rev. William L. Ledwith, called July, 1883, installed, and still laboring in the field with success.

Present Eldership.

David Jones,	J. Parsons Smith,
John Maxwell,	John Hogg,
Peter L. Krider,	W. H. Rogers.

WEST SPRUCE STREET CHURCH.

On the 20th of January, 1852, a number of gentlemen connected with the Tenth Presbyterian Church, met by invitation of the pastor, the Rev. Henry A. Boardman, D.D., at his house.

The object of the meeting was to confer upon the duty of erecting an additional Presbyterian Church in the city of Philadelphia. The Tenth Church itself was the result of a peaceful colonization in 1829. Originating in the benevolence, foresight, and enterprise of only six persons, it had become a large and prosperous congregation, numbering more than five hundred communicants. For many years its pews had been filled,

so that it had become difficult for strangers any longer to obtain sittings. It numbered nearly seven hundred scholars and teachers in its Sunday Schools, it was free from discord and from debt, it had been blessed for a much longer period than is granted to most churches with the ministrations of the same beloved pastor, and it was felt to be only a fitting expression of gratitude to the Author of all mercies that the congregation thus favored should in its turn build another church, and send forth a colony to occupy it.

For the purpose of carrying these views into effect a committee was appointed, consisting of the following gentlemen, namely, James B. Ross, Singleton A. Mercer, Morris Patterson, James Murphy, Thomas Hoge, and James Imbrie. In June, 1852, the lot was secured, at the corner of Seventeenth and Spruce streets, on which the church edifice now stands.

On the 29th of March, 1854, a charter was obtained in which the following gentlemen were named as a Board of Trustees to act until May, 1856, viz: Moses Johnson, Morris Patterson, Singleton A. Mercer, John R. Vodges, James B. Ross, James Murphy, William Brown, William Goodrich, Theodore Cuyler, James Imbrie, Jr., Maurice A. Wurts, J. Engle Negus, John McArthur, Jr., John S. Hart, and Anthony J. Olmstead.

The corner-stone of the new edifice was laid April

26, 1855, by the Rev. Dr. Boardman, assisted by several other clergymen of various denominations.

The contractor was Mr. John McArthur, and the architect Mr. John McArthur, Jr.; the whole building was enclosed and roofed in before the close of 1855.

The lecture-room being nearly finished, the Trustees deemed it advisable to commence public worship without waiting for the completion of the main building. The charter provides that the pastor shall be chosen by the persons whose names are subscribed to the application for the act of incorporation. A meeting of said subscribers was held for this purpose February 14, 1856, at which meeting it was resolved unanimously to call the Rev. William P. Breed, of Steubenville, Ohio.

At a meeting held in the lecture-room of the Tenth Presbyterian Church, April 3, 1856, Dr. Boardman presiding, it was announced that the Presbytery had appointed the following committee to organize the Church, viz.: Dr. Engles, Rev. Mr. Shields, Paul T. Jones, James Dixon, and Dr. Boardman. At this meeting James Imbrie, Jr., John S. Hart, and Morris Patterson were unanimously elected ruling elders, and John McArthur, Jr., deacon; the Rev. William P. Breed was also unanimously chosen pastor.

The lecture-room was opened for worship on Sabbath, May 18, 1856. A Sabbath School was organized in

June, 1856. The installation of the pastor-elect took place June 4th. Dr. Breed, because of declining health, resigned the charge in 1887, after a most happy and successful pastorate, and was made *Pastor Emeritus*.

Present Eldership.

John D. McCord,	James Speer,
George Junkin,	Albert G. Heyl.
Frank K. Hipple,	

WESTMINSTER CHURCH.

Westminster Church was organized by a Committee of the Presbytery of Philadelphia on January 20, 1853. In the month of March, 1852, the hall of the Franklin Hose Company on Broad Street was fitted up as a Mission Station by Mr. John Patterson, and with the concurrence and approval of the Church Extension Committee, mission work was prosecuted in the district. On the second Sabbath of May of the same year the Hall was opened for public worship, the Rev. Mr. Cheeseman and Rev. Wm. Blackwood, officiating.

On the third Sabbath Mr. Robert Watts, a graduate of Princeton Seminary, at the call, and by the appointment of the Church Extension Committee, entered upon his labors as Missionary in the place. The enterprise was crowned with such signal success, that at the meeting of the Presbytery in January, 1853, "the stated worshippers" collected at the station presented a

memorial signed by 105 persons praying Presbytery to take order to have them organized into a church.

Accordingly, on January 20, 1853, the Committee appointed by Presbytery met, the Rev. Wm. Blackwood presiding, and the organization was effected.

On the 17th of March, following, a unanimous call was made out by the congregation for Rev. Robert Watts, which being accepted, he was duly ordained and installed as the regular pastor of the congregation.

The congregation continued to worship in the hall of the Franklin Hose House until the erection of the present imposing structure on Broad and Fitzwater streets. The lecture-room of the new church was opened on the second Sabbath of June, 1858. The congregation at this time numbered 277 members.

Dr. Watts continued to labor with great energy and success until 1863, when he resigned, and returned to his native land. He was settled for a short time as pastor of a church in the city of Dublin, and was subsequently called in 1866 by the General Assembly to the Chair of Systematic Theology in Belfast College, a position which he still holds.

For almost a year the Westminster pulpit was supplied by the Rev. Dr. Plumer, who also acted as Moderator of Session.

On June 14, 1864, a call was extended to the Rev. Dr. Irvine, of Hamilton, Ontario, Canada. He continued to act as Stated Supply until the close of 1865,

when he returned to the Canadian Church, and was settled as Pastor of Knox Church in Montreal. He subsequently removed to Augusta, Georgia, where he died recently.

After an ineffectual attempt to secure the Rev. Dr. Watts, of Dublin, on the 25th of September, 1867, a call was made out for the Rev. B. L. Agnew, now pastor of the Bethlehem Church. Dr. Agnew labored with great energy and success for nearly three years, and in May, 1870, resigned the charge to accept of a call to the North Church of this city.

On October 12, 1870, a call was made out for the Rev. Robert Irvine, D.D., which he declined.

On January 25, 1871, another call was made out for the Rev. Archibald McCullagh. This was also declined. On September 20, 1871, a call was made out for the Rev. W. G. Hillman. Mr. Hillman's ministry lasted a little over two years, and on February 16, 1874, he resigned the charge of the congregation.

He was succeeded by the Rev. David Winters, of Patterson, N. J., now of Williamsport, Pa. Mr. Winters was called on April 29, 1874. During his pastorate of nearly eight years the Church made marked progress. A rich harvest was gathered among the young who had grown up.

The total membership was 575, and there were 453 in the Sabbath School and Bible Classes.

The labors connected with a widely-scattered con-

gregation proving too heavy for his strength, Mr. Winters resigned the charge on November 23, 1881, and removed to Olean, N. Y.

He was succeeded by the Rev. W. N. Richie, of New York, who was called on February 22, 1882. His pastorate lasted nearly three years, and he resigned January 20, 1885. The membership reached the high-water mark during Mr. Richie's ministry, as many as 649 communicants being reported by him in 1884.

The present pastor is the Rev. John Kirkpatrick, formerly of New York, and still more recently pastor of Cooke's Church, Toronto, Ontario, Canada. Mr. Kirkpatrick was called on December 16, 1885, and installed on January 25, 1886. Under his ministry the Church has enjoyed a good degree of harmony thus far. Its membership, which had fallen off considerably from various causes, is on the increase, and the Church is rapidly resuming its former strength numerically, while financially its position is stronger than it has ever been. Its growth, if not so rapid, is more substantial. Strange as it may seem, Mr. Kirkpatrick studied theology in Belfast under Dr. Watts, the first pastor of the Church where he now succeeds him, and this is the second time he occupies a pulpit which had been previously filled by the late Dr. Robert Irvine, of Augusta, Dr. Irvine having been pastor of Cooke's Church, Toronto, in 1852-4. Westminster Church occupies a wide and important field. It has had a

succession of excellent pastors and a grand history. We anticipate for her a career of even greater glory than she has ever witnessed in the past.

The thirty-fifth anniversary of the Church and the second of the present pastorate was celebrated with the opening of the Centennial year, under circumstances which give ground for much encouragement to both pastor and people.

Elders.

The following persons have been Elders in this Church:—

1853.

John Patterson,
Joseph Steele,
Andrew Little.

1876.

*Thos. Brangan,
Henry Greenfield,
*Robert Wilson,
*Henry Boyd.

1857.

Major Roseborough,
James Andrews.

1884.

*Matthew Johnson,
*Wm. M. Moore,
Joseph Martin,
John White,
Alex. R. Gunn,
*Adam Tait.

1868.

John T. Halloway,
Jared Craig,
Alex. Patton,
James Moore,
James Baird.

Those marked * constitute the present session, with Rev. J. Kirkpatrick, the pastor, as Moderator.

MARINERS' CHURCH.

This church originated in the earliest stage of that great Christian movement to give the Gospel to seamen which began about 1818, and soon made its influence felt in all the ports of Christendom. This was the oldest mission for seamen in America except that of the "Port Society" in New York. Mr. Joseph Eastburn, a respected mechanic, of very limited education, of most remarkable piety, faith, and zeal, commenced preaching to seamen in his 72d year, in a sail-loft near the foot of Market Street, the third Sabbath of October (18th), 1819. The work was eminently blessed and very successful in the sail-loft for three years, when the congregation entered their own new church on Water Street above Walnut, on the third Sabbath of October, 1824. On the second Sabbath of June, 1830, the Mission was organized as an independent church, chiefly under Presbyterian influences, Dr. Ashbel Green taking a leading part. April 11, 1854, the Presbytery of Philadelphia organized it as a regular Presbyterian Church. Rev. J. B. Ripley then became its pastor. William Brobston, T. H. Elliott, William Smullen, and John H. Cassidy, ruling elders.

As such it has continued to this day, under the care of Presbytery of Philadelphia.. The church edifice in Water Street was sold in 1866, and the congregation

entered their present church corner of Front and Union streets November, 1868.

Ministers.

Joseph Eastburn, 1819 to 1828.

Alfred H. Dashiell, pastor, 1827 to 1836.

Theodore Elliott, 1836 to 1837.

Solomon F. Holliday, 1838 to ———.

Orson Douglass, pastor, 1838 to 1852.

Charles Rockwell, 1852 to 1853.

J. B. Ripley, pastor, 1854 to 1862.

Charles H. Ewing, pastor, 1862 to 1868.

Henry F. Lee, pastor-elect, 1868 to 1869.

D. H. Emerson, D.D., pastor, 1869 to 1872.

A. Vincent Group, pastor, 1872 to 1879.

I. V. W. Schenck, pastor, 1880 to 1883.

Henry F. Lee, pastor, 1884, and now, with much success.

The church has had dark days, but has been in God's hands the means of salvation to many hundreds. It now has a reading-room and library, which is open all the days of the week from 9 A.M. to 10 P.M. Its work is now very extensive and diversified, and hundreds of souls in the past three years have been brought to Christ who are on their way to Heaven.

Present Eldership.

George S. Pickell.

BETHANY CHURCH.

On the second Sabbath of February (Feb. 14th), 1858, a Sabbath School was opened in the two second-story rooms of the house 2135 South Street, with twenty-seven scholars and two teachers. The rooms, halls, and stairways being soon crowded with scholars, the erection of a tent was resolved upon, and on the 18th of July, 1858, a tent, erected on the north side of South Street, west of Twenty-first Street, was opened for religious services, and a sermon was preached in the morning by Rev. Dr. Challen. So great was the success of the work during the Summer months, that a portion of the lot on which the tent was pitched was purchased, and on the 18th of October, the corner-stone for a chapel was laid with appropriate services.

During the Winter, and while the chapel was being built, the School met, first, in the depot of the passenger railway, and afterwards in the public school-house on Twenty-third Street. On the 27th of Jan., 1859, the Bethany Chapel was dedicated, with appropriate services, and on the following Sabbath the Sabbath School met in the new house, with two hundred and seventy-four scholars and seventeen teachers. Jan. 4, 1862, the Rev. Mr. Blauvelt commenced his labors as a missionary in connection with the enterprise, re-

signing after a year, that he might go as a missionary to a foreign field.

Rev. S. T. Lowrie, D.D., was called to labor in the chapel, commenced active labors Aug. 19, 1865. On the 25th of Sept., the same year, a Presbyterian Church was organized, under the care of the Presbytery of Philadelphia, and Rev. Dr. Lowrie was installed pastor Nov. 11th.

The corner-stone of a new and larger building was laid, on the lot at the southeast corner of Twenty-second and Shippen (now Bainbridge) Streets, and on Thursday, Feb. 13, 1870, the new chapel was dedicated. Dr. Lowrie, in 1869, resigned, that he might accept a call to the pastorate of the Presbyterian Church at Abingdon, Pa. Rev. Dr. J. R. Miller became pastor in Jan. 1870, and resigned in 1878 to accept a call to a church at Rock Island, Ill. Rev. James B. Dunn, D.D., commenced his ministrations at Bethany as pastor on the first Sabbath in October, 1879. After his resignation, the Rev. Dr. A. T. Pierson was elected, and was installed Nov. 25, 1883. Under Dr. Pierson's able and faithful ministry the church continues to prosper, as it did also under that of his excellent predecessors. The congregation is very large, the Sabbath School immense, and at a recent meeting of the people the church was entirely freed from debt.

Present Eldership.

John Wanamaker,	Robt. S. Murphy,
James H. Coyle,	Wm. Arthur, Jr.,
Robt. A. Brown,	Thos. Francis,
Chas. Horman,	John Patterson,
Samuel M. Clements,	Thos. Haig,
Wm. Boyd,	Geo. Goodfellow,
Edwin Adams,	J. W. Hunter.
John E. Codman,	

WHARTON STREET CHURCH.

Mrs. Mary Cornell, a member of the First Presbyterian Church of the city of Philadelphia, at her death in the year (A.D.) 1861, after several bequests to her relatives, left her residuary estate in trust to William Purves and Ambrose White, elders in the aforesaid church, directing them to apply the proceeds of it, "to the purchase of a building and lot, or of a lot and the erection of a suitable building for a Mission Sabbath School connected with the First Church."
 "My intention and wish being that the said Mission School may form the nucleus of a Presbyterian Church now designated in common parlance as the New School." (Extract from will.) In accordance with these provisions and directions, a lot was purchased at the corner of Ninth and Wharton streets, and an

appropriate building was built and completed early in the Spring of 1864.

The Mission School, which had been conducted in a hired room in McIlvain Street for several years, was removed to the basement of the new building in the winter of 1863-1864.

On the first day of May, 1864, the building was opened and formally dedicated. A sermon was preached by the Rev. Albert Barnes from Psalms 65: 4, and the dedicatory prayer offered by the Rev. Thomas Brainerd, D.D., the other services being conducted by the Rev. Daniel March, D.D., and the Rev. J. Garland Hamner.

The ministerial charge of the enterprise was committed to the Rev. J. Garland Hamner of the Presbytery of Wilmington, and public service was held twice on each Lord's Day throughout the Summer months.

At a meeting of the Fourth Presbytery of Philadelphia, held October 13, 1864, a petition signed by forty-one communicants was presented requesting Presbytery to organize them into a church to be known as "The Wharton Street Presbyterian Church." On the 17th of October, 1864, the Committee appointed by Presbytery met the petitioners and organized them into "The Wharton Street Presbyterian Church." Marmaduke L. Burr was elected and installed elder. The first communion was held on the afternoon of the Lord's Day, October 23, 1864. Upon which occasion The

First Presbyterian as a body, omitting their own service, came with their pastor, Rev. Albert Barnes, and sat with the new-born church. In the vestibule of the church the congregation have erected a marble tablet bearing the following inscription :—

“With gratitude to God The Wharton Street Presbyterian Church erect this tablet to the memory of

Mrs. Mary Cornell, a member of the First Presbyterian Church, who departed this life March 24, 1860, and by her last will gave us this beautiful Temple in which to worship God.”

During the past twenty-four years' services have been conducted regularly in the church by the following pastors who have served The Wharton Street Presbyterian Church.

Rev. J. Garland Hamner from 1864–1869.

Rev. J. Henry Sharpe, from 1869–1875.

Rev. A. W. Williams, from 1875–1885.

And the Rev. Francis Edward Smiley, who was ordained to the ministry and installed pastor May 30, 1886.

Present Eldership.

Stephen Ayres,

John Gilmore.

John Bollinger,

THE GREENWICH STREET CHURCH.

On the 6th of April, 1862, a few of the members of the Third Presbyterian Church, Rev. Thomas Brainerd, D.D., pastor, organized a Sabbath School on Reed Street east of Second Street. The school occupied the second story of the "Shiffler Hose House." Mr. Randolph Sailer was the Superintendent. The enterprise was sustained by the Missionary Society of the Third Church, and it was named "The Brainerd Mission." The attendance gradually increased until the room became too small to accommodate the large numbers seeking admission. In the Spring of 1865 the "Pearson lot" on Greenwich Street east of Moyamensing Avenue, held in trust by the Third Presbyterian Church, became available for church purposes. This lot, 80 feet wide and 200 feet deep, extended from Greenwich Street to Tasker Street. Under the leadership of Mr. Sailer, and largely through his efforts, the "*Greenwich Street Chapel*" was erected upon this lot at a cost of \$10,000. The Chapel was occupied by the Sabbath School on the First Sabbath of January, 1866. Preaching services were also held on Sabbath evenings during the greater part of the year.

On the 1st of June, 1867, Mr. William Hutton, a graduate of Hamilton College and Union Theological Seminary, and a licentiate of the Fourth Presbytery of

Philadelphia, was invited to take charge of the enterprise. He accepted the invitation. Preaching services were appointed ; weekly meetings for prayer and Bible study were held, and systematic visitation of the neighborhood was begun. Mr. Hutton was ordained an Evangelist by the Fourth Presbytery in October, 1867. At this service Rev. R. H. Allen, D.D., presided, and the sermon was preached by Rev. T. J. Shephard, D.D. In the meantime the attendance upon the Sabbath and week-day services increased, quite a religious interest was developed, and the desire for a church organization was deeply felt. On Sabbath evening December 8, 1867, exactly six months after Mr. Hutton took charge of the Mission, a church was organized by a Committee of the Fourth Presbytery. Twenty-six persons constituted the new organization. Randolph Sailer and Samuel Loag were elected elders. The church was named "The Greenwich Street Presbyterian Church in the city of Philadelphia." Mr. Hutton continued as Stated Supply until November 5, 1868, when he was installed pastor by the Fourth Presbytery of Philadelphia. Rev. Herrick Johnson, D.D., preached the installation sermon. The charge to the pastor was delivered by Rev. Peter Stryker, D.D., the charge to the people by Rev. Richard H. Allen, D.D. Immediately after the organization of the church special services were commenced by Mr. Hutton, and as a result of these services the

membership was doubled, twenty-eight persons uniting at the following communion. Since the organization was effected, and up to January 1, 1888, five hundred and forty-three persons have united with this church. Of this number three hundred and eighty united on profession of faith. The church suffered severely in the death of Mr. Sailer, which occurred in January, 1869. He was elder, trustee, and Sabbath School superintendent. Educated for the ministry he was of great assistance to the pastor; while by his large and generous contributions he sustained the congregation in their efforts for self-support. In 1880 quite an improvement was made to the church property. The Greenwich Street front was removed, an addition of twenty-two feet was made to the building, and a beautiful Gothic front was erected. This front is of dark pressed brick, the Gothic arches and cornices of the towers being of ornamental brick, buff and brown in color. The tower on the east is fifty feet high; that on the west with spire is 100 feet high. In the latter a sweet-toned bell has been placed. An entrance was also made from Tasker Street, and the Tasker Street front was considerably elevated and otherwise improved. Eight beautiful stained-glass windows, in memory of deceased members, were placed in the Greenwich Street and Tasker Street fronts. The interior of the church was also improved. It was painted, papered, carpeted,

and cushioned. The cost of these varied improvements amounted to \$5300, and this amount was raised by the pastor in over 450 subscriptions of from ten cents to two hundred dollars each. The building as thus enlarged and improved was dedicated on Sabbath evening, November 14, 1880. The sermon was preached by the Rev. W. P. Breed, D.D., and the Revs. Dr. Colfelt, Dunn, Mutchmore, and Shephard participated in the dedicatory exercises. The church is out of debt. Mr. Hutton is still pastor; and on the 1st of June, 1888, he will have completed twenty-one years of ministerial labor in connection with the Greenwich Street Church. Quite recently he has collected over \$2500 with which to purchase a manse.

Present Eldership.

G. H. Immendorf, Wesley Zener.
Constantine Bremer,

HOPE CHURCH.

It was on June 4, 1871, that John A. Neff, an active Sunday School worker, gathered a few of the children of Gray's Ferry under a willow tree, then called Clark's Woods, now Patton Street and Gray's Ferry Road, and here in the open air God was first publicly praised by infant voices. The late Miss Rebecca M. Clark, seeing the need of the work, gave a lot of ground in trust to

Mr. William Harmer, John Wanamaker, and John A. Neff, for the use of the school.

On January 28, 1872, the first meeting was held in a one-story building without windows, and snowing. An effort was then made to find a church to care for the infant child. Mr. Henry N. Paul, one of the elders in Calvary Church, became interested; and the Rev. Z. M. Humphrey, D.D., LL.D., pastor of Calvary Church, whose large heart and generous spirit would not leave a babe in the woods, called the attention of Presbytery to the infant child. That generous body, knowing the fostering care of Calvary Church, gave the infant to this mother to be nursed by her for the glory of God. The Rev. Norman W. Carey was selected by the Session and took charge of the work May 13, 1873, and labored faithfully for two years, laying a good foundation of seventy-five children in the Sunday School and twenty-five communicant members. He resigned the work May 13, 1875, and the Rev. J. Gray Bolton, just graduating from Union Theological Seminary, was selected by the people worshipping at the Chapel, and the Session of Calvary Church, and was ordained in the chapel by the Presbytery of Philadelphia in 1875. This work has been a steady growth by the increase of members and property. The one-story building was enlarged by the addition of a two-story building of five rooms, study, Bible-class rooms, library, and infant class

room, which has been used up to the present for church and Sunday School purposes. But in the good Providence of God a new lot was secured adjoining the Sunday School building, on the corner of Thirty-third and Wharton streets. The growth of the church soon made it necessary to have a church building; and on New Year's eve, between the hours of eleven and twelve o'clock, the last week of the old year 1886, fifteen hundred and sixty dollars was subscribed for a new church building. Then a building committee was appointed by the pastor at the request of the financial board. William Baxter, Andrew P. Haig, George Mowbray, and Nicholas E. Boyer were appointed.

At the missionary meeting of Calvary Church in January, 1887, the report of this meeting was announced, and that Mr. Bolton had secured pledges for \$7000, when a building committee was selected by the missionary society to coöperate with the committee of the chapel. It consisted of John H. Converse, Henry N. Paul, William S. Blight, and Robert N. Willson, a sufficient amount being subscribed to put up the stone work and put on the roof. A contract was made for that amount, June, 1887, and so on as money had been promised. The corner-stone was laid October 15, 1887, by the pastor, assisted by William S. Blight. The Revs. Dr. McCook, Dickey, Patton, McCurdy, and Gill took part in the service, and now a

church can be dedicated free of debt as a centennial offering to the Presbyterian Church, May, 1888. The additions to the church membership during these thirteen years are marked tokens of God's blessing, and exceedingly gratifying, 321 being added, 74 of these by letter. The Sunday School has now 500 on the roll, and the church 209 communicant members. This work has grown and developed in one of the most neglected parts of Philadelphia. The former haunt of the Schuylkill Rangers is now the place of praise and prayer to the triune God, Father, Son, and Holy Ghost.

GRACE CHURCH.

Grace Presbyterian Church, at Twenty-second and Federal streets, was organized by the Presbytery of Philadelphia on January 17, 1878. Preaching services had been commenced in that vicinity by Rev. Andrew Culver, in a "Big Tent," under the auspices of Bethany Presbyterian Church, on July 9, 1871. A Sabbath School named Grace, of about sixty scholars, had existed several months preceding, which was held in Landreth Public School building, at Twenty-third and Federal streets. This was taken into the "Big Tent," and continued there in connection with the preaching services by Mr. Culver about seventeen months. In the meantime Mr. Culver collected about 200,000 bricks from the proprietors of the surrounding brickyards, and

solicited money from individuals and churches up the city, for the erection of the building at Twenty-second and Federal streets. The ground upon which the building stands was donated by the late Mr. David Landreth, who years previously had his well-known seed garden upon the surrounding grounds.

The congregation and school grew rapidly; and at the suggestion of members of Presbytery and the request of the people, the Presbytery of Philadelphia organized the church, as above stated, in 1878; and Mr. Culver was called and installed pastor on March 21, 1878. Until recently the church was embarrassed with a balance of indebtedness upon the building, when the Presbytery of Philadelphia, through its "City Mission Committee," aided the church in the liquidation of the entire claims, so that there is now a property clear of all indebtedness of about \$25,000 in value.

Recently about five hundred new buildings have been erected in the vicinity of the church, and the attendance upon the church services and the Sabbath school has greatly increased, so that additional conveniences are needed, and the church is hoping that some way may be opened by which means may be obtained for these accommodations.

Present Eldership.

Robert Paul,

Wm. Sidebottom.

John Littlely,

CHURCH OF THE EVANGEL.

The Evangel is the new name for the old Fifteenth Church at Fifteenth and Lombard, in the new location at Eighteenth and Tasker streets. At that point a mission had been in successful operation for a few years, when, selling the old property at Fifteenth and Lombard, the proceeds and the organization were transferred to this point, the mission merging with the old organization under this new name. In May, 1887, a beautiful and commodious new brick building was dedicated free of debt. The property is worth \$30,000. The financial success of the enterprise is due largely to Mrs. G. S. Benson, and her son, Mr. G. S. Benson, Jr. The Sunday School numbers 400, and the congregations are steadily increasing under the ministrations of the pastor, Rev. W. H. Gill, who was installed in May, 1887, though he had been pastor elect since the Autumn previous.

Mr. Gill is of Irish extraction, received his Academic training at Beaver, Pa., his collegiate education at Jefferson College, his theological at Princeton and Allegheny Seminaries. He has been pastor successively at Greensburg and Allegheny, Pa., Westfield, N. J., and Otsego, N. Y., previous to his present pastorate.

Present Eldership.

Wm. Thompson,	Chas. Young,
B. S. Keeler,	David McAllister.
A. Hernlet,	

FIRST AFRICAN CHURCH.

This church owes its existence, under God, to the Rev. Archibald Alexander, D.D., who, in 1806, whilst pastor of the Third Presbyterian Church in Philadelphia, was instrumental in forming the "Evangelical Society of Philadelphia," an institution which had special reference to the spiritual welfare of the colored population of the city. As this society had taken measures for organizing the colored people into a Presbyterian Church, Dr. Alexander, by application to the Rev. Dr. Gideon Blackburn of Tennessee, secured the services, as a missionary, of Mr. John Gloucester, a slave whose freedom Dr. B. had purchased, and who was of much promise for usefulness in preaching the gospel. In this movement Dr. Alexander had the cordial coöperation of Rev. Drs. Ashbel Green, J. J. Janeway, George C. Potts, and Elders McMullin, Markoe, Nassau, Ralston, and Capt. Moore.

Mr. Gloucester, who had been licensed and ordained by the Presbytery of Union, Tennessee, April 30, 1810, was received, on his testimonials, by the Presbytery of Philadelphia, April 16, 1811. Mr. Gloucester was a man of fervent piety, as well as much preaching ability, and his earnest labors were greatly blessed. In the latter part of May or early in June, 1807, the "First African Presbyterian Church" was organized, Drs.

Alexander and Green, and other friends of the cause officiating on the occasion. This was the first African Presbyterian Church established in the United States.

In 1809 a lot at the corner of Shippen and Seventh streets was purchased for a church edifice, the cornerstone was laid by the Rev. George Potts in 1810, and the building was dedicated to the service of God May 31, 1811, the Rev. Dr. A. Alexander, who had previously removed to Princeton, preaching the sermon. Here Mr. Gloucester labored very diligently and successfully until his death, which occurred May 2, 1822, in the forty-sixth year of his age.

May 8, 1822, Rev. Samuel E. Cornish was elected pastor. This election led to a division of the church, a part of the congregation being organized into a Second African Church in March, 1824. Mr. Benjamin Hughes was pastor of the church from May, 1824, until November of the same year. The church then depended on supplies for three years. Mr. Charles Gardner supplied the pulpit 1827-30. Mr. Cornish again served the congregation as supply 1831-2. Dr. Green, under appointment of Presbytery, took the care of the church 1833-5. Mr. Nathan Harned was supply of the church 1835-6. Rev. Charles W. Gardner was installed pastor July 5, 1836. After his resignation, Presbytery supplied the pulpit by Rev. Griffith Owen, Dr. Cuyler, Dr. Joseph H. Jones, and others, for seven years. Rev.

Wm. T. Catto was pastor 1854-7; Rev. Jonathan C. Gibbs 1859-65; Rev. Reading B. Johns 1873-9; Rev. Albert S. Mays 1883-7. The Rev. Alfred Nevin, D.D., LL.D., at the request of the congregation, and by appointment of Presbytery, is at present Stated Supply of the pulpit, and an effort is being made with encouraging hope of success to secure a new house of worship.

In 1839 Mr. I. Williams, a member of the Sixth Presbyterian Church, Dr. J. H. Jones, pastor, by will left \$500 to the church. The Demosthenes Society (colored) also gave a donation of \$60 for the use of the trustees. Subsequently, 1849, Dr. Ashbel Green left by will \$50 for the church, and an equal sum for Rev. C. W. Gardner, formerly the pastor.

Present Eldership.

Robert Adger,

Samuel Jones.

Henry Boyer,

CENTRAL CHURCH (AFRICAN).

This Church was founded in 1844 by Rev. Stephen Gloucester, a son of the Rev. John Gloucester, noticed in the sketch of the First African Church. It is located in Lombard Street, below Ninth. The edifice is a fine brick building, and its interior architecture and furniture are neat and comfortable. It has a basement with a lecture-room, session-room, and minister's

study, with a fine library attached. The Rev. John B. Reeve, D.D., has for many years been its pastor, and under his faithful ministrations the church enjoys a high degree of prosperity.

Present Eldership.

Robert Jones,	William Still,
John S. Dunn, *	Thos. C. Jones.

SOUTHWESTERN CHURCH.

I. *Organization.*—The Southwestern Church was organized by direction of the Presbytery of Philadelphia, Feb. 8, 1853, by a committee, of which Rev. John McDowell, D.D., was chairman. Rev. William Blackwood, D.D., LL.D., was moderator of the session until the first pastor was installed. The church was first located on the west side of Twentieth Street, below Pine. The present house of worship, on the northeast corner of Twentieth and Fitzwater Streets, was dedicated March 10, 1861. The parsonage, adjoining the church on the north, was erected during 1869 and 1870, at a cost of \$8000.

II. *Pastors.*—Rev. James McCaskie, a native of Ireland, and who had served the church as Stated Supply from its organization, was ordained and installed its first pastor, July 12, 1854. He was released June 20, 1864, and ever since has been in the ministry of the Presbyterian Church in Ireland.

Rev. John McLeod, a native of Philadelphia, who was then Secretary of the Board of Domestic Missions (New School), was elected the second pastor of this church Sept. 27, 1864; and, having served the church as pastor-elect from his election, was duly installed in 1866. After a score of years of faithful and successful service, on account of failing health he resigned, and was released Feb. 4, 1884, and is now living in London, England.

Rev. Irwin P. McCurdy, D.D., a native of Western Pennsylvania, who was then pastor of the Presbyterian Church in Frederick City, Maryland, and Professor of Greek and Higher Mathematics in Frederick Seminary, was elected the third pastor of this church, April 14, 1884, and was installed June 29, 1884.

III. *Supplies*.—The following ministers have served this church as acting pastors at different periods: Rev. Tryon Edwards, D.D., Rev. Edward B. Bruen, Prof. Robert Ellis Thompson, D.D., and Rev. Willard M. Rice, D.D. All the pastors and supplies of this church are still living.

IV. *Elders*.—This church has had 17 elders. The following are now in active service: Samuel Fulton, installed Sept. 4, 1869; Charles Edward Miller, Charles Crudden, William McKnight, and James Moore, installed July 2, 1876; James McLaughlin, David Morrison, and William Riddagh, installed March 20, 1887.

V. *Present Condition.*—During the present pastorate the membership of the church has increased from 290 to over 400 communicants, not including more than 200 names transferred to the “Reserve Roll.” The activities of the congregation have been developed by thorough organization, and the church, in every department, is in a better condition than at any time in its history. The church building has recently undergone extensive repairs.

CHAMBERS CHURCH.

The Chambers Presbyterian Church of Philadelphia was founded by the Rev. John Chambers, D.D., who came from Baltimore in the month of May, 1825, to enter on his duties as pastor of the Ninth Presbyterian Church, then occupying a small brick building on the west side of Thirteenth Street, above Market.

The Presbytery of Philadelphia, however, refused to ordain Mr. Chambers, owing to his views on the doctrine of predestination. He was ordained by the Association of Congregational Ministers of New Haven, Connecticut, and then he established the congregation known for about fifty years in Philadelphia as “The First Independent Church, Broad Street.” This body erected the present church building at the northeast corner of Broad and Sansom streets. The corner-stone was laid in March, 1831.

Under Dr. Chambers's pastorate this organization flourished, having at times fully 1200 members. On Feb. 14, 1858, the Bethany Mission (now the Bethany Presbyterian Church) was started by John Wanamaker, directly under the auspices and with the aid of Mr. Chambers and his church.

In October, 1873, Mr. Chambers, his elders, and all his people entered the Presbyterian fold, and were enrolled as the Chambers Presbyterian Church.

Dr. Chambers died in December of 1875.

From 1875 to 1884 two pastors occupied the pulpit, Drs. Westwood and Otts. The latter returned to the South, as the climate did not agree with his family, and the Chambers Church then called Rev. Thomas A. Hoyt, D.D., the present pastor, under whose care the church is prospering.

The eloquent and instructive sermons preached by Dr. Hoyt fill the church on Sabbath mornings with appreciative audiences, many of whom are strangers, to whom this church, owing to its position, is very easy of access. The people of the church have found in Dr. Hoyt a preacher nearer to their hearts than any pastor since the death of Dr. Chambers.

Present Eldership.

Francis Newland,	Thomas P. Dill,
Edward S. Lawyer,	Frederick J. Buck, M.D.,
John C. Hunter,	Robert H. Hinckley.

WALNUT STREET CHURCH.

In the year 1828 a small building was erected on the lot where the present edifice now stands (Walnut Street, west of Thirty-ninth), by the members of the First Presbyterian Church of Philadelphia. The ground itself had been presented to the Presbyterians by Mr. Hamilton, in 1808, on condition that they erect a house of worship upon it within twenty years. For ten years occasional services were held in this building, usually by members of the Third Presbytery of Philadelphia.

In 1838 the Rev. John McKnight began to hold regular preaching services, and on the 4th day of March, 1840, the church was organized. Mr. McKnight remained on this Home Missionary field till 1852.

After Mr. McKnight's resignation, Rev. J. Glentworth Butler, D.D., became the pastor, October, 1852, and remained so till the Winter of 1868. During his ministry the present edifice was erected, and at his retirement there were 227 names on the roll of the church.

In the Spring of 1868 the present pastor, Rev. S. W. Dana, D.D., was called to this church, where he has labored twenty years. Within that time the church edifice has been enlarged, a large new Sunday school room erected, the interior of the church frescoed and remodeled, a new organ put in, all of which have been

paid for, and an old debt cancelled, so that there is no incumbrance upon the property. The present membership is 857, and the Sunday schools number over 1200.

Walnut Street Church is highly prosperous in all its departments under the ministry of its acceptable and efficient pastor. Its contributions for denominational and general benevolent purposes are always on a high scale of liberality, and its Christian activities are vigorous and successful.

Present Eldership.

Hon. J. Allison, LL.D.,	H. M. Lewis,
Samuel Field,	Hon. John Scott,
Wm. G. Morehead,	John D. Wattles.

CALVARY CHURCH.

This church was organized November 10, 1853, with eight members, and its beautiful house of worship dedicated to God.

The first pastor of the church was the Rev. John Jenkins, D.D., who resigned the relation August 10, 1863, and took charge of a church in Montreal, Canada.

The second pastor was the Rev. Walcott Calkins, D.D., who was installed April 11, 1864, and, after a little more than two years' faithful labor, resigned the charge October 29, 1866.

Dr. Calkins was succeeded in the pastorate, May, 1868, by the Rev. Z. M. Humphrey, D.D., by whom it was filled until May, 1875, when he resigned, to accept the Professorship of Ecclesiastical History and Church Polity in Lane Theological Seminary, Cincinnati. Dr. Humphrey was elected Moderator of the General Assembly at Chicago in 1871. He died November 13, 1881. He was a gentleman of lovely spirit and scholarly attainments, a gifted preacher, and a faithful servant of Christ.

Rev. Charles Andrews Dickey, D.D., pastor of the First Presbyterian Church, St. Louis, Mo., was called to Calvary Church in December, 1875, and still continues to be its pastor. Under his faithful ministry the church has sustained its previous character and reputation. In addition to other important service which Dr. Dickey renders to the work of his denomination, he has from its organization been a trustee of the Presbyterian Hospital, and is, at present, the efficient President of its Board.

There has been a missionary association in existence in this church since January 12, 1855, and on its roll stands the name of the Rev. Gerald F. Dale, the gifted and devoted missionary, who recently died in the Master's service in Syria.

Calvary Church has been eminently active and successful in the organization of new churches in the city.

On September 14, 1855, by its generous contributions and fostering care Olivet Church was brought into existence. In 1857 it started "Carmel" (which has since become North Broad Street Church, Rev. Dr. Harper's) and "Tabor" Churches, in 1868 "Hermon," and in 1872 it started "Hope," which it has ever since sustained, and for which it is this year building a church costing \$20,000.

The contributions of Calvary Church aggregate about \$1,500,000. Its present membership is about 600. The Centennial year contributions will be more than \$50,000.

This church has an excellent record, and exerts a wide influence for good. Several of its deceased elders are elsewhere noticed in this volume.

Present Eldership.

John H. Atwood,	Robert Willson,
Henry N. Paul,	John B. Gest.
M. L. Frederick,	

TABOR CHURCH.

In March, 1857, a Sabbath School was opened under the auspices of the Philadelphia Sabbath-School Association, in a small building on Monroe Street, between Seventeenth and Eighteenth streets. The school increased rapidly, and was removed to the corner of

Catharine and Seventeenth streets, taken under the care of the Missionary Association of the Calvary Presbyterian Church, and superintended by Mr. J. S. Cummings. The Association soon after purchased a lot at the southeast corner of Seventeenth and Fitzwater streets, and erected thereon a handsome brick building, fitting up the first floor for Sabbath School purposes, and the "Upper Room" for public worship. The building was dedicated in November, 1857, and named *Tabor Chapel*.

In July, 1858, a Missionary Association invited the Rev. George Van Deurs to take charge of the enterprise as Missionary Pastor, under whose ministry, in connection with the activity of his colaborers in the Sabbath School, it made great progress. In March, 1863, enlarged accommodations being required, Mr. M. W. Baldwin, an elder in Calvary Church, purchased a lot at the southwest corner of Eighteenth and Christian streets for the congregation, and undertook to furnish them, at his own expense, with a church edifice. On the 23d of April the people worshipping at Tabor Chapel, though still belonging to Calvary Church, were organized into a separate and distinct body called the Tabor Presbyterian Church. On the 2d of July the cornerstone of the Church, at Eighteenth and Christian streets, was laid by Miss Cecelia Baldwin, the daughter of Mr.

M. W. Baldwin, to whom the people presented a silver trowel as a token of grateful remembrance.

Mr. Van Deurs's labors were greatly blessed in this field. He was succeeded by the Rev. Robert Adair, who was pastor with marked faithfulness and success, 1871-80, and who, on resigning the charge, was made Pastor Emeritus. Rev. W. B. Skillman followed Mr. Adair in the pastorate, and still occupies the position. Under his earnest and acceptable ministry the church is in a highly prosperous condition.

WOODLAND CHURCH.

The Woodland Presbyterian Church was authorized by the Presbytery of Philadelphia, July 3, 1865, and incorporated April 11, 1866. The action of Presbytery was based upon the favorable report of a committee—Dr. W. E. Schenck, chairman—appointed in the early part of the same year to consider the expediency of establishing a Sunday School in West Philadelphia. Continuing its conferences with friends of the project, the committee finally requested the following to act as a provisional Board of Trustees of the new church: John McArthur, Jr., J. L. Sprogel, Rev. Henry Reeves, J. R. Mason, Cornelius K. Stribling, C. A. Findley, Maurice A. Wurtz, and Rev. S. H. McMullin.

Thus appointed, the Board shortly afterwards asso-

ciated with themselves James M. Sellers, William Montelius, and F. P. Harkthal.

The records of the church in the Fall of 1865 show frequent meetings of the Board, and, very soon, a lot was selected, immediately to the east of the present location of the chapel. On this lot, standing quite a distance back from the present line of Pine Street, was begun the building now used as a chapel. Pending its erection, however, the church feeling and fellowship were sustained and developed by instituting weekly prayer-meetings—held at first in the school-room of the Rev. S. H. McMullin, N. E. cor. 40th and Baltimore Avenue.

The building was finished in the latter part of March, 1866. Meantime, the interest had extended so that when, on Friday evening March 23, Presbytery's committee met for the purpose of organizing the church, certificates of dismission were presented to the number of thirty-four. At the same meeting, Dr. M. B. Grier presiding, the church elected Samuel R. Mason, Maurice A. Wurtz, and William Montelius elders. Sunday morning, March 25, the church was dedicated, and on August 28th the Rev. Wallace Radcliffe was ordained and installed pastor.

The enterprise was an immediate success. Numbers increased rapidly until, as the treasurer, Mch. 31, 1868, writes, "*We had no room to grow. All the available pews*

were rented the first year. . . . If the mission of this church is simply to fill this house, then we have fulfilled our mission and our work is done." Hence arose the question of a new building. A building committee was appointed, consisting of the following gentlemen: John McArthur, Jr., William Milligan, Francis Squire, John P. Logan, William Montelius, Maurice Wurtz, Henry Gregory, and the pastor. The years 1868-9 were spent in negotiating for a lot and in securing subscriptions—amounts which, read to-day, show intense devotion to the cause. After embarrassing delays the lot 42d and Pine was secured, and on Monday morning, August 16, 1869, "*the first dirt was thrown up by James M. Sellers and Miss Willard in the presence of twenty or thirty of the congregation.*"

The building was finished in the latter part of 1870. Prior to this, however, the Rev. Wallace Radcliffe had resigned, and the Rev. James M. Crowell, D.D., had been called. The new building was dedicated January 1, 1871, and Dr. Crowell was installed January 12. His coming gave a new impetus to the work, fifty-five members being added within three months. The total membership reported to Presbytery April 1, 1871, was 132, and during the rest of his pastorate the church records show a continual increase in the membership. On February 28, 1883, Dr. Crowell resigned, engaging in the service of the American Sunday School Union.

For two years succeeding this the church was under the care of Rev. Leonard Wolsey Bacon as Stated Supply. Dr. Bacon's ministry included the performance of all the pastoral duties, and brought the church great material advantage.

The present pastor, the Rev. James Stuart Dickson, was installed July 2, 1886, since which time fifty-two have been added on certificate and thirty-two on profession, a pleasant feature of which is the large proportion from the Sabbath School. On Christmas day, 1887, Mr. Dickson, to the great joy of the people, announced that subscriptions had been made, covering the entire indebtedness of the church—a mortgage of \$19,000. Under God this result was due to the generous aid of friends outside of the church, to the hearty coöperation of the membership, and lastly to Mr. Dickson himself, as the projector of the scheme and the inspiration of all.

WYLIE MEMORIAL PRESBYTERIAN CHURCH,

(formerly the "First Reformed Presbyterian Church, Philadelphia,") was organized January 28, 1798, by a commission of the Reformed Presbytery. Its religious services were held originally in the humble abode of Thomas Thompson, near South and Penn streets, and afterwards at Carson's School House in Gaskill Street, and in a building erected by the congregation in St.

Mary's Street. In 1817 a church was erected on Eleventh Street near Market, and in 1854 another building on Broad Street below Spruce. One of the sermons at the dedication of this building was preached by Rev. Alexander Duff, D.D., the celebrated missionary of the Free Church of Scotland. Here also was held the great National Presbyterian Convention in November, 1867, which resulted in 1869 in the reunion of the Old and New School departments of the Presbyterian Church. The Rev. Samuel B. Wylie, D.D., ordained June 25, 1800, was installed as its first pastor in 1803 and continued in office honored and beloved till his eminent and useful labors were closed by death, October 13, 1852. The Rev. T. W. J. Wylie, D.D., his son (the present efficient pastor), was ordained October 26, 1843, and installed as assistant and successor to his father, and under his long, faithful, and acceptable ministry the church has been blessed with marked prosperity. The number of communicants is 542. The Sabbath Schools consist of 426 officers, teachers, and pupils, of whom 123 are in connection with the Colored Mission School. Thirty-eight persons connected with the congregation have become preachers of the gospel, and nine persons have gone as missionaries to the foreign field. Eleven other churches in Philadelphia have derived their origin from this congregation or from churches formed from it. During the late war ninety-seven per-

sons enlisted in the army, of whom several became officers of various ranks; a number served under the Christian Commission, of which one of the members of this church, the Hon. Geo. H. Stuart, was the president.

Sixty-five persons connected with the church or Sabbath School have become preachers of the gospel. Ten (males and females) have become missionaries on the Foreign field.

Present Eldership.

Geo. H. Stuart,	W. J. Chambers,
M. Scott,	J. H. Jackson,
T. M. Kerr,	D. Chambers,
Jno. Drain,	Geo. McFadden.
J. Haggerty,	

HOLLOND MEMORIAL CHURCH.

The history of Hollond is part of the history of the Tenth Presbyterian Church. Since the founding of the Moyamensing Mission in 1843, the Old Tenth has wrought in this field with true Missionary spirit. Rev. Henry A. Boardman, D.D., used his influence in behalf of the Mission in his large-hearted way throughout his life. Besides directing the liberality of liberal people towards the School, he remembered the needs of the work by personal bequest. His successors, Rev. John Dewitt, D.D., and the Rev. Wm. Brenton Greene,

and a faithful band of teachers and contributors have to this day assisted in the work with unswerving fidelity.

The Moyamensing Mission was established March, 1843, in a hall on Christian Street near Ninth, by members of the Tenth Presbyterian Church. The first Superintendent was Andrew P. Happer, then a medical student, now the Rev. A. P. Happer, D.D., missionary in China. The School prospered, and in 1848 a lot was purchased, and a building erected on Carpenter Street below Tenth. Much of the success of this School was due to the efficient leadership of Mr. Maurice K. Wurtz, and the mission spirit of teachers from other churches. In 1856 Rev. W. M. Rice became missionary in the neighborhood, and on Oct. 11, 1858, Moyamensing Presbyterian Church was organized, Dr. Rice was installed pastor, and labored faithfully on the field for five years. Rev. S. T. Lowrie succeeded Dr. Rice and remained in the work until he was called to Bethany.

In the meantime the Church was dissolved, and the Sunday School would have shared the dissolution but for the persistence of some of the teachers. They found a liberal friend in Miss Harriet Hollond, and the School soon regained its old prosperity. In 1870 Miss Hollond died, leaving a bequest of \$10,000 to the Tenth Presbyterian Church towards the establishment of a Mission

Sunday School. The bequest was conditioned upon the removal of the school to a more favorable locality

After some delay the present property, at the corner of Federal and Clarion streets, was bought. Much additional aid was secured from members of the Tenth Church and others. The corner-stone of the present Sunday School building was laid July 3, 1873, and the School entered its new Sabbath home Feb. 15, 1874. Much of the later prosperity of the School is due to the Christian enterprise and enthusiasm of Mr. Charles E. Morris. He became Superintendent of the School in 1871, and from that time to his death in 1879 his influence in the School was a continual inspiration.

In 1875 the Sunday School Building was enlarged by the addition of a Parlor and Lecture-Room, the gift of Miss Annie E. Morris and her friends. In 1877 workers from the School established a Mission on Passayunk Avenue near Morris, which they called Faith. They afterwards removed it to Broad and Castle Avenue, where, under the name of the new Scots Church, it is flourishing greatly.

In the Fall of 1874 the Rev. Wm. F. Garret was appointed minister at the Mission by the Session of the Tenth Presbyterian Church. He resigned in the Spring of '78, and was immediately succeeded by the Rev. J. Henry Sharpe, D.D., who ministered to the people until Dec. 1881. Rev. J. R. Miller took up the work

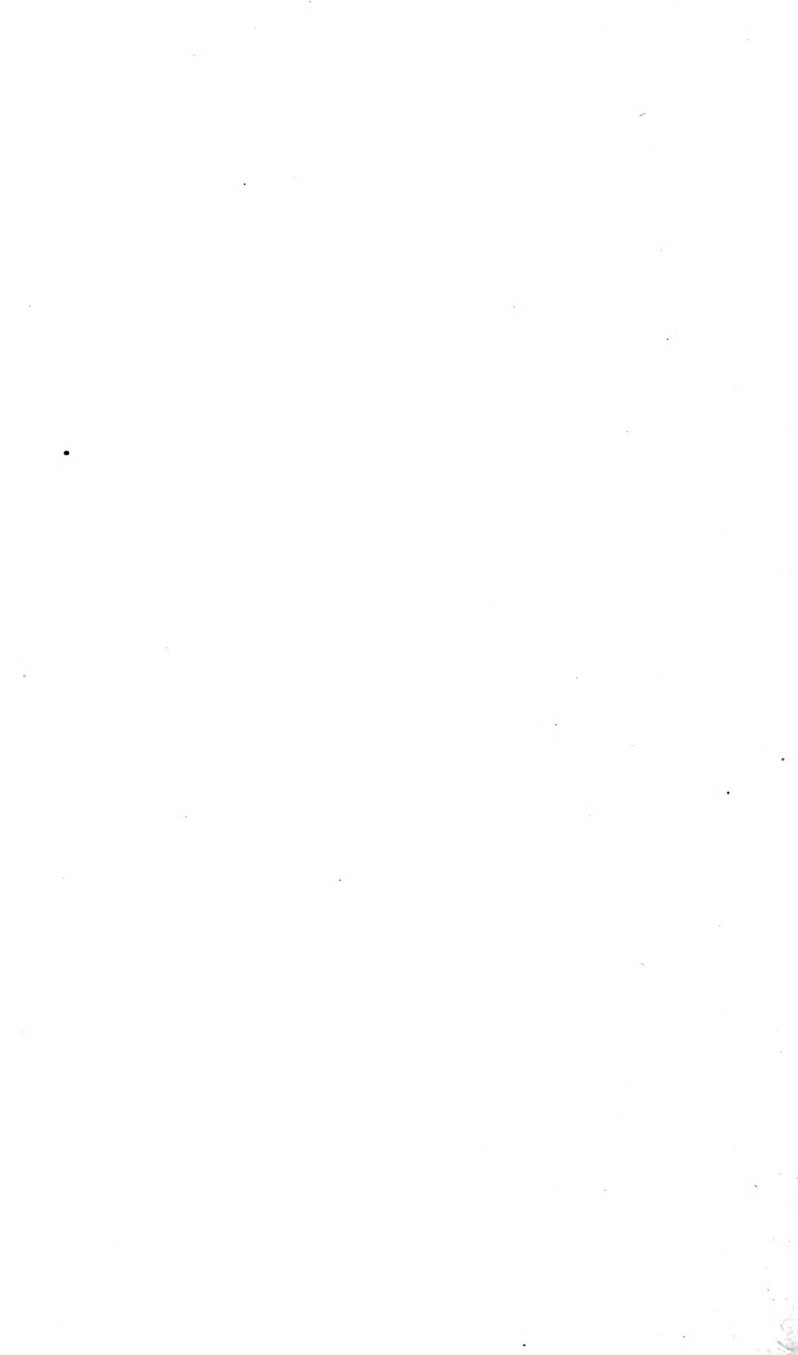
in the year 1881. Hollond Memorial Church was organized March 24, 1882. Dr. Miller resigned in Sep. 1883, and the Rev. W. M. Paden, the present pastor, entered upon his work in Oct. of the same year. During these later years the School and the Church have had wonderful prosperity. Under the superintendency of R. C. Ogden, Esq., the School now numbers 1400. The additions to the Church since its organization have been over 90 each year, and the present membership is over 600.

Present Eldership.

Robert C. Ogden,	Theo. H. Loder,
Wm. L. Cook,	Samuel M. Kennedy.

THE FIRST CHURCH, SOUTHWARK.

The Rev. Robert Adair was pastor of this church 1839-48. Since his resignation the church has been at different times under the pastoral care of the Rev. E. B. Bruen, Rev. A. Culver, Rev. A. N. Keiguin, Rev. J. C. Thompson, and Rev. McNulty. Its membership is ninety-two. John Stinson is at present its only elder.



APPENDICES.

APPENDIX I.

THE CHURCH OF JAMAICA, L. I.

THE Rev. Peter D. Oakey, of Springfield, L. I., New York, in an article in the *Presbyterian Encyclopædia*, says:—

“Jamaica was settled by Presbyterians. Before Mr. Denton left Hempstead the church was troubled with sharp contentions between the Independents and Presbyterians. In 1657 Governor Stuyvesant visited Hempstead, and used his influence to persuade Mr. Denton to continue his ministry there, his own church affinities inclining him to favor the Presbyterian form of government. But the troubles increasing, Mr. Denton left, and the Independents gained the control, and had a Stated Supply for a number of years. Then, through these continued dissensions, the large increase of Quakerism, and the establishment of Episcopacy under the English rule, the Presbyterian Church gradually declined, and passed out of sight as an organized body. The Rev. Mr. Jenney writes, September, 1729: ‘A few Presbyterians at Hempstead have an unordained preacher to officiate for them, whom they could not support were it not for the assistance which they receive from their brethren in the neighboring parish of Jamaica.’

“This, as far as the writer can ascertain, is the latest mention made of the existence of any Presbyterian Church at Hemp-

stead till after the lapse of many years, when the present flourishing church was organized.

“ But the Presbyterian tree planted by the hand of Richard Denton, through the Divine blessing, has never ceased to bear fruit. Two sons of Mr. Denton, Nathanael and Daniel, with a number of their Presbyterian brethren, formed a colony, and on the 21st of March, 1656, purchased from the Indians a large tract of land, now included in the village and town of Jamaica. As might be expected, they immediately established religious worship. In a memorial of the inhabitants of Jamaica, signed by Nathanael Denton and others, addressed to Governor Hunter, we find the following statement: ‘This town of Jamaica, in the year 1656, was purchased from the Indian natives by divers persons, Protestants, dissenters, in the manner of worship, from the forms used in the Church of England, who have called a minister of our own profession to officiate among them, who continued so to do during the time of the Dutch government.’ This clearly intimates that they had preaching service from their first settlement in the town, and consequently the origin of the church at Jamaica dates back to 1656. They then, with commendable zeal, soon took measures for the erection of a parsonage, as the following extract shows: December 20, 1662, a committee was appointed to ‘make ye rates for ye minister’s house, and transporting ye minister.’ The exact date of the Rev. Zachariah Walker’s call is not given, but on March 2, 1663, the parsonage was assigned to him and his heirs. From this date to the present day there is a clear record of every minister who has served the church, together with the time of their service. George Macnish, the eighth pastor, was one of the original members of the Mother Presbytery of Philadelphia. That this church has always been a Presbyterian Church there seems no room for doubt. It is so denominated in all the records where it is named. It

has had a bench of ruling elders from time immemorial. November 25, 1700, it was voted to continue Mr. John Hoblert here among us in the work of the ministry, provided he be ordained 'according to ye Rule & way of the Presbyterian way, & it is the unanomoss mind of the towne that he be ordained Accordingly.'

"This church has ever been a fruitful vine. In 1702 there were more than a hundred families noted for their intelligent piety and Christian deportment. They had a stone church worth £600 and a parsonage valued at £1500, the glebe consisting of an orchard and two hundred acres of land. Besides being the mother of other churches in the vicinity, it contributed families to build up the First Presbyterian Church in New York City, and subsequently Rutgers Street Church, also the founding of Elizabeth City, and largely the Presbyterian Church of Hopewell, N. J. Since 1816 twenty-seven have gone from the bosom of this church into the ministry of the gospel.

"The above statement of facts, which I have verified by personal examination of the authentic sources here mentioned, seems to indicate that, laying aside all merely presumptive or inferential suppositions, and confining ourselves to documentary evidence, Richard Denton was one of the very first Presbyterian Ministers in the country, and the Church of Jamaica, Queen's County, N. Y., is the oldest existent Presbyterian Church in the United States. Sources of information: Thompson's His. of L. I., Woodbridge's His. Discourse, Onderdonk's His. of Queen's County, McDonald's Ch. His., N. Y. State Doc. His., Moore's Early His. of Hempstead, Jamaica Town Records."

APPENDIX II.

MATTHEW HILL'S LETTER TO RICHARD BAXTER, 1669.

MARYLAND, CHARLES COUNTY, April 3, 1669.

For the Rev. Mr. Richard Baxter, at his home in Acton, near London.

HONORED SIR: I should not have made so bold with your precious time designed for better uses than the perusal of so mean a paper as this, but that I could not furnish myself with any other means of testifying the due thankfulness that I bear within my heart for your singular kindness and consideration to one of my meanness. I cannot but acknowledge that your bounty found me under a great deal of misery, as well as meanness, and hath been instrumental in putting of me into a capacity of living comfortably, and as I hope serviceably too; the Lord I hope will place it to your account. I am sure that the blessing of Him that was ready to perish doth reach you though at this distance, what you have lost in your purse I hope you will regain in a better place. Sir, I am afraid to trouble you with any discourse concerning myself. Only I cannot but judge it my duty to be accountable for what I either am or have to sue from whom I have received the means of my new life and livelihood, and particularly to yourself. Divine goodness hath been pleased to land my foot on a province of Virginia called Maryland, which is a province distinct from the government of Virginia, of which the Lord Baltimore is proprietor and governor. Under his lordship's government we enjoy a great deal of liberty, and particularly in matters of religion. We have many that give obedience to the Church of Rome who have their public liberty, our governor being of that persuasion. We have many also of the Reformed Religion who have a long while lived as sheep without a shepherd, though last year brought in a young man from Ireland who hath al-

ready had good success in his work. Divine providence hath also cast my lot amongst a loving and a willing people, and we enjoy our public opportunity with a great deal of freedom, that which, as I hope, will make my work the more successful, is, the people are not at all fond of the liturgy or ceremonies, In so much as I have not yet heard any one with whom I have to do, to speak a word for them. The people called Quakers have gained a great many proselytes in this place, but their doctrine, or devise rather, hath lately decayed, very much of itself, and is now quite dead and buried. Their very liberty hath been their ruin. We have room for more ministers, though their encouragement, as I judge, cannot be altogether as great as ours who are already settled; because we are where the people and the plantations are the thickest. It is judged by some that are acquainted with the state of the people better than myself, that two or three itinerary preachers that have no dependence upon the people for maintenance would be eminently instrumental among them, though the people themselves, if I mistake not, are naturally of free dispositions and kind to their ministers, and would take off that charge from such as should be willing to undergo it, in a very short time. How many young men are there in England that want wages and work too? We cannot but judge it their duty to come over and help us. Sir, I hope your own inclination will be advocate enough to plead the cause of this poor people and engage you to improve your interest on our behalf with some of our brethren in the work of the Lord. As to myself, I have not yet done begging. My books, when I was in England, were too few to buy me food, and as we have not the opportunity, so I cannot but acknowledge I have not the ability as yet of purchasing such books as are useful and necessary for my work. I humbly beg of you that you will please to supply me with a few of such as you judge meet for my use, and, if that be any

argument, I dare plead that after this time I hope I have done begging. The young gentleman, the bearer hereof, is also to give you a full account of our country and the state of our affairs, whom I have engaged to wait upon you with this, and to attend your commands if you shall be pleased to honour me with what returns you shall think fit to give to my request. He is kinsman to Dr. Whitecote, and of the same name. I was much beholden to Mr. Davy and his good lady for their bounty towards me at my coming from England, which I could not but make mention of, because your letter to them and interest in them was so successful an advocate for me to my no small advantage. I may justly say, I came with my staff only over the great waters, and now the Lord hath blessed me with more than my heart durst wish, for which, as I desire to bless the Lord first, so I cannot but acknowledge my humble and hearty thankfulness to yourself as mainly instrumental in my present liberty and livelihood. So I humbly entreat your favorable interpretation of this my freedom, which I assure you my present necessity enforces me to. My hopes of outward maintenance, or of being able to purchase anything that I want of myself not being likely to be accomplished until our harvest for tobacco, which is the only current money of our province. I hope your goodness will give your poor orator the freedom of begging from you the favor to represent my condition to some of your brethren or friends to whom God hath given ability and hearts to help those that stand in need of their help. I dare give you no further trouble, only by acknowledging myself honored sir

Your humble servant and unworthy fellow-laborer in the
work of the Gospel,

MATTHEW HILL.

The above letter was discovered by Dr. Briggs in the summer of 1884, in Dr. Williams' Library, London, among the MS. correspondence of Richard Baxter.

APPENDIX III.

John Frazer, who, having taken his degree of Master of Arts, and gone to London for his safety and preparation for the ministry, was seized at a meeting while the Rev. Alexander Shiels was preaching. The minister, with Frazer, John Foreman, and five others of his hearers, were sent up to Scotland, having first lain in Newgate. They were marched through London, manacled two-and-two, as criminals. They were examined by the council and sent to Dunatter. One hundred persons were thrust into a vault underground, with one window which opened to the sea; there, ankle-deep in mire, with nothing on which to sit or lie, they were pent up through the summer. Frazer, weak and sick, was marched on foot to Leith, where a Newcastle ship, Richard Hutton, master, was lying to receive him and his companions in tribulation. Twenty-eight persons left at this time a testimony dated August 28, 1685, against their unjust banishment, and for the covenants and the preaching of the word in fields and houses.—WEBSTER.

APPENDIX IV.

REV. JOHN MACKIE.

“Mr. Mackie,” says Dr. Sprague, in his *Annals of the American Pulpit*, “was son of Patrick Mackie, of St. Johnstone, County Donegal, Ireland.” In the minutes of the Presbytery of Laggan at McGee College, Londonderry, is the following record: “Mch. 25, 1693. The meeting being certainly informed that Mr. Josias McKee resolves speedily to return to Europe from Virginia, Mr. Craighead is appointed to

write to him inviting him to this meeting in case he find that he cannot continue in America." Mr. Mackie took charge of another congregation on the Southern Branch, and retained his connection with it until his death in November, 1716.

APPENDIX V.

Mr. Makemie's text, when he preached in New York, January 19, 1707, was Psalm l. 23: "And to him that ordereth his conversation aright will I shew the salvation of God." It was the substance of two sermons.

After unfolding the text he announced this doctrine: "A well-ordered conversation is the only way to the kingdom of heaven. It is not, he said, *causa regnandi, sed via regni*. His theme was handled upon the following method: What is presupposed by an orderly walk and conversation? What a well-ordered conversation is or wherein it consists; reasons why a well-ordered conversation is highly necessary as the way of salvation, what is necessary and requisite for promoting and advancing this well-ordered conversation, what usually and ordinarily hinders and obstructs it, and a practical application, first, for information, second, for exhortation, third, for consolation."

Mr. Makemie printed at Boston the sermon which occasioned his imprisonment, with the motto (Matt. v. 11, Acts v. 29)—"*Preces et lachrymæ sunt arma ecclesiæ.*" It is dedicated to the small congregation which heard it. In referring to it he says: "Had I been thoroughly acquainted with New York and the irregularities thereof, which afterwards I was an eye and ear witness of, I could not have selected a more suitable doctrine." This he ascribes to Divine Providence, and

expresses the hope that it may be an inducement to awaken sinners. The dedication is dated March 3, 1706-7.

On Mr. Makemie's return to Philadelphia with Hampton for the meeting of the Presbytery of Philadelphia, March 22, 1707, he wrote to Benjamin Colman, of Boston:—

“Since our imprisonment we have commenced a correspondence with our Rev. Breth. of the ministry at Boston, which we hope according to our intention has been communicated to you all, whose sympathizing concurrence I cannot doubt of in an expensive struggle for asserting our liberty against the powerful invasion of Lord Cornbury, which is not yet over. I need not tell you of a pick^d jury, and the penal laws, one invading our American sanctuary, without the least regard to the toleration, which should justly alarm us all.”

APPENDIX VI.

In September, 1733, Mr. Andrews asked the Synod “that an assistant be allowed unto him in the ministry. The request was unanimously granted,” if, first, sufficient provision be made for his honorable maintenance during his life among them. This, after long discussion, and after conference with some gentlemen of his congregation, was modified so as to allow the congregation to call an assistant. Those who desired an assistant were directed not to diminish but rather increase their subscriptions to Andrews, because the present subscription was but scanty; that none of the present subscription be alienated from him, but that all care be taken to get new ones for him, and that he have all the monthly collections. In the following May the Presbytery acceded to his request, and gave him leave to remove, if he saw fit. In the autumn Hemphill came to this country, was received as a member of Synod, and took up his

abode in Philadelphia until he should obtain a settlement. Andrews invited him to occupy his pulpit a part of each Sabbath, but soon regretted it, for "freethinkers,* deists, and *nothings*" flocked to hear him, while the better part of the congregation stayed away. Andrews attended regularly during the winter, and felt himself bound "to article against him," and the commission tried Hemphill and suspended him. Andrews tells Colman that he had never suffered so much as during this period, and that his mind was made up to leave his charge, although "the better sort" desired to keep him.

The congregation could not agree on an assistant, but one part supplicated the Synod for Dickinson and another for Robert Cross. But while the matter was in debate, the friends of the latter asked to be erected into a new congregation, capable to call a minister for themselves. Their request was granted by a large majority, with the understanding that they were not obliged to form a distinct society, but might do so if they saw fit.

The commission met in June, 1736. The endeavors for a reunion of the congregation having been unsuccessful, they persuaded the friends of Cross to make a further effort, and Andrews heartily approved of the design, but his friends would not consent. The new erection had supplies till 1737, when Robert Cross accepted their call, then the two congregations united, and were allowed £50 out of the Synod's funds to buy a burying-ground. WEBS. 316-17. Mr. Cross was installed pastor of the united congregations, November 10, and Andrews preached on the occasion from 2 Cor. iv. 7.

Mr. Cross was born near Balleykelley, Ireland, in 1689. He received both his academical and theological education in his native country, and came to America when he was not far from twenty-eight years of age. March 17, 1719, he was

* MS. letter in Am. Antiq. Soc. Lib.

ordained and installed pastor of the church at New-Castle. In 1723 he took charge of the church in Jamaica, L. I. The Rev. James M. Macdonald, subsequently a pastor of the same church, says: "It is evident that he was very highly esteemed," and "was one of the most prominent and influential Ministers of the day in which he lived." He died in August, 1766. The following testimony to his character appears on his grave-stone. "He excelled in prudence and gravity, and a general deportment, was esteemed for his learned acquaintance with the Holy Scriptures, and long accounted one of the most respectable Ministers in the province."

APPENDIX VII.

SEPARATION OF THE BAPTISTS FROM THE PRESBYTERIANS IN PHILADELPHIA.

Edwards, in his *Materials towards a History of the Baptists in Pennsylvania*, gives the following correspondence touching this matter:—

"To our dear and well-beloved friends and brethren, Mr. Jedediah Andrews, John Green, Joshua Story, Samuel Richardson, and the rest of the Presbyterian judgment belonging to the meeting in Philadelphia, the Church of Christ, over which John Watts is pastor, sends salutation of grace, mercy, and peace from God our Father, and from our Lord Jesus Christ. Dearly beloved! . . . We do freely confess and promise for ourselves, that we can and do own and allow of your approved Ministers who are fitly qualified and sound in the faith and of holy lives, to pray and preach in our assemblies. If you can also freely confess and promise for yourselves that you can and will own and allow of our approved Ministers, who are fitly

qualified and sound in the faith, and of holy lives, to preach and pray in your assemblies; that so, each side, may own, embrace, and accept of one another as fellow-brethren and Ministers of Christ, and hold and maintain Christian communion and fellowship.

(Signed)

JOHN WATTS,
SAMUEL JONES,
GEORGE EATON,
THOMAS BIBB,
THOMAS POTTS.

30th of 8th month, 1698.

To this letter the following reply was made:—

To the Church of Christ, over which Mr. John Watts is pastor, we, whose names are underwritten, do send salutation in the name of our Lord Jesus:

BRETHREN AND WELL BELOVED: For as much as some of you, in the name of the rest, have in a friendly manner sent us your desire of uniting and communing in the things of God, as far as we agree in judgment, that we may lovingly go together heavenward, we do gladly and gratefully receive your proposal, and return you thanks for the same, and bless God who hath put it in your minds to endeavor after peace and concord, earnestly desiring that your request may have a good effect, which may be for the edification of us all, that we may the more freely perform mutual offices of “love one towards another” for our furtherance in Christianity. But that we may do what we do safely, and for our more effectual carrying on our fore-mentioned desire, we have thought it might be profitable for us all, and more conducive to our future love and unity, that we might have some friendly conference concerning those affairs before we give you a direct answer to your proposition, which we have confidence you will not deny. And in pursuance hereof we do request that some of you (who you think best)

may meet with us, or some of us, at a time and place which you shall appoint, that what we agree upon may be done in order.

Subscribed, in the name of the rest, Philadelphia, November 3, 1698.

JEDEDIAH ANDREWS,
SAMUEL RICHARDS,
HERBERT CORRY,
DANIEL GREEN,
JOHN GREEN,
DAVID GIFFING,
JOHN VAN LEAR.

It was agreed to meet at the common meeting-house on the 19th of November. But by a misunderstanding the conference did not meet. Mr. Andrews, when called upon by three of the Baptists, said, "he knew it not to be the day, but took it to be the second day after." The consequence was, the Baptists were offended, and subsequently remained apart. B. LVI., WEB. 314.

APPENDIX VIII.

OLD LETTERS OF FRANCIS MAKEMIE.

These letters are in the library of the Historical Society of Massachusetts. They were addressed to Increase Mather, of Boston, "*clarum et venerabile nomen*," and from the light which they throw upon our Church History, will be read with interest by all who appreciate the rays of antiquity.

ELIZABETH RIVER, VA., July 25th, 1684.

REVEREND AND DEAR BROTHER: I wrote to you, though unacquainted, by Mr. Lamb, from North Carolina, of my designs for Ashley River, South Carolina, which I was forward

in attempting, that I engaged in a voyage and went to sea in the month of May, but God in his providence saw fit I should not see it at the time, for we were tossed upon the coast by contrary winds, and to the north as far as Delaware Bay, so that, falling short in our provisions, we were necessitated, after several essays to the south, to Virginia, and in the meanwhile Colonel Anthony Lawson, and other inhabitants of the parish of Lynnhaven, in Lower Norfolk County (who had a dissenting minister from Ireland, until the Lord was pleased to remove him by death in August last, among whom I preached before I went to the South, in coming from Maryland against their earnest importunity), coming so pertinently in the place of our landing for water, prevailed with me to stay this season, which the more easily overcame me, considering the season of the year and the little encouragement from Carolina, from the sure information I have had. But for the satisfaction of my friends in Ireland, whom I design to be very cautious in inviting to any place in America I have yet seen, I have sent one of our number to acquaint me further concerning the place. I am here assured of liberty and other encouragements, resolving to submit myself to the sovereign providence of God, who has been pleased so unexpectedly to drive me back to this poor desolate people, among whom I design to continue till God in his providence determines otherwise concerning me.

I have presumed a second before I can hear how acceptable my first has been. I hope this will prevent your writing to Ashley River, and determine your resolution to direct your letters to Col. Anthony Lawson, at the eastern branch of Elizabeth River. I expect if you have an opportunity of writing to Mr. John Hart,* you will acquaint him concerning me, which, with your prayers, will oblige him who is your dear and affectionate brother in the gospel of our Lord Jesus.

FRANCIS MAKEMIE.

* The minister of Londonderry.

ELIZABETH RIVER, 28th July, 1685.

HONORED SIR: Yours I received by Mr. Hallet, with three books, and am not a little concerned that those sent to Ashley River were miscarried, for which I hope it will give no offence to declare my willingness to satisfy, for there is no reason they should be lost to you, and far less that the gift should be . . . * for which I own myself your debtor, and assure yourself, if you have any friend in Virginia, to find me ready to receive your commands. I have wrote to Mr. Wandrope and beg you would be pleased to order the safe conveyance thereof unto his hands. I have also wrote to Mr. Thomas Barret, a minister who lived in South Carolina, who, when he wrote to me from Ashley River, was to take shipping for New England, so that I conclude he is with you. But if there be no such man in the country, let my letter be returned.

I am yours in the Lord Jesus,
FRANCIS MAKEMIE.

“These letters,” says the Rev. Dr. Van Rensselaer (in whose *Presbyterian Magazine* they were published), “incidentally prove, or illustrate the following positions:—

“1. They assist in fixing the date of Francis Makemie’s arrival in America. Hitherto the records of Accomac County, Va., furnished evidence of the earliest period in which he was *certainly known* to be in America. A record in the Accomac County Court shows that he was on the Eastern Shore of Virginia in 1690. It was surmised that he was in the country before, but how long before was left wholly to conjecture. Mr. Reed, in his history of the Presbyterian Church of Ireland, informs us that Mr. Makemie was from the neighborhood of Ramelton, in the north of Ireland; that he was introduced to the Presbytery of Laggan as

* Illegible.

a candidate in 1680, and that he was licensed in 1681. The Presbyterian Minutes being deficient for several years, the precise time of his ordination is unknown. In December, 1680, the records state that Col. Stevens, from Maryland, 'near Virginia,' made application for a minister to settle in that part of the world. The probability is that Francis Makemie came to the Eastern Shore of Maryland in 1682. His letter of 1684 shows that he had been in the country some time, and had obtained considerable knowledge of it, as well as performed considerable ministerial work.

"2. These letters show that Presbyterian ministers had preceded Francis Makemie in evangelical labors in this country, or at least were contemporaneous with him. 'A dissenting minister from Ireland' was laboring near Norfolk, Va., in 1683, and another minister on Ashley River, near Charleston, S. C.; the former of whom was certainly a Presbyterian, and in all probability preceded Makemie.

"3. In the third place, the letters afford evidence of Makemie's missionary spirit. He labored in 1683 on Elizabeth River before he 'went to the South.' The 'South' was, doubtless, in North Carolina, from whence he first wrote to Increase Mather, by 'Mr. Lamb, from North Carolina.' After laboring for a time in North Carolina, he returned to Elizabeth River, near Norfolk, and thence set sail for Ashley River, but was driven back by a storm. His great aim seems to have been to preach the gospel to the destitute, and to search out localities to which he could invite ministers from Ireland. 'There is internal evidence that, with all his zeal, he was a prudent man.'

APPENDIX IX.

MAKEMIE'S NEW YORK SERMON.

“The Christian religion has so full, so complete, and so perfect a Rule or Canon for its guide and direction that there is nothing deficient that is necessary for the Christian’s counsel, and for advancing his accomplishment in every state and condition, in every station, capacity or relation men may be placed in of God in the world, whether for instructing blinded and dead sinners what glory and perfection they were originally created in, and wilfully forfeited and lost by Adam’s apostasy, or for detecting the enormities and irregularities both of heart and life, as a clear looking-glass wherein we view both the inward and outward man. And it not only points out to sinners the true way of life and salvation, but most particularly instructs us how to think, how to speak, and how to act, both toward God and toward one another. And this is the Word of life, the Revelation of Heaven, the Rule and Test both of faith and life.

“Lives are orderly or disorderly as they are guided and governed by that Rule, or not conformed thereto. For every sin is nothing else but a transgression of the law, a violation or deviation from that Rule. And by this Rule our actions shall be detected and conversations judged and tried. It is termed from the Spirit of God a walking according to rule. Gal. vi. 16. It is called a walking in the law of the Lord. Ps. cxix. 1. It is called a taking heed to our ways according to God’s Word. Ps. v. 9. And this rule and canon is the revealed will, law and mind of God, which is a clear, a perfect, universal and extensive rule and canon, directing us in the management of our very thoughts and intentions of our souls, beyond the power and virtue of all human laws. It is a bridle, and gives check

to our unruly tongues and regulates our very words, without which all religion is judged vain. James i. 26.

“How little regard is had hereunto by this licentious age who glory in oaths and curses, exercise their wits and parts in all obscenities, ribaldry and profaneness, mocking and ridiculing and hissing at all conversation anyway tending to the honor of God and edification of our neighbor, and even this by such as make no small pretence to religion and devotion !

“It is a rule and guide for our lives and actions, instructing and guiding all men how to demean themselves toward God, our neighbor and ourselves, both what we are to forbear and abstain from, and in doing our duty. Tit. ii. 11, 12: ‘For the grace of God that bringeth salvation hath appeared unto all, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world.’”

APPENDIX X.

LOG COLLEGE.

This was the first literary institution above common schools in the bounds of the Presbyterian Church in America. It was erected by the Rev. William Tennent, Sr., who, in 1726, became pastor of the Presbyterian Church at Neshaminy, Bucks County, Pa., about twenty miles north of Philadelphia, and within a few steps of his own dwelling.

The spirit in which the institution was established augured well for its future. In Ireland and Scotland the signs of prevalent worldliness, foreshadowing a sad apostasy, were already apparent. In this country the primitive zeal of Makemie's compeers was already on the decline. Revivals of religion were nowhere heard of, and an orthodox creed and a decent external conduct were the only points on which inquiry was

made when persons were admitted to the communion of the church. Vital piety had almost deserted the church. The substance of preaching was a "dead orthodoxy," in which little emphasis was laid upon regeneration, a change of heart, or the terrors of the law against sin. With such a state of things Mr. Tennent had no sympathy. His warm evangelical spirit led him to strive with all his energies to effect a change. The young men who came under his influence in their course of education were inspirited to become his efficient allies.

The humble edifice which was to acquire such an enviable notoriety was made of logs cut out of the woods, probably from the very spot where the house was erected. It has long since disappeared, so that although the site on which it stood is well known to many in the vicinity, yet there is no vestige of it remaining on the ground, and no appearance which would indicate that a house ever stood there. The site of the College is about a mile from that part of Neshaminy Creek where the Presbyterian Church has long stood.

Notwithstanding the name *College*, as there is reason to believe, was given to the building out of contempt by its enemies, in this as in many other things, it is evident that what is lightly esteemed among men is precious in the sight of the Lord. Though as poor a house as perhaps was ever erected for the purpose of giving a liberal education, it was, in a noble sense, a *College*, a fountain from which proceeded streams of blessings to the church.

Dr. Archibald Alexander says:—

"A venerable friend,* in conversing with the writer on the subject of the Log College, observed that this humble institution was not only the germ of New Jersey College, but several other colleges, which have been useful to the church and state, and have risen to high estimation in the country, and mentioned Jefferson, Hampden-Sidney, and Washington Col-

* Rev. Matthew Brown, D.D.

lege in Virginia, all which were founded and taught originally by students from Princeton. And we need not stop here, for these in their turn have given rise to many other schools and colleges, where the same system of education and the same principles of religion are adopted. Thus we see how much good may arise from a small beginning. As the stately oak originated in a small acorn, so an obscure school in the midst of the forest becomes a nursery, from which proceed not only eminent men, but other and higher schools of learning, by which our country is enlightened and adorned. Let this fact encourage all who have it in their power to institute good schools of useful and solid learning, and to be liberal in encouraging and endowing academies and colleges, and aiding poor scholars who possess talents to acquire a liberal education.

“If our free institutions are long preserved, it will be by the means, under Providence, of religion and learning. Without the benign influence of knowledge and virtue, a free republican government cannot long exist; and without the influence of religion and good education, men are not fit for such freedom as is now enjoyed under our free and happy government. The immigration of so many thousand foreigners into our country renders it doubly necessary to exert every nerve to diffuse knowledge and sound principles of religion among the people. Let us have public schools, supported by the state, normal schools for the education of teachers, and parochial schools, in which every denomination may inculcate that religion which they believe to be founded in truth. Evangelical Christians need not contend about what shall be taught in schools, for if those truths in which they are all agreed shall be faithfully inculcated on our youth, there will not be any very glaring defect in the system of religious instruction. Those points in which they differ may be reserved for their consideration at a riper age. But *let the Bible be the text-book in every school, whether high or low!*”

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ROLL

OF

MINISTERS AND LICENTIATES

IN CONNECTION WITH THE

PRESBYTERY OF PHILADELPHIA,

From 1706 to 1888.

PREPARED BY

THE REV. W. M. RICE, D.D.,

STATED CLERK.



ROLL.

- No. 1. **Francis Makemie.** Original member. Ordained 1682 by the Pby. of Laggan. Died 1708.
- No. 2. **John Hampton.** Original member. Ordained 1706. Installed 1708, Pastor of Snow Hill. Pastoral relation dissolved by Synod of Phila. Sept. 18, 1718. Transferred Sept. 21, 1716, to form Pres. of Snow Hill. Died 1721.
- No. 3. **George McNish.** Original member. Ordained 1705. Installed 1711, Pastor of Jamaica, Long Island. Transferred Sept. 21, 1716, to form Pres. of Long Island. Died March 10, 1722.
- No. 4. **Samuel Davis.** Original member. Installed 1718, Pastor of Snow Hill. Transferred Sept. 21, 1716, to form Pres. of Snow Hill. Died 1725.
- No. 5. **Nathaniel Taylor.** Original member. Ordained 1690. Pastor of Upper Marlborough. Died 1710.
- No. 6. **John Wilson.** Original member. Ordained 1702. Pastor of White Clay Creek. Died 1712.
- No. 7. **Jedediah Andrews.** Original member. Ordained 1701. Pastor of First Ch., Phila. Died 1747.
- No. 8. **John Boyd.** Parts of trial approved, Dec. 27, 1706. Ordained Dec. 29, 1706. Pastor of Freehold, N. J. Died 1708.
- No. 9. **Joseph Smith.** Received May 19, 1708, Candidate. Ordained 1708. Installed 1708, Pastor of Cohanzy, N. J., and in 1715, Middletown, N. J. Died Sept. 8, 1736.
- No. 10. **John Henry.** Received Sept. 20, 1710. Ordained by Pby. of Dublin 1709. Installed 1710, Pastor of Rehoboth. Transferred Sept. 21, 1716, to form Pres. of Snow Hill. Died before Sept. 1717.
- No. 11. **James Anderson.** Received Sept. 20, 1710. Ordained Nov. 17, 1708, by Irvine Pby. Pastor of New Castle. Transferred Sept. 21, 1716, to form Pres. of New Castle. Installed August, 1727, Donegal Church. Died July 16, 1740.
- No. 12. **Nathaniel Wade.** Received Sept. 21, 1710. Ordained 1708. Installed 1708. Pastor of Woodbridge, N. J. Pastoral relation dissolved Sept. 26, 1711.
- No. 13. **Paulus Van Vleck.** Received Sept. 21, 1710.
- No. 14. **Joseph Morgan.** Received Sept. 21, 1710. Pastor of Freehold, N. J.

ROLL OF

- No. 15. **David Evans.** Received Sept. 22, 1710, Candidate. Licensed Sept. 27, 1711. Ordained Nov. 3, 1714. Installed Nov. 3, 1714, Pastor of Welsh Tract. Pastoral relation dissolved April 23, 1740. Transferred Sept. 21, 1716, to form Pres. of New Castle. Died May, 1743.
- No. 16. **Thomas Bratton.** Received Sept. 17, 1712. Died Oct. 1712.
- No. 17. **George Gillespie.** Received Sept. 15, 1713, from Pby. of Glasgow. Ordained and installed by a committee of Pby. May 28, 1713, Pastor of White Clay Creek. Died Jan. 2, 1760.
- No. 18. **Robert Lawson.** Received Sept. 15, 1713, from Pby. of Dumfries, Scotland. Died Nov. 1713.
- No. 19. **Daniel Magill.** Received Sept. 15, 1713. Pastor of Patuxent. Transferred Sept. 21, 1716, to form Pres. of New Castle. Died Feb. 10, 1724.
- No. 20. **Howell Powell.** Received Sept. 16, 1713. Installed Oct. 15, 1714, Pastor of Cohanzey, N. J. Died 1717.
- No. 21. **Robert Wotherspoon.** Received Sept. 16, 1713. Ordained May 13, 1714. Installed May 13, 1714, Pastor of Apokinimy. Died May, 1718.
- No. 22. **John Bradner.** Received and Licensed March, 1714, by committee; approved Sept. 8, 1714. Ordained May 6, 1715. Installed May 6, 1715, Pastor of Cape May, N. J. Removed to Goshen, N. Y., 1721. Died before Sept. 1733.
- No. 23. **Malachi Jones.** Received Sept. 9, 1714. Installed 1714, Pastor of Abington. Died Feb. 1729.
- No. 24. **Hugh Conn.** Received Sept. 21, 1715, as a licentiate. Ordained Oct. 21, 1715. Installed Oct. 21, 1715, Pastor of Patapsco, Md. Transferred Sept. 21, 1716, to form Pres. of New Castle. Died June 28, 1752.
- No. 25. **Robert Orr.** Received Sept. 21, 1715, as a licentiate. Ordained Oct. 20, 1715. Installed Oct. 21, 1715, Pastor of Maidenhead and Hopewell. Pastoral relation dissolved 1719. Died 1720.
- No. 26. **Samuel Pumry.** Received Sept. 23, 1715. Ordained Nov. 30, 1709, Pastor of Newtown, L. I. Transferred Sept. 21, 1716, to form Pres. of Long Island. Died June 30, 1744.
- No. 27. **Samuel Gelston.** Received Sept. 21, 1715. Ordained April 17, 1717. Died Oct. 22, 1782.
- No. 28. **John Pierson.** Ordained April 29, 1717. Installed April 29, 1717, Pastor of Woodbridge, N. J. Released 1753. Died August 23, 1770.
- No. 29. **William Tennent.** Received Sept. 17, 1718, by Synod of Phila. Installed 1721, Pastor of Bensalem and Smithfield. 1726, Neshaminy. Died May 6, 1746.

MINISTERS AND LICENTIATES.

- No. 30. **John Thomson.** Ordained April, 1717. Installed April 1717, Pastor of Lewes, Del. 1730, Middle Octorara. 1732, Chestnut Level. Died 1753.
- No. 31. **Jonathan Dickinson.** Received 1717. Ordained Sept. 29, 1709, Pastor of Elizabethtown, N. J. First President, Nassau Hall, 1746. Died Oct. 7, 1747.
- No. 32. **Gilbert Tennent.** Licensed May, 1725. Ordained 1726. Installed 1726, Pastor of New Brunswick. Installed Pastor of 2d Church, Phila., May, 1743. Died July 23, 1764.
- No. 33. **Francis Alison.** Received 1752, from Pres. of New Castle. Ordained 1737. Died Nov. 28, 1779. D.D.
- No. 34. **Richard Treat.** Ordained Dec. 30, 1731. Installed Dec. 30, 1731, Pastor of Abington. Died Nov. 20, 1778.
- No. 35. **Ebenezer Gould.** Received 1727. Pastor of Greenwich, N. J. Died 1778.
- No. 36. **Daniel Elmer.** Received 1728. Pastor of Fairfield, N. J. Died Jan. 14, 1755.
- No. 37. **Eleazer Wales.** Received 1730. Pastor of Allows Town. Died 1749.
- No. 38. **William Tennent, Jr.** Ordained Oct. 25, 1733. Installed Oct. 25, 1733, Pastor of Freehold, N. J. Died March 8, 1777.
- No. 39. **Samuel Blair.** Licensed Nov. 9, 1733. Dismissed Sept. 19, 1734, to Pres. of East Jersey. Died July 5, 1751.
- No. 40. **John Tennent.** Licensed Sept. 18, 1729. Ordained Nov. 19, 1730. Installed Nov. 19, 1730, Pastor of Freehold, N. J. Died April 23, 1732.
- No. 41. **Hugh Carlisle.** Received June 29, 1736, from Pby. of New Castle. Pastor of Newton, Plumsted. Amwell, Bethlehem. Dismissed March 14, 1738, to Pres. of Lewes.
- No. 42. **Charles Tennent.** Received June 30, 1736. Licensed Sept. 20, 1736. Ordained by Pby. of Newcastle, 1737. Died Feb. 25, 1771.
- No. 43. **John Guild.** Received April 6, 1737. Licensed Sept. 9, 1737. Ordained Nov. 11, 1741. Installed Nov. 11, 1741, Pastor of Hopewell. Dismissed June 3, 1758, to Pby. of New Brunswick. Died July 10, 1787.
- No. 44. **Robert Cross.** Received May 30, 1737, by direction of Synod. Installed Nov. 10, 1737, Pastor of First Church, Phila. Pastoral relation dissolved June 22, 1758. Died Aug. 9, 1766.
- No. 45. **Francis McHenry.** Received Nov. 10, 1737. From Pby. Monaghan. Ordained Sept. 18, 1739. Installed Sept. 1743, Pastor of Neshaminy and Deep Run. Died 1757.
- No. 46. **John Nutman.** Licensed 1730. Ordained 1730, Pastor of Hanover, N. J. Pastoral relation dissolved 1745. Died Sept. 1, 1751.

ROLL OF

- No. 47. **Samuel Hemphill.** Received Sept. 1734. Suspended by Synod, Sept. 22, 1735.
- No. 48. **Benjamin Chestnut.** Received 1756. Ordained Sept. 3, 1751, Pastor of Charlestown and New Providence. Pastoral relation with Charlestown dissolved Nov. 3, 1763; with New Providence April 8, 1767. Died July 21, 1775.
- No. 49. **Henry Martin.** Received June 20, 1753, from Pby. of New Castle. Ordained April 10, 1754. Installed April 10, 1754, Pastor of Newton and Solesbury. Released from Solesbury Oct. 5, 1757. Died 1764.
- No. 50. **Charles Beatty.** Licensed Oct. 13, 1742. Ordained Dec. 14, 1743. Installed Dec. 14, 1743, Pastor of Neshaminy. Died Aug. 13, 1772.
- No. 51. **Nehemiah Greenman.** Received May 16, 1753, from Pby. of New York. Ordained Dec. 5, 1753. Installed Dec. 5, 1753, Pastor of Pilesgrove. Pastoral relation dissolved April 9, 1779. Died 1779.
- No. 52. **Andrew Hunter.** Ordained Sept. 4, 1746. Installed Sept. 4, 1746, Pastor of Greenwich and Deerfield. Pastoral relation dissolved July 23, 1760. Died July 28, 1775.
- No. 53. **William Ramsey.** Received May 11, 1756, from Fairfield County Asso., Conn. Ordained Dec. 1, 1756. Installed Dec. 1, 1756, Pastor of Fairfield, N. J. Died Nov. 5, 1771.
- No. 54. **Daniel Lawrence.** Licensed May 28, 1745. Ordained April 2, 1747. Installed June, 1747, Pastor of Forks of Delaware. Released May 25, 1752. Removed to Cape May, June 20, 1754. Died April 30, 1766.
- No. 55. **John Griffith.** Received May 31, 1758, by direction of Synod. Ordained May 31, 1758. Died before Nov. 1770.
- No. 56. **Hamilton Bell.** Received June 3, 1740, as a candidate. Licensed Sept. 30, 1740. Dismissed Oct. 27, 1741, to Pby. of Donegal.
- No. 57. **Harry Munro.** Received May 13, 1759, as a minister from Great Britain.
- No. 58. **David Cowell.** Ordained Nov. 3, 1736. Installed Nov. 3, 1736, Pastor of Trenton, N. J. Dismissed June 3, 1758, to Pby. of New Brunswick. Died Dec. 1, 1760.
- No. 59. **Samuel Evans.** Received Sept. 30, 1740, as a candidate. Licensed Jan. 8, 1741. Ordained May 5, 1742. Installed May 5, 1742, Pastor of Great Valley. Pastoral relation dissolved 1747. Dismissed May 23, 1751. Disowned by Synod.
- No. 60. **John Ewing.** Received Oct. 23, 1759, from Pres. of New Castle. Installed Oct. 24, 1759, Pastor of First Church, Phila. Died Sept. 8, 1802. D.D.
- No. 61. **James Latta.** Licensed Feb. 15, 1758. Ordained Oct. 24, 1759. Installed August 25, 1761, Pastor of Deep Run. Pastoral relation dissolved April 10, 1770. Dismissed 1771, to Pby. of New Castle. Died Jan. 29, 1801.

MINISTERS AND LICENTIATES.

- No. 62. **Joseph Montgomery.** Received May 16, 1759, as a candidate. Licensed May 15, 1760. Dismissed May 27, 1761.
- No. 63. **John Beard.** Received Oct. 23, 1759, as a candidate. Licensed Aug. 22, 1760. Ordained April 16, 1761. Dismissed May 27, 1761, without naming Pby.
- No. 64. **John Simonton.** Received May 15, 1759, as a licentiate. Ordained April 16, 1761. Installed April 16, 1761, Pastor of Great Valley.
- No. 65. **John Clark.** Received August 13, 1761, from Pby. of New Brunswick. Installed Oct. 13, 1762, Pastor of Forks of Delaware. Pastoral relation dissolved Nov. 4, 1767. Dismissed July 26, 1770, to any Presbytery.
- No. 66. **Samuel Magaw.** Received May 13, 1760, as a candidate. Licensed August 14, 1761.
- No. 67. **John Brainerd.** Received April 6, 1762, from Pby. of New York. Ordained 1748. Died March 24, 1781.
- No. 68. **John Murray.** Received May 13, 1765, from Pby. of New York. Installed May 28, 1765, Pastor of 2d Church, Phila. Suspended June 18, 1766. Dismissed April 9, 1767. Died March 13, 1793.
- No. 69. **Simon Williams.** Received May 14, 1765, from Pres. New Brunswick. Ordained May 28, 1765.
- No. 70. **Enoch Green.** Received May 25, 1767, from Pres. of New Brunswick. Installed June 11, 1767, Pastor of Deerfield. Died Dec. 1776.
- No. 71. **Alexander Mitchell.** Received May 24, 1768, from Pres. of New Brunswick. Ordained Nov. 23, 1768. Installed Nov. 23, 1768, Pastor of Tinicum and Solesbury. Released May 23, 1783. Dismissed May 18, 1785, to Pby. of New Castle.
- No. 72. **James Boyd.** Received March 29, 1769, from Pres. of New Castle. Ordained May 30, 1769. Installed May 30, 1769, Pastor of Newtown and Bensalem. Died Feb. 5, 1814.
- No. 73. **James Sproat.** Received March 29, 1769, from Guilford Cong. Ch. Ordained August 23, 1743. Installed March 30, 1769, Pastor of Second Ch., Phila. Died Oct. 18, 1793. D.D.
- No. 74. **James Watt.** Received Nov. 9, 1769, from Pby. of Lewes. Ordained April 23, 1770. Installed May 12, 1770, Pastor of Cape May. Died Nov. 19, 1789.
- No. 75. **Daniel McCalla.** Received Nov. 6, 1771, as a candidate. Licensed July 19, 1772. Ordained Nov. 17, 1774. Installed Nov. 17, 1774, Pastor of Norriton, New Providence, and Charlestown. Pastoral relation dissolved March 6, 1783. Dismissed about 1788. Removed to South Carolina. Died May, 1809.
- No. 76. **William Hollinshead.** Received Nov. 6, 1771, as a candidate. Licensed July 19, 1772. Ordained July 29, 1773. Installed

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- July 29, 1773, Pastor of Fairfield. Pastoral relation dissolved July 15, 1783. Dismissed July 15, 1783, to Cong. Association of South Carolina.
- No. 77. **Samuel Eakin.** Received May 21, 1773, from Pby. of New Castle. Dismissed May 24, 1776, to Pby. of New Castle.
- No. 78. **George Duffield.** Received July 28, 1773, and annexed to Pby. with Third Ch. by Act of Synod. Licensed March 11, 1756, by Pby. of New Castle. Ordained Sept. 25, 1761, by Pby. of Carlisle. Pastor of Third Ch., Phila. Died Feb. 2, 1790. D.D.
- No. 79. **Nathaniel Erwin.** Received May 20, 1774, from Pby. of New Castle. Ordained Nov. 3, 1774. Installed Nov. 3, 1774, Pastor of Neshaminy. Died March 3, 1812.
- No. 80. **Israel Evans.** Received Nov. 4, 1773, as a candidate. Licensed August 2, 1774. Ordained August 16, 1775. Dismissed Oct. 17, 1786, to take charge of a church in Weymouth, Mass.
- No. 81. **Robert Keith.** Received Nov. 4, 1773, as a candidate. Licensed August 2, 1774. Ordained August 21, 1776. Died, reported May 17, 1785.
- No. 82. **Andrew Hunter, Jr.** Received April 6, 1774, as a candidate. Licensed June 21, 1774. Ordained May 20, 1779. Dismissed April 19, 1797, to Pby. of New Brunswick.
- No. 83. **James Greer.** Received April 5, 1775, as a candidate. Licensed May 31, 1775. Ordained June 18, 1777. Installed June 18, 1777, Pastor of Deep Run. Died Nov. 19, 1791.
- No. 84. **William Linn.** Received May 2, 1776, from Pby. of Donegal. Ordained May 2, 1776. Dismissed May 22, 1777, to Pby. of Donegal.
- No. 85. **Isaac Keith.** Received April 8, 1778. Candidate. Licensed Nov. 4, 1778. Ordained May 30, 1780. Dismissed May 30, 1780, to Pby. of Donegal.
- No. 86. **William Schenck.** Received April 4, 1780, from Pres. of New Brunswick. Installed May, 1780, Pastor of Pittsgrove. Dismissed Oct. 1786, to Pby. of New York.
- No. 87. **Hugh Brackenridge.** Received Nov. 6, 1776, as a candidate. Licensed June 18, 1777. License resigned April 7, 1789.
- No. 88. **Philip V. Fithian.** Received May 18, 1774. Candidate. Died Oct. 8, 1776.
- No. 89. **George Faitoute.** Received Oct. 17, 1781, from Pby. of New Brunswick. Ordained 1779. Installed April 8, 1782, Pastor of Greenwich, N. J. Pastoral relation dissolved June 16, 1789. Dismissed June 16, 1789, to Pby. of Suffolk.
- No. 90. **William M. Tennent.** Received May 15, 1782, from Consociation of Western District, Fairfield County, Connecticut. Ordained 1772. Installed Nov. 19, 1782, Pastor of Abington, Norriton, Providence. Pastoral relation dissolved April 16, 1806, Norriton, Providence. Died Dec. 3, 1810.

MINISTERS AND LICENTIATES.

- No. 91. **Samuel Blair** (2). Received Oct. 15, 1782, by direction of Synod. Ordained 1766. Died Sept. 24, 1818.
- No. 92. **Francis Peppard**. Received May 23, 1783, from Pby. of New Brunswick. Ordained 1765. Installed Oct. 13, 1783, Pastor of Allentown. Pastoral relation dissolved Oct. 22, 1794. Dismissed April 22, 1795, to Pby. of New Brunswick.
- No. 93. **Simeon Hyde**. Received March 6, 1783, from North Asso. Hartford, Conn. Ordained June 25, 1783. Installed June 25, 1783, Pastor of Deerfield. Died July, 1783.
- No. 94. **William McKee**. Received May 18, 1785, from Pby. of Belfast, Ireland. Dismissed May 22, 1787, to Pby. of Lewes.
- No. 95. **John Johnson**. Received Oct. 18, 1785, from Pby. of Belfast, Ireland. Dismissed May 22, 1787, to Pby. of Carlisle.
- No. 96. **James Snodgrass**. Received May 17, 1785, as a candidate. Licensed Dec. 13, 1785. Dismissed July 10, 1789, to Pby. of Carlisle.
- No. 97. **Nathan Greer**. Received Aug. 2, 1785, as a candidate. Licensed Dec. 17, 1785. Dismissed April 9, 1787, to Pby. of New Castle. Ordained and installed Pastor Forks of Brandywine, 1787. Died March 31, 1814
- No. 98. **William Pickles**. Received May 18, 1786, as a foreign probationer. Ordained July, 1777. Installed 1786, Pastor of Deerfield. Pastoral relation dissolved Nov. 24, 1787.
- No. 99. **Nathaniel R. Snowden**. Received May 19, 1790, as a candidate. Licensed Oct. 19, 1791. Dismissed 1793, to Pby. of Carlisle. Received April 21, 1814, from Pby. of New Castle. Dismissed Oct. 21, 1817, to Pby. of Carlisle.
- No. 100. **Gilbert Tennent Snowden**. Received Oct. 20, 1789, as a candidate. Licensed July 7, 1790. Dismissed Oct. 19, 1790, to Pby. of New Brunswick.
- No. 101. **Isaac Foster**. Received Oct. 20, 1790, from Cong. Ch., Mass. Ordained July, 1787. Installed April 26, 1791, Pastor of Pittsgrove. Died June 18, 1794.
- No. 102. **Robert Cathcart**. Received Oct. 20, 1790, as a licentiate from Pby. of Route, Ireland. Dismissed 1793, to Pby. of Carlisle. Installed 1793 over churches of York and Hopewell. Died Oct. 19, 1849. D.D.
- No. 103. **Adam Ramsay**. Received Oct. 20, 1790, as a licentiate from Pby. of Route, Ireland. Dismissed April 20, 1791, to Pby. of New Brunswick.
- No. 104. **Nathaniel Harris**. Received April 23, 1789, as a candidate. Licensed Oct. 23, 1790. Ordained June 14, 1797. Installed June 14, 1797, Pastor of Penn's Neck and Alloway's Creek. Pastoral relation dissolved April 23, 1801. Dismissed April 23, 1801, to Pby. of New Brunswick.

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- No. 105. **Abijah Davis.** Received May 20, 1789, as a candidate. Licensed Oct. 23, 1790. Ordained Dec. 1, 1791. Installed Dec. 1, 1791, Pastor of Cape May. Pastoral relation dissolved May 4, 1800. Dismissed April 22, 1807, to Pby. of Washington. April 18, 1811, declared a member, not having used certificate. Died Aug. 7, 1817.
- No. 106. **Ethan Osborn.** Received April 22, 1789, as a licentiate from South Asso. of Hartford, Conn. Ordained Dec. 3, 1789. Installed Dec. 3, 1789, Pastor of Fairfield, N. J. Transferred Oct. 21, 1839, to form Pby. of West Jersey.
- No. 107. **John Gemmell.** Received Oct. 17, 1786, as a candidate. Licensed April 23, 1789. Ordained Nov. 3, 1791. Installed Nov. 3, 1791, Pastor of Great Valley, Charlestown, and West Chester. Released from West Chester Sept. 1, 1795. From Charlestown and Great Valley May 15, 1798. Dismissed May 15, 1798, to Cong. Asso. of New Haven.
- No. 108. **James Carson.** Received April 21, 1790, as a candidate. Dismissed April 21, 1791. Withdrew.
- No. 109. **Ashbel Green.** Received April 9, 1787, from Pby. of New Brunswick. Ordained May 15, 1787. Installed May 15, 1787, Pastor of Second Ch., Phila. Pastoral relation dissolved Oct. 20, 1812. Dismissed Oct. 20, 1812, to Pby. of New Brunswick. President of Princeton College, 1812-1822. Received April 15, 1823, from Pby. of New Brunswick. Died May 19, 1848. D.D.
- No. 110. **John Blair Smith.** Received Dec. 21, 1791, from Pby. of Hanover. Licensed April 29, 1778. Ordained Oct. 20, 1779. Installed Dec. 22, 1791, Pastor of Third Ch., Phila. Pastoral relation dissolved Oct. 14, 1795. Dismissed Oct. 14, 1795, to Pres. of Albany. Received June 11, 1799, from Pby. of Albany. Installed June 27, 1799, Pastor of Third Ch., Phila. Died Aug. 22, 1799. D.D.
- No. 111. **Uriah Dubois.** Received April 18, 1792, as a candidate. Licensed Oct. 20, 1796. Ordained Oct. 10, 1798. Installed Oct. 10, 1798, Pastor of Deep Run and Tinicum. Pastoral relation dissolved April 19, 1810. Died Sept. 11, 1821.
- No. 112. **George Whitefield Cowles.** Received Oct. 19, 1792, as a licentiate from South Asso. of Hartford, Conn.
- No. 113. **William Clarkson.** Received April 16, 1793, as a candidate. Licensed April 16, 1794. Ordained Nov. 14, 1794. Installed Nov. 14, 1794, Pastor of Greenwich and Bridgeton. Pastoral relation dissolved Oct. 20, 1801. Dismissed Oct. 20, 1801, to Pby. of Albany.
- No. 114. **Samuel Laycock.** Received Nov. 13, 1794, from Lancashire Asso. (Independent), Eng. Installed Aug. 12, 1795, Pastor of Pittsgrove. Pastoral relation dissolved May 15, 1798. Dismissed Oct. 17, 1799, to Pby. of New Castle.
- No. 115. **Michael Arthur.** Received Aug. 15, 1794, from Pby. of Edinburgh Synod of Relief. Dismissed April 20, 1796, to Pby. of Lexington.

MINISTERS AND LICENTIATES.

- No. 116. **John N. Abeel.** Received Oct. 22, 1794, as a licentiate from Classis of N. Y. Ref. Dutch Ch. Ordained Nov. 18, 1794. Installed Oct. 18, 1794, Pastor of Third Ch. Pastoral relation dissolved Sept. 1, 1795. Dismissed Sept. 1, 1795, to Classis of N. Y. Reformed Dutch Ch.
- No. 117. **William Arthur.** Received April 22, 1795, from Associate Ref. Pby. of New York. Dismissed Sept. 1, 1795, to Pby. of New Castle.
- No. 118. **John Davenport.** Received Aug. 11, 1795, from Pby. of Long Island. Installed Aug. 12, 1795, Pastor of Deerfield. Pastoral relation dissolved Oct. 15, 1805. Dismissed Oct. 21, 1807, to Pby. of Oneida.
- No. 119. **Evan Jones.** Received Oct. 14, 1795.
- No. 120. **Thomas Picton.** Received Oct. 19, 1796, as a candidate. Licensed April 18, 1798. Ordained June 13, 1799. Installed Oct. 18, 1799, Pastor of Woodbury and Timber Creek. Pastoral relation dissolved Nov. 12, 1804. Dismissed April 18, 1805, to Pby. of New York.
- No. 121. **Robert Russell.** Received Dec. 1797, from Pby. of New Castle. Ordained April 18, 1798. Installed April 18, 1798, Pastor of Allen's Township. Transferred June 27, 1820, with his church, to Pby. of Newton.
- No. 122. **William Latta.** Received April 16, 1799, from Pby. of New Castle. Ordained June 13, 1799. Installed Oct. 1, 1799, Pastor of Great Valley and Charlestown. Died Feb. 19, 1847. D.D.
- No. 123. **Jacob J. Janeway.** Received April 17, 1799, from Classis of New York. Ordained June 13, 1799. Installed June 13, 1799, Pastor of Second Ch., Phila. Pastoral relation dissolved July 9, 1828. Dismissed April 22, 1830, to Classis of New Brunswick. Died June 27, 1858. D.D.
- No. 124. **John Jones.** Received April 4, 1799, as a candidate. Licensed May 23, 1801. Ordained Dec. 9, 1807. Dismissed April 21, 1824, to Pby. of Winchester.
- No. 125. **Buckley Carl.** Received June 11, 1799, from Pby. of Long Island. Ordained June 13, 1799. Installed Oct. 16, 1799, Pastor of Pittsgrove. Pastoral relation dissolved 1802. Transferred Oct. 21, 1839, to form Pby. of West Jersey. Died May 22, 1849.
- No. 126. **John Blair Linn.** Received June 11, 1799, from Classis of New York. Ordained June 13, 1799. Installed June 27, 1799, Pastor of First Ch., Phila. Died Aug. 30, 1804.
- No. 127. **David Edwards.** Received Oct. 22, 1800, from Protestant Dissenters, South Wales. Ordained June 15, 1802. Installed June 15, 1802, Pastor of Penn's Neck. Pastoral relation dissolved Dec. 13, 1803. Died Dec. 20, 1813.
- No. 128. **Philip Milledoler.** Received April 21, 1801, from Classis of New York. Installed April 23, 1801, Pastor of Third Ch., Phila. Pastoral relation dissolved Sept. 4, 1805. Dismissed Sept. 4, 1805, to Pby. of New York.

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- No. 129. **Nathaniel Todd.** Received April 20, 1802, as a candidate. Licensed Oct. 13, 1803. Dismissed Oct. 15, 1805, to Pby. of Albany. Received Oct. 1808, from Pby. of Albany. Installed May 12, 1809, Pastor of Woodbury. Pastoral relation dissolved Oct. 18, 1815. Dismissed April 17, 1823, to Pby. of Carlisle.
- No. 130. **John M. Bradford.** Received April 20, 1802, as a candidate. Licensed Oct. 13, 1803. Dismissed July 2, 1805, to Classis of Albany.
- No. 131. **Joseph Brewster.** Received Dec. 13, 1803, as a candidate.
- No. 132. **Jonathan Freeman.** Received May 14, 1805, from Pby. of Hudson. Installed Oct. 15, 1805, Pastor of Greenwich and Bridgeton. Died Nov. 17, 1822.
- No. 133. **Joseph Eastburn.** Licensed May 14, 1805. Missionary to Mariners. Died Jan. 30, 1823.
- No. 134. **George C. Potts.** Received April 16, 1800, as a licentiate from Pby. of New Castle. Ordained May 22, 1800. Installed May 22, 1800, Pastor of Fourth Ch., Phila. Pastoral relation dissolved Sept. 9, 1835. Died Sept. 23, 1838.
- No. 135. **John Clark.** Received April 15, 1806, from Pby. of Hudson. Installed May 7, 1806, Pastor of Pittsgrove. Pastoral relation dissolved April 21, 1808. Dismissed April 21, 1808, to Pby. of Hudson.
- No. 136. **Robert Reid.** Received April 15, 1806, from Pby. of Monegan, Ireland.
- No. 137. **James P. Wilson.** Received May 12, 1806, from Pby. of Lewes. Installed June, 1806, Pastor of First Ch., Phila. Pastoral relation dissolved April 20, 1830. Died Dec. 9, 1830. D.D.
- No. 138. **Archibald Alexander.** Received April 21, 1807, from Pby. of Hanover. Installed May 20, 1807, Pastor of Third Ch., Phila. Pastoral relation dissolved July 22, 1812. Dismissed July 22, 1812, to Pby. of New Brunswick. Professor of Princeton Theological Seminary. Died Oct. 21, 1851. D.D.
- No. 139. **Nathaniel Reeve.** Received May 17, 1808, from Pby. of Long Island. Installed Oct. 20, 1808, Pastor of Deerfield. Pastoral relation dissolved April 15, 1817. Dismissed April 17, 1817, to Pby. of Long Island.
- No. 140. **John W. Doak.** Received April 20, 1809, from Pby. of Abingdon. Installed July 8, 1809, Pastor of Frankford. Pastoral relation dissolved August 28, 1816. Dismissed Oct. 17, 1816, to Pby. of Abingdon. Died Oct. 1820.
- No. 141. **Samuel W. Doak.** Received Oct. 18, 1809, as a licentiate from Pby. of Abingdon. Dismissed Dec. 7, 1813, to Pby. of Abingdon.

MINISTERS AND LICENTIATES.

- No. 142. **Thomas Dunn.** Received Oct. 17, 1810, from Baptist Ch. Ordained June 18, 1811. Installed May, 1813, Pastor of Germantown. Pastoral relation dissolved Oct. 18, 1815. Installed May 5, 1817, Pastor of Solesbury. Pastoral relation dissolved April 19, 1820.
- No. 143. **John Gloucester.** Received April 16, 1811, from Pby. of Union. Installed Pastor of First Afr. Ch. Died May 2, 1822.
- No. 144. **George Duffield.** Received April 22, 1812, as a candidate. Licensed April 19, 1815. Dismissed Dec. 12, 1815, to Pby. of Carlisle. D.D.
- No. 145. **James K. Burch.** Received May 18, 1811, from Pby. of Orange. Installed July 18, 1813, Pastor of Fifth Ch., Phila. Pastoral relation dissolved Nov. 5, 1816. Dismissed April 17, 1817, to Pby. of Hanover or Orange. Received June 8, 1819, from Pby. of Hanover. Probably dismissed April, 1828, to Pby. of Ebenezer.
- No. 146. **George W. Janvier.** Received Oct. 15, 1811, from Pby. of New Castle. Ordained May 13, 1812. Installed May 13, 1812, Pastor of Pittsgrove. Transferred Oct. 1839, to form Pby. of West Jersey.
- No. 147. **Samuel B. Howe.** Received April 22, 1812, as a candidate. Licensed Oct. 22, 1813. Ordained Nov. 9, 1815. Installed Nov. 9, 1815, Pastor of Solesbury. Pastoral relation dissolved Oct. 15, 1816. Dismissed Oct. 15, 1816, to Pby. of New Brunswick. Received April 22, 1829, from Classis of New York. Dismissed Oct. 19, 1830, to Pby. of Carlisle. D.D.
- No. 148. **William Dunlap.** Received May 12, 1812, from Pby. of New Brunswick. Ordained July 21, 1812. Installed July 21, 1812, Pastor of Abington. Died Dec. 19, 1818.
- No. 149. **Robert B. Belville.** Received April 20, 1813, from Pby. of New Castle. Ordained Oct. 20, 1813. Installed Oct. 20, 1813, Pastor of Neshaminy. Transferred Oct. 31, 1833, by Synod to form Second Pby. of Phila.
- No. 150. **Isaac A. Ogden.** Received July 21, 1806, as a candidate. Dismissed Nov. 16, 1813, to Pby. of Carlisle. Received Oct. 21, 1817, as a licentiate from Pby. of Carlisle. Ordained Nov. 12, 1817. Installed Nov. 12, 1817, Pastor of Cape May. Pastoral relation dissolved April 20, 1825. Dismissed April 19, 1826, to Pby. of Cincinnati.
- No. 151. **Joseph Barr.** Received April 20, 1813, from Pby. of New Castle. Ordained Oct. 20, 1813. Installed Nov. 11, 1813, Pastor of Norriton and Providence. Pastoral relation dissolved March 12, 1822. Dismissed March 12, 1822, to Pby. of New Castle.
- No. 152. **John Joyce.** Received April 21, 1813, from Independent Tabernacle. Dismissed Oct. 17, 1816, to Pby. of Harmony.
- No. 153. **Thomas H. Skinner.** Received May 18, 1813, as a licentiate from Pby. of Jersey. Ordained June 23, 1813. Installed June

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- 23, 1813, Pastor of Second Ch., Phila. Pastoral relation dissolved Nov. 5, 1816. Installed Dec. 1, 1816, Pastor of Fifth Ch., Phila. Pastoral relation dissolved May 5, 1828. Dismissed May 5, 1828, to General Association of Massachusetts. Received Oct. 21, 1828, from Suffolk Association, Mass. Installed Oct. 26, 1828, Pastor of Fifth Ch., Phila. Transferred May 26, 1832, to form Second Pby. of Phila. Died Feb. 1, 1871. D.D., LL.D.
- No. 154. **John Rumkle.** Received May 18, 1813, from German Ref. Synod. Dismissed April 15, 1817, to Ger. Ref. Synod.
- No. 155. **James Patterson.** Received Nov. 16, 1813, from Pby. of New Brunswick. Ordained Aug. 9, 1809, by Pby. of New Brunswick. Installed Jan. 11, 1814, Pastor of First Ch., Northern Liberties. Transferred May 26, 1832, to form Second Pby. of Phila. Died Nov. 17, 1837.
- No. 156. **Ezra Stiles Ely.** Received July 26, 1814, from Pby. of New York. Installed Sept. 7, 1814, Pastor of Third Ch., Phila. Transferred May 26, 1832, to form Second Pby. of Phila. Died June 17, 1861. D.D.
- No. 157. **Thomas Charlton Henry.** Received Oct. 18, 1814, as a candidate. Licensed April 17, 1816. Dismissed Jan. 8, 1818, to Pby. of West Lexington. Died Oct. 4, 1827. D.D.
- No. 158. **James Joyce.** Received Oct. 18, 1814, from Pby. of Oneida. Installed Nov. 11, 1814, Pastor of Newtown.
- No. 159. **Timothy Harrison.** Received Jan. 21, 1815, as a candidate.
- No. 160. **Nicholas Patterson.** Received Oct. 18, 1815, as a candidate. Licensed Oct. 22, 1817. Dismissed April 19, 1820, to Pby. of Baltimore.
- No. 161. **Thomas J. Biggs.** Received Oct. 18, 1815, as a candidate. Licensed Oct. 22, 1817. Ordained Nov. 10, 1818. Installed Nov. 10, 1818, Pastor of Frankford. Pastoral relation dissolved Oct. 20, 1831. Dismissed Oct. 21, 1831, to Pby. of Cincinnati. Died Feb. 9, 1864. D.D.
- No. 162. **John W. Campbell.** Received Oct. 18, 1815, as a candidate. Dismissed Nov. 5, 1816, to Pby. of Hanover.
- No. 163. **George Chandler.** Received Oct. 18, 1815, as a licentiate from Pby. of Hudson. Ordained Nov. 15, 1815. Installed Nov. 15, 1815, Pastor of First Ch., Kensington. Transferred May 26, 1832, to form Second Pby. of Phila. Died June 19, 1878.
- No. 164. **Samuel Hanson Cox.** Received Oct. 18, 1815, as a candidate. Dismissed May 17, 1816, to Pby. of New York. Died Oct. 2, 1880. D.D.
- No. 165. **Calvin Foot.** Received Nov. 14, 1815, as a candidate. Licensed April 17, 1817. Dismissed April 17, 1822.

MINISTERS AND LICENTIATES.

- No. 166. **William Rafferty.** Received May 17, 1816, from Pby. of Hudson. Installed June 25, 1816, Pastor of Woodbury and Timber Creek. Pastoral relation dissolved April 22, 1819. Dismissed April 19, 1820, and "withdrawn to Prot. Epis. Ch."
- No. 167. **William Neill.** Received Oct. 15, 1816, from Pby. of Albany. Installed Nov. 7, 1816, Pastor of Sixth Ch. Pastoral relation dissolved August 24, 1824. Dismissed Nov. 10, 1824, to Pby. of Carlisle. Received Oct. 19, 1830, from Pby. of Carlisle. Transferred Nov. 1, 1833, by Synod to form Second Pby. of Phila. Died 1860. D.D.
- No. 168. **James Dunlap.** Received April 15, 1817, from Pby. of Redstone. Died Nov. 23, 1818.
- No. 169. **Charles Hodge.** Received Oct. 21, 1817, as a candidate. Licensed Oct. 21, 1819. Dismissed June 27, 1820, to Pby. of New Brunswick. Ordained Nov. 28, 1821. Professor Princeton Theological Seminary. Died June 19, 1878. D.D., LL.D.
- No. 170. **Samuel Cornish.** Received Oct. 21, 1817, as a candidate. Licensed Oct. 21, 1819. Dismissed March 16, 1822, to Pby. of New York.
- No. 171. **Alexander Boyd.** Received April 21, 1818, from Pby. of Carlisle. Installed May 18, 1818, Pastor of Newtown. Transferred Oct. 31, 1833, by Synod to form Second Pby. of Phila.
- No. 172. **John F. Grier.** Received April 21, 1818, from Pby. of New Castle, with his church at Reading. Died Jan. 26, 1829.
- No. 173. **Francis G. Ballantine.** Received April 21, 1818, from Pby. of Hanover. Installed Pastor of Deerfield. Released June 9, 1824. Died Feb. 17, 1826.
- No. 174. **William M. Engles.** Received July 14, 1818, as a candidate from Asso. Ref. Pres., Phila. Licensed Oct. 21, 1818. Ordained July 6, 1820. Installed July 6, 1820, Pastor of Seventh Ch., Phila. Released Sept. 4, 1834. Died Nov. 27, 1867. D.D.
- No. 175. **William Ashmead.** Received Oct. 20, 1818, as a candidate. Licensed April 20, 1820. Dismissed Oct. 17, 1820, to Pby. of Northumberland.
- No. 176. **James Rooker.** Received Dec. 17, 1818, as a candidate. Licensed Dec. 17, 1818. Ordained June 8, 1819. Installed June 8, 1819, Pastor of Germantown. Released April 20, 1826. Died Dec. 1, 1826.
- No. 177. **Benjamin Ogden.** Received April 21, 1819, as a candidate. Licensed April 20, 1821. Ordained June 11, 1721. Dismissed April 15, 1823, to Pby. of New Castle. Died 1852.
- No. 178. **John W. Scott.** Received April 22, 1819, as a candidate. Licensed April 20, 1820. Ordained Jan. 16, 1824. Transferred May 26, 1832, to form Second Pby. of Phila.
- No. 179. **John Smith.** Received June 8, 1819, from Pby. of Orange. Ordained June 27, 1820. Installed June 27, 1820, Pastor of Provi-

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- dence and Springfield. Pastoral relation dissolved April 22, 1829. Transferred May 26, 1832, to form Second Pby. of Phila.
- No. 180. **Robert Steel.** Received Oct. 19, 1819, as a licentiate from Pby. of New York. Ordained Nov. 9, 1819. Installed Nov. 9, 1819, Pastor of Abington. Transferred Nov. 1, 1833, by Synod to form Second Pby. of Phila. Died Sept. 2, 1862. D.D.
- No. 181. **Caspar Schaeffer.** Received April 20, 1820, as a candidate. Licensed April 23, 1824. Dismissed April 17, 1827, to Classis of Phila.
- No. 182. **Benjamin F. Hughes.** Received April 20, 1820, as a candidate. Licensed Oct. 16, 1822. Dismissed Oct. 23, 1823, to Pby. of Jersey. Received April 20, 1824, by return of certificate. Ordained May 4, 1824. Installed May 4, 1824, Pastor of First African Ch. Pastoral relation dissolved Nov. 18, 1824. Transferred Nov. 1, 1833, by Synod to form Second Pby. of Phila.
- No. 183. **Thomas Jackson.** Received May 4, 1820, from Pby. of New York. Withdrawn to the Episcopal Ch., Oct. 26, 1823.
- No. 184. **Moses T. Harris.** Received June 27, 1820, as a candidate from Pby. of West Lexington. Licensed Oct. 16, 1822. Dismissed April 17, 1828, to Pby. of Long Island. Ordained Sept. 29, 1830. Died Sept. 14, 1879.
- No. 185. **Theophilus Parvin.** Received June 27, 1820, as a candidate. Licensed April 20, 1821. Ordained Jan. 6, 1826. Transferred March 3, 1828, to form Pby. of Buenos Ayres. Died Dec. 15, 1835.
- No. 186. **Samuel Swan.** Received Oct. 18, 1820, as a candidate. Licensed April 17, 1823. Dismissed Sept. 9, 1823, to Pby. of Huntingdon. Ordained June 17, 1824. Died Aug. 5, 1877.
- No. 187. **Thomas Gilfillan McInnis.** Received Oct. 18, 1820, from the Relief Pby. of Edinburgh as a foreign minister on probation. Dismissed April 18, 1822, to Asso. Ref. Pby. of Phila.
- No. 188. **John H. VanCourt.** Received April 17, 1821, as a licentiate from Pby. of New Brunswick. Ordained April 23, 1821. Dismissed Feb. 21, 1825, to Pby. of Mississippi. Died Aug. 1867.
- No. 189. **Samuel Lawrence.** Received April 17, 1821, as a candidate. Licensed April 17, 1823. Ordained Nov. 10, 1824. Installed Nov. 10, 1824, Pastor of Greenwich. Transferred Oct. 1839, to form Pby. of West Jersey. Died April 30, 1875.
- No. 190. **Samuel F. Darrach.** Received April 20, 1821, as a candidate. Licensed Oct. 22, 1823. Reported dead April 19, 1825.
- No. 191. **Samuel Neilson.** Received May 11, 1821, as a licentiate from Pby. of Belfast.
- No. 192. **Baynard R. Hall.** Received Oct. 16, 1821, as a candidate. Licensed Oct. 22, 1823. Dismissed Nov. 10, 1824, to Pby. of Salem.
- No. 193. **Samuel Steel.** Received Oct. 16, 1821, as a candidate.
- No. 194. **John Burt.** Received Oct. 17, 1821, as a candidate. Licensed April 17, 1823. Ordained June 8, 1824. Installed June

MINISTERS AND LICENTIATES.

- 8, 1824, Pastor of Salem, N. J. Pastoral relation dissolved 1829. Dismissed Feb. 22, 1833, to Pby. of Cincinnati. Died March 24, 1866.
- No. 195. **George Potts.** Received Oct. 17, 1821, as a candidate. Licensed Oct. 16, 1822. Ordained Oct. 7, 1823. Dismissed Oct. 22, 1823, to Pby. of Mississippi. Died Sept. 16, 1864. D.D.
- No. 196. **John W. Grier.** Received April 17, 1822, as a licentiate from Pby. of New Castle. Ordained May 25, 1826. Chaplain, U. S. N. Dismissed April 19, 1838, to Pby. of New Brunswick. Died March 18, 1864.
- No. 197. **Garry Bishop.** Received April 17, 1822, as a candidate. Licensed April 18, 1823. Dismissed Sept. 11, 1826, to Pby. of Huntingdon.
- No. 198. **Nathan Harned.** Received April 18, 1822, as a candidate. Licensed Oct. 16, 1822. Dismissed Jan. 17, 1825, to Pby. of Erie. Received Oct. 20, 1830, from Pby. of Hartford. Dismissed April 6, 1847, to Pby. of Louisiana.
- No. 199. **Charles W. Nassau.** Received April 18, 1822, as a candidate. Licensed April 23, 1824. Ordained Nov. 16, 1825. Installed Nov. 16, 1825, Pastor of Norristown, Norriton, and Providence. Pastoral relation dissolved Oct. 21, 1828. Dismissed Nov. 1, 1833, and set off by Synod to form Second Pby. of Phila. Died Aug. 6, 1868. D.D.
- No. 200. **James H. Stuart.** Received April 18, 1822, as a candidate. Licensed Oct. 20, 1824. Ordained Nov. 14, 1826. Dismissed August 11, 1827, to Pby. of Huntingdon. Died Feb. 27, 1829.
- No. 201. **Jeremiah Gloucester.** Received April 18, 1822, as a candidate. Licensed Oct. 22, 1823. Ordained July 22, 1824. Installed July 22, 1824, Pastor of Second African Ch. Reported dead April 16, 1828.
- No. 202. **John Kennedy.** Received April 18, 1822, as a foreign minister on probation. Dismissed July 22, 1824, to Pby. of Troy. Received April 16, 1834, from Second Pby. of Phila. Installed May, 1834, Pastor of Bridgeton. Pastoral relation dissolved Oct. 17, 1838. Dismissed August 22, 1840, to Pby. of Louisville.
- No. 203. **William T. Hamilton.** Received Feb. 16, 1822, as a candidate. Licensed Oct. 22, 1823. Dismissed July 7, 1824, to Pby. of Jersey.
- No. 204. **Joseph S. Christmas.** Received Feb. 16, 1822, as a candidate. Licensed April 22, 1824. Dismissed July 7, 1824, to Pby. of New York. Ordained Aug. 1, 1824. Died March 14, 1830.
- No. 205. **Charles Thompson.** Received Feb. 16, 1822, as a candidate. Licensed Oct. 20, 1824. Dismissed Oct. 18, 1825, to Pby. of Susquehanna.
- No. 206. **David McKinney.** Received April 15, 1822, as a candidate. Licensed April 22, 1824. Dismissed Jan. 17, 1825, to Pby.

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- of Erie. Ordained April 13, 1825. Received Jan. 3, 1853, from Pby. of Huntingdon. Dismissed Jan. 7, 1856, to Pby. of Ohio. Died May 28, 1879. D.D.
- No. 207. **John McKinney**. Received April 15, 1822, as a candidate. Licensed April 22, 1824. Dismissed Oct. 21, 1828, to Pby. of Richland. Ordained April 14, 1829. Died Aug. 25, 1867.
- No. 208. **Edward D. Smith**. Received Oct. 22, 1823, as a candidate. Licensed Oct. 19, 1826. Dismissed by Committee, 1830, to Pby. of District of Columbia. Ordained March 9, 1831. Died March 28, 1883. D.D.
- No. 209. **John L. Grant**. Received Oct. 22, 1823, as a candidate. Licensed Oct. 17, 1827. Ordained Oct. 21, 1829. Installed Nov. 18, 1829, Pastor of Eleventh Ch. Dismissed May 26, 1832, and set off to form Second Pby. of Phila. (Assembly's. Name changed to Third Pby. of Phila. June 9, 1836.) Deposed April 11, 1860. Restored April 15, 1857. Name removed from roll April 13, 1859. Died July 18, 1874.
- No. 210. **James C. Howe**. Received Oct. 22, 1823, as a candidate. Licensed Oct. 19, 1825. Dismissed August 31, 1826, to Pby. of Otsego.
- No. 211. **Alexander Aikman**. Received Oct. 22, 1823, as a candidate. Licensed Oct. 17, 1827. Ordained Oct. 22, 1828. Died 1831.
- No. 212. **William Neill**. Received Oct. 22, 1823, as a candidate. Licensed May 26, 1826. Dismissed by Committee, 1827.
- No. 213. **Ira Ingraham**. Received Oct. 22, 1823, from Addison Association, Middlebury. Dismissed Oct. 19, 1824, to Pby. of Londonderry.
- No. 214. **Charles Hyde**. Received Oct. 23, 1823, as a licentiate from Pby. of Jersey. Ordained Nov. 19, 1823. Installed Nov. 19, 1823, Pastor of Doylestown and Deep Run. Pastoral relation dissolved May 11, 1829. Dismissed April 20, 1830, to New London Cong. Asso.
- No. 215. **Alvin H. Parker**. Received Nov. 19, 1823, as a candidate. Licensed Oct. 20, 1824. Ordained May 25, 1826. Installed July 19, 1826, Pastor of Cape May. Pastoral relation dissolved Nov. 18, 1829. Installed 1833, Pastor of Middletown. Pastoral relation dissolved Oct. 18, 1839. Died July, 1864.
- No. 216. **Alexander Heberton**. Received Jan. 6, 1824, as a candidate. Licensed Oct. 19, 1826. Dismissed Oct. 16, 1827, to Pby. of Newton. Ordained Nov. 27, 1827. Received Dec. 15, 1834, from Pby. of Susquehanna. Installed Dec. 15, 1834, Pastor of Salem. Dismissed Oct. 21, 1839, to Pby. of West Jersey. Received May 5, 1858, from Pby. of Northumberland. Installed May 13, 1858, Pastor of Ridley Ch. Pastoral relation dissolved Oct. 31, 1865. H.R.

MINISTERS AND LICENTIATES.

- No. 217. **John McGoffin.** Received Jan. 6, 1824, as a candidate. Licensed Jan. 6, 1824. Resigned his license April 18, 1825.
- No. 218. **John Morgan.** Received April 20, 1824, as a candidate.
- No. 219. **Theophilus Potts.** Received April 20, 1824, as a candidate. Licensed Oct. 23, 1828. Dismissed April 15, 1834, to Second Pby. of Phila.
- No. 220. **Truman Osborne.** Dismissed April 15, 1828, to Pby. of Baltimore. Died July, 1852.
- No. 221. **Elijah W. Stoddard.** Received April 20, 1824, as a candidate. Dismissed April 19, 1825, to any Eastern Association.
- No. 222. **Brogan Hoff.** Received May 4, 1824, from Classis of Phila. Installed June 9, 1824, Pastor of Bridgeton. Pastoral relation dissolved April 17, 1833. Dismissed Oct. 16, 1833, to Pby. of Newton.
- No. 223. **Joseph H. Jones.** Received June 8, 1824, from Susquehanna Pby. Dismissed April 21, 1825, to Pby. of New Brunswick. Received June 6, 1838, from Pby. of New Brunswick. Installed June 6, 1838, Pastor of Sixth Ch. Pastoral relation dissolved May 25, 1861. Died Dec. 22, 1868. D.D.
- No. 224. **William S. Potts.** Received July 13, 1824, as a candidate. Licensed Oct. 17, 1827. Dismissed Sept. 16, 1828, to Pby. of Missouri. Ordained Oct. 26, 1828. Died March 28, 1852. D.D.
- No. 225. **William F. Curry.** Received July 22, 1824, from Pby. of New York, as a licentiate. Dismissed Feb. 21, 1825, to Pby. of Geneva. Ordained July 14, 1825. Died May 16, 1861.
- No. 226. **Thomas L. Janeway.** Received Oct. 20, 1824, as a candidate. Licensed Oct. 17, 1827. Dismissed by Committee, 1829, to Pby. of Elizabethtown. Ordained Nov. 3, 1829. Received Dec. 3, 1840, from Pby. of Elizabethtown. Installed Dec. 8, 1840, Pastor of First Ch., Penn Township. Pastoral relation dissolved March 6, 1854. Dismissed July 2, 1855, to Pby. of New Brunswick. Received Nov. 10, 1874, to Pby. Phila. Central. D.D.
- No. 227. **John McCluskey.** Received Oct. 19, 1824, as a candidate. Licensed Oct. 19, 1826. Dismissed June 17, 1828, to Pby. of Washington. Ordained Oct. 8, 1828. Transferred to Pby. Phila. Central June 23, 1870. Died March 31, 1880. D.D.
- No. 228. **Thomas W. Irvine.** Received Oct. 20, 1824, as a candidate. Died in Princeton Theological Seminary, Feb. 1826.
- No. 229. **George Printz.** Received Oct. 20, 1824, as a candidate. Licensed April 17, 1828. Dismissed Oct. 19, 1830, to Pby. of Susquehanna. Ordained June 29, 1831. Died April 6, 1880.
- No. 230. **Henry Aurand.** Received Oct. 20, 1824, as a candidate. Dismissed April 17, 1832, to Gen. Ref. Syn. of Penna. Ordained 1833. Died Oct. 8, 1876.

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- No. 231. **James F. Irvine.** Received Oct. 21, 1824, from Pby. of Root, Synod of Ulster. Dismissed April 16, 1828, to Pby. of Huntingdon. Received April 4, 1848, as foreign minister on probation. Name dropped April 25, 1849.
- No. 232. **William L. McCalla.** Received April 19, 1825, from Pby. of Ebenezer. Installed May 12, 1825, Pastor of Eighth Ch., Phila. Pastoral relation dissolved April 22, 1835. Installed April 20, 1836, Pastor of Fourth Ch., Phila., Jan. 11, 1839, Pastor of Assembly Ch. Pastoral relation dissolved Sept. 27, 1839. Installed Mar. 24, 1842, Pastor of Assembly Ch., Southwark. Pastoral relation dissolved June 27, 1843. Dismissed April 4, 1848, to Pby. of Carlisle. Received March 11, 1850, from Pby. Carlisle. Installed April 16, 1850, Pastor of Union Ch. Pastoral relation dissolved May 3, 1854. Dismissed May 3, 1854, to Pby. of St. Louis. Died Oct. 12, 1859.
- No. 233. **George Howe.** Received April 20, 1825, as a candidate. Licensed May 13, 1825. Dismissed April 18, 1827, to Orange Asso. N. H.
- No. 234. **Britton E. Collins.** Received April 20, 1825, as a candidate. Licensed April 17, 1828. Dismissed 1829.
- No. 235. **James B. M'Creary.** Received April 20, 1825, as a candidate. Licensed April 17, 1828. Dismissed 1830, to Pby. of Northumberland. Ordained Nov. 8, 1838.
- No. 236. **John H. Kennedy.** Received Nov. 15, 1825, as a licentiate from Pby. of Carlisle. Ordained Nov. 15, 1825. Installed Nov. 15, 1825, Pastor of Sixth Ch. Pastoral relation dissolved Dec. 17, 1829. Dismissed Oct. 19, 1830, to Pby. of Ohio. Died Dec. 15, 1840.
- No. 237. **James Smith.** Received Oct. 19, 1825, as a licentiate from Pby. of Carlisle. Ordained Nov. 15, 1825. Installed Nov. 15, 1825, Pastor of Second Ch., Northern Liberties. Pastoral relation dissolved 1833. June, 1870, name dropped from the roll at the reunion. Died Dec. 3, 1882.
- No. 238. **James D. Pickands.** Received Oct. 19, 1825, as a candidate. Licensed Oct. 23, 1828. Dismissed by Committee. Ordained Aug. 31, 1830, by Pby of Watertown. Died Aug. 6, 1876.
- No. 239. **William P. Alricks.** Received Oct. 19, 1825, as a candidate. Licensed April 17, 1828. Dismissed April 21, 1829, to Pby. of New Castle. Ordained 1831. Died Dec. 31, 1869.
- No. 240. **Samuel Schaffer.** Received Oct. 19, 1825, as a candidate. Withdrew April 16, 1828.
- No. 241. **Alex. McFarlane.** Received April 18, 1826, as a licentiate from Pby. of Albany. Ordained April 27, 1826. Installed April 27, 1826, Pastor of Deerfield. Pastoral relation dissolved April 21, 1830. Dismissed Oct. 19, 1830, to Pby. of Carlisle.

MINISTERS AND LICENTIATES.

- No. 242. **Sylvester Scovil.** Received Oct. 17, 1826, from Pby. of Albany. Ordained Aug. 9, 1825. Dismissed April 20, 1830, to Pby. of Ohio. Died July 4, 1849. D.D.
- No. 243. **John McArthur.** Received Oct. 17, 1826, as a candidate. Dismissed August 11, 1827, to Pby. of Hartford, Ohio.
- No. 244. **Robert Adair.** Received Oct. 17, 1826, as a candidate. Licensed Oct. 23, 1828. Dismissed by Committee, Oct. 24, 1829, to Pby. of New Castle. Ordained Nov. 19, 1829. Received June, 1870, at the reunion from Fourth Pby. of Phila. Installed May 14, 1871, Pastor of Tabor Ch. Pastoral relation dissolved Oct. 31, 1880. Pastor Emeritus.
- No. 245. **Lindley C. Rutter.** Received Oct. 19, 1826, as a candidate. Licensed April 22, 1830. Dismissed Oct. 22, 1830, to Pby. of Chillicothe. Ordained April 6, 1831. Died March 5, 1882.
- No. 246. **George W. Musgrave.** Received Oct. 19, 1826, as a candidate. Dismissed Oct. 21, 1828, to Pby. of Baltimore. Ordained July 25, 1830. Received July 3, 1854, from Pby. of Baltimore. Dismissed Feb. 27, 1861, to Central Pby. of Phila., *pro forma*. Installed Jan. 11, 1863, Pastor of Penn Ch. Released Oct. 12, 1868. Transferred June, 1870, to Phila. Central Pby. at the reunion. Died Aug. 24, 1882. D.D., LL.D.
- No. 247. **John Gloucester.** Received April 17, 1827, as a candidate. Licensed Oct. 23, 1828. Reported dead April 17, 1832.
- No. 248. **Alfred H. Dashiell.** Received April 19, 1827, from Epis. Church. Licensed April 19, 1827. Ordained Oct. 17, 1827.
- No. 249. **Charles Williamson.** Received Oct. 16, 1827, as a candidate. Licensed April 22, 1829. Ordained Jan. 14, 1830. Installed Jan. 14, 1830, Pastor of Woodbury and Blackwoodtown. Pastoral relation dissolved Oct. 26, 1836. Dismissed Dec. 13, 1836, to Second Pby. of Phila. Received June 13, 1839, from Second Pby. of Phila. Installed June 13, 1839, Pastor of Thirteenth Ch. Pastoral relation dissolved Oct. 26, 1843. Dismissed April 2, 1844, to Pby. of Northumberland.
- No. 250. **John Clark.** Received Oct. 16, 1827, as a candidate. By his request name dropped from the roll Oct. 19, 1830.
- No. 251. **Tobias Epstein.** Received Oct. 16, 1827, as a candidate. Died in Princeton Seminary, May 30, 1828.
- No. 252. **William Ramsey.** Received April 15, 1828, from Pby. of Huntingdon. Ordained Oct. 10, 1827, by Pby. of Huntingdon. Withdrew April 23, 1840, to Third Pby. S. S. Cedar Street Church. Transferred to Fourth Pby. Oct. 23, 1845. Installed April 16, 1854, Cedar Street Church. Transferred Oct. 1855, to Third Pby. Pastoral relation dissolved Oct. 20, 1857. Died Jan. 26, 1858.
- No. 253. **John R. Hutchinson.** Received April 15, 1828, as a candidate. Licensed April 22, 1829. Dismissed 1829 to Pby. of

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- Mississippi. Ordained July, 1830, by Pby. of Mississippi. Died Feb. 24, 1868. D.D.
- No. 254. **Jacob D. Mitchell.** Received April 15, 1828, as a candidate. Dismissed 1829 to Pby. of Albany. Ordained Nov. 17, 1829, by Pby. of Oneida. Died June 28, 1877. D.D.
- No. 255. **Hugh Hamill.** Received April 15, 1828, as a candidate. Licensed April 22, 1830. Dismissed Oct. 16, 1832, to Pby. of Buffalo. Ordained Oct. 31, 1832. Died Aug. 1, 1881. D.D.
- No. 256. **James C. Watson.** Received April 15, 1828, as a candidate. Licensed April 22, 1830. Dismissed July 17, 1832, to Pby. of Carlisle. Ordained Oct. 4, 1832. Died Aug. 30, 1880. D.D.
- No. 257. **George W. Kennedy.** Received April 15, 1828, as a candidate. Licensed Oct. 21, 1829. Dismissed April 20, 1831, to Pby. of Baltimore. Ordained July 21, 1821. Died April 4, 1887. D.D.
- No. 258. **Samuel M. McClung.** Received April 15, 1828, as a candidate. Licensed April 23, 1835. Ordained April 20, 1836. Dismissed April 18, 1837, to Pby. of Blairsville. Died August 6, 1869.
- No. 259. **Robert Dunlap.** Received April 16, 1828, as a candidate. Licensed Oct. 20, 1830. Dismissed 1830. Ordained 1831 by Pby. of Northumberland. Died March 21, 1847.
- No. 260. **Cochran Forbes.** Received April 16, 1828, as a candidate. Licensed April 21, 1831. Ordained Oct. 27, 1831. Missionary to Hawaiian Islands 1833-1847. Dismissed Oct. 3, 1848, to Pby. of Blairsville. Received June, 1870, at the reunion. Dismissed April 1, 1873, to Phila. Central Pby. Died Nov. 5, 1880.
- No. 261. **Thomas Eustace.** Received May 20, 1828, from Pby. of Baltimore. Installed April 26, 1831, Pastor of Twelfth Church, Phila. Transferred May 26, 1832, to form Second Pby. of Phila. (Assembly's.) Pastoral relation dissolved July 7, 1835. Dismissed April 16, 1840, to Pby. of St. Charles.
- No. 262. **Samuel R. Bertron.** Received Oct. 21, 1828, as a candidate. Licensed Oct. 20, 1830. Ordained April 22, 1831. Transferred May 26, 1832, to form Second Pby. of Phila. (Assembly's. Name changed to Fourth Pby. June 9, 1836.) Dismissed Oct. 22, 1844, to Pby. of Miss.
- No. 263. **Joseph Sanford.** Received Jan. 21, 1829, from Pby. of New York. Installed Jan. 21, 1829, Pastor of Second Ch., Phila. Died Dec. 25, 1831.
- No. 264. **Nicholas Murray.** Received April 21, 1829, as a candidate. Licensed April 22, 1829. Dismissed 1830 by Committee to Pby. of Susquehanna. Ordained Nov. 4, 1829. Died February 4, 1861. D.D.
- No. 265. **Molliston Clark.** Received April 22, 1829, as a candidate.

MINISTERS AND LICENTIATES.

- No. 266. **Charles Hoover.** Received May 11, 1829, from Pby. of Newark. Installed Oct. 25, 1829, Pastor of First Ch., Southwark. Released Jan. 16, 1832. Dismissed Jan. 16, 1832, to Pby. of Elizabethtown.
- No. 267. **Charles W. Gardiner.** Received May 11, 1829, from M. Epis. Ch. as a candidate. Licensed May 11, 1829. Dismissed April 21, 1830, as a licentiate to Meth. Epis. Ch. Received April 20, 1836, from M. Epis. Ch. Installed July 3, 1836, Pastor of First African Ch. Released Jan. 25, 1848. Dismissed July 4, 1848, to Pby. of New Brunswick.
- No. 268. **Robert H. Smith.** Received Oct. 20, 1829, as a candidate. Licensed Nov. 18, 1829. Died August 10, 1858.
- No. 269. **William Bacon.** Received Oct. 21, 1829, from Pby. of Albany. Transferred May 26, 1832, to form Second Pby. of Phila. (Assembly's. Name changed to Third Pby. June 9, 1836. Dismissed May 8, 1837, to Pby. of Troy.
- No. 270. **John Monteith.** Received Oct. 21, 1829, from Pby. of Oneida. Ordained May 12, 1817. Dismissed Oct. 19, 1830, to Pby. of Troy. Died April 5, 1868.
- No. 271. **James Nourse.** Received Nov. 18, 1829, from Pby. of District of Columbia. Dismissed April 21, 1831, to Pby. of Huntingdon. Ordained May 19, 1829. Died July 6, 1854.
- No. 272. **George McCuen.** Received Nov. 18, 1829, as a candidate. Licensed April 22, 1830. Ordained Oct. 22, 1830. Installed Nov. 9, 1831, Pastor of Deerfield. Released Oct. 20, 1836. Dismissed Sept. 7, 1839, to Pby. of Orange.
- No. 273. **Thomas McAuley.** Received Dec. 17, 1829, from Pby. of New York. Installed Dec. 17, 1829, Pastor of Tenth Ch., Phila. Transferred May 26, 1832, to form Second Pby. of Phila. (Assembly's.) Released Jan. 15, 1833, and dismissed to Pby. of New York. D.D.
- No. 274. **Joshua T. Russell.** Received April 20, 1830, from Pby. of Newark. Dismissed Oct. 16, 1833, to Pby. of Cincinnati.
- No. 275. **Robert Young.** Received April 20, 1830, as a foreign probationer from Pby. of Hamilton, Scotland. Dismissed Oct. 19, 1830, to Pby. of Richland.
- No. 276. **Wheelock S. Stone.** Received April 20, 1830, as a candidate. Licensed April 21, 1831. Dismissed July 17, 1831, to Pby. of Northumberland. Died Sept. 22, 1837.
- No. 277. **John McNair.** Received April 20, 1830, as a candidate. Licensed Oct. 21, 1831. Dismissed Oct. 16, 1833, to Pby. of Erie. Ordained Nov. 7, 1833. Died Jan. 27, 1867. D.D.
- No. 278. **James P. Wilson, Jr.** Received April 20, 1830, as a candidate. Licensed Oct. 20, 1830. Transferred Oct. 1833, to care of Second Pby. of Phila. (Synodical.)
- No. 279. **Albert Judson.** Received April 21, 1830, from Pby. of New York. Transferred May 26, 1832, to form Second Pby. of

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- Phila. (Assembly's. Name changed to Third Pby. June 9, 1836.) Installed Nov. 1832, Pastor of Southwark First Church. Died April 14, 1839.
- No. 280. **Samuel G. Winchester.** Received May 4, 1830, from Pby. of Baltimore. Ordained May 4, 1830. Installed May 4, 1830, Pastor of Sixth Ch., Phila. Released June 23, 1837. Dismissed Nov. 1, 1837, to Pby. of Mississippi. Died Aug. 31, 1841.
- No. 281. **Asa S. Colton.** Received May 4, 1830, as a candidate from Pby. of New Brunswick. Licensed Oct. 20, 1830. Reported as withdrawn to the Episcopal Ch., April 19, 1833. Died Aug. 19, 1881.
- No. 282. **Albert Barnes.** Received June 23, 1830, from Pby. of Elizabethtown. Ordained Feb. 8, 1825. Installed June 25, 1830, Pastor of First Ch., Phila. Transferred May 26, 1832, to form Second Pby. of Phila. (Assembly's. Name changed to Third Pby. of Phila. June 9, 1836.) Set off with First Church to Fourth Pby. of Phila. Oct. 23, 1845. Pastoral relation dissolved Dec. 24, 1867. Pastor Emeritus 1867-70. Received June, 1870, at the reunion, from Fourth Pby. of Phila. Died Dec. 24, 1870.
- No. 283. **George Junkin.** Received Oct. 19, 1830, from Pby. of Northumberland. Dismissed Nov. 1, 1833, to Second Pby. of Phila. Synodical. Received May 25, 1861, from Pby. of Lexington. Died May 20, 1868. D.D.
- No. 284. **Henry Hotchkiss.** Received Oct. 19, 1830, from Pby. of Oneida. Reported dead April 17, 1832.
- No. 285. **Robert H. Lilly.** Received Oct. 19, 1830, from Pby. of Ebenezer. Licensed Oct. 21, 1831. Dismissed Oct. 16, 1832, to Pby. of West Tennessee. Ordained April, 1833. Died Jan. 14, 1874.
- No. 286. **James Read Eckard.** Received Oct. 19, 1830, as a candidate. Dismissed Oct. 16, 1832, to Second Pby. of Phila. (Assembly's.) Ordained July 21, 1833. Died March 12, 1887. D.D.
- No. 287. **George H. Apthorp.** Received Oct. 19, 1830, as a candidate. Licensed April 20, 1832. Dismissed April 19, 1833, to Pby. of East Hanover. Ordained Jan. 16, 1832. Died June 8, 1844.
- No. 288. **James Stratton.** Received Oct. 19, 1830, as a candidate. Dismissed Oct. 16, 1833, to Pby. of West Hanover. Ordained April, 1836. Died Dec. 6, 1884.
- No. 289. **James Temple.** Received Oct. 22, 1830, as a candidate. Withdrew April 22, 1835.
- No. 290. **Moses Williamson.** Received April 20, 1831, as a licentiate from Pby. of Carlisle. Ordained July 6, 1831. Installed July 6, 1831, Pastor of Cape May. Transferred Oct. 21, 1839, to form Pby. of West Jersey. Died Oct. 30, 1880.
- No. 291. **Robert G. Thompson.** Received April 21, 1831, as a candidate. Licensed April 19, 1833. Ordained Oct. 17, 1833. Died March 19, 1879.

MINISTERS AND LICENTIATES.

- No. 292. **Jacob Larzalere.** Received April 22, 1831, from Classis of Phila. Died August, 1834.
- No. 293. **Silas M. Andrews.** Received Oct. 20, 1831, as a licentiate from Pby. of New Brunswick. Ordained Nov. 16, 1831. Installed Nov. 16, 1831, Pastor of Doylestown and Doe Run. Transferred Nov. 1, 1833, to form Second Pby. of Phila. (Synodical.) Died March 7, 1881. D.D.
- No. 294. **William J. Gibson.** Received Oct. 20, 1831, as a candidate. Licensed Oct. 20, 1831. Ordained Feb. 7, 1832. Installed Feb. 7, 1832, Pastor of Ninth Ch., Phila. Transferred May 1, 1833, to form Second Pby. of Phila. (Synodical.) Received July 6, 1841, from Pby. of Huntingdon. Installed July 12, 1841, Pastor of Union Ch. Released June 28, 1842. Dismissed June 28, 1842, to Pby. of Huntingdon. Died 1833. D.D.
- No. 295. **James McEwen.** Received Oct. 20, 1831, as a candidate. Licensed Oct. 17, 1833. Ordained April 24, 1835. Dismissed Oct. 21, 1835, to Asso. Ref. Pby. of New York. Died March 11, 1845.
- No. 296. **Joshua Moore.** Received Oct. 21, 1831, from Pby. of Lewes. Dismissed April 23, 1835, to Pby. of Huntingdon. Died April 15, 1854.
- No. 297. **John H. Simms.** Received Nov. 16, 1831, from Ref. Pby. of Phila. Installed Nov. 29, 1832, Pastor of Fairmount Ch. Released Oct. 17, 1833. Dismissed Oct. 17, 1833, to Pby. of New Castle.
- No. 298. **David X. Junkin.** Received April 17, 1832, as a candidate. Licensed Oct. 17, 1833. Transferred April 17, 1834, to Second Pby. of Phila. Ordained March 25, 1835. Died April 22, 1880. D.D.
- No. 299. **Hugh M. Koontz.** Received July 17, 1832, from Pby. of Hudson. Installed July 17, 1832, Pastor of Penn Township. Released July 30, 1833. Transferred Nov. 1, 1833, to form Second Pby. of Phila. (Synodical.)
- No. 300. **John T. M. Davie.** Received Aug. 28, 1832, from Pby. of New York. Installed Aug. 28, 1832, Pastor of Frankford. Transferred Nov. 1, 1833, to form Second Pby. of Phila. (Synodical.)
- No. 301. **John B. Pinney.** Received Oct. 12, 1832, as a licentiate from Pby. of New Brunswick. Ordained Oct. 12, 1832. Dismissed April 18, 1838, to Pby. of Ohio. Received Oct. 4, 1843, from Pby. of Ohio. Dismissed Jan. 5, 1847, to Pby. of Washington. Died Dec. 25, 1882.
- No. 302. **Joseph W. Barr.** Received Oct. 12, 1832, as a licentiate from Pby. of New Brunswick. Ordained Oct. 12, 1832. Died Nov. 13, 1832.
- No. 303. **John D. Matthews.** Received April 16, 1833, from Pby. of Georgia. Ordained Jan. 1832. Dismissed Oct. 16, 1833, to Pby. of Winchester. Died March 7, 1884. D.D.

ROLL OF

- No. 304. **James M. Dunn.** Received April 16, 1833, as a candidate. Reported dead April 21, 1836.
- No. 305. **William Patterson.** Received April 17, 1833, as a candidate. Dismissed Dec. 8, 1835, to Pby. of Bedford.
- No. 306. **James Clark.** Received April 17, 1833, as a candidate. Licensed April 16, 1834. Dismissed Sept. 21, 1837, to Pby. of New Brunswick. Ordained Nov. 8, 1837. Received from Pby. of Northumberland May 6, 1861, to Central Pby., June, 1870, Pby. Philadelphia Central. D.D.
- No. 307. **John Newton Allen.** Received April 17, 1833, as a candidate. Licensed Aug. 5, 1834. Died Dec. 30, 1835.
- No. 308. **John McDowell.** Received June 6, 1833, from Pby. of Elizabethtown. Ordained Dec. 26, 1804, Pby. of New York. Installed June 6, 1833, Pastor of Central Ch., Phila. Transferred Oct. 1833, to Second Pby. of Phila. Synodical. Received Nov. 26, 1839, from Second Pby. with his church (Central Ch.). Released Nov. 20, 1845. Installed Feb. 3, 1846, Pastor of Spring Garden Ch. Died Feb. 13, 1863. D.D.
- No. 309. **Benjamin Tyler.** Received Oct. 16, 1833, as a candidate. Licensed Oct. 21, 1835. Ordained Oct. 18, 1837. Installed Oct. 18, 1837, Pastor of Deerfield. Transferred Oct. 21, 1839, to form Pby. of West Jersey. Died June 26, 1842.
- No. 310. **Arthur B. Bradford.** Received Oct. 16, 1833, as a candidate. Licensed April 16, 1834. Ordained Sept. 18, 1834. Installed Sept. 18, 1834, Pastor of Second Ch., Southwark. Released Feb. 11, 1835. Dismissed April 19, 1836, to Pby. of Newton.
- No. 311. **William W. Latta.** Received April 16, 1834, as a candidate. Licensed April 23, 1835. Dismissed April 18, 1837, to Pby. of New Castle. Received June, 1870, at the reunion, from Pby. of Donegal. Died Sept. 5, 1883.
- No. 312. **Moses Floyd.** Received April 16, 1834, as a candidate. Licensed April 23, 1835. Dismissed Oct. 26, 1836, to Pby. of Huntingdon. Ordained April 4, 1837.
- No. 313. **Thomas A. Ammerman.** Received Oct. 22, 1834, from Classis of Albany. Dismissed April 22, 1835, to Classis of Ulster.
- No. 314. **Leslie Irwin.** Received Oct. 22, 1834, from Pby. of Monaghan, Ireland. Dismissed Oct. 26, 1835, to Pby. of Newton.
- No. 315. **Samuel D. Blythe.** Received Feb. 11, 1835, from Pby. of Madison. Installed Feb. 16, 1835, Pastor of Seventh Ch. Released June 23, 1837. Installed Aug. 20, 1838, Pastor of Woodbury and Blackwoodtown. Transferred Oct. 21, 1839, to form Pres. of West Jersey. Died June 23, 1843.
- No. 316. **William R. Preston.** Received April 22, 1835, as a candidate. Licensed April 20, 1836. Dismissed April 18, 1838, to Pby. of Transylvania.

MINISTERS AND LICENTIATES.

- No. 317. **Edwin H. Nevin.** Received April 22, 1835, as a candidate. Licensed Oct. 20, 1836. Dismissed June 20, 1837, to Pby. of Athens. Ordained June 25, 1839. Received to Pby. Phila. Central June 22, 1876, from Phila. Classis Germ. Ref. Ch. D.D.
- No. 318. **John Lysle.** Received April 24, 1835, as a candidate. Licensed Oct. 21, 1835. Dismissed Dec. 21, 1837, to Pby. of Muhl-
enburgh.
- No. 319. **David D. McKee.** Received April 24, 1835, as a candidate. Licensed Oct. 21, 1835. Ordained Aug. 4, 1836. Installed Aug. 4, 1836, Col. Pastor of Fairfield. Released Oct. 22, 1838. Dismissed March 4, 1841, to Pby. of Sangamon. Died Jan. 17, 1884.
- No. 320. **Alexander Maclin.** Received Oct. 21, 1835, from Pby. of Newton. Installed Oct. 26, 1835, Pastor of Eighth Ch. Died July 6, 1859. D.D.
- No. 321. **Jared L. Elliott.** Received Oct. 26, 1835, from Pby. of New York. Ordained Oct. 26, 1835. Chaplain U. S. A. Died April 16, 1881.
- No. 322. **Thomas Hoge.** Received April 19, 1836, from Pby. of Washington. Died Jan. 23, 1847.
- No. 323. **James O. Stedman.** Received April 19, 1836, from Pby. of Fayetteville. Licensed April 20, 1836. Dismissed April 18, 1837, to Pby. of New Castle. Ordained Nov. 1, 1837. Died Nov. 3, 1882. D.D.
- No. 324. **Robert D. Morris.** Received April 19, 1836, from Pby. of Ebenezer. Licensed April 19, 1838. Dismissed Oct. 16, 1838, to Second Pby. of Phila. Ordained Oct. 23, 1838. Died Nov. 3, 1882. D.D.
- No. 325. **Rapin E. Smith.** Received April 20, 1836, as a candidate. Licensed April 19, 1837. License withdrawn.
- No. 326. **Richard A. Curran.** Received April 20, 1836, as a candidate. Licensed April 19, 1837. Transferred Oct. 21, 1839, to Pby. of West Jersey by Synod. Ordained Nov. 1839. Died March 26, 1883.
- No. 327. **Robert W. Dunlap.** Received April 20, 1836, as a candidate. Licensed April 19, 1837. Dismissed March 8, 1838, to Pby. of Georgia. Ordained April 6, 1838. Died Feb. 17, 1856.
- No. 328. **Charles W. Gardiner.** Received April 20, 1836, from M. Epis. Ch. Installed July 3, 1836, Pastor of First African Ch. Released Jan. 25, 1848. Dismissed July 4, 1848, to Pby. of New Brunswick.
- No. 329. **Daniel Stratton.** Received June 22, 1836, as a candidate. Dismissed Dec. 13, 1836, to Pby. of West Hanover. Ordained May 5, 1838. Died Aug. 24, 1866.
- No. 330. **Robert Osborne.** Received Oct. 18, 1836, as a candidate. Licensed April 17, 1839. Dismissed Oct. 21, 1839, to Pby. of West Jersey. Ordained April 10, 1841. Died July 13, 1878.

prayer. While on a visit to Milton he met the Rev. Dr. George Junkin, who was the first, so far as is known, to turn his attention to the subject of studying for the gospel ministry. After some years of academic and collegiate training under Mr. Kirkpatrick in Milton, Pa., and under Dr. Junkin in Germantown and Easton, he entered the Theological Seminary at Princeton, N. J., in the year 1835, and was licensed to preach the gospel by the Presbytery of Newton in 1837.

“After a season of missionary labor at Beaver Meadow, Pa., Mr. Gaston was ordained and installed pastor of the Presbyterian Church in that place in the year 1838 or 1839. His ministry at Beaver Meadow, Conyngham, and neighboring places, before and after his ordination, extended through six or seven years, and a blessing was upon his labors.

“Having received a call to the Cohocksink Presbyterian Church, Philadelphia, he was translated and placed in charge of that congregation as its pastor in the year 1844, and he continued in that pastoral charge until his decease, a period of more than twenty years.

“The memory of the just is blessed, and they that turn many to righteousness shall shine. During Mr. Gaston’s ministry in the Cohocksink Church, several seasons of refreshing were experienced, the harmony and stability of the congregation were increased, the number of professing Christians in connection with it

was much enlarged, and all its pecuniary indebtedness was removed. A comparison of the condition of that church at the time of his coming to it with that in which it was when he departed, abundantly exhibits what large and happy results the Lord accomplished through the services of our brother.

“ Mr. Gaston’s doctrinal views were clear and orthodox, and his enunciation of them distinct and instructive. His capacity for work in the holy ministry was well attested, and he was a workman that needed not to be ashamed. Were we to portray him in one sentence, it would be this,—he was eminently a man of Christian principle—conscientious, modest, and persevering.

“ We spread upon our Presbyterial records this brief tribute to his memory, thus testifying our adoring gratitude to his Redeemer and ours, and the sense we cherish of our departed brother Gaston. We hope through grace to meet him again, before the throne of God and the Lamb, and to serve and worship with him in a better country. ‘For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.’ ”

The Rev. Dr. A. Nevin introduced the following resolution, which, after discussion, was referred to a committee to report on the subject at the next meeting of Presbytery: Resolved, that this Presbytery sustain the action of the last General Assembly in regard to the

ROLL OF

- No. 358. **Joshua Phelps, Jr.** Received April 21, 1840, as a candidate from Second Pby. by change of boundary. Licensed April 23, 1840. Ordained Oct. 11, 1840. Dismissed Oct. 15, 1840, to Pby. of Hopewell.
- No. 359. **John Wray.** Received April 21, 1840, as a candidate from Second Pby. by change of boundary. Licensed April 23, 1841. Ordained July 18, 1841. Dismissed July 18, 1841, to Pby. of Allahabad. Received May 7, 1850, from Pby. of Allahabad. Dismissed July 2, 1850, to Pby. of Clarion. Died August 16, 1873.
- No. 360. **Ashbel G. Harned.** Received April 21, 1840, as a candidate from Second Pby. by change of boundary. Licensed June 27, 1843. Dismissed Jan. 2, 1844, to Pby. of Luzerne. Ordained May 1, 1844. Died Oct. 16, 1881.
- No. 361. **David W. Eakins.** Received April 23, 1840, as a candidate. Licensed April 7, 1847. Ordained April 9, 1848. Transferred May 9, 1848, by Act of Assembly to form Pby. of Creek Nation. Received Oct. 7, 1862, from Pby. of Creek Nation. Died March 5, 1876.
- No. 362. **Philip Cressman.** Received April 23, 1840, as a candidate.
- No. 363. **Nathaniel Kennedy.** Received June 9, 1840, from Pby. of Londonderry. Dismissed at his request Oct. 8, 1840, and his papers returned.
- No. 364. **Joseph B. Stratton.** Received Oct. 7, 1840, as a candidate. Licensed Jan. 6, 1843. Dismissed Oct. 3, 1843, to Pby. of Mississippi. Ordained December 31, 1843. D.D.
- No. 365. **Gaylord L. Moore.** Received Oct. 15, 1840, from Pby. of New Castle. Installed Nov. 3, 1840, Pastor of Fairmount Ch. (Withdrew with his church, July 7, 1841, to Third Pby. of Phila., N. S.) Received Oct. 4, 1869, from Pby. of Palmyra. Dismissed Jan. 3, 1870, to Pby. of New Castle.
- No. 366. **William Loughridge.** Received Nov. 11, 1840, from Pby. of New York. Installed Nov. 17, 1840, Pastor of Fourth Ch. Died Nov. 11, 1846.
- No. 367. **John L. Janeway.** Received Jan. 12, 1841, as a licentiate from Classis of New Brunswick. Dismissed June 27, 1843, to Classis of Passaic.
- No. 368. **Joshua F. Green.** Received April 21, 1841, as a candidate. Licensed Jan. 6, 1843. Dismissed April 2, 1844, to Pby. of Transylvania. Ordained July 12, 1844. Died August 1, 1854.
- No. 369. **William McK. Smyth.** Received April 21, 1841, as a candidate. Licensed Jan. 6, 1843. Dismissed April 2, 1844, to Pby. of South Alabama. Ordained Nov. 24, 1844.
- No. 370. **Thomas B. Bradford.** Received April 21, 1841, from Second Pby. of Phila. Dismissed April 5, 1843, to Second Pby. of Phila.

MINISTERS AND LICENTIATES.

- No. 371. **Samuel P. Helme.** Received Oct. 5, 1841, from Pby. of Susquehanna. Ordained Nov. 3, 1841. Installed Nov. 3, 1841, Pastor of Middleton and Ridley. Released from Ridley April 5, 1842; from Middletown Oct. 13, 1842. Dismissed April 2, 1844, to Pby. of Tombeckbee. Died June 11, 1862.
- No. 372. **Charles John Jones.** Received Oct. 5, 1841, as a candidate. Licensed April 5, 1848. Dismissed April 3, 1849, to Pby. of St. Louis. Ordained Jan. 9, 1850. D.D.
- No. 373. **Henry M. Wilson.** Received Oct. 6, 1841, as a candidate. Licensed Oct. 6, 1847. Dismissed April 3, 1849, to Pby. of New York. Ordained Nov. 16, 1851.
- No. 374. **John Parker Hall.** Received Oct. 6, 1841, as a candidate. Licensed April 6, 1842. Dismissed Oct. 6, 1846, to Pby. of Louisiana. Received Jan. 5, 1852, from Pby. of St. Clairsville. Returned his licensure Jan. 8, 1877. Died 1886.
- No. 375. **James Mackay.** Received Jan. 4, 1842, as a candidate.
- No. 376. **Michael S. Culbertson.** Received Jan. 5, 1842, as a candidate. Dismissed June 27, 1843, to Pby. of Carlisle. Ordained May 29, 1844. Missionary in China. Died August 25, 1862. D.D.
- No. 377. **Peter A. McMartin.** Received Jan. 5, 1842, as a candidate. Licensed April 4, 1844. Dismissed Jan. 2, 1849, to Pby. of East Hanover. Ordained Dec. 3, 1856.
- No. 378. **Samuel Mahaffy.** Received April 6, 1842, as a candidate. Dismissed April 1, 1845, to Pby. of St. Clairsville. Ordained Sept. 11, 1846.
- No. 379. **Thomas H. Newton.** Received April 6, 1842, as a candidate. Licensed April 5, 1848. Ordained Nov. 13, 1850. Dismissed Oct. 5, 1853, to Pby. of Northumberland. Died Nov. 19, 1880. D.D.
- No. 380. **Peter Leslie, Jr.** Received June 28, 1842, as a candidate. Licensed April 4, 1844. License withdrawn May 5, 1848.
- No. 381. **Charles Pottinger.** Received June 28, 1842, as a candidate.
- No. 382. **Josiah B. Poage.** Received June 28, 1842, from Pby. of Ebenezer. Licensed June 29, 1842. Dismissed Jan. 3, 1844, to Pby. of Ebenezer. Ordained Oct. 4, 1845. Died Dec. 18, 1882.
- No. 383. **James W. Stewart.** Received Oct. 4, 1842, from Classis of Paramus. Licensed Oct. 16, 1816. Ordained Oct. 13, 1825. Installed Oct. 13, 1842, Pastor of Union Ch. Died March 1, 1849.
- No. 384. **Richard V. Dodge.** Received Oct. 5, 1842, as a candidate. Licensed Jan. 4, 1844. Dismissed Jan. 7, 1845, to Pby. of Vincennes. Ordained June 16, 1846. Died Feb. 26, 1885.
- No. 385. **William A. McDowell.** Received Jan. 3, 1843, from Pby. of Charleston. Corresponding Secretary, Board of Domestic Missions. Ordained Dec. 22, 1813, by Pby. of New Brunswick. Died Sept. 17, 1851.

ROLL OF

- No. 386. **Matthew B. Hope.** Received Jan. 3, 1843, from Pby. of Huntingdon. Dismissed Oct. 6, 1846, to Pby. of New Brunswick. Ordained April 7, 1836. Died Dec. 15, 1879. M.D.
- No. 387. **William J. Murphy.** Received Jan. 3, 1843, as a candidate. Licensed Jan. 4, 1844. Dismissed July 2, 1844, to Pby. of Huntingdon. Ordained Jan. 15, 1845.
- No. 388. **Robert Earp, Jr.** Received Jan. 3, 1843, as a candidate. Licensed Jan. 6, 1844. License returned Oct. 6, 1846.
- No. 389. **Joshua Stevenson.** Received Jan. 3, 1843, as a candidate.
- No. 390. **Augustus T. Dobson.** Received April 5, 1843, as a candidate. Licensed April 9, 1851. Dismissed July 5, 1853, to Pby. of Long Island. Ordained Oct. 30, 1853.
- No. 391. **Joseph McConnell.** Received April 5, 1843, as a candidate. Licensed Jan. 23, 1849. Dismissed Oct. 29, 1849, to Pby. of Elizabethtown. Ordained Nov. 13, 1849.
- No. 392. **Justus F. Umsted.** Received April 5, 1843, as a candidate. Licensed July 7, 1847. Dismissed Jan. 8, 1850, to Pby. of Iowa. Ordained Oct. 15, 1850. D.D.
- No. 393. **John Thomas.** Received April 5, 1843, as a candidate. Licensed April 4, 1849. Ordained Oct. 9, 1850. Installed Oct. 9, 1850, Pastor of Phoenixville. Released July 2, 1855. Dismissed July 2, 1855, to Pby. of Northumberland.
- No. 394. **John Cross.** Received April 5, 1843, as a foreign probationer, United Ass. of Glasgow. Dismissed Oct. 26, 1843, to Pby. of New Lisbon.
- No. 395. **William L. W. Chapman.** Received June 27, 1843, as a candidate.
- No. 396. **Jonathan C. Gibbs.** Received June 27, 1843, as a candidate. Licensed April 6, 1855. Dismissed July 2, 1855, to Pby. of Troy. Received Jan. 3, 1860, from Pby. of Troy. Installed April 10, 1860, Pastor of First African Ch. Released April 2, 1866. Dismissed Jan. 7, 1867, to Pby. of Catawba. Died Aug. 14, 1874.
- No. 397. **Basil N. Gaines.** Received June 27, 1843, as a candidate.
- No. 398. **John F. Wilson.** Received June 27, 1843, as a candidate.
- No. 399. **John H. Smaltz.** Received Oct. 3, 1843, from Classis of Lebanon. Installed Oct. 16, 1843, Pastor of Assembly Ch., Southwark. Released April 1, 1845. Dismissed April 9, 1861, to Central Pby. of Phila. Died July 30, 1861.
- No. 400. **Thomas B. Gaw.** Received Jan. 2, 1844, as a candidate.
- No. 401. **Henry E. Spayd.** Received Jan. 2, 1844, as a candidate. Licensed April 7, 1853. Dismissed July 5, 1853, to Pby. of Raritan. Ordained July 20, 1853.

MINISTERS AND LICENTIATES.

- No. 402. **James Wilson.** Received Jan. 2, 1844, as a candidate. Received Jan. 4, 1848, as a candidate. Licensed April 5, 1850. Dismissed Oct. 16, 1851, to Pby. of Mississippi. Ordained Oct. 23, 1852.
- No. 403. **Stuart Mitchell.** Received Jan. 2, 1844, as a candidate. Licensed April 5, 1850. Dismissed Oct. 4, 1852, to Pby. of Wyoming. Ordained Oct. 22, 1852.
- No. 404. **Henry J. David.** Received Jan. 2, 1844, as a candidate. Licensed Jan. 25, 1848. Dismissed April 6, 1848, to Pby. of Luzerne. Ordained May 9, 1848.
- No. 405. **Alexander Fairbairn.** Received April 2, 1844, as a candidate. Licensed April 5, 1850. Ordained Nov. 4, 1851. Dismissed Jan. 5, 1852, to Pby. of Brazos.
- No. 406. **Jacob D. Mitchell.** Received July 2, 1844, as a candidate. Licensed April 2, 1845. Dismissed July 1, 1845, to Pby. of Luzerne. Ordained Sept. 24, 1845.
- No. 407. **Edward Wurts.** Received July 2, 1844, as a candidate. Dismissed Jan. 5, 1847, to Pby. of Louisville. Received Jan. 8, 1850, from Pby. of Louisville. Dismissed Jan. 5, 1852, to Pby. of Mississippi. Ordained April 4, 1852. Died June 9, 1855.
- No. 408. **David R. McCoy.** Received July 2, 1844, as a candidate. Licensed July 7, 1846. Dismissed Nov. 21, 1848, to Pby. of West Jersey. Ordained Dec. 14, 1848. Received April 7, 1851, from Pby. of West Jersey. Died Jan. 18, 1854.
- No. 409. **George W. Perkin.** Received July 2, 1844, as a candidate. Licensed April 8, 1846. Dismissed Jan. 4, 1848, to Pby. of Luzerne.
- No. 410. **Thomas Mason.** Received July 2, 1844, as a candidate.
- No. 411. **William Cameron.** Received Oct. 1, 1844, as a candidate from Pby. of Winchester. Dismissed Jan. 5, 1847, to Pby. of Winchester. Ordained Oct. 20, 1865. Died May 10, 1879.
- No. 412. **George K. Marriner.** Received Oct. 1, 1844, as a candidate. Licensed Jan. 6, 1852. Dismissed July 7, 1856, to Pby. of Long Island. Died Sept. 5, 1869.
- No. 413. **John W. Yeomans.** Received Jan. 7, 1845, from Pby. of Newton. Dismissed Nov. 11, 1845, to Pby. of Northumberland. Ordained Nov. 1828. Died June 22, 1863. D.D.
- No. 414. **Daniel Gaston.** Received Jan. 8, 1845, from Pby. of Luzerne. Organized July 12, 1838. Installed Jan. 21, 1845, Pastor of Cohocsink Ch. Transferred Dec. 4, 1860, at the formation of Central Pby. of Phila. Died April 29, 1865.
- No. 415. **Ebenezer Erskine.** Received Jan. 6, 1846, as a candidate. Licensed July 7, 1847. Ordained Sept. 11, 1849. Installed Sept. 11, 1849, Pastor of Penn Ch., Phila. Released Jan. 7, 1851. Dismissed April 7, 1851, to Pby. of Donegal. D.D.

ROLL OF

- No. 416. **James W. Dale.** Received April 7, 1846, from Pby. of New Castle. Installed May 17, 1846, Pastor of Ridley and Middletown. Released from Ridley April 8, 1858. Installed Oct. 6, 1866, Pastor of Media. Transferred June, 1870, at the reunion, to Pby. of Chester. Died April 19, 1881. D.D.
- No. 417. **Samuel M. Malcomson.** Received April 7, 1846, as a candidate.
- No. 418. **James G. Shinn.** Received April 8, 1846, as a candidate. Licensed April 7, 1847. Dismissed July 4, 1848, to Pby. of Iowa. Ordained Nov. 3, 1848. Received April 5, 1852, from Pby. of Iowa. Installed Jan. 26, 1853, Pastor of Richmond. Transferred Dec. 4, 1860, at the formation of Central Pby. of Phila.
- No. 419. **Daniel N. Freeland.** Received Feb. 7, 1846, as a candidate. Licensed April 7, 1847. Dismissed Jan. 25, 1848, to Pby. of Hudson. Ordained March 7, 1848.
- No. 420. **Caspar R. Gregory.** Received Jan. 5, 1847, as a candidate. Licensed April 5, 1848. Ordained May 20, 1849. Dismissed July 7, 1851, to Pby. of Mohawk. Died Feb. 26, 1882. D.D.
- No. 421. **Henry D. Gregory.** Received Jan. 6, 1847, as a candidate.
- No. 422. **Robert L. Anderson.** Received Jan. 5, 1847, as a licentiate from Pby. of New Castle. License recalled July 4, 1848.
- No. 423. **Alexander W. Sproull.** Received Jan. 6, 1847, as a candidate. Licensed April 7, 1853. Dismissed July 5, 1853, to Pby. of Georgia. Ordained Oct. 30, 1853. Received July 7, 1856, from Pby. of Florida. Installed Sept. 16, 1856, Pastor of Chester. Transferred June, 1870, at the reunion, to Pby. of Chester.
- No. 424. **Charles G. Brewster.** Received April 6, 1847, as a candidate from Phila. Pres. Ref. Pres. Ch. Licensed April 7, 1847. License revoked April 6, 1855.
- No. 425. **William Graham.** Received July 7, 1847, as a minister on examination. Dismissed April 5, 1848, to Pby. of West Jersey.
- No. 426. **Alexander McColl.** Received Oct. 5, 1847, from United Pres. Ch. of Scotland.
- No. 427. **Samuel Stevenson.** Received Oct. 5, 1847, from Ref. Pres. Phila. Suspended Oct. 14, 1856.
- No. 428. **William E. Jones.** Received Oct. 6, 1847, as a candidate. Licensed Oct. 5, 1852. Dismissed April 24, 1854, to Pby. of Troy. Ordained June 22, 1854. D.D.
- No. 429. **Wm. Chester.** Received Jan. 4, 1848, from Pby. of West Jersey. Dismissed Oct. 3, 1860, to Pby. of Burlington. Ordained July 12, 1820. Died May 23, 1865. D.D.
- No. 430. **Robert Watt.** Received Jan. 4, 1848, as a candidate. Licensed April 9, 1851. Ordained May 4, 1853. Installed May 4,

MINISTERS AND LICENTIATES.

- 1853, Pastor of Westminster Ch. Released June 10, 1863. Dismissed June 10, 1863, to Pby. of Dublin. D.D.
- No. 431. **William R. Bingham.** Received Jan. 25, 1848, from Pby. of Donegal: Ordained Feb. 28, 1848. Installed Feb. 28, 1848, Pastor of Great Valley and Charleston. Released Jan. 3, 1859. Dismissed Jan. 1861, to Pby. of New Castle. D.D.
- No. 432. **Hugh S. Dickson.** Ordained May 5, 1843. Received April 5, 1848, from Pby. of Fort Wayne. Dismissed July 4, 1848, to Pby. of Albany. Received July 2, 1866, from Pby. of Northumberland. Transferred June, 1870, at the reunion, to Pby. of Chester. Received Jan. 12, 1874, from Pby. of Chester. Died Oct. 17, 1887. D.D.
- No. 433. **Lewis Cheeseman.** Received Oct. 3, 1848, from Pby. of Buffalo City. Installed Oct. 3, 1848, Pastor of Fourth Ch. Released Oct. 10, 1860. Died Dec. 21, 1861. D.D.
- No. 434. **Giles Manwaring.** Received Oct. 12, 1848, from Pby. of West Jersey. Dismissed July 7, 1851, to Pby. of Bradford. Ordained Aug. 6, 1844. Died March 13, 1852.
- No. 435. **Jacob Belville.** Received Jan. 2, 1849, from Pby. of Baltimore. Ordained Nov. 1, 1844. Dismissed Sept. 11, 1849, to Pby. of Phila. Second. D.D.
- No. 436. **Washington D. McKinley.** Received April 5, 1848, as a candidate. Licensed April 9, 1851. Dismissed May 6, 1852, to Pby. of Mohawk. Ordained Sept. 13, 1852.
- No. 437. **Francis G. Umsted.** Received April 5, 1848, as a candidate.
- No. 438. **Elijah Wilson.** Received April 25, 1849, from Pby. of New Castle. Dismissed June 18, 1849, to Pby. of Donegal. Ordained Oct. 12, 1842.
- No. 439. **William Henry Green.** Received April 25, 1849, from Pby. of New Brunswick. Ordained May 24, 1848. Installed May 16, 1849, Pastor of Central Ch. Released July 7, 1851. Dismissed July 7, 1851, to Pby. of New Brunswick. D.D.
- No. 440. **John Douglass.** Received Oct. 2, 1849, as a foreign licentiate on probation from Pby. of Armagh. Withdrawn his papers Jan. 8, 1850.
- No. 441. **Samuel D. Alexander.** Received Oct. 3, 1849, from Second Pby. of Phila. Dismissed Jan. 6, 1851, to Pby. of New Brunswick. Ordained Nov. 16, 1847. D.D.
- No. 442. **Charles Wadsworth.** Received March 11, 1850, Presbytery of Troy. Ordained Feb. 7, 1842. Installed March 26, 1850, Arch St. Ch. Released April 3, 1862, and transferred to Pby. California. Received from Ref. Ch. by Pby. Phila. Central Nov. 17, 1873. Received from Phila. Central, Dec. 2, 1878. Installed March 25, 1879, Clinton St. Imm. Ch. Died April 2, 1882. D.D.

ROLL OF

- No. 443. **James M. Crowell.** Received April 2, 1850, as a candidate. Licensed Jan. 7, 1851. Dismissed April 7, 1851, to Pby. New Castle. Ordained June 3, 1851. Received May 4, 1857, from Pby. New Castle. Installed May 10, 1857, Seventh Ch. Released May 5, 1869, and dismissed to Pby. Rochester City. Received Dec. 19, 1870, from Pby. Rochester. Installed Jan. 12, 1871, Woodland Ch. Released May 5, 1883. D.D.
- No. 444. **Wm. A. Dod.** Received as a licentiate April 4, 1850, Pby. New York. Ordained April 25, 1850. Dismissed April 5, 1852, to Pby. New Brunswick. Died Dec. 31, 1872.
- No. 445. **Bernard Steinthal.** Received as a licentiate April 4, 1850, Andover Assn. Ordained Nov. 4, 1851. Suspended Feb. 15, 1860.
- No. 446. **William Blackwood.** Received as a foreign Minister on probation April 15, 1850, from Pby. New-Castle-upon-Tyne. To full membership April 7, 1851. Ordained 1835. Installed Sept. 17, 1851, Ninth Ch. D.D., LL.D.
- No. 447. **John Miller.** Received July 2, 1850, Pby. Baltimore. Ordained Oct. 30, 1843. Installed July 10, 1850, Eleventh (West Arch St.) Ch. Released Dec. 6, 1855. Dismissed April 7, 1858, Pby. Lexington.
- No. 448. **Lyman Coleman.** Received Oct. 15, 1850, Bennington Assn. Dismissed April 4, 1860, Hartford South. Assn. D.D.
- No. 449. **Thomas Warren.** Received Oct. 1, 1850, as a foreign Minister on probation from Pby. Belfast. To full membership Nov. 24, 1851, and dismissed to Pby. Baltimore.
- No. 450. **Charles W. Shields.** Received Oct. 1, 1850, Pby. Long Island. Ordained Nov. 8, 1849. Installed Oct. 18, 1850, Second Ch. Transferred to Central Pby., Phila., Dec. 4, 1860. Released Oct. 2, 1865. Transferred June, 1870, at the Reunion, to Pby. New Brunswick. D.D.
- No. 451. **James A. Safford.** Received Oct. 1, 1850, as a candidate. Licensed April 9, 1851. Dismissed April 5, 1853, to Pby. East Hanover. Ordained Feb. 9, 1855. Died July 10, 1881. D.D.
- No. 452. **James R. Moore.** Received Oct. 1, 1850, as a candidate. Dismissed Oct. 6, 1851, Pby. Washington. Died Dec. 12, 1864.
- No. 453. **Robert A. Criswell.** Received Oct. 1, 1850, as a candidate. Licensed Jan. 6, 1852. Dismissed Oct. 5, 1853, Pby. of Sangamon. Ordained Nov. 10, 1853.
- No. 454. **Thomas R. Markham.** Received Oct. 1, 1850, as a candidate. Dismissed Jan. 2, 1855, Pby. Yazoo. Ordained May 24, 1857. D.D.
- No. 455. **J. Martin Connell.** Received Oct. 2, 1850, as a licentiate. Killed by railroad accident Aug. 29, 1855.
- No. 456. **John Leyburn.** Received Jan. 6, 1851, Pby. East Hanover. Name dropped April 26, 1864. D.D.

MINISTERS AND LICENTIATES.

- No. 457. **William C. Windel.** Received Jan. 6, 1851, on probation from Pby. Temple Patrick, Ireland. To full membership Oct. 20, 1852. Dismissed Jan. 4, 1853, Pby. New Castle.
- No. 458. **John Jones.** Received April 5, 1851, as a candidate. Licensed May 5, 1853. Dismissed July 3, 1854, Pby. Genessee River. Ordained March 3, 1855. Received April 5, 1886, Pby. Louisville. D.D.
- No. 459. **William C. Stitt.** Received April 8, 1851, as a candidate. Licensed April 5, 1860. Dismissed Oct. 4, 1860, Pby. Potomac. Ordained May 23, 1863, Pby. Carlisle.
- No. 460. **Robert Gamble.** Received July 7, 1851, as a candidate. Licensed April 3, 1856. Dismissed July 6, 1857, to Pby. Donegal. Ordained Oct. 17, 1857. Received May 7, 1860, Pby. Donegal. Installed May 18, 1860, Union Ch. Released Jan. 2, 1865. Dismissed Jan. 2, 1866, Pby. New Castle. Received Oct. 4, 1886, Pby. Westminster. Installed May 12, 1887, Union Ch.
- No. 461. **Francis D. Ladd.** Received Oct. 6, 1851, Pby. Susquehanna. Installed Nov. 15, 1851, Penn Ch. (N. 10th St.). Transferred by division of Pby. Dec. 4, 1860, to Central Pby. Phila. Died July 7, 1862.
- No. 462. **Clark Loudon.** Received as a foreign licentiate on probation Oct. 7, 1851, from Pby. Newry, Ireland. To full membership Oct. 29, 1852. Ordained and installed Feb. 9, 1853, Fifteenth Ch. Released Jan. 8, 1861. Dismissed April 6, 1863, Pby. Sangamon.
- No. 463. **Jacob D. Dudley.** Received Nov. 24, 1851, Pby. East Hanover. Installed Dec. 21, 1851, Crookville Ch. Released Oct. 4, 1854. Dismissed April 5, 1855, Pby. West Hanover.
- No. 464. **William H. Ruffner.** Received Jan. 5, 1852, as a licentiate Pby. West Hanover. Ordained and installed Jan. 14, 1852, Seventh Church. Released April 6, 1853. Dismissed April 5, 1854, Pby. Lexington. Demitted, 1874. LL.D.
- No. 465. **James A. Paige.** Received as a candidate Jan. 5, 1852, Pby. New Brunswick. Licensed Jan. 6, 1852. Dismissed Oct. 6, 1853, Pby. St. Louis. Ordained Nov. 11, 1855.
- No. 466. **William E. Schenck.** Received April 5, 1852, Pby. New Brunswick. Ordained Feb. 28, 1843. Supt. Church Extension, 1852-54. Editor Pres. Bd. Publication, 1862-70. Cor. Sec. Pres. Bd. Publication, 1854-86. D.D.
- No. 467. **Robert A. Brown.** Received as a candidate April 5, 1852. Licensed April 3, 1856. Dismissed Dec. 1, 1856, Pby. Chicago. Ordained Dec. 14, 1856. Received to Central Pby. Phila., Aug. 26, 1868, from Pby. Donegal. Installed May 15, 1870, Trinity Ch. June, 1870, Pby. of Phila. Central at the reunion. Released April 2, 1873. Died Nov. 21, 1875.

ROLL OF

- No. 468. **Adolphus Henry Epstein.** Received as a candidate April 6, 1852. Dismissed Oct. 4, 1854, Pby. Charleston.
- No. 469. **Aaron P. Forman.** Received as a candidate July 6, 1852. Licensed Jan. 4, 1853. Dismissed April 7, 1853, Pby. Palmyra. Ordained April 2, 1854. Died Oct. 14, 1875. D.D.
- No. 470. **Joseph Nesbit.** Received as a licentiate July 6, 1852, Ass. Pby. Albany. Dismissed Oct. 4, 1852, Second Pby. Phila. D.D.
- No. 471. **Thomas Mack.** Received July 6, 1852, Pby. Newton. Dismissed Jan. 2, 1854, Pby. Hudson.
- No. 472. **Elisha B. Cleghorn.** Received and licensed July 7, 1852. Dismissed April 4, 1855, Pby. Lexington. Received April 3, 1856, Pby. Lexington. Dismissed April 4, 1856, Pby. Baltimore. Ordained June 3, 1856. Received Nov. 16, 1874, Classis of New York. Dismissed May 6, 1878, Pby. Albany. Received to Phila. Central Pby. June 30, 1879, from Pby. Albany. Died Dec. 14, 1881.
- No. 473. **Henry Steele Clark.** Received July 12, 1852, Pby. Londonderry. Ordained, 1843, by Pby. Cleveland. Installed Sept. 8, 1852, Central Church. Transferred by division of Pby. Dec. 4, 1860, to Central Pby. Philada. Died Jan. 17, 1864. D.D.
- No. 474. **Charles Rockwell.** Received Oct. 15, 1852, Pby. Michigan. Dismissed Oct. 4, 1854, Pby. Londonderry.
- No. 475. **Benjamin Moxey.** Received as a candidate Jan. 3, 1863. Name withdrawn Oct. 6, 1863.
- No. 476. **George O. Barnes.** Received as a candidate Jan. 3, 1853. Licensed April 6, 1854. Dismissed June 15, 1854, Pby. Transylvania.
- No. 477. **Winthrop Tappan.** Received as a candidate Jan. 3, 1853. Licensed July 5, 1853. Name dropped from the roll.
- No. 478. **J. Henry Kauffman.** Received as a candidate Jan. 3, 1853. Licensed April 7, 1853. Dismissed April 5, 1854, Pby. Baltimore. Ordained Jan. 12, 1854. Died Oct. 27, 1873.
- No. 479. **James McCaskie.** Received as a foreign licentiate on probation Jan. 28, 1853, Pby. Strabane, Ireland. To full membership July 3, 1854. Ordained and installed July 12, 1854, Southwestern Church. Transferred with his church Oct. 3, 1860, to Third Pby. Phila. Released June 20, 1864, and dismissed to Pby. Strabane, Ireland.
- No. 480. **William O. Johnstone.** Received Jan. 28, 1852, Ass. Ref. Pby. Phila. Ordained Dec. 25, 1845, by Pby. Northumberland, England. Installed May 1, 1853, First Secession Church of Kensington. Transferred by division of Presbytery to Central Pby. of Phila., and to Pby. Phila. Central at the reunion June 23, 1870. Died Jan. 16, 1882. D.D.
- No. 481. **Josias H. Young.** Received as a candidate Oct. 5, 1853. Licensed April 2, 1862. Dismissed Oct. 5, 1863, Pby. Northumberland. Ordained 1863.

MINISTERS AND LICENTIATES.

- No. 482. **Henry C. Cameron.** Received as a candidate Oct. 5, 1855, Pby. Baltimore. Licensed Oct. 5, 1859. Ordained Feb. 1, 1863. Transferred to Pby. New Brunswick, June, 1870, at the reunion. D.D.
- No. 483. **Henry R. Avery.** Received as a candidate April 5, 1853. Licensed April 6, 1855. Dismissed Jan. 5, 1857, Pby. New Brunswick. Ordained Feb. 24, 1857.
- No. 484. **J. Aspinwall Hodge.** Received April 5, 1854. Licensed April 3, 1856. Dismissed Jan. 5, 1857, Pby. Luzerne. Ordained April 22, 1857. D.D.
- No. 485. **Joseph H. Carroll.** Received April 5, 1854. Licensed July 3, 1854. Dismissed April 4, 1855, Pby. New Brunswick. Ordained May 30, 1855. D.D.
- No. 486. **J. Howard Nixon.** Received April 5, 1854. Licensed April 6, 1855. Dismissed May 6, 1856, Pby. Troy. Ordained June 26, 1856. D.D.
- No. 487. **Samuel H. McMullin.** Received April 5, 1854. Licensed Oct. 4, 1854. Dismissed April 2, 1856, Pby. North River. Ordained Oct. 16, 1856. Received June 5, 1860, Pby. North River. Dismissed June 5, 1860, Pby. Baltimore. Received Jan. 6, 1865, Pby. Long Island. Dismissed Oct 5, 1868, Pby. Oxford. D.D.
- No. 488. **Ebenezer P. Rogers.** Received April 24, 1854, Pby. Hopewell. Ordained Nov. 4, 1840. Installed May 3, 1854, Seventh (Tabernacle) Ch. Released Oct. 1, 1856, and dismissed to Classis of Albany. Died Oct. 22, 1881. D.D.
- No. 489. **John B. Ripley.** Received May 3, 1854, Pby. Burlington. Ordained and installed July 11, 1854. Mariners' Ch. Died Feb. 7, 1862.
- No. 490. **Samuel Phillips, Jr.** Received July 3, 1854, as a candidate.
- No. 491. **James Montgomery.** Received as a candidate July 3, 1854.
- No. 492. **David Longmore.** Received Oct. 4, 1854, Pby. Northumberland. Died Sept. 12, 1855.
- No. 493. **David Magill.** Received Oct. 4, 1854, Pby. London on probation. To full membership Nov. 12, 1855. Installed Jan. 13, 1857, Union Ch. Released and dismissed to Pby. Londonderry, July 5, 1859.
- No. 494. **James Y. Mitchell.** Received Oct. 4, 1854. Licensed April 1, 1857. Dismissed July 6, 1857, Pby. Newtown. Ordained July 14, 1857. Received to Fourth Pby. Phila. Oct. 15, 1862, Pby. Newton. Installed Oct. 22, 1862, Central (Temple) Ch. Transferred June, 1870, at the reunion to Pby. Phila. Central. Released and dismissed to Pby. Westminster June 26, 1876. D.D.
- No. 495. **John Thompson Osler.** Received Oct. 4, 1854, as a candidate. Transferred April 3, 1862, Central Pby. Phila. Licensed

ROLL OF

- April 3, 1862. Ordained April 3, 1865. Dismissed Jan. 15, 1866.
Pby. Carlisle.
- No. 496. **Alexander H. F. Williamson.** Received as a candidate
Oct. 4, 1854.
- No. 497. **George Morton.** Received Oct. 5, 1854, Pby. of Blairs-
ville. Ordained 1846. Dismissed April 4, 1855, to Pby. of Blairs-
ville. Received July 16, 1860, Pby. Salsburg.
- No. 498. **Wm. T. Catto.** Received Oct 5, 1854, from the Methodist
Church. Installed April 22, 1855, African First Ch. Released and
dismissed to Pby. of District of Columbia Oct. 27, 1857.
- No. 499. **John A. Buckner.** Received as a candidate Jan. 2, 1855.
Dismissed April 2, 1857, to Central Pby. of Mississippi.
- No. 500. **Ebenezer Jones.** Received Jan. 2, 1855, as a candidate.
- No. 501. **James I. Helm.** Received April 4, 1855, Pby. Newton.
Ordained June 23, 1838. Withdrew to Episcopal Church July 6,
1859. Died Oct. 15, 1886. D.D.
- No. 502. **Ephraim D. Saunders.** Received April 4, 1855, Pby. of
West Jersey. Transferred April 9, 1861, to Central Pby. Phila.
June, 1870, to Phila. Central Pby. Died Sept. 13, 1872. D.D.
- No. 503. **Edward L. Dodder.** Received April 5, 1855, Pby. of
Ohio. Licensed April 6, 1855. Dismissed April 2, 1856, Pby. of
Dubuque. Ordained Oct. 7, 1856.
- No. 504. **John L. Thompson.** Received April 5, 1855, as a candi-
date.
- No. 505. **Lambert S. Fine.** Received April 5, 1855, as a candi-
date. Licensed April 1, 1857. Dismissed April 7, 1858, Pby. of
Carlisle. Ordained April, 1858. Died March 5, 1869.
- No. 506. **John H. Sargent.** Received April 5, 1856, as a candi-
date. Licensed April 3, 1856. Dismissed April 22, 1861, Pby. of
Ohio. Ordained June 26, 1861.
- No. 507. **Willard M. Rice.** Received July 2, 1855, as a candidate.
Licensed July 7, 1856. Ordained and installed Moyamensing Ch.
Oct. 18, 1858. Released October 15, 1863. Installed April 10,
1864, Tenth Church. Released April 24, 1874. Dismissed June 8,
1874, Pby. of Chester. Received May 7, 1877, Pby. of Chester.
Clerk Pby. of Phila. 1858-74, 1877- D.D.
- No. 508. **Charles H. Ewing.** Received July 2, 1855, Pby. West
Jersey. Ordained 1842. Transferred Oct. 1861, to Central Pby.
Phila. Received April 1, 1862, from Central Pby. Phila. Installed
April 19, 1864, Mariners' Ch. Released July 6, 1868. Died March
15, 1885.
- No. 509. **Archibald P. Cobb.** Received Oct. 3, 1855, Pby.
Newark. Ordained April 19, 1854. Installed Dec. 23, 1855, South
Ch. Released Oct. 10, 1861. Dismissed May 16, 1863, Pby. Mon-
mouth. Died Feb. 26, 1881.

MINISTERS AND LICENTIATES.

- No. 510. **John Jones.** Received as a candidate Oct. 4, 1855. Dismissed July 6, 1858, Second Pby. Phila.
- No. 511. **Levi H. Christian.** Received Nov. 12, 1855, Pby. Oxford. Ordained Oct. 3, 1846, Pby. of Winchester. Installed Nov. 12, 1855, North Church. Transferred Dec. 4, 1860, to Central Pby., Philada., by division of Pby. Died Oct. 23, 1864.
- No. 512. **Robert Crawford.** Received Nov. 12, 1855, Berkshire North Assn. Ordained August 20, 1840. Installed Nov. 25, Crookville Ch. Released April 2, 1857. Dismissed Jan. 4, 1858, Franklin Assn., Mass.
- No. 513. **Walter Powell.** Received Jan. 7, 1856, as a candidate. Dismissed April 2, 1856, Pby. Troy. Ordained July 9, 1857, Pby. Donegal. Died Jan. 23, 1868.
- No. 514. **Robert Edgar.** Received Jan. 7, 1856, as a candidate. Dismissed Oct. 3, 1860, Pby. Troy. Ordained April 29, 1867.
- No. 515. **James H. Callan.** Received April 2, 1856, Pby. Redstone. Dismissed July 6, 1858, Pby. Luzerne.
- No. 516. **James W. Olmstead.** Received April 2, 1856, Pby. Eastern Shore. Ordained June, 1845. Transferred Feb. 27, 1861, by division of Pby. to Central Pby., Phila. Died Oct. 16, 1870. D.D.
- No. 517. **Rudolph A. Renz.** Received as a candidate April 2, 1856. Died in Princeton Theo. Seminary, 1857.
- No. 518. **John T. Cowhick.** Received April 2, 1856, as a candidate. Dismissed Oct. 7, 1857, Pby. Columbia. Ordained May 6, 1859, Pby. Donegal. D.D.
- No. 519. **Robert B. Williamson.** Licensed July 7, 1856. Dismissed March 19, 1860, Pby. Tombeekbee.
- No. 520. **Thomas H. Amos.** Received April 2, 1856, as a candidate. Dismissed Jan. 3, 1859, Pby. New Castle.
- No. 521. **William E. Boardman.** Received April 2, 1856, Pby. Detroit. Dismissed Jan. 4, 1860, Pby. California. Received Oct. 1864, Pby. Stockton. Transferred June, 1870, Pby. New York.
- No. 522. **Edward P. Capp.** Received April 3, 1856, as a candidate. Dismissed Jan. 7, 1867, Central Pby. Phila. Ordained April 19, 1869. Died Oct. 26, 1873.
- No. 523. **William J. Day.** Received April 3, 1856, as a candidate. Dismissed Oct. 8, 1861, Central Pby. Phila. Licensed Jan. 2, 1865. Dismissed July 3, 1865, Pby. Luzerne. Ordained Sept. 21, 1865.
- No. 524. **William P. Breed.** Received May 26, 1856, Pby. Steubenville. Ordained Dec. 15, 1847. Installed June 4, 1856, West Spruce St. Ch. Released Nov. 7, 1887, Pastor Emeritus. D.D.
- No. 525. **Nathaniel West.** Received Oct. 1, 1856, Pby. Redstone. Ordained 1821, Council of Independents, Hull, England. Installed Dec. 27, 1857, Belmont Ch. Released July 16, 1860. Installed

ROLL OF

- July 18, 1860, Hestonville Ch. Transferred by division of Pby. Dec. 4, 1860, Central Pby. Phila. Pastoral relation dissolved July 7, 1862. Died Sept. 2, 1864. D.D.
- No. 526. **Isaac Newton Baker.** Received Oct. 1, 1856, as a candidate. Name dropped at his own request.
- No. 527. **Joseph D. Smith.** Received April 1, 1857, as a candidate. Licensed April 7, 1859. Dismissed Oct. 4, 1860, Pby. Donegal. Ordained Oct. 30, 1860.
- No. 528. **Joseph F. Jennison.** Received July 6, 1857, Pby. Elizabethtown. Ordained and installed Nov. 4, 1857, Phoenixville Ch. Released July 25, 1859. Dismissed Feb. 27, 1861, Pby. Michigan. Received July 2, 1866, Pby. Michigan. Dismissed Oct. 19, 1866, Second Pby. Phila.
- No. 529. **Sketchley M. Pearce.** Received July 6, 1857, as a candidate. Dismissed Oct. 7, 1862, Central Pby. Phila. Licensed April 4, 1864. Dismissed April 2, 1866, Pby. Southern Minn. Ordained April 27, 1866.
- No. 530. **F. Donleavy Long.** Received July 6, 1857, as a candidate. Dismissed Jan. 7, 1862, Central Pby. Phila.
- No. 531. **Jonathan Edwards.** Received Oct. 7, 1857, Pby. Fort Wayne. Ordained April 17, 1844, Pby. Cincinnati. Installed Oct. 7, 1857, West Arch St. Ch. Transferred Dec. 4, 1860, by division of Pby. to Central Pby. Phila. Released March 13, 1866. Dismissed April 2, 1866, Pby. Ohio. D.D.
- No. 532. **Alfred Nevin.** Received April 16, 1858, Pby. Donegal. Ordained Sept. 1840, Pby. Newcastle. Installed April 18, 1858, Alexander Ch. Transferred by division of Pby. Dec. 4, 1860, Central Pby. Phila. Pastoral relation dissolved Jan. 7, 1861, Phila. Received at the reunion June, 1870, from Central Pby. Installed Jan. 22, 1871, West Chestnut St. Ch. Released Feb. 3, 1873. D.D., LL.D.
- No. 533. **Robert M. Patterson.** Received as a candidate April 16, 1858. Licensed July 7, 1858. Ordained and installed Aug. 25, 1859, Great Valley Ch. Transferred Dec. 4, 1860, to Central Pby. Phila. Pastoral relation dissolved June 24, 1867. Received July 1, 1867, Central Pby. Phila. Installed Oct. 31, 1867, South Ch. Released Jan. 3, 1881. Dismissed April 13, 1885, Pby. Chester. D.D., LL.D.
- No. 534. **Wm. H. Dinsmore.** Received May 5, 1858, Pby. Iowa. Licensed April 5, 1860. Dismissed Jan. 7, 1861, Pby. Carlisle. Ordained Nov. 19, 1861. Died May 26, 1877.
- No. 535. **Edward Payson Wood.** Received May 5, 1858. Licensed July 2, 1861. Transferred June 3, 1883, Pby. New Brunswick. Ordained 1883.
- No. 536. **John Rice Wood.** Received May 5, 1858. Licensed April 7, 1859. Died Sept. 7, 1860.

MINISTERS AND LICENTIATES.

- No. 537. **Jacob D. Weidman.** Received Oct. 6, 1858. Licensed April 7, 1859. Dismissed July 16, 1860, Pby. Luzerne. Ordained Jan. 24, 1860.
- No. 538. **Richard B. Westbrook.** Received Oct. 13, 1858, Pby. Burlington. Dismissed April 2, 1861. Certificate not used. Suspended Oct. 13, 1864. Restored July 3, 1865. Dismissed Oct. 1, 1865. Certificate of dismissal renewed Oct. 1, 1866. Certificate of dismissal returned and ministry and membership in Pres. Church renounced, Oct. 25, 1866. Name struck from roll Jan. 7, 1867. D.D.
- No. 539. **John F. Cowan.** Received Jan. 4, 1859. Licensed April 5, 1860. Dismissed April 2, 1861, Pby. Lafayette. Ordained May 17, 1863. D.D.
- No. 540. **William J. Bridells.** Received July 5, 1859. Licensed April 29, 1867. Dismissed Oct. 5, 1868, Pby. Donegal.
- No. 541. **Henry B. Townsend.** Received as a candidate July 5, 1859. Dismissed April 2, 1861, Central Pby. Phila. Licensed July 7, 1862. Dismissed April 6, 1863, Second Pby. Phila. Ordained May 5, 1863.
- No. 542. **Matthew Newkirk.** Received as a candidate July 5, 1859. Transferred Jan. 7, 1861, to Central Pby. Phila. Licensed Jan. 7, 1861. Dismissed April 2, 1862, Pby. New Castle. Ordained April 24, 1862. Received by Central Pby. Phila., Jan. 11, 1869, from Pby. New Castle. Installed Jan. 7, 1869, North Tenth St. Ch. June, 1870, Phila. Central Pby. Pastoral relation dissolved May 5, 1873. Installed June 1, 1873, Bethlehem Ch. Released Dec. 10, 1883. Installed Sept. 12, 1886, Coll. Pastor Bethesda Ch.
- No. 543. **William H. Hodge.** Received as a candidate July 5, 1859. Transferred April 2, 1861, to Central Pby. Phila. Licensed April 3, 1861. Ordained Jan. 5, 1864. Dismissed Jan. 5, 1864, Pby. Connecticut. Received April 19, 1870, from Pby. Connecticut. Installed June 20, 1870, Columbia Ave. Ch. Transferred June, 1870, to Phila. Central Pby.
- No. 544. **George H. Webster.** Received and licensed July 6, 1859. Dismissed May 7, 1860, Pby. Omaha.
- No. 545. **Thomas J. Richmond.** Received July 6, 1859, Mendon Assoc., Mass. Dismissed April 5, 1860, Taunton Assoc., Mass.
- No. 546. **James C. Laverty.** Received as a candidate April 24, 1855, by Fourth Pby. Phila. Licensed Oct. 8, 1856. Transferred Oct. 7, 1857, to Third Pby. Phila. Ordained and installed Oct. 29, 1857, Marple Ch. Released July 25, 1859. Transferred Oct. 5, 1859, to Pby. Phila. Dismissed May 1, 1860, Second Pby. Phila.
- No. 547. **Herman Reiner.** Received as a candidate Oct. 5, 1859. Transferred April 2, 1861, Central Pby. Phila. Name dropped April 4, 1865.

ROLL OF

- No. 548. **Hugh S. Alexander.** Received as a candidate Oct. 6, 1859. Licensed April 5, 1860. Transferred Oct. 1, 1860, Second Pby. Phila. Ordained Sept. 3, 1861, Pby. Roanoke. D.D.
- No. 549. **Charles Nelson.** Received Jan. 3, 1860, as a candidate. No further record.
- No. 550. **William R. Work.** Received Jan. 20, 1860, Second Pby. Phila. Ordained Dec. 3, 1840, Pby. New Castle. Transferred Feb. 27, 1861, Central Pby. Phila., June, 1870, Phila. Central. Died Dec. 27, 1882.
- No. 551. **Jos. W. Porter.** Received Jan. 3, 1860, Pby. Luzerne. Ordained and installed March 19, 1860, Phoenixville and Charleston Ch. Transferred Dec. 4, 1860, Central Pby. Phila. Released Jan. 10, 1870. Transferred June, 1870, Pby. Chester.
- No. 552. **Charles T. McMullin.** Received Jan. 4, 1860, as a candidate. Licensed April 2, 1862. Dismissed Oct. 3, 1864, Pby. West Jersey. Ordained Nov. 1, 1864.
- No. 553. **Wm. M. Cornell.** Received Jan. 1, 1860, Suffolk Asso., Mass. Transferred Jan. 7, 1861, Central Pby. Phila. Phila. Central June, 1870. Dismissed Oct. 5, 1870.
- No. 554. **Henry D. Losch.** Received March 5, 1860, Del. Cong. Asso. N. York. Dismissed April 2, 1861, Westmoreland Classis Ref. Germ. Ch. Received April 3, 1877, by Phila. Central Pby. from Ref. Ch. Name struck from roll Dec. 1, 1879.
- No. 555. **Wm. J. Hopkins.** Received April 4, 1860, as an independent minister from Wales on probation. No other record.
- No. 556. **Andrew J. Johnson.** Received April 4, 1860, Pby. Carlisle. Licensed April 5, 1860. Dismissed Jan. 7, 1861, Pby. New Orleans. Ordained April, 1861. Demitted ministry Dec. 1, 1868.
- No. 557. **J. Logan Sample.** Received April 4, 1860. Licensed April 2, 1862. Dismissed Oct. 15, 1863, Pby. Redstone. Ordained April 27, 1864.
- No. 558. **Morris C. Sutphen.** Received May 1, 1860, Pby. Elizabethtown. Ordained and installed May 1, 1860, Co-Pastor Spring Garden Ch. Transferred Dec. 4, 1860, Central Pby. Phila. Released and dismissed to 2d Pby. New York, April 13, 1866. Died June 18, 1875. D.D.
- No. 559. **J. Addison Henry.** Received as a licentiate June 5, 1860, Pby. New Brunswick. Ordained and installed June 5, 1860, Princeton Ch. Transferred Dec. 4, 1860, Central Pby. Phila. June, 1870, Phila. Central Pby. D.D.
- No. 560. **Francis J. Collier.** Received July 2, 1860. Licensed April 2, 1862. Dismissed Oct. 15, 1863, Pby. Ohio. Ordained April 27, 1864. Received April 2, 1872, Pby. Pittsburgh. Dismissed Oct. 1, 1872, Pby. Chester. D.D.
- No. 561. **Alfred H. Kellogg.** Received as a candidate July 2, 1860. Transferred Jan. 7, 1861, Central Pby. Phila. Licensed

MINISTERS AND LICENTIATES.

- April 3, 1861. Dismissed Oct. 7, 1862, 2d Pby. Phila. Ordained Oct. 22, 1862. Received by Phila. Central Pby. Sept. 1, 1873, from Pby. of New York. Installed Sept. 15, 1873, Central Ch. Released Oct. 6, 1874. D.D.
- No. 562. **Lewis D. Huntley.** Received as a candidate Oct. 4, 1860. Killed at the battle of Antietam, Sept. 17, 1862.
- No. 563. **George Locker.** Received Oct. 10, 1860, from the United Brethren. Transferred Jan. 7, 1861, Central Pby. Phila. Ordained Feb. 8, 1861, Pastor 1st German Ch. Transferred Jan. 16, 1866, to 4th Pby. Phila. Transferred June, 1870, to Pby. Phila. Central. Died Jan. 24, 1887.
- No. 564. **Silian Bonhommé.** Received Jan. 7, 1861, Ref. Pby. Phila. Ordained. Died Dec. 30, 1882.
- No. 565. **Alanson Hartpence.** Received Jan. 7, 1861, Pby. Muncie. Dismissed April 2, 1861, 2d Pby. Phila.
- No. 566. **Robert J. O. Moore.** Received April 2, 1861. Licensed April 2, 1866. Dismissed Oct. 7, 1867, Pby. Coleraine, Ireland. Ordained July 2, 1869, Pby. Bailieborough, Ireland.
- No. 567. **Thomas Johnston.** Received April 2, 1861. Licensed Jan. 6, 1863. Dismissed Jan. 6, 1863, Pby. Belfast. Ordained Oct. 22, 1863, Pby. Bailieborough, Ireland.
- No. 568. **Philip H. Mowry.** Received as a licentiate Oct. 1, 1861, Pby. Allegheny City. Ordained and installed Oct. 1, 1861, Fourth Ch. Released Oct. 15, 1863. Dismissed Jan. 11, 1864, Pby. Carlisle. D.D.
- No. 569. **Wm. Freeland.** Received as a foreign Minister on probation Oct. 1, 1861. To full membership Nov. 10, 1862. Dismissed July 6, 1863, Ref. Pby. New York.
- No. 570. **F. Reck Harbaugh.** Received Oct. 10, 1861, Pby. Newton. Ordained Oct. 26, 1853, Pby. New Brunswick. Installed Oct. 14, 1861, Sixth Ch. Phila. Released Oct. 4, 1869. Dismissed Nov. 11, 1872, Pby. Newton.
- No. 571. **James H. Baird.** Received Dec. 2, 1861, Pby. Lafayette. Installed Dec. 17, 1861, Fifteenth Ch. Released Jan. 5, 1863. Dismissed Oct. 7, 1873, Pby. Baltimore.
- No. 572. **Nathaniel W. Conkling.** Received as a licentiate Dec. 17, 1871, Pby. Allegheny City. Ordained and installed Dec. 26, 1861, Scots Ch. Released April 20, 1863. Installed May 17, 1863, Arch St. Ch. Released and dismissed Jan. 6, 1868, Pby. New York. D.D.
- No. 573. **Matthew B. Grier.** Received April 1, 1862, Pby. Fayetteville. Ordained Dec. 3, 1847, Pby. Baltimore. Transferred June, 1870, to Pby. Phila. North. Received Oct. 14, 1873. Dismissed March 4, 1878, Pby. Chester. Received May 2, 1887, Pby. Chester. Ed. Presbyterian. D.D.

ROLL OF

- No. 574. **Thomas G. Wall.** Received Oct. 7, 1862, Pby. Orange. Ordained Oct. 17, 1862, Pby. Winchester. Dismissed Jan. 26, 1865, 2d Pby. New York.
- No. 575. **Wm. C. Smith.** Received Nov. 10, 1862, Pby. Flint River. Dismissed April 6, 1863, Pby. Huntingdon.
- No. 576. **Samuel P. Herron.** Received Jan. 5, 1863, Ref. Pby. Phila. Dismissed Oct. 2, 1865, Pby. Northumberland.
- No. 577. **Wm. McElwee.** Received June 10, 1863, Big Spring Pby. U. P. Ch. Installed June 21, 1863, Fifteenth Ch. Released and dismissed June 6, 1870, Pby. Maunee.
- No. 578. **John Moore.** Received Nov. 23, 1863, Salem Cong. Asso., Mass. Installed Dec. 20, 1863, South Ch. Released Oct. 29, 1866. Transferred June, 1870, Phila. Central Pby.
- No. 579. **David A. Cunningham.** Received Jan. 11, 1864, Pby. Allegheny. Installed Jan. 18, 1864, Scots Ch. Released and dismissed to Central Pby. Phila., May 24, 1866. Installed June 20, 1866, Spring Garden Ch. Transferred June, 1870, Phila. Central Pby. Released April 13, 1876. Dismissed Sept. 4, 1876, Pby. Washington, W. Va. D.D.
- No. 580. **Thomas McCauley.** Received April 4, 1864, Pby. Long Island. Ordained June 5, 1855, by Pby. Long Island. Dismissed July 10, 1867, Pby. Newton. D.D.
- No. 581. **Gabriel S. Thompson.** Received April 4, 1864. Licensed July 6, 1829. Dismissed July 6, 1869, to Pby. Knox.
- No. 582. **Joseph Thompson.** Received April 4, 1864. Licensed Dec. 8, 1868. Ordained and dismissed to Pby. Nashville July 6, 1869.
- No. 583. **Wm. H. Gill.** Received as a candidate Oct. 3, 1864, Pby. Allegheny City. Dismissed July 2, 1866, Pby. Ohio. Ordained June 26, 1867, Pby. Blairsville. Received Oct. 4, 1886, Pby. Binghamton. Installed May 12, 1887, Evangel Ch.
- No. 584. **Robert Irvine.** Received Oct. 3, 1864, as a foreign minister on probate, Pby. Hamilton, Canada. Certificate from Pby. of Hamilton endorsed and returned to that Pby. Nov. 21, 1865. D.D.
- No. 585. **Francis Heyl, Jr.** Received Jan. 2, 1865. Licensed July 8, 1867. Ordained July 10, 1867. Dismissed Oct. 23, 1868, Pby. Furrukurbad.
- No. 586. **Henry Reeves.** Received Jan. 26, 1865, Pby. Carlisle. Transferred June, 1870, Pby. West Jersey. Ordained Nov. 12, 1850, Pby. Newton.
- No. 587. **Samuel T. Lowrie.** Received May 9, 1865, Pby. Huntingdon. Ordained Dec. 8, 1888, by Pby. Huntingdon. Installed Nov. 12, 1865, Bethany Ch. Released and dismissed April 9, 1869, 2d Pby. Philadelphia. Received May 6, 1878, Pby. Allegheny. Dismissed March 7, Pby. New Brunswick. Received April 30, 1886, Pby. New Brunswick. D.D.

MINISTERS AND LICENTIATES.

- No. 588. **John B. McCorkell.** Received July 3, 1865, Ref. Pby. Chicago. Ordained 1856. Installed July 16, 1865, Union Ch. Released Sept. 5, 1885.
- No. 589. **Wallace Radcliff.** Received as a licentiate Aug. 28, 1866, Pby. New Brunswick. Ordained and installed Aug. 28, 1866, Woodland Ch. Released Oct. 4, 1870. Dismissed June 3, 1872, Pby. Lehigh. D.D.
- No. 590. **Wm. Graham.** Received as a foreign minister on probate Oct. 7, 1867, Pby. Maitland, New S. Wales. Full membership Oct. 23, 1868. Name struck from the roll May 5, 1869, having withdrawn to the Episcopal Ch.
- No. 591. **Prentiss De Veuve.** Received Oct. 19, 1867. Ordained Oct. 15, 1857, Pby. New Brunswick. Dismissed Jan. 6, 1868, 3d Pby. Philadelphia. Received April 14, 1868, by 3d Pby. Philadelphia. Dismissed Oct. 20, 1868, Pby. Newark.
- No. 592. **Benjamin L. Agnew.** Received Jan. 6, 1868, Pby. Blairsville. Installed Jan. 20, 1868, Westminster Ch. Released and transferred to Central Pby. Philadelphia, May 10, 1870. Installed May 22, 1870, North Ch. Transferred June, 1870, Philadelphia Central Pby. Released and dismissed Dec. 1, 1883, Pby. Pittsburgh. Received to Philadelphia Central Pby. May 5, 1884, from Pby. Pittsburgh. Installed May 12, 1884, Bethlehem Ch. D.D.
- No. 593. **Wm. E. Robeson.** Received April 6, 1868. Licensed and dismissed June 6, 1876, Pby. Lackawanna.
- No. 594. **Samuel E. Webster.** Received as a candidate April 6, 1868. Dismissed April 4, 1871, Pby. Westminster. Ordained May, 1871. D.D.
- No. 595. **John L. Withrow.** Received Dec. 8, 1868, Second Pby. Phila. Ordained May 22, 1863, Second Pby. Phila. Installed Dec. 1868, Arch Street Church. Transferred June, 1870, Phila. Central Pby. Released and dismissed Sept. 22, 1873, Pby. Indianapolis. Received by Phila. Central Pby. April 2, 1878, from Pby. Indianapolis. Dismissed Oct. 5, 1880, Cong. Asso. Boston, Mass. D.D.
- No. 596. **Wm. M. Dorland.** Received Dec. 8, 1868, Pby. Catawba. Died Aug. 24, 1884.
- No. 597. **Robert Davidson.** Received Jan. 4, 1869, Pby. Long Island. Ordained March, 1832, Pby. West Lexington. Died April 6, 1876. D.D.
- No. 598. **Elias R. Beadle.** Received to Central Pby. Phila., Nov. 6, 1865, Pby. Rochester City. Ordained 1835. Installed Nov. 12, 1865, Second Church. Received with Second Church by transfer Oct. 23, 1868. Died Jan. 6, 1879. D.D.
- No. 599. **John W. E. Ker.** Received April 5, 1869, Pby. Northumberland. Ordained Aug. 16, 1842, Pby. West Jersey. Died Aug. 12, 1879.

ROLL OF

- No. 600. **Henry B. Ensworth.** Received May 5, 1869, from Cong. Church. Name dropped, having withdrawn to Episcopal Church, Jan. 6, 1874.
- No. 601. **D. Hopkins Emerson.** Received Oct. 4, 1869, Pby. Wilmington. Installed Oct. 17, 1869, Mariners' Ch. Released April 26, 1872. Died July 5, 1883. D.D.
- No. 602. **Alexander Sinclair.** Received Oct. 4, 1869, Pby. Concord. Dismissed Dec. 14, 1869, Pby. Meadville.
- No. 603. **Thomas B. Neill.** Received Oct. 4, 1869, Pby. South Carolina. Ordained 1854, Pby. Georgia. Dismissed April 15, 1872, Pby. Arkansas.
- No. 604. **James Russell Miller.** Received Dec. 14, 1869, U. P. Pby. Mercer. Ordained 1867. Installed Jan. 17, 1870, Bethany Ch. Released and dismissed Oct. 15, 1878, Pby. Rock River. Received Oct. 4, 1880, Pby. Rock River. Installed April 23, 1882, Holland Mem. Ch. Released Sept. 3, 1883. Ed. Supt. Pres. Bd. Pub. and S. S. Work. D.D.
- No. 605. **Henry C. McCook.** Received Jan. 3, 1870, Pby. St. Louis. Ordained 1861. Installed Jan. 18, 1870, Seventh, now Tabernacle, Ch. D.D.
- No. 606. **John P. Conkey.** Received April 4, 1870. Ordained Nov. 5, 1858, Pby. Dubuque. Installed April 12, 1870, Sixth Ch. Released April 15, 1872. Dismissed April 29, 1872, Pby. New Castle.
- No. 607. **Charles Brown.** Received by 2d Pby. Phila., as a candidate, April 16, 1833. Licensed April 18, 1833. Ordained June 30, 1833. Dismissed July 24, 1834, Pby. Lewes. Received to 3d Pby. Phila., April 4, 1843. Transferred by division of Pby. Oct. 23, 1845, to 4th Pby. Phila. Installed April 11, 1849, Logan Square Ch. Released Feb. 6, 1855. Transferred Oct. 19, 1855, 3d Pby. Phila. Transferred to Phila. Pby. June, 1870.
- No. 608. **Geo. R. Moore.** Received June, 1870, Pby. Cedar Rapids. Dismissed April 2, 1873, Pby. Cedar Rapids.
- No. 609. **David Malin.** Received by 3d Pby. Phila., May 30, 1843, Pby. Cayuga. Ordained April 25, 1838. Transferred Oct. 23, 1845, 4th Pby. Phila. by division of Pby. Transferred June, 1870, Phila. Pby. Installed Nov. 6, 1870, Fifteenth Ch. Released May 6, 1878. Died Dec. 25, 1885. D.D.
- No. 610. **James Boggs.** Received to Fourth Pby. Phila., April 15, 1857, Pby. Fort Wayne. Ordained 1838. Installed May 19, 1857, Fairfield First Ch. Released Oct. 17, 1866. Transferred June, 1870, to Pby. Phila. Died April 2, 1888.
- No. 611. **Benjamin B. Parsons.** Received to Third Pby. Phila., Nov. 9, 1868, Pby. Lexington. Installed Feb. 7, 1869, Cedar St. Ch. Transferred to Phila. Pby. June, 1870. Released Dec. 19, 1870. Dismissed to Phila. Central Pby. Oct. 27, 1873. Died Feb. 25, 1887. D.D.

MINISTERS AND LICENTIATES.

- No. 612. **Daniel March.** Received to Third Pby. Phila. Feb. 21, 1862, Woburn Asso., Mass. Ordained 1845. Installed Feb. 23, 1862, Clinton St. Ch. Transferred to Phila. Pby. June, 1870. Released Nov. 15, 1872. D.D.
- No. 613. **Andrew Culver.** Received to Fourth Pby. Phila., Sept. 22, 1846. Licensed April 15, 1847. Ordained 1847, Manayunk Ch. Released Nov. 12, 1867. Installed Nov. 18, 1867, Southwark First Church. Transferred to Pby. Phila. June, 1870. Released Nov. 14, 1870. Installed March 21, 1878, Grace Ch.
- No. 614. **John M'Leod.** Received to Fourth Pby. Phila., April 15, 1846. Licensed April 16, 1846. Dismissed Oct. 20, 1847, Pby. New York. Ordained 1847. Received to Fourth Pby. Phila. Oct. 21, 1857, Third Pby. New York. Installed 1866, Southwestern Ch. Transferred to Phila. Pby. June, 1870. Released Feb. 4, 1884.
- No. 615. **John W. Dulles.** Received to Fourth Pby. April 12, 1848. Licensed April 13, 1848. Ordained Oct. 2, 1848. Missionary in India 1848-52. Sec. Pres. Bd. Pub. Transferred to Pby. Phila. June, 1870. Died April 13, 1887. D.D.
- No. 616. **Edward B. Bruen.** Received to 4th Pby. Phila. as a licentiate June 20, 1848, Third Pby. New York. Ordained and installed June 25, 1848, Southwark First Ch. Released March 16, 1858. Transferred June, 1870, Pby. Phila. Installed March 16, 1876, South St. Ch., now Church of the Atonement.
- No. 617. **James E. Miller.** Received Pby. St. Paul, June, 1870. Ordained April 24, 1850, Pby. Newton. Dismissed April 4, 1871, Pby. St. Paul.
- No. 618. **Samuel Caldwell.** Received June, 1870, Pby. Ohio. Dismissed Dec. 5, 1881, Pby. Pittsburgh.
- No. 619. **Richard H. Allen.** Received to Fourth Pby. Phila., April 10, 1867, Pby. Nashville. Installed April 21, 1867, Third Ch. Transferred June, 1870, to Phila. Pby. Released Sept. 6, 1880. Sec. Bd. of Missions for Freedmen. D.D.
- No. 620. **Zephaniah M. Humphrey.** Received to 3d Pby. Philadelphia April 27, 1868, Pby. Chicago. Installed May 18, 1868, Calvary Ch. Transferred June, 1870, Pby. Philadelphia. Released June 21, 1875. Dismissed Sept. 6, 1875, Pby. Cincinnati. D.D.
- No. 621. **Albert Henry Barns.** Received to 4th Pby. Philadelphia, as a licentiate June 18, 1854, New Haven Eastern Asso. Dismissed Oct. 26, 1854, Pby. Pennsylvania. Ordained Dec. 6, 1854. Received to 4th Pby. Philadelphia April 10, 1860. Transferred Oct. 22, 1862, 3d Pby. Philadelphia. Transferred June, 1870, Pby. Philadelphia. Died May 6, 1878.
- No. 622. **Samuel W. Crittenden.** Received to 3d Pby. Phila. Oct. 21, 1862. Ordained April 29, 1856, Pby. Bedford. Installed Jan. 18, 1863, pastor Darby 2d Ch. Released April 13, 1865. Transferred

ROLL OF

- to Pby. Phila. June, 1870. Dismissed Oct. 13, 1871, Pby. New York. Received Oct. 18, 1874, Pby. New York. Died March 1, 1884.
- No. 623. **Herrick Johnson.** Received and installed by 4th Pby. Phila. June 4, 1868, First Ch. Transferred June, 1870, to Phila. Pby. Released Oct. 27, 1873. Dismissed Jan. 6, 1874, Pby. Cayuga. D.D.
- No. 624. **John B. Reeve.** Received by 4th Pby. Phila. May 30, 1861. Ordained and installed June 4, 1861, Lombard St. Central Ch. Transferred June, 1870, Phila. Pby. Released Sept. 4, 1871. Installed Sept. 25, 1875, Lombard St. Central Ch. D.D.
- No. 625. **Stephen W. Dana.** Received by 4th Pby. Phila. as a licentiate April 10, 1867. Ordained and installed April 11, 1867, Belvidere 2d Ch. Released and dismissed June 4, 1868, 3d Pby. Phila. Installed Sept. 21, 1868, Walnut St. Ch. Transferred June, 1870, Pby. Phila. D.D.
- No. 626. **Wm. Hutton.** Received by 4th Pby. Phila. April 11, 1866. Licensed April 11, 1867. Ordained Oct. 27, 1867. Installed Nov. 5, 1868, Greenwich St. Ch. Transferred June, 1870, Pby. Phila.
- No. 627. **J. Henry Sharpe.** Received by 4th Pby. Phila. April 12, 1870. Installed May 15, 1870, Wharton St. Ch. Transferred June, 1870, Phila. Pby. Released Nov. 16, 1874. Dismissed March 7, 1881, Pby. Phila. Central. Installed April 1, 1881, Hestonville Ch. D.D.
- No. 628. **Brown Emerson.** Received to 4th Pby. Phila. April 13, 1864, Worcester Asso. Mass. Transferred June, 1870, Phila. Pby. Dismissed April 15, 1872, Pby. New York.
- No. 629. **James C. Davis.** Received and licensed Oct. 31, 1870. Dismissed Oct. 31, 1870, Pby. Union.
- No. 630. **Jesse Kelly.** Received as a candidate Dec. 1, 1870. Dismissed April 24, 1874. Pby. Tennessee.
- No. 631. **John M. McCahan.** Received Dec. 1, 1870. Licensed Jan. 6, 1879. Ordained May 11, 1879.
- No. 632. **Gerald F. Dale, Jr.** Received April 4, 1871. Licensed April 2, 1872. Ordained May 8, 1873. Missionary to Syria. Died Oct. 6, 1886.
- No. 633. **Norman W. Cary.** Received April 4, 1871. Licensed April 2, 1872. Ordained May 8, 1873. Dismissed June 6, 1876, Pby. St. Paul.
- No. 634. **Frederick W. March.** Received April 4, 1871. Licensed April 2, 1872. Ordained May 22, 1873, missionary to Syria.
- No. 635. **Charles D. Emerson.** Received as a candidate April 4, 1871. Dismissed Oct. 6, 1874, Pby. Cayuga.

MINISTERS AND LICENTIATES.

- No. 636. **Wm. P. Patterson.** Received Oct. 3, 1871. Licensed May 7, 1877. Dismissed June 4, 1877, Pby. New Brunswick. Ordained June 12, 1877.
- No. 637. **Samuel P. Linn.** Received Oct. 13, 1871, Pby. Chester. Dismissed April 26, 1872, Pby. Northumberland. Received Jan. 12, 1874, Pby. Northumberland. Dismissed April 2, 1877, Pby. Louisiana. Died 1887.
- No. 638. **Edwin P. Fulton.** Received Dec. 4, 1871. Licensed May 4, 1875. Dismissed Oct. 4, 1875, Pby. Westminster.
- No. 639. **Wm. G. Hillman.** Received Jan. 2, 1872, Pby. Baltimore. Installed Jan. 14, 1872, Westminster Ch. Released and dismissed April 20, 1874, Pby. North River.
- No. 640. **Louis R. Fox.** Received Jan. 15, 1872, Pby. Washington City. Ordained April 28, 1864. Installed Jan. 25, 1872, Tenth Ch. Released June 8, 1874. Dismissed Oct. 1, 1877, Pby. Monmouth.
- No. 641. **Gordon Mitchell.** Received as a licentiate April 2, 1872, New York and Brooklyn Cong. Asso. Ordained and installed April 26, 1872, Cedar St. Ch. Released Nov. 1, 1875. Dismissed Jan. 5, 1878, Pby. Westchester. Died Feb. 5, 1878.
- No. 642. **Wm. F. Garrett.** Received April 15, 1872. Licensed June 3, 1872. Ordained Nov. 12, 1874.
- No. 643. **A. Vincent Group.** Received and licensed April 15, 1872. Ordained and installed July 9, 1872, Mariners' Ch. Died June 22, 1879.
- No. 644. **Albert N. Kergwin.** Received April 29, 1872, Pby. Cedar Rapids. Ordained 1867, Pby. Rock River. Installed May 2, 1872, Southwark First Ch. Released and dismissed Oct. 15, 1878, Pby. New Castle.
- No. 645. **Charles F. Leaman.** Received Oct. 1, 1872. Licensed Jan. 8, 1874. Ordained June 17, 1874. Dismissed Jan. 5, 1875, Pby. Shanghai.
- No. 646. **William R. Templeton.** Received and licensed July 1, 1873. Dismissed April 24, 1874, Pby. Lehigh.
- No. 647. **Wm. S. Heindel.** Received Feb. 3, 1873. Licensed April 8, 1873. Dismissed March 16, 1874, Pby. Louisville.
- No. 648. **Henry L. Bunstein.** Received as a licentiate Feb. 10, 1873. Ordained and installed Feb. 25, 1873, Clinton St. Ch. Released Nov. 2, 1876. Dismissed April 9, 1879, Pby. Northumberland.
- No. 649. **Wm. Boyd.** Received April 2, 1873. Licensed May 4, 1875. Dismissed June 5, 1876, Pby. Chester. Ordained June 21, 1876.
- No. 650. **Reading B. Johns.** Received April 8, 1873, Hartford Central Cong. Asso. Ordained April, 1866, Pby. Elizabethtown.

ROLL OF

- Installed April 26, 1873, African First Ch. Released March 17, 1879. Dismissed.
- No. 651. **John Chambers.** Received as an independent minister with his church Oct. 10, 1873. Ordained and installed pastor May, 1825, First Independent Ch. Name changed on its reception by Pby. to Chambers Ch. Died Sept. 22, 1875. D.D.
- No. 652. **J. Gray Bolton.** Received Oct. 27, 1873. Licensed May 4, 1875. Ordained June 29, 1875, Hope Mission.
- No. 653. **Lawrence M. Colfelt.** Received March 19, 1874, Pby. Monmouth. Ordained May 9, 1872. Installed March 29, 1874, First Ch. Released March 3, 1884. Dismissed Feb. 2, 1885, Phila. Central Pby. Installed Feb. 15, 1885, Oxford Ch. D.D.
- No. 654. **Hamilton B. Holmes.** Received May 11, 1874, Pby. North River. Dismissed Oct. 1, 1877, Pby. Long Island.
- No. 655. **Wm. Y. Brown.** Received June 8, 1874. Ordained June 15, 1853, Pby. New Lisbon. Dismissed Oct. 12, 1874, Pby. Chester. Received Jan. 2, 1888, Pby. New York. D.D.
- No. 656. **George T. Purves.** Received June 15, 1874. Licensed May 2, 1876. Dismissed April 2, 1877, Pby. Chester. Ordained April 27, 1877.
- No. 657. **David Winters.** Received July 7, 1874, Pby. Jersey City. Ordained April 30, 1872. Installed July 19, 1874, Westminster Ch. Released and dismissed Dec. 5, 1881, Pby. Genessee Valley.
- No. 658. **Wm. T. Kruse.** Received Oct. 12, 1874. Licensed May 2, 1881. Dismissed Sept. 5, 1881, Pby. Chester. Ordained Sept. 6, 1881.
- No. 659. **George H. Pool.** Received Nov. 16, 1874, Classis Ber-gess. Installed Jan. 17, 1875, Fourth Ch. Released June 4, 1877. Died Feb. 3, 1881.
- No. 660. **Wm. W. Taylor.** Received to 2d Pby. Phila. (Assembly's), April 13, 1836. Licensed May 19, 1836. Ordained May 13, 1838. Dismissed June 5, 1840, Pby. Pittsburgh. Received to 4th Pby. Phila. Oct. 19, 1847, Pby. Portage. Installed, 1848, Green Hill Ch. Released April 27, 1854. Dismissed Feb. 6, 1855, Pby. Geneva. Received to 3d Pby. Phila. Oct. 31, 1861. Installed Nov. 3, 1861, Olivet Ch. Transferred June, 1870, Phila. Central. Pastoral relation dissolved May 15, 1871. Dismissed April 2, 1872, Pby. Carlisle. Received to Phila. Pby. Feb. 1, 1875. Pby. Carlisle. Dismissed April 3, 1876, Pby. New Castle.
- No. 661. **Joseph H. Dulles.** Received May 3, 1875. Licensed May 7, 1877. Ordained Dec. 9, 1877. Dismissed Dec. 6, 1880, Pby. Newton.
- No. 662. **James W. Lavatt.** Received as a candidate Oct. 12, 1874. Withdrawn to Methodist Episcopal Ch.

MINISTERS AND LICENTIATES.

- No. 663. **Augustus W. Williams.** Received Sept. 6, 1875, Pby. Indianapolis. Ordained 1873. Installed Oct. 5, 1875, Wharton St. Ch. Released Oct. 5, 1885.
- No. 664. **Francis J. Grimké.** Received as a candidate Oct. 4, 1875. Dismissed May 6, 1878, Pby. Washington.
- No. 665. **Charles A. Dickey.** Received Dec. 6, 1875, Pby. St. Louis. Ordained April, 1862. Installed Dec. 19, 1875, Calvary Ch. D.D.
- No. 666. **Andrew Macfarlane.** Received Feb. 7, 1876. Licensed May 2, 1876. Dismissed Jan. 3, 1881, Pby. Idaho. Ordained 1881. Received April 7, 1884. M.D.
- No. 667. **Henry C. Westwood.** Received March 6, 1876, Pby. Westminster. Installed March 19, 1876, Chambers Ch. Released Oct. 7, 1878. Dismissed Nov. 1, 1880, Pby. Highland. D.D.
- No. 668. **Benjamin F. Clark.** Received May 2, 1876. Licensed May 7, 1878.
- No. 669. **Wm. B. Robeson.** Licensed and dismissed June 6, 1876, Pby. Lackawanna.
- No. 670. **John De Witt.** Received Sept. 3, 1876, Boston Cong. Asso. Installed Oct. 12, 1876, Tenth Ch. Released June 5, 1882. Dismissed Dec. 19, 1883, Pby. Cincinnati. D.D.
- No. 671. **D. P. Lindsley.** Received as a licentiate Feb. 5, 1877. Dismissed March 4, 1878, Pby. Boston.
- No. 672. **George Benaugh.** Received Oct. 1, 1877, Pby. Lehigh. Ordained July 25, 1873. Installed Nov. 14, 1877, Fourth Ch. Released and dismissed Sept. 20, 1880, Pby. Huntingdon. Received May 4, 1885, Pby. Huntingdon. Dismissed April 2, 1888, Pby. Portsmouth. D.D.
- No. 673. **David Hazel.** Received as a licentiate Oct. 1, 1877, Ref. Pby. Phila. Dismissed Oct. 3, 1881, Pby. Huntingdon. Ordained 1881. Received Jan. 8, 1883, Pby. Huntingdon.
- No. 674. **Allen Macy Dulles.** Received May 6, 1878. Licensed May 5, 1879. Dismissed to Pby. Detroit, Nov. 7, 1881.
- No. 675. **William Nesbit Cashman.** Received as a candidate May 6, 1878.
- No. 676. **Henry Neill.** Received July 7, 1878, Pby. New Brunswick. Died April 21, 1879. D.D.
- No. 677. **Alexander Thompson.** Received Sept. 2, 1878, Pby. Neosho. Dismissed Nov. 1, 1880, Pby. Highland.
- No. 678. **Thomas E. Souper.** Received Nov. 4, 1878, Pby. Morris and Orange. Dismissed Oct. 4, 1880, Pby. Morris and Orange.
- No. 679. **Harris Rogers Schenck.** Received as a candidate Dec. 2, 1878. Dismissed April 18, 1881, Pby. West Chester. Ordained June 7, 1881, Pby. Westchester.

ROLL OF

- No. 680. **Johnson Hubbell.** Received as a candidate Jan. 6, 1879. Licensed Oct. 6, 1879. Dismissed Dec. 6, 1880, Reformed Episcopal Church.
- No. 681. **John M'Millan.** Received Feb. 3, 1879, Pby. Redstone. Installed Feb. 13, 1879, Fifteenth Ch. Died Aug. 30, 1882. D.D.
- No. 682. **John C. Thompson.** Received Feb. 3, 1879, Pby. Baltimore. Installed Feb. 11, 1879, Southwark First Ch. Released Oct. 10, 1880. Installed April 22, 1883, South Broad St. Ch. Transferred and installed June 28, 1885, Scots Church. Ordained May, 1880, Pby. New Castle.
- No. 683. **Francis Edward Smiley.** Received as a candidate May 5, 1879. Licensed May 4, 1885. Ordained and installed April 30, 1886, Wharton Street Church.
- No. 684. **Wm. P. Breed, Jr.** Received as a candidate June 2, 1879. Licensed May 1, 1882. Dismissed Sept. 3, 1883, Pby. Chester.
- No. 685. **Richard Montgomery.** Received as a candidate Sept. 1, 1879. Licensed May 1, 1882. Dismissed Dec. 3, 1882, Pby. Philadelphia North.
- No. 686. **John M. P. Otts.** Received Dec. 1, 1879, Pby. New Castle. Installed Dec. 14, 1879, Chambers Ch. Released April 2, 1883. Dismissed Nov. 3, 1884, Pby. S. Alabama. D.D.
- No. 687. **I. V. W. Schenck.** Received Jan. 5, 1880, Pby. New Brunswick. Ordained May 18, 1869, Pby. New Brunswick. Installed Jan. 13, 1850, Eastburn Mariners' Ch. Released April 8, 1883. Dismissed March 3, 1884, to Pby. of Wisconsin River.
- No. 688. **James B. Dunn.** Received Feb. 16, 1880, Pby. Boston. Installed Feb. 18, 1880, Bethany Ch. Released May 1, 1882. Ordained 1862. D.D.
- No. 689. **Wm. G. Jenkins.** Received as a licentiate Sept. 6, 1880, Pby. Cleveland.
- No. 690. **Richard A. Greene.** Received Dec. 6, 1880, as a candidate. Licensed May 1, 1882. Dismissed June 7, 1886, Pby. Philadelphia North.
- No. 691. **Brown H. Emerson.** Received Dec. 13, 1880, Presbytery of Boston. Ordained by Pby. of Hudson, Sept. 30, 1873.
- No. 692. **Wm. B. Cullis.** Received Jan. 10, 1881, Pby. Philada. Central. Installed Jan. 18, 1881, Southwark First Ch. Released March 6, 1882. Name dropped from Roll Oct. 2, 1882.
- No. 693. **James Robinson.** Received Feb. 7, 1881, Pby. Lehigh. Installed Feb. 14, 1881, Fourth Ch. Released Sept. 5, 1885. Ordained May 4, 1875, Pby. Lehigh. M.D.
- No. 694. **John S. MacIntosh.** Received March 1, 1881, Pby. Belfast. Installed March 17, 1881, Second Ch. Ordained Nov. 5, 1862. D.D.

MINISTERS AND LICENTIATES.

- No. 695. **Willis B. Skillman.** Received as a licentiate March 7, 1881, Pby. New Brunswick. Ordained and installed March 15, 1881, Tabor Church.
- No. 696. **Wm. M. Baker.** Received Sept. 5, 1881, Pby. Boston. Installed Nov. 3, 1881, South Ch. Released Feb. 19, 1883. Died Aug. 20, 1883. Ordained 1850. D.D.
- No. 697. **Hughs O. Gibbons.** Received Sept. 5, 1881, Pby. Baltimore. Installed Oct. 11, 1881, Third Ch. Ordained 1875.
- No. 698. **William Walker.** Received as a candidate Oct. 3, 1881. Licensed June 16, 1887. Dismissed Nov. 7, 1887, Pby. Saginaw.
- No. 699. **Wm. N. Richie.** Received April 3, 1882, U. P. Pby. New York. Installed April 25, 1882, Westminster Ch. Released Feb. 2, 1885. Installed June 22, 1886, Fourth Ch. Ordained 1877.
- No. 700. **James H. Young.** Received as a candidate May 1, 1882.
- No. 701. **J. Frederick Dripps.** Received June 5, 1882, Pby. Philada. North. Installed June 6, 1882, Clinton Street Immanuel Ch. Released June 7, 1886. Ordained March 7, 1870, Second Pby. Philadelphia. D.D.
- No. 702. **John Fraser.** Received as a candidate Sept. 4, 1882.
- No. 703. **Peter Rioseco.** Received as a candidate Sept. 4, 1882.
- No. 704. **Robert H. Kirk.** Received as a candidate Sept. 4, 1882. Dismissed Feb. 4, 1884, Pby. Philada. Central.
- No. 705. **Albert S. Mays.** Received Nov. 6, 1882. Installed Dec. 21, 1884, African First Ch. Released June 6, 1887. Dismissed Sept. 5, 1887, Pby. Troy.
- No. 706. **Wm. S. Thompson.** Received Dec. 3, 1882, Pby. Philada. Central. Installed Dec. 17, 1882, Southwark First Ch. Released April 7, 1884. Dismissed April 7, 1884, Pby. Philada. North.
- No. 707. **William F. S. Nelson.** Received as a candidate Feb. 19, 1883.
- No. 708. **Wm. Brenton Greene, Jr.** Received May 7, 1883, Pby. Boston. Installed May 14, 1883, Tenth Ch. Ordained June 3, 1880.
- No. 709. **Duncan M. Young.** Received May 7, 1883, from the Baptist Church. Dismissed April 7, 1884, Pby. Baltimore.
- No. 710. **Charles Wadsworth, Jr.** Received and licensed June 3, 1883. Dismissed June 7, 1886, Pby. Philada. Central.
- No. 711. **Arthur T. Pierson.** Received Nov. 5, 1883, Pby. Indianapolis. Installed Nov. 25, 1883, Bethany Ch. Ordained May 13, 1860. D.D.
- No. 712. **Wm. L. Ledwith.** Received Nov. 5, 1883, Pby. Westminster. Installed Nov. 22, 1883, South Ch. Ordained June 27, 1877, Pby. Westminster.
- No. 713. **Martin L. Ross.** Received Nov. 5, 1883, Pby. Philada. Central. Installed Nov. 19, 1883, Fifteenth Church (name changed

ROLL OF

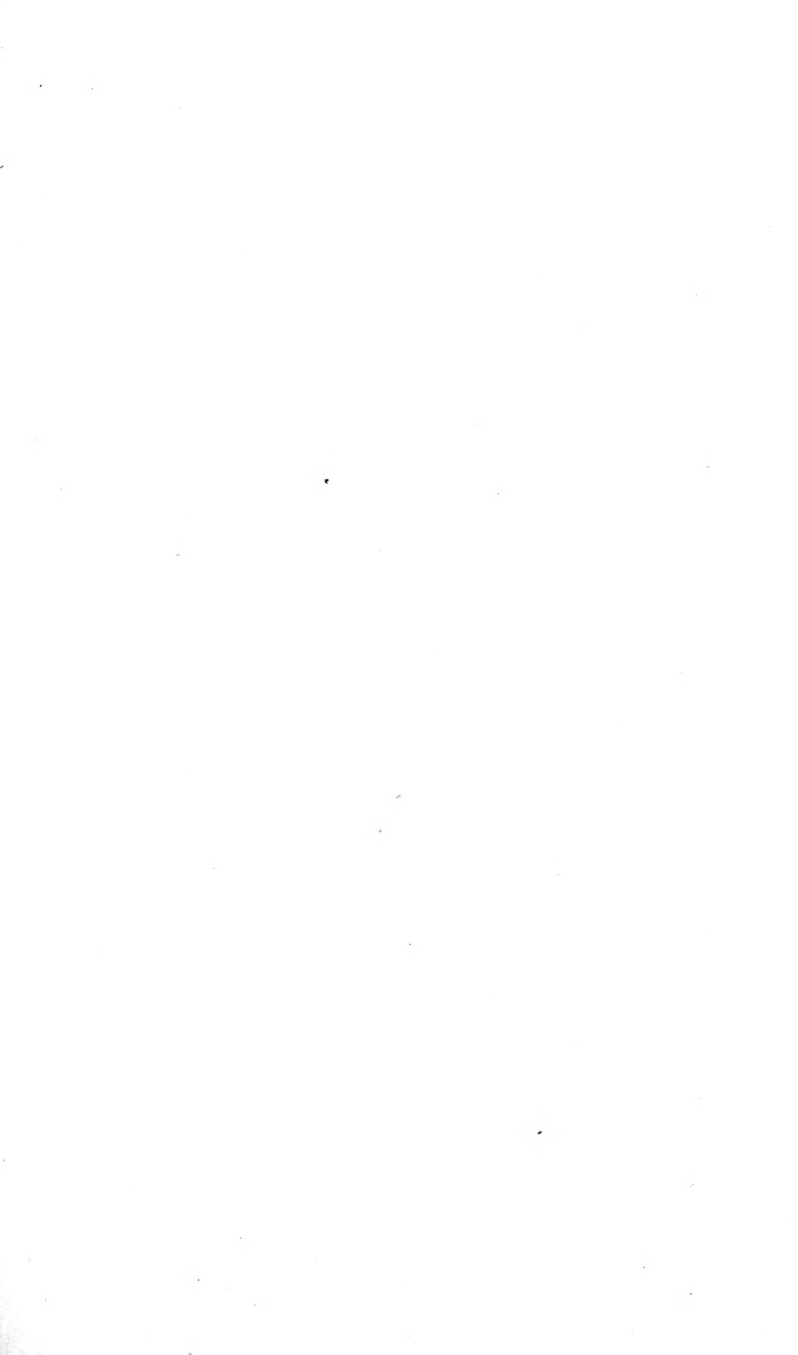
- to Evangel). Released June 7, 1886. Dismissed June 7, 1886, Pby. Westminster.
- No. 714. **Wm. M. Paden.** Received as a licentiate Nov. 5, 1883, Pby. Washington. Ordained and installed Nov. 20, 1883, Holland Mem. Ch.
- No. 715. **Walter W. Hammond.** Received Dec. 3, 1883, from the Baptist Church. Dismissed Sept. 7, 1885, Pby. Philada. North. D.D.
- No. 716. **John C. Gunther.** Received Feb. 4, 1884, Pby. Highland. Dismissed April 6, 1885, Pby. Newark.
- No. 717. **Edwin D. Newberry.** Received March 3, 1884, Pby. Philada. Central. Dismissed Oct. 4, 1886, Pby. New Castle.
- No. 718. **Henry F. Lee.** Received May 5, 1884, Pby. Philada. North. Installed May 20, 1884, Eastburn Mariners' Ch. Ordained April 26, 1860, Second Pby. Philada.
- No. 719. **Thomas A. Hoyt.** Received May 5, 1884, Pby. Nashville. Installed May 11, 1884, Chambers Church. Ordained 1852. D.D.
- No. 720. **George F. Harper.** Received as a candidate June 2, 1884.
- No. 721. **Alexander Waddell.** Received as a candidate June 2, 1884. Licensed May 30, 1886. Dismissed Feb. 6, 1888, Pby. Philada. North.
- No. 722. **Irwin P. M'Curdy.** Received June 16, 1884, Pby. Baltimore. Ordained July 8, 1881, by Pby. of Baltimore. Installed June 29, 1884, Southwestern Ch. D.D.
- No. 723. **Frederick S. Curtis.** Received as a candidate Sept. 1, 1884. Licensed June 7, 1886. Ordained June 16, 1887. Missionary to Japan.
- No. 724. **Arthur Morrow.** Received as a candidate Oct. 7, 1884.
- No. 725. **William Nelson.** Received as a candidate Oct. 7, 1884.
- No. 726. **George D. Baker.** Received Jan. 5, 1885, Pby. Detroit. Installed Jan. 18, 1885, First Ch. Ordained June 29, 1864, by Pby. Watertown. D.D.
- No. 727. **James B. Macool.** Received Jan. 5, 1885, Philada. Pby. Ref. Pres. Ch. Installed Jan. 11, 1885, Southwark First Ch. Released Jan. 5, 1886. Dismissed Feb. 7, 1887, Pby. New Brunswick.
- No. 728. **Daniel W. Poor.** Received Feb. 5, 1885, Pby. Philada. Central. Ordained 1843. Sec. Bd. Education. D.D.
- No. 729. **Charles I. Stevens.** Received as a candidate March 2, 1885.
- No. 730. **James G. Wood.** Received as a candidate March 2, 1885.
- No. 731. **Edmund Morris Fergusson.** Received as a candidate April 6, 1885. Licensed June 1, 1885. Dismissed April 5, 1886,

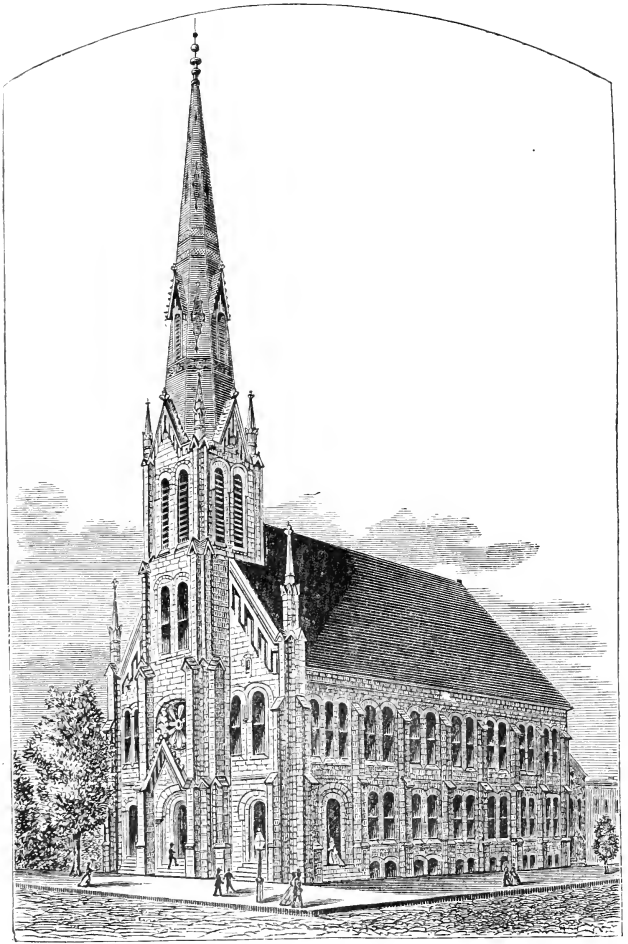
MINISTERS AND LICENTIATES.

- Pby. W. Jersey. Received Nov. 7, 1887, Pby. W. Jersey. Ordained 1886.
- No. 732. **Henry J. Weber.** Received April 13, 1885, Pby. Phila Central. S. S. Church of Peace (German). Ordained 1875.
- No. 733. **Bentley S. Foster.** Received May 4, 1885. Dismissed Dec. 7, 1885, Pby. Monmouth.
- No. 734. **Thomas C. Horton.** Received May 4, 1885, Pby. St. Paul. Ordained 1884. Installed May 24, 1885, Assistant Pastor Bethany Ch. Released April 16, 1888.
- No. 735. **Rufus B. Marks.** Licensed June 1, 1885.
- No. 736. **Theodorus W. J. Wylie.** Received Sept. 7, 1885, Ref. Pby. Phila., with Wylie Mem. Ch. Ordained and installed Oct. 26, 1843, Reformed Pby. Phila. D.D.
- No. 737. **Robert Ellis Thompson.** Received Sept. 7, 1885, Ref. Pby. Phila. Ordained 1874. D.D.
- No. 738. **John Faires.** Received as a licentiate Sept. 7, 1885, Ref. Pby. Phila. D.D.
- No. 739. **Wm. F. Gibbons.** Received as a candidate Sept. 5, 1885.
- No. 740. **Uriah F. Smiley.** Received as a candidate Dec. 7, 1885.
- No. 741. **John Kirkpatrick.** Received Jan. 4, 1886, Pby. Toronto. Installed Jan. 25, 1886, Westminster Ch. Ordained May 28, 1868, Pby. Ballibay, Ireland.
- No. 742. **Louis F. Benson.** Received as a candidate April 5, 1886. Licensed June 7, 1886. Dismissed May 7, 1888, Pby. Phila. North.
- No. 743. **Charles J. Junkin.** Received as a candidate April 5, 1886. Licensed June 7, 1886.
- No. 744. **Charles W. Nevin.** Received as a candidate June 7, 1886. Licensed Oct. 3, 1887. Dismissed Oct. 3, 1887, Pby. Monmouth.
- No. 745. **James Stewart Dickson.** Received June 14, 1886. Installed July 1, 1886, Woodland Ch. Ordained 1883.
- No. 746. **Wm. Y. Chapman.** Received as a candidate Oct. 4, 1886. Licensed May 10, 1888.
- No. 747. **Wm W. Heberton** Received May 2, 1887, Pby. Chester. Treasurer Bd. Education. Ordained Oct. 28, 1869.
- No. 748. **Charles M. McNulty.** Received May 7, 1887, Pby. Allegheny. Installed May 19, 1887, Southwark First Ch. Released March 5, 1888. Ordained 1880.
- No. 749. **Herman C. Fox.** Received as a licentiate Sept. 5, 1887, Pby. Phila. Central. Ordained and installed Oct. 13, 1887, Clinton St. Immanuel Ch.
- No. 750. **Samuel Sample.** Received as a candidate Sept. 5, 1887.
- No. 751. **J. C. Chapman.** Received April 2, 1888, Phila. Reformed Pby. Ordained by commission of the Synod of the Reformed Pres. Ch. May 29, 1878.
- No. 752. **John D. Glass.** Received as a licentiate April 2, 1888, Glasgow Pby. Church of Scotland.
- No. 753. **Alexander Esler.** Received as a candidate April 2, 1888.

CORRECTIONS.

- No. 120, *for* Thomas Picton, *read* Thomas Pietou.
No. 154, *for* John Runkle, *read* John Runkle.
No. 163. Died Jan. 15, 1860.
No. 294. Died 1883.
No. 507, *for* Tenth Church, *read* Fourth Ch.
No. 518, *for* John T. Cowhick, *read* John Y. Cowhick.





NORTH BROAD STREET CHURCH, BROAD AND GREEN.

HISTORY

OF THE

PRESBYTERY OF PHILADELPHIA CENTRAL.

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PRESBYTERY OF PHILADELPHIA CENTRAL.

At the beginning of the year 1859 the Presbytery of Philadelphia included, according to its annual report to the General Assembly, fifty-one ministers and thirty-seven churches, a number exceeding the average reported from one-half the Synods of the Presbyterian Church in the United States. This number was felt by many to be inconveniently large. In various ways it was indicated that, however competent such a body, and even one much larger, might be for the Synodical business of review and control, it could not well be efficient in the original jurisdiction, the founding and fostering, which belong to a Presbytery. Accordingly, during the sessions of Presbytery, April 18, 1859, a committee was appointed to confer with a similar committee on behalf of the Second Presbytery of Philadelphia, respecting a readjustment of the boundaries of the two bodies.

The intention in this measure was to draw the Second Presbytery of Philadelphia so far within the city limits as to include a portion of the ministers and churches of the Presbytery of Philadelphia, and, ultimately, to facilitate the constitution, whenever it might be deemed expedient, of a new Presbytery in the rural districts. The proposition proved not acceptable, but the subject was still kept in view, and at the stated meeting of Presbytery, Oct. 4, 1860, the following action was taken: "Resolved, that in the judgment of this Presbytery it is expedient, for facilitating the transaction of business, that this body be divided, and that an overture be made to Synod, at their approaching sessions, to make such division, viz: That the line of division be the centre of Market Street, from the Delaware, westward, and that the churches with their pastors, which are north of said line, be constituted a new Presbytery to be styled the Central Presbytery of Philadelphia." This overture was laid before the Synod of Philadelphia, Oct. 18, 1860, and passed.

Organization of the Presbytery.

In obedience to the direction of the Synod of Philadelphia, the Central Presbytery of Philadelphia met in the Spring Garden Presbyterian Church on Tuesday evening, Dec. 4, 1860, at 7½ o'clock P.M., and was opened with a sermon by Rev. G. W. Musgrave, D.D.,

at the request of Rev. Dr. McDowell, who was not able to preach. Dr. Musgrave's discourse was founded on Acts ii: 47. After sermon Rev. John McDowell, D.D., appointed by the Synod to preside at this first meeting of the Presbytery, called the body to order, and offered the constituting prayer. Rev. Henry Steele Clarke, D.D., was appointed clerk *pro tem*.

After the reading of the extract from Synod's Minutes in regard to the organization of the Presbytery, on calling of the roll, the following ministers and elders responded to their names:—

Ministers.

John McDowell, D.D., Spring Garden Church; Geo. W. Musgrave, D.D., Nathaniel West, D.D., Hestonville Church; James M. Olmstead, D.D., Daniel Gaston, Cohocksink Church; Jonathan Edwards, D.D., West Arch Street Church; Henry Steele Clarke, D.D., Central Church; Alfred Nevin, D.D., Alexander Church; Francis D. Ladd, Penn Church; William O. Johnstone, Kensington Church; William R. Work, Charles W. Shields, Second Church; James G. Shinn, Richmond Church; Joseph W. Porter, Charlestown and Phœnixville Churches; Morris C. Sutphen, Spring Garden Church; J. Addison Henry, Princeton Church.

Elders.

Charles Collins, Gilbert Combs, Spring Garden Church; James Gray, Hestonville Church; George Gable, Cohocksink Church; Samuel W. Collom, Alexander Church; William McLean, Penn Church; Robert Graham, Kensington Church; Samuel D. Powell, North Church; Charles Macalester, Second Church; Hugh Love, Charlestown and Phoenixville Churches.

After the completion of the roll Rev. C. W. Shields was chosen Moderator to serve till the commencement of the stated meeting, December 5, Rev. Drs. Musgrave and Nevin and Mr. Charles Macalester were appointed a committee to confer with the Presbytery of Philadelphia or its committee, and arrange all matters requiring adjustment, growing out of the division of that body. Rev. Henry Steele Clarke, D.D., was elected Permanent Clerk, Rev. Daniel Gaston Stated Clerk, Rev. Morris C. Sutphen Temporary Clerk, and Mr. Samuel D. Powell Treasurer. The committee appointed by the Presbytery to organize a German church at the corner of School and Howard streets reported that such organization was effected November 11, 1860. This church, with the name First German Presbyterian Church, by reason of the division of the Presbytery of Philadelphia, was enrolled in the Central Presbytery, within the territory of which it was located. A com-

mittee was appointed to organize a church on Frankford Road whenever the way should be clear. It was ordered that the stated meetings of Presbytery be held quarterly, in the months of January, April, July, October, and that the Presbytery be opened with a sermon by the last Moderator at the stated meetings in April and October.

1861.

The meeting of Presbytery, January 7, was held in the Second Presbyterian Church. Rev. Alfred Nevin, D.D., resigned his pastoral relation to the Alexander Church. Mr. Matthew Newkirk, Jr., was received and examined as a candidate for the ministry, and licensed to preach the gospel. Mr. Luther H. Wilson, Mr. J. D. McClintock, and Mr. Thomas J. Aikens were also received as candidates. Rev. W. M. Cornell, M.D., was received from the Presbytery of Philadelphia, also Mr. George Locher, a licentiate from the same body. Rev. D. Gaston having resigned the office of Stated Clerk, Rev. James G. Shinn was appointed to fill it. At a meeting of Presbytery, January 28, the First German Church presented a call for Mr. George Locher, a licentiate. Application being made for his ordination, as an evangelist, the ordination took place February 8. At the meeting April 2 James M. Olmstead, D.D., was elected Moderator for six months.

Messrs. W. H. Hodge, Alfred H. Kellogg, and Walter Forsyth were licensed to preach the gospel, April 3. Rev. John H. Smaltz was received May 6, "pro forma," from the Presbytery of Philadelphia, Rev. James Clark, D.D., from the Presbytery of Northumberland, Rev. James R. Johnston from the Presbytery of Hudson, Rev. Shepard K. Kollock, D.D. from the Presbytery of West Jersey, and Rev. H. G. Blinn from the (N. S.) Presbytery of Monroe. May 6. The church on Frankford Road was reported to have been regularly constituted, and was entered upon the roll. July 1. Rev. J. A. Devine was received from the Presbytery of Ogdensburg, and Rev. D. Kennedy from the Presbytery of New York; Rev. Edward B. Hodge, Henry B. Townsend and Edward D. Ledyard were received as candidates for the ministry. September 2. Mr. A. M. Jelly, a licentiate, was received, accepted a call to Belmont Church, and arrangements were made for his ordination and installation, should the way be clear. This took place September 14. Notice was given of the death of Rev. John H. Smaltz, and a committee appointed to prepare a suitable memorial. September 14, Rev. J. G. Shinn resigned the pastoral charge of the First Church, Richmond. Rev. Henry F. Lee was received from the Presbytery of Philadelphia.

Obituary Minute of the Rev. J. H. Smaltz. Adopted Oct. 1.

“Since the last stated meeting Presbytery have with pain and solemnity to record the decease of one of our aged brethren, the Rev. John H. Smaltz. He died on the 30th day of July, 1861, after an illness of less than an hour. Mr. Smaltz was born in Philadelphia, February 17, 1793, and was baptized in the German Reformed Church. In 1813 he was received into the communion of the Reformed Dutch Church in Philadelphia, and under its care pursued his studies for the ministry at the Theological Seminary at New Brunswick, N. J. Licensed to preach the Gospel by the Classis of New Brunswick, A. D. 1819, he was employed for three years as a missionary in the States of New Jersey and Maryland. While in the latter State he supplied the pulpit of the Third Presbyterian Church, Eutaw Street, Baltimore, for three months, and subsequently, for nine months, a new Presbyterian organization, which is the present Fourth Church, Baltimore. During his labors in that city he was ordained to the ministry in 1822, by the Second Presbytery of Philadelphia, sitting in Gettysburg, Penna. For six months he labored with great acceptance as Stated Supply at Wilmington, N. C. In 1824 Mr. Smaltz accepted a call to the German Reformed Church, Germantown, Penna. In this charge he remained four years, faithfully and successfully

preaching the Gospel amid much immorality and unbelief. From Germantown he was called to Frederick, Md., where for five years he preached with great industry, receiving into the communion of the church 187 new members. On leaving Frederick he came to Philadelphia, and served for many months a congregation of colored people in the lower part of the city. In Trenton, N. J., and Harrisburg and Reading, Penna., successively, he labored in new church enterprises under the auspices of the German Reformed Church, and was instrumental in winning many souls. Returning to Philadelphia in 1843, he presented to the Presbytery of Philadelphia his certificate from the Lebanon Classis of the German Reformed Church, and was received and installed pastor of the Southwark Church. This was his last regular charge. The preaching and pastoral labors of Mr. Smaltz were characterized by industry, energy, faithfulness, and success. In every place they were accompanied by the Holy Spirit with power, and added many to the Church."

Oct. 18. Rev. Thomas M. Cunningham was received from the Presbytery of Chicago, and, having accepted a call from the Alexander Church, was installed pastor Oct. 31. At this meeting Rev. E. D. Saunders, Rev. Charles H. Ewing, and Rev. Archibald Tudehope, as residents north of Market Street, were enrolled as members of Presbytery. Rev. Wm. J. Day, a candi-

date for the ministry, was received from the Presbytery of Philadelphia. Rev. David Kennedy was appointed Stated Supply of the First Church, Richmond, for one year. Mr. Owen Reidy was received as a candidate for the ministry. Rev. W. R. Work was authorized to act as agent among the churches of the Presbytery, for the purpose of raising a sum not exceeding \$1500 for the relief of Trinity Church.

- 1862.

January 6 it was ordered that a minute be made of the death of the Rev. Archibald Tudehope, a member of Presbytery, who departed this life December 6, 1861. Mr. Owen Reidy, a candidate, was licensed to preach the Gospel. Presbytery resolved that the congregation of Trinity Church be advised to take measures to have their corporate name changed. Mr. Edward Payson Cowan was received as a candidate for the office of the ministry, also Mr. J. Thompson Osler, who was, after examination, licensed. Presbytery memorialized the General Assembly to provide a German hymn-book to meet the necessities of the numerous German churches in its connection, and for the present authorized the German Church to use the hymn-book of the Reformed Dutch Church. The pastoral relation of the Rev. Dr. West to the Hestonville Church was, at his request, dissolved. Mr. F. Donleavy Long was received under

the care of Presbytery as a candidate for the ministry. Mr. J. D. McClintock and Henry B. Townsend were licensed to preach the Gospel. October 7. Mr. John C. Bliss was received as a candidate for the ministry. The Rev. F. D. Ladd, pastor of Penn Church, having departed this life, Rev. Dr. Musgrave was invited by the congregation to supply their pulpit for six months, and the arrangement was cordially approved by Presbytery. Rev. E. Bailey Smith was received from the Presbytery of Potomac. Mr. Sketchly M. Pearce was taken under the care of Presbytery as a candidate for the Gospel ministry. Rev. A. M. Jelly was appointed Stated Supply of Hestonville Church for half of his ministerial time. Rev. David Kennedy was called to the pastorate of the Port Richmond Church, and installed October 20th. Mr. John C. Bliss was licensed to preach the gospel.

Obituary Minute of the Rev. F. D. Ladd.

The Rev. Francis D. Ladd, pastor of the Penn Church, departed this life on Monday, July 7, 1862, aged forty-two years. This Presbytery, in view of the decease of their late co-presbyter, desire to record their deep humility, penitence, and sorrow under this divine chastening, with their thankful testimony to his many Christian virtues, his useful life, and his blessed death. Our lamented brother, by his faithful performance of all

Presbyterial duties, by his intelligent participation in the proceedings of this body, by his enlightened zeal for the glory of Christ and for the prosperity and extension of the church in every sphere of her benevolent activity, as well as by his assiduous labors among his own flock, has bequeathed to us the example of a good and faithful servant of our Lord Jesus Christ.

By his last work of consolation and mercy to the wounded and dying on the battle-field of Fair Oaks—a work performed in the midst of fatal malaria, and at the cost of his life—he has adorned our sacred office with the congenial virtues of loyalty, patriotism, and humanity. And by the cheerful resignation, the assured hope, and the tranquil joy with which at length he yielded up his soul to God, he has given us one more proof of the blessedness of a Christian's death. While we lament his early removal from our church and from this community, we would not forget these alleviating mercies of the dispensation, nor fail to be admonished by it to renewed zeal and diligence in our holy calling.

1863.

January 5th, the Rev. G. W. Musgrave, D.D., having accepted a call from the Penn Presbyterian Congregation, arrangements were made for his installation on Sabbath evening, the 11th instant. The Rev. John Lyle, a foreign minister on probation in the Presbytery

of New Brunswick, was appointed to labor within the bounds of this Presbytery. April 6, the Rev. Robert Proctor was received from the Presbytery of Back River. The death of the Rev. John McDowell, D.D., was announced as having occurred Feb. 13, 1863, and a committee appointed to prepare a suitable minute in regard to it. A call was presented from Trinity Church for the pastoral services of the Rev. John Lyle. Mr. John French and Mr. James H. Marr were taken under the care of Presbytery as candidates for the ministry. The Rev. Edward B. Hodge was licensed to preach the gospel.

Obituary Minute of Dr. McDowell.

The great Head of the Church having recently removed by death our honored and beloved co-Presbyter, the Rev. John McDowell, D.D., we record our sense of loss in his removal and our confidence that what is loss to us is gain to him. A volume only could adequately set forth his many virtues as a man, friend, Christian, and minister of Christ, or the variety and amount of labors prosecuted by him, so successfully, during a ministry protracted far beyond the ordinary limit. His example especially as a Presbyter we can never forget. His conscientious, constant, and punctual attendance upon the various judicatories of the Church, his readiness to assume burdens, and his fidelity in performance of the various duties imposed upon him, his patience of

details, the wisdom of his counsels, his uniform urbanity, whether as presiding officer or in any other position he occupied, will always be remembered by us, and with devout gratitude to God that it was our privilege to be among his contemporaries. In fine, Dr. McDowell will ever be in our minds as a model Presbyter. We bow submissively to the dispensation of Providence which has removed him from us, hoping and praying that our last end may be like his.

Sabbath Schools.

April 13. The following report on the subject of Sabbath Schools was adopted:—

Resolved, 1. That by the parental relation and by Divine appointment the religious instruction of children rests beyond avoidance upon their parents, and that a portion of every Sabbath day should be devoted by them to the performance of this duty.

2. That parents should regard it as their duty to have their children, so far as practicable, in the house of God on the Sabbath day as worshipers, and under their special supervision, nor should they allow them to be absent from the religious services held on other days, except for weighty reasons.

3. That the session of each church should exercise constant vigilance over the Sabbath School and its workings, its classes, and the instruction given in them,

to restrain evil tendencies, to provide, develop, and encourage good and faithful workers, and remove those who are incompetent or unfaithful.

4. That the children of the church should not be permitted by their parents to attend statedly the Sabbath Schools of other denominations.

5. That mission schools are a valuable means of employing the energies of a church, increasing its influence and strength, elevating the ignorant and depraved, and evangelizing neighborhoods ; and that our churches should exert themselves to establish and support such schools.

6. That the instruction in Sabbath Schools should be free from lightness, and, as far as practicable, from secular matter, and should be grave and Scriptural, tending to holiness and salvation.

7. That the Sunday-school literature of our day needs revision and expurgation, and requires the attention of Sessions as to the contents of the library, and of parents as to the volumes perused by their children.

8. That in order to the highest spiritual advantage to be derived from the Sabbath on the part of the teachers, and in order to afford opportunity both for parental instruction at home, and for the children and youth to attend the regular services of the sanctuary, it is recommended to all our churches to have but one session of the Sabbath School on the Sabbath.

9. That it be enjoined upon all who have the charge of our Sabbath Schools that they instruct the children regularly in the doctrines of the Bible, as they are embodied in our standards.

10. That Sessions should direct special attention to secure that parents in their communion faithfully discharge the duties specified above.

11. That pastors be requested to read these resolutions in their churches, and to preach on some convenient occasion on the subject of Sabbath School Instruction and Discipline.

July 6. The Rev. Arthur W. Milby, of the Methodist Episcopal Church, after due examination, and on the presentation of testimonials, was received as a member of Presbytery.

Oct. 5. Mr. J. R. Dewing, Mr. H. W. Rubinkam, Mr. Benjamin A. Dean, and Mr. James A. McGowan were received as candidates for the ministry. Rev. A. M. Jelly asked leave to resign his pastoral charge of Belmont Church. A preaching station was appointed in the hall, corner of Seventeenth and Poplar streets, to be under charge of the Rev. H. F. Lee.

October 23d. Rev. G. W. McPhail, D.D., was received from the Second Presbytery of Philadelphia. Nov. 30 Rev. L. H. Christian, D.D., asked leave to resign the pastoral charge of the North Church. The pastoral relation of Rev. A. M. Jelly to Belmont Church was

dissolved. Mr. Ambrose C. Smith, a candidate for the ministry, was received from the Presbytery of Donegal.

1864.

Jan. 1. Mr. William H. Hodge was, at his request, examined with a view to his ordination as an Evangelist, and the examination proving satisfactory, this service was performed at an adjourned meeting of Presbytery in the Second Church, on the 4th. The pastoral relation between the Rev. L. H. Christian, D.D., and the North Church was dissolved. Mr. John Peacock and Mr. Robert A. Davison were received as candidates for the ministry. The Rev. John Lyle having removed to another Presbytery, the call from Trinity Church to him was returned to said church. Dr. W. A. Piper and Rev. George Locker were appointed a committee to examine localities suitable for the First German Church.

April 4. The death of the Rev. Henry Steele Clarke, D.D., was reported as having occurred January 17, 1864, and a committee was appointed to prepare a suitable minute. Mr. Sylvanus Sayre was received as a candidate for the ministry. Messrs. E. P. Cowan, R. A. Davison, Benj. A. Dean, and Ambrose C. White, S. M. Pearce, and J. H. Marr were licensed to preach the Gospel.

Death of Rev. Henry Steele Clarke, D.D.

As a sketch of Dr. Clarke had gone to press in the history of the Presbytery of Philadelphia (see page 251) before this point was reached in the Minutes of the Presbytery of Philadelphia Central, it is only deemed necessary to insert here the concluding part of this Presbytery's obituary notice of Dr. Clarke.

“ While Dr. Clarke's own flock are deeply afflicted in losing a most devoted and beloved pastor, and while the whole church has been deprived of the services of an able and faithful minister, we especially feel as a Presbytery a sad vacancy in our counsels and companionship. The intelligent zeal with which he participated in the proceedings of this body, his regularity and fidelity in performing its duties, and the Christian charity and courtesy which marked his intercourse with his brethren form a bright example which we would not merely place upon our records, but thankfully cherish in our hearts and copy in our lives.”

April 25. Rev. John Ewing was received on certificate from the Presbytery of Ohio, accepted a call from Trinity Church, and arrangements were made for his installation on the second day of May next.

July 4. The Rev. John Moore was received on certificate from the Presbytery of Huntingdon. Rev. R. W. Henry, D.D., was called to the pastorate of the North Church.

October 3. Dr. R. W. Henry having accepted the call to the North Church, arrangements were made for his installation on the 12th inst. The death of the Rev. Nathaniel West, D.D., was announced, and a committee was appointed to prepare a minute in reference to that event. The Rev. George Locker was appointed Domestic Missionary to supply the First German Church, Philadelphia, and the German congregation at Phoenixville. A call was presented from the Central Church for the pastoral labors of Rev. Alexander Reed, of Parkesburg, Pa. Presbytery having before them the Address of the National Association for the amendment of the Constitution, approved the objects of the Association as expressed in their Address and their Memorial to Congress.

Obituary Minute of Dr. West.

“The Rev. Nathaniel West, D.D., departed this life September 2, 1864. Deceased was born in Ulster, Ireland, A. D. 1794, and entered the ministry in the Independent Connection in Hull, England, in 1821. He immigrated to the United States in 1834, and has resided in this city for the last eleven years. At the time of his death he was senior chaplain in the Satterlee U. S. Military Hospital, West Philadelphia, and was both in years and in ministry the senior member of this Presbytery.

Dr. West was a man of marked peculiarities and of abundant labors. His frame was large and robust, his health vigorous, and his spirits exuberant. Of great energy of character and memory unusually retentive, of varied observation and extensive reading, his ministrations were characterized by quaintness, clearness, and strength.

This Presbytery make record of his decease from among them with humble recognition of the sovereignty of that God who appoints to His servants their gifts, their time and place of service, and the time and circumstances when their earthly labors shall cease.

They receive it as a renewed admonition to be diligent in their labors for Christ, since "the night cometh in which no man can work."

November 7. The Rev. R. W. Henry, D.D., was installed pastor of the North Church, Nov. 2. The death of the Rev. Dr. Christian having been announced the following action was taken:—

Minute on the Death of Dr. Christian.

The Rev. Levi H. Christian, D.D., a member of this body, and late Pastor of the North Presbyterian Church, Philadelphia, departed this life October 23, 1864, after an illness of more than a year. The deceased was born in the city of Albany, N. Y., in 1817, made profession of faith at Morristown, N. J., at the age of 12 years,

was graduated at the College of New Jersey with the second honors of his class in 1840, and was licensed to preach in 1844. In the 20 years of his ministry Dr. Christian labored at various places both East and West, and everywhere and always commended himself to every man's conscience in the sight of God as a conscientious, faithful, and fearless ambassador for Christ, as a spiritual and able expounder of the word of God.

This Presbytery makes record of his decease with a lively remembrance of his worth as a minister, a Presbyter, and a brother beloved in the Lord. They rejoice in the grace of Christ which abounded towards him during his long illness, sustaining him in patience and hope to the end, and, especially, giving to him a departure from this mortal life not only in peace but in utterances of holy joy and triumph.

November 28. The Rev. Alexander Reed having accepted the call of the Central Church, arrangements were made for his installation on the 11th of December, if the way be clear.

1865.

January 2. The Rev. Alfred Taylor was authorized and recommended to begin labors near the upper end of Eleventh Street, with a view to establish a church in that vicinity. Rev. W. J. Day was licensed to preach the gospel. Rev. G. W. McPhail, D.D., was appointed

Stated Supply to the Belmont Church for three months. April 3. Rev. Alfred Taylor was received from the Second Presbytery of Philadelphia. Rev. J. T. Osler was ordained as an Evangelist. The Rev. J. P. Conkey was recommended to the sympathy and liberal coöperation of pastors and people in the establishment of a church in the northwestern part of the city. May 1. The decease of the Rev. S. K. Kollock, D.D., and of the Rev. Daniel Gaston was reported, and a committee was appointed to prepare suitable minutes. Dr. Edwards asked leave to resign the pastoral charge of West Arch Street Church.

Obituary Minute of Dr. Kollock.

Whereas, it has pleased Almighty God since our last meeting to remove from our midst by death the Rev. Shepard K. Kollock, D.D., this Presbytery of which he was a member would place upon their records this brief tribute to his memory.

Dr. Kollock was born at Elizabethtown, N. J., June 25, 1795, and was graduated with honors from Princeton College in 1811, when he was but little more than sixteen years of age. In 1812, during a remarkable revival of religion in the Presbyterian Church of Elizabethtown, he became a hopeful convert of grace, and soon after commenced the study of theology with his brother-in-law, the Rev. Dr. John McDowell, pastor of

the church. These studies he completed with his brother, Dr. Henry Kollock, of Savannah, and was licensed to preach the gospel in June, 1814, when he was hardly nineteen years of age. After exercising his gifts for three or more years in Georgia, he visited North Carolina, where he soon received a call to become pastor of the Presbyterian Church in Oxford. This he accepted, and he was duly ordained to the ministry May 2, 1818. Having served this Church and other parts of Granville Co., N. C., with zeal and acceptance a short time, he was chosen Professor of Rhetoric and Logic in the University of that state. This post he filled till 1825, when he was called to the charge of the Presbyterian Church, Norfolk, Va. This call he accepted, and in this post he remained ten years. He then returned to New Jersey and became successively the Agent of the General Assembly's Board of Domestic Missions, the pastor of the Church in Burlington and in Greenwich. In 1860 he removed to this city and became chaplain in various benevolent institutions on the foundation created by the late Elias Boudinot. This office he faithfully discharged until about two years since, when, his health failing, he retired to great privacy, and on April 7, 1865, departed this life, aged 70 years.

Dr. Kollock was a man of eminent gifts and graces. Especially prominent among the virtues which adorned

his character were his honesty, simplicity, humility, and charity. As a preacher he shone with no ordinary brilliance. His sermons were generally delivered without manuscript, were eminently perspicuous in plan, and were richly freighted with the marrow of the gospel. Truly, in view of his life and character, we may say that in human judgment he merited the plaudit which we doubt not he has already received from the Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

July 3. Mr. John Sparhawk Jones and Mr. Wm. S. Steen were received as candidates for the ministry. The Rev. Mr. Conkey, at his own request, was released from further ministerial service in the northern part of the city.

October 2. The pastoral relation between Dr. Shields and the Second Church was, at his own request, dissolved. It was announced that the Rev. Alfred Taylor had discontinued his labors in Camac Street and vicinity.

Nov. 6. Rev. E. R. Beadle, D.D., was received from the Presbytery of Rochester City. A call was presented from the Second Church for the pastoral services of Dr. Beadle. A call was presented from the Cohocksink Church for the pastoral services of Rev. S. A. Mutchmore of the Presbytery of St. Louis. Dr. Beadle having accepted the call in his hands, his installation was appointed for Nov. 12th.

1866.

January 1. Mr. Henry Hall was received as a candidate for the ministry.

Minute on the Death of the Rev. James R. Johnston.

“ Rev. James R. Johnston died at Burlington, N. J., on June 16, 1865. His infirm health had for several years disabled him from any stated labors in the ministry, and except in an occasional sermon at rare intervals, and in his attendance upon the sessions of Presbytery, his gifts and attainments were but little known among us. In former years, however, he was active, gifted, and useful. His ministry extended over more than forty years. His licensure in 1824, and his ordination in 1826, were in connection with the Reformed Presbyterian Church. In 1830 he became a member of the Presbytery of New York, under the care of the General Assembly, and in regard to the questions of doctrine and order then pending, identified himself with the Old School. He was pastor successively at Mobile, Ala. (which church he organized), Goshen, N. Y., and Hamptonburgh, N. Y. The last named church, on his accepting their call, changed their relation from the Associate Reformed to the General Assembly. In each of these charges he gained warm friends, and was held in good repute for talents, learning, soundness, prudence, and piety. It is said that for

his pleasant voice and manner he was styled the silver-tongued. To us he was chiefly known as a Presbyter of gravity, discrimination, wisdom, and modesty, but it is pleasant to record on our Minutes at least the outlines of the labors and the traits of his earlier career in other parts of the Master's vineyard. His best record is on high.

“His death crowned his life. In a lengthened and weary decline, attended at times with great suffering, his patience never once gave way. With beautiful and edifying resignation he waited for God, and was more and more strengthened by His grace and cheered by His presence, until in holy hope and joy he departed, a conqueror through the grace of Christ.”

Obituary Notice of the Rev. Daniel Gaston.

“The Rev. Daniel Gaston, a member of this Presbytery, departed this life on the 29th day of April, in the sixty-fifth year of his age, after a painful illness of three or four weeks' duration. He was the youngest son of Joseph Gaston, of Northumberland County, Pa. The child of pious parents, it is believed that in early life he was made a partaker of the redemption purchased by Christ.

“While yet a young man he showed an aptitude for mathematical studies and practical surveying. His spirituality was manifested in the gift and grace of

prayer. While on a visit to Milton he met the Rev. Dr. George Junkin, who was the first, so far as is known, to turn his attention to the subject of studying for the gospel ministry. After some years of academic and collegiate training under Mr. Kirkpatrick in Milton, Pa., and under Dr. Junkin in Germantown and Easton, he entered the Theological Seminary at Princeton, N. J., in the year 1835, and was licensed to preach the gospel by the Presbytery of Newton in 1837.

“After a season of missionary labor at Beaver Meadow, Pa., Mr. Gaston was ordained and installed pastor of the Presbyterian Church in that place in the year 1838 or 1839. His ministry at Beaver Meadow, Conyngham, and neighboring places, before and after his ordination, extended through six or seven years, and a blessing was upon his labors.

“Having received a call to the Cohocksink Presbyterian Church, Philadelphia, he was translated and placed in charge of that congregation as its pastor in the year 1844, and he continued in that pastoral charge until his decease, a period of more than twenty years.

“The memory of the just is blessed, and they that turn many to righteousness shall shine. During Mr. Gaston’s ministry in the Cohocksink Church, several seasons of refreshing were experienced, the harmony and stability of the congregation were increased, the number of professing Christians in connection with it

was much enlarged, and all its pecuniary indebtedness was removed. A comparison of the condition of that church at the time of his coming to it with that in which it was when he departed, abundantly exhibits what large and happy results the Lord accomplished through the services of our brother.

“ Mr. Gaston’s doctrinal views were clear and orthodox, and his enunciation of them distinct and instructive. His capacity for work in the holy ministry was well attested, and he was a workman that needed not to be ashamed. Were we to portray him in one sentence, it would be this,—he was eminently a man of Christian principle—conscientious, modest, and persevering.

“ We spread upon our Presbyterial records this brief tribute to his memory, thus testifying our adoring gratitude to his Redeemer and ours, and the sense we cherish of our departed brother Gaston. We hope through grace to meet him again, before the throne of God and the Lamb, and to serve and worship with him in a better country. ‘For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him.’ ”

The Rev. Dr. A. Nevin introduced the following resolution, which, after discussion, was referred to a committee to report on the subject at the next meeting of Presbytery: Resolved, that this Presbytery sustain the action of the last General Assembly in regard to the

reconstruction of the Presbyterian Churches North and South. Mr. W. H. Thomas was taken under the care of Presbytery as a candidate for the gospel ministry.

Circulation of Secular Papers on the Lord's Day.

The following resolutions, introduced by Rev. Dr. Musgrave, were unanimously adopted:—

Resolved, That in the judgment of this Presbytery, the publication and circulation of secular papers on the Lord's day is a flagrant breach both of the law of God and the laws of this Commonwealth, and ought to be discountenanced by every patriot and Christian.

Resolved, That the reading of such papers on the Lord's day is in violation of that day, and inconsistent with Christian character.

Resolved, That these resolutions be published from the pulpits of our several churches, and that our pastors be requested to preach on this subject at their convenience.

January 15. Rev. George Locker and the First German Church were, by request of the congregation, dismissed to the Fourth Presbytery of Philadelphia.

Thank-Offering for Peace.

January 22. Presbytery, in offering thanks to Almighty God for bringing to an end the war, resolved that "we, as a Presbytery, realize it as our duty, as a

part of this marvellously delivered and disenthralled nation, to render a thank-offering to God, in the inauguration of a special effort to lengthen the cords and strengthen the stakes of our beloved Zion, within the bounds of our ecclesiastical jurisdiction." A convention of ministers, ruling elders, and church members was called to meet February 5 to devise ways and means whereby this great work might be accomplished. February 5. The pastoral relation of the Rev. David Kennedy to the Richmond Church was, at his request, dissolved. March 13. The pastoral relation of the Rev. Dr. Edwards to the West Arch Street Church was, at his request, dissolved.

April 2. Rev. Alexander Scott was received from the Presbytery of California. The interests of the Ashmun Institute were referred to a committee. Rev. J. P. Conkey was received from the Presbytery of West Jersey. Edward P. Heberton and W. S. Steen were received as candidates for the ministry. Mr. J. S. Jones and Mr. Sylvanus Sayre were licensed to preach the gospel. April 3. The following report was made by a committee appointed for the purpose and adopted:—

Increase of the Ministry.

“It is essential to the wants of the Great Missionary Field of our own country and of the pagan and anti-Christian world, as well as in view of the calls from some

parts of the church, in the older sections thereof, that the number of the ministry be increased. This statement is not invalidated by the fact that there are some ministers without charge, on account of their engagements, collateral with the work of preaching, or of infirmities, or of age. The wants of a dying world should be laid before the churches that parents, teachers, and others may pray and labor toward their supply, and that the attention of pious and competent young men may be turned in that direction."

Preaching Stations.

The committee on new churches reported that the preaching stations in operation twelve months ago in the northern part of the city—the one in the Wagner Institute and the other in Camac Street—were discontinued, and that the preaching of the gospel was recommenced under (it is believed) more promising auspices by the Rev. Mr. Conkey in the hall at the corner of Montgomery Avenue and Twelfth Street. The Rev. Morris C. Sutphen requested and obtained leave to resign the pastoral charge of the Spring Garden Church.

May 7. Rev. Sylvanus Sayre was ordained as an evangelist. A committee was appointed to visit the ground occupied by the Rev. J. P. Conkey as a missionary field, and organize, if the way be clear, a church in that place.

June 5. Rev. D. A. Cunningham was received from the Presbytery of Philadelphia, and, having accepted a call from the Spring Garden Church, arrangements were made for his installation June 20.

July 2. Mr. W. W. Heberton was received as a candidate for the ministry. The Committee on the organization of "Memorial Church," at 12th and Montgomery Avenue, reported that the church had been duly organized on May 22. Rev. A. M. Jelly accepted a call to Port Richmond Church, and arrangements were made for his installation on Thursday, July 12.

Oct. 1. Leave was granted to R. W. Landis, D.D., to labor within the bounds of the Presbytery. Candidate William S. Steen was licensed to preach the gospel. Rev. John Lyon was received from the Presbytery of Carlisle. October 15. Rev. J. Sinclair was received as a member of Presbytery. Nov. 12. Rev. A. W. Milby was, at his request, dismissed to the Methodist Episcopal Church.

1867.

January 7. Rev. S. A. Mutchmore was received from the Presbytery of St. Louis. Mr. William C. Brobston was received as a candidate for the ministry. Rev. E. D. Ledyard was licensed to preach the gospel. Mr. Edward Capp was taken under the care of Presbytery as a candidate for the ministry. Rev. John Moore was

appointed Stated Supply of the Hestonville Church for six months. Rev. S. A. Mutchmore having accepted a call from the Cohocksink Church, arrangements were made for his installation on Jan. 17.

April 1. Rev. Alfred Paull was received from the Presbytery of Washington. The corporate title of the Penn Church was reported as legally changed to that of the North Tenth Street Presbyterian Church, and the change was approved by Presbytery. Rev. William Speer, D.D., was received from the Presbytery of Southern Minnesota. Rev. J. G. Bolton was received as a candidate for the ministry. Rev. T. J. Aiken and J. A. McGowan were licensed to preach the gospel.

April 8. Rev. E. M. Long of the German Reformed Classis of Philadelphia was received on certificate from that body.

May 28. Rev. John Moore was appointed Stated Supply of Hestonville Church for six months. Rev. A. A. Willits, D.D., was received from the North Classis of Long Island, and, having accepted a call at the West Arch Street Church, arrangements were made for his installation on June 2.

June 24. The pastoral relation of Rev. R. M. Patterson to Great Valley Church was, at his request, dissolved, and Mr. Patterson was dismissed to the Presbytery of Philadelphia. July 8. The Memorial

Church was dissolved. Mr. C. René Gregory was received as a candidate for the ministry.

Oct. 14th. The Rev. Alfred Paull was appointed Stated Supply of the Hestonville Church for six months. The Committee on the union of the two branches of the Presbyterian Church reported in favor of a union, provided it can be effected on a sound doctrinal basis. Mr. E. P. Heberton was licensed to preach the gospel.

1868.

January 13th. Mr. Edward Dillon was received as a candidate for the ministry. Rev. H. B. Lambe was received from the Presbytery of Warren. Rev. E. P. Heberton having accepted a call from the Great Valley Church, arrangements were made for his ordination and installation on the second Monday of April. Mr. H. R. Hall was licensed to preach the gospel. Feb. 3. The report of the Committee on the Sabbath question was unanimously adopted.

Church at Jacksonville, Florida.

A petition from the officers and members of the Presbyterian Church of Jacksonville, Florida, asking to be taken under the care of this Presbytery, was presented, and as the Presbytery of Florida with which they were formerly connected had seceded from the General Assembly, and there was no other Presbytery

within the state of Florida, adhering to the Assembly with which the petitioners could be connected, their petition was granted.

April 13. A call was presented from the Hestonville Church to the Rev. Alfred Paull for his pastoral services, and Mr. Paull had leave to retain it in his hands until the Fall meeting.

July 13. Rev. J. W. Schenck was received from the Reformed Classis of Philadelphia. Mr. James K. Wilson and Mr. N. J. Rubenkam were received as candidates for the ministry. July 14. Mr. E. P. Capp was licensed to preach the gospel.

October 12. The pastoral relation of Rev. Dr. Musgrave to the North Tenth Street Church, at his request, was dissolved. The Rev. George W. Burroughs was received from the Presbytery of Nassau. The Rev. Alfred Paull accepted the call given him from the Hestonville Church.

1869.

January 11. Rev. Matthew Newkirk was received from the Presbytery of New Castle, and, having accepted a call from the North Tenth Church, arrangements were made for his installation January 17, 1869. The Rev. W. Jarrett was received under the care of the Presbytery as a Foreign Minister on probation. Rev. Alfred Paull was installed pastor of the Hestonville Church, February 7th.

Re-Union.

The following paper was offered by the Rev. G. W. Musgrave, D.D., and unanimously and cordially adopted:—

“WHEREAS, both branches of the Presbyterian Church have expressed their agreement in doctrine and polity, and whereas their reunion without any unnecessary delay is highly desirable, Therefore,

Resolved, 1. That we cordially approve of reunion on the basis of our common standards, pure and simple, leaving all matters which have been the subjects of negotiation between the two (branches) bodies to be afterwards settled by the united Church.

Resolved, 2. That we respectfully suggest to all Presbyteries of both branches which may approve of the foregoing resolution to adopt the same, in order that the Assemblies may consummate the union upon this basis without further negotiation or delay.

April 12. Arrangements were made for the ordination of Mr. E. P. Capp as a Missionary to China on April 19. C. R. Gregory and William W. Heberton were licensed to preach the gospel.

Overture Approved.

July 12. The overture on the union of the two branches of the Presbyterian Church sent down to the

Presbyteries by the last General Assembly was approved.

Rev. Dr. T. M. Cunningham's pastoral relation to the Alexander Church was, at his request, dissolved.

September 27. Rev. John Ewing's pastoral relation to Trinity Church was, at his request, dissolved. October 11. Rev. W. W. McNair was received from the Presbytery of Chippewa. Mr. W. P. Patterson, Jr., was received from the Presbytery of New Castle as a candidate for the ministry.

: 1870.

January 10. Mr. Clarence Geddes was received as a candidate for the ministry. The pastoral relation of Rev. J. W. Porter and the church of Charlestown was dissolved. The death of the Rev. R. W. Henry, D.D., was announced, and a committee was appointed to prepare a suitable minute. A call from the Trinity Church to Rev. R. A. Brown was presented and accepted. April 19. Rev. George F. Cain was received from the Presbytery of Erie. The committee on new churches reported that, as directed, a church had been organized in due form under the name of the Columbia Avenue Presbyterian Church. A call from Alexander Church for the pastoral services of the Rev. George F. Cain was presented. The Rev. William H. Hodge was received from the Presbytery of Connecticut, accepted

a call from the Columbia Avenue Church, and arrangements made for his installation on June 20.

Obituary Notice of Dr. R. W. Henry.

Whereas, the Central Presbytery of Philadelphia have received intelligence of the decease of their late beloved brother and co-presbyter, the Rev. R. W. Henry, D.D., while on an Eastern tour at Alexandria, Egypt, on the 18th day of October, 1869, therefore,

Resolved, 1. That it is with deep sorrow they have heard of this bereavement, and whilst they deeply feel and mourn their loss, they bow submissively and with acquiescence to the Sovereign will of the all-wise Redeemer, recognizing His right to order all the affairs of His Church according to the counsel of His own will, and acknowledging His grace and faithfulness to His servant in the abounding consolations and unwavering assurance wherewith he filled his heart, although far from home, and in the midst of strangers, and in the tender compassion wherewith he at length so gently unlocked the earthly tenement.

Resolved, 2. That this Presbytery bear their united and cordial testimony to the uniform and consistent piety of their departed brother, to his love for souls, his devotion to the interest of the church, and his zeal for the glory of Christ: and that as a man he was eminently kind, amiable and courteous, as a Christian he was consistent and devoted, as a minister of the Lord

Jesus Christ, as a preacher of the word, and as a pastor he was most faithful.

Resolved, 3. This Presbytery would express their gratitude to God for the efficient labors of His servant in the church on earth, and they rejoice in the assurance that, having served the Master faithfully in his day, he has been taken to his reward in heaven; and they would be reminded by his sudden departure that the time is short, and that the night cometh in which no man can work.

May 3. The call from the Alexander Church to Rev. Geo. F. Cain was placed in his hands, accepted, and arrangements made for his installation on May 9. Sabbath evening, May 15, was appointed for the installation of Rev. R. A. Brown as pastor of Trinity Church. May 16. The Rev. B. L. Agnew was received from the Presbytery of Philadelphia, accepted a call from the North Church, and arrangements were made for his installation on the ensuing Sabbath afternoon.

Organization of Presbytery after the Reunion.

After the reunion of the two branches of the Presbyterian Church in the U. S. A., the General Assembly met in the First Presbyterian Church in the city of Philadelphia, and there adopted what is entitled the "Enabling Act of 1870" for the reconstruction of the Synods throughout the entire church, the 8th section of which act reads as follows:—

“8. The Synod of Philadelphia is hereby constituted to consist of the *Presbyteries and parts of Presbyteries* included in the district between the eastern line of Pennsylvania and the west lines of the counties of Bradford, Sullivan, Luzerne, Schuylkill, Lebanon, and York, and to it are also attached the Presbyteries of Western Africa, to meet on the 21st of June, 1870, at 8 P. M., in Spring Garden Church, Philadelphia, and to be opened with a sermon by Rev. C. W. Stewart, or, in his absence, by ———, and the Synod of Philadelphia is hereby declared to be the legal successor of the Synods of Philadelphia and Pennsylvania, and as such is entitled to the possession and enjoyment of all the rights and franchises, and liable for the performance of all the duties of those Synods.”

1870.

In pursuance of the foregoing act the Synod of Philadelphia met in the Spring Garden Church at the time specified and was regularly organized. At this meeting of Synod an act was passed reorganizing the Presbyteries within its bounds, the 2d section of which act reads as follows:—

“II. The Presbytery of Philadelphia Central is hereby constituted to consist of the ministers and churches in the city and county of Philadelphia, between the centre of Market Street and the centre of

Allegheny Avenue, and the Delaware river and the western line of the city, to meet in the Spring Garden Church on the 23d of June, 1870, immediately after the adjournment of the Synod; the Rev. George W. Musgrave, D.D., or in his absence the oldest minister present, to preside until a Moderator is chosen, and the *Presbytery of Philadelphia Central* is hereby declared to be the *legal successor of the Central Presbytery of Philadelphia*, and of the *Presbytery of Philadelphia Third*, and as such is entitled to the possession and enjoyment of all the rights and franchises, and liable to the performance of all the duties of those Presbyteries.”

A true copy of the act of the Synod of Philadelphia.

Signed,

WM. E. MOORE,

Stated Clerk.

First Meeting of Presbytery.

In pursuance of the foregoing act of the Synod of Philadelphia, the Presbytery of Philadelphia Central met in the Spring Garden Church immediately after the adjournment of Synod on Thursday, June 23, 1870, at 1½ o'clock P. M., and was called to order and opened with prayer by the Rev. George W. Musgrave, D.D., LL.D. Rev. W. T. Eva was elected Moderator; Rev. B. L. Agnew, Stated Clerk; Rev. James Y. Mitchell, Permanent Clerk; Mr. Gilbert Combs, Temporary Clerk; and Mr. J. A. Gardner, Treasurer.

Candidates under the Care of Presbytery at its Organization.

F. Donleavy Long,	E. H. Scott,
Wm. C. Brobston,	C. Rene Gregory,
James G. Bolton,	Edward Guillon,
E. Dillon,	James K. Wilson,
N. J. Rubinkam,	Augustus F. Vollmer,
Wm. McDuffee,	Wm. P. Patterson,
William Wiely,	Clarence Geddes,
Gerald F. Dale,	C. Baldy Austin.

Ministers in Presbytery at its Organization.

James M. Olmstead, D.D.,	Leeds K. Berridge,
Michael Burdett,	T. J. Shepherd, D.D.,
W. M. Cornell, D.D.,	Samuel Fulton,
Geo. W. Musgrave, D.D., LL.D.,	Chas. E. Ford,
Peter Parker,	Charles F. Diver,
Jeremiah Miller,	G. F. Wisnell, D.D.,
Ephraim D. Saunders, D.D.,	John Lyon,
James Clark, D.D.,	W. O. Johnstone,
W. W. Taylor,	Wm. Speer, D.D.,
Wm. R. Work,	Geo. W. Burroughs,
William T. Eva,	S. A. Mutchmore,
James G. Shinn,	Henry A. Smith,
Peter Stryker, D.D.,	Frank L. Robbins,
A. A. Willits, D.D.,	Alex. Scott,
Alfred Paull,	J. Addison Henry,
John W. Mears, D.D.,	George Locher,
John Moore,	A. M. Jelly,
E. J. Pierce,	J. Hervey Beale,
Edwin M. Long,	W. B. Culliss,

Francis Hendricks,
 Robert A. Brown,
 George W. Cox,
 James Y. Mitchell,
 J. T. G. Jennison,
 Alex. Reed, D.D.,
 D. A. Cunningham,
 B. L. Agnew,

Matthew Newkirk,
 J. L. Withrow,
 Geo. F. Cain,
 W. H. Hodge,
 M. P. Jones,
 Thos. J. Brown,
 W. W. McNair,
 Sylvanus Sayre.

Election of Moderators.

Oct. 4 it was resolved that in the election of Moderators of Presbytery the roll be gone through with beginning at the top of the roll and the Moderator be chosen according to seniority of ordination. The pastoral relation of Rev. P. Stryker, D.D., to the North Broad Street Church, was, at his request, dissolved. The Standing Rules of Presbytery were adopted. The death of the Rev. Nathaniel Frost, Chaplain in the U. S. Navy, and formerly member of the Third Presbytery, was reported as having occurred July 14, 1868.

1871.

Jan. 3. The death of the Rev. James M. Olmstead, D.D., was announced, and a committee appointed to prepare a suitable minute in regard to it. Permission was granted Cohocksink Church to occupy the territory west of Ninth Street, east of Broad, and north of Montgomery, as ground for a missionary enterprise.

Total Abstinence.

Presbytery unanimously endorsed the action of Synod in "recommending the cause of total abstinence from the use and traffic in intoxicating liquors as a beverage, to the prayers, labors, and support of the churches under its care."

Obituary Notice of Rev. Dr. Olmstead.

"Whereas, the Rev. James M. Olmstead, D.D., a member of the Presbytery of Philadelphia Central, was on the 16th day of October, 1870, called to his rest and reward, therefore,

"*Resolved*, 1. That we the members of this Presbytery who are still left to pray and toil on in the service of our divine Master, express our high appreciation of the Christian character and ministerial faithfulness of our departed brother and father, who was wise in counsel and lovely in life.

"*Resolved*, 2. That we express our gratitude to the Great Head of the Church for the long and useful life of his servant, honored as he was during a ministry of more than forty years, in gathering many precious souls into the kingdom, and training them for a place among the ransomed.

"*Resolved*, 3. That we recognize in the calm and peaceful departure of this man of God, the power of divine grace to give to the believer in Jesus the sweet

assurance of acceptance, and lift the soul above all fear of death and the grave.”

April 4. The pastoral relation of Rev. G. F. Cain to the Alexander Church was, at his request, dissolved. Mr. Edwin W. Long was received as a candidate for the ministry. April 10. Rev. Robert D. Harper, D.D., was received from the Presbytery of Indianapolis. Dr. Harper having accepted a call from the North Broad Street Church, arrangements were made for his installation on the 4th Sabbath in April.

Presbyterian Hospital.

Presbytery, after recognizing the noble and generous offer of the Rev. E. D. Saunders, D.D., of his property in West Philadelphia, to the Presbyterian Alliance, for the purposes of a Presbyterian Hospital, and the acceptance of the offer by that body, commended strongly the work of establishing the Hospital to the liberality of the people of their congregations and to the public at large.

Temperance.

On motion of Rev. B. L. Agnew, a memorial to the General Assembly was unanimously adopted asking that “venerable body to give to the Church and the world a clear and unmistakable deliverance of our reunited Church concerning the admission to, or continu-

ance in, the communion of the Church of any person engaged in the manufacture or sale of intoxicating liquors as a beverage.”

May 15. Rev. W. W. Taylor's pastoral relation to Olivet Church, at his request, was dissolved. July 11. The installation of Rev. Dr. Harper April 3, 1871, over the North Broad Street Church was reported. Mr. Madison M. Long was received as a candidate for the ministry. Rev. T. J. Brown's pastoral relation to the Logan Square Church was, at his request, dissolved. The name of Rev. J. McCluskey, D.D., was entered on the roll of Presbytery. The death of E. H. Scott, a candidate, was announced.

Sept. 4. A call from the Richmond Church was presented to Mr. Henry J. Owen, a licentiate under the care of the Presbytery of West Chester.

Notice of the Death of Rev. Jeremiah Miller.

“*Whereas*, this Presbytery, since its last meeting, has heard of the death, on July 27, 1871, of Rev. Jeremiah Miller, therefore,

“*Resolved*, 1. That it is with profound sorrow we mourn the event that has called away from our midst a fellow-laborer in the kingdom of our Lord and Master, yet in this event we adore the goodness and grace of God that called our departed brother into the ministry, and made that ministry successful in bringing

many precious souls to Christ, and in the building up of the church of God.

“*Resolved*, 2. That we cherish in delightful remembrance his pleasant intercourse and consistent Christian character, endeavoring to learn from this bereaving providence the lessons of wisdom God would teach us.”

Sept. 11. A call from Olivet Church was presented to Rev. Loyal Y. Graham, of the Presbytery of Redstone.

Oct. 3. Rev. Peter Q. Wilson was received from the Presbytery of Syracuse. Mr. Robert Elliott was received as a candidate for the ministry. Oct. 9. Mr. H. J. Owen having accepted the call to Richmond Church, arrangements were made for his installation on the 16th inst. Oct. 16. Rev. Loyal Graham was received, and having accepted a call from Olivet Church, his installation was appointed for the 29th inst.

1872.

Feb. 5. Rev. Isaac A. Cornelison was received from the Presbytery of Peoria. Rev. Francis Hendricks accepted a call from the Second Mantua Church, and arrangements were made for his installation. April 2. Rev. Charles F. Thomas, of the M. E. Church, was received as a member of Presbytery. A call for the pastoral services of the Rev. Samuel A. Mutchmore, D.D., was presented from the Alexander Church. A call from the Logan Square Church to Rev. Isaac A. Cornelison

was presented and accepted, and arrangements made for his installation. Rev. Alfred Paull resigned the charge of Hestonville Church. A committee was appointed to organize a church in the George Chandler Mission if the way be clear. This church was organized as the "George Chandler Mission Church" on Sabbath, April 21, 1872.

Temperance Again.

April 29. The following resolution was unanimously adopted:—

Resolved, that this Presbytery, in hearty sympathy with the General Assembly of the Presbyterian Church in its emphatic deliverance against intemperance, with the judges of the courts in Philadelphia in their efforts to suppress unlicensed drinking places and the illegal sale of liquors on the Sabbath, and with all good citizens of the commonwealth of Pennsylvania in their endeavors to abate the evils of drunkenness, earnestly recommends to the members of its churches so to combine their influence as to restrain more effectually the liquor traffic, and as to secure, with God's blessing, the triumph of sobriety and religion."

May 7. Dr. Mutchmore accepted the call from Alexander Church, his pastoral relation to the Cohocksink Church was dissolved, and arrangements were made for his installation on the third Sabbath of September.

July 2. Joseph Whitefield Scroggs and John William Campbell were received as candidates for the ministry. Mr. D. K. Campbell accepted a call from the Hestonville Church, and arrangements were made for his installation.

Oct. 1. Mr. William B. Reed was received as a candidate for the ministry.

Minute on Death of Dr. Saunders.

“Rev. Ephraim D. Saunders, D.D., having departed this life on September 13, 1872, the Presbytery of Philadelphia Central (with which the reverend gentleman has been connected since its organization) desire to place on record our highest appreciation of Dr. Saunders as a man and minister, and to express our profound gratitude to the Great Head of the Church for the various services to the cause of the Church and country which in his long and useful career he was enabled to perform.

“As a pastor previous to his coming to our city, he was useful, exemplary, and diligent, and at least four church edifices were reared by his efforts to the glory of God.

“As a patriot, his labors, in behalf of our country and city, were so well known and appreciated that to refer to them may be regarded as sufficient, especially as the gift of his only son and child to the cause of the

country may be pointed to as a most conclusive proof of his devotion.

“As an educator his success was marked, and his memory will be respectfully cherished by the young men who were trained under his care. .

“In the last days of our respected brother’s life he was greatly blessed in that he was permitted, in conjunction with the Presbyterian Alliance, to lay the foundation of the most useful, popular, and excellent institution ever organized in connection with our Church in this city, namely, the Presbyterian Hospital. For the liquidation of the debt on those premises he has labored, during the last twelve months of his life, with great assiduity and such success that subscriptions to the amount of \$92,000 have crowned the work.

“In the fact of our dear brother being called away so suddenly, in the vigor of his manhood and midst of his usefulness, we recognize a summons to each of us to do what our hands find to do, as remembering the Divine Master’s declaration, ‘Blessed are they who when he cometh, he shall find so doing.’”

Presbyterian Hospital.

Nov. 4. It was resolved that all our Churches be and are hereby earnestly recommended to take up an annual collection on Thanksgiving day, or on any Sabbath as

near to that time as practicable, for the Presbyterian Hospital in Philadelphia.

A call from the Hestonville Church for the pastoral services of Rev. Andrew McElwain was presented.

1873.

Jan. 7. A committee was appointed to prepare a minute in reference to the death of Rev. Alfred Paull. A call from the Cohocksink Church for the pastoral services of the Rev. William Greenough was presented.

Feb. 10. Rev. Wm. Greenough was received from the Presbytery of Pittsburgh, and, having accepted the call to the Cohocksink Church, his installation was appointed for Feb. 23.

Minute on the Death of Rev. A. Paull.

“The Rev. Alfred Paull having departed this life on November , 1872, this Presbytery takes pleasure in placing upon record its emphatic testimony to the great worth and loveliness of his character as a Christian man and minister of our Lord Jesus. The chief feature in his personal character was that of gentleness, which was beautifully blended with true Christian humility and goodness. He was well qualified for the service of Christ in the ministry by mental ability and good scholarship, as also by a heart full of love for Christ and the souls of men. His preaching manifested a

sincere interest in his hearers and an earnest desire to lead them to the Saviour and to advance them in holiness. He consecrated himself and his property to the Lord, and this Presbytery acknowledges that it and the church at large owe a debt of gratitude to him for the liberality he continually exercised. He was delicate in physical constitution from the time of his first entrance upon the ministry, but it was his privilege to spend many useful years in his Lord's service, and, dying full of peace and joy, to leave behind him a lovely and bright example as a minister and a Christian for us both to admire and follow."

April 1. Rev. A. Poulson was received from the Presbytery of Fort Wayne, and Rev. W. J. Wright from the Presbytery of Athens. The "Presbyterian Home for Widows and Single Women in the State of Pennsylvania," was cordially and earnestly recommended to the most generous patronage of all good people. A call from the George Chandler Mission for the pastoral services of Rev. James A. Marshall was presented. Rev. Cochran Forbes was received from the Presbytery of Philadelphia. A committee was appointed to meet on the evening of May 5, at Bethune Hall, and organize a church if the way be clear; the church to be located at the corner of Broad and Diamond streets. The pastoral relation of the Rev. R. A. Brown to Trinity Church was, at his request, dissolved.

It was recommended that some plan of systematic contribution, weekly or monthly, be adopted in all the churches of the Presbytery.

April 15. A call for the pastoral services of Rev. M. Newkirk was presented from the church organized at Broad and Diamond streets. Rev. Andrew McElwain accepted a call from Hestonville Church, and the last Sabbath of April was appointed for his installation.

May 5. Mr. Newkirk accepted the call from the Broad and Diamond street Church; installation fixed for June 1. Rev. J. A. Marshall was received from Presbytery of Pittsburgh, accepted the call from the George Chandler Mission Church, and arrangements were made for his installation. June 2. The pastoral relation of the Rev. Alexander Reed, D.D., to the Central Church was, at his request, dissolved, that he might take charge of the South Presbyterian Church, Brooklyn, N. Y. The Third Reformed Church of the city was, at its request, received into connection with Presbytery, and this church and the Western Church were united under the name of Immanuel Church.

Sept. 1. Rev. Robert Graham was received from the Reformed Presbyterian Church in North America, and Mr. Andrew Lees, a candidate for the ministry, was received from the Presbytery of San Francisco. Rev. Alfred H. Kellogg was received from the Presbytery of New York, and, having accepted a call to the Central

Church, arrangements were made for his installation on the 15th Sept.

Sept. 22. The pastoral relation of the Rev. J. L. Withrow, D.D., was dissolved that he might accept a call from the Second Presbyterian Church of Indianapolis. Nov. 10. Rev. Charles A. Smith, D.D., Rev. J. Ford Sutton, and Rev. B. B. Parsons were received as members of Presbytery. Arrangements were made for the installation of Dr. Parsons as pastor of Trinity Church. Dr. Wadsworth was received from the Classis of Philadelphia. Rev. W. B. Culliss, having accepted a call to the North Tenth Street Church, December 30 was appointed for his installation.

1874.

January 6. Rev. Mr. Hendricks' pastoral relation to the Second Mantua Church, at his request, was dissolved. Feb. 2. Mr. Walter Q. Scott, a licentiate, was received from the Presbytery of Lehigh, and, having accepted a call to the Arch Street Church, the 15th inst. was appointed for his ordination and installation.

April 7. Mr. William B. Reed was licensed to preach the gospel and ordained. May 6. A call from Second Mantua Church for the pastoral services of Rev. J. M. Thompson was presented; the call being accepted, he was installed May 7.

July 7. Mr. Andrew Lees was licensed to preach the

gospel. Sept. 8. Mr. James K. Wilson was received as a licentiate from the Presbytery of Chicago. Oct. 6. The Rev. Joseph H. Kummer was received from the Moravian Church. The Rev. Alexander Sinclair was received from the Presbytery of Erie. The pastoral relation of Rev. A. H. Kellogg to the Central Church, at his request, was dissolved. The name of Kenderton Church was changed to Tioga Street Church on the roll of Presbytery. Mr. Harry A. Mackubbin was received as a candidate for the ministry. A committee was appointed to organize a church in the neighborhood of Sixth Street and Lehigh Avenue, if the way be clear.

Nov. 10. Rev. Thomas L. Janeway, D.D., was received from the Presbytery of New Brunswick, and Mr. David J. Waller, a licentiate from the Presbytery of Northumberland. A call from Logan Square Church for the pastoral services of Mr. D. J. Waller was presented and accepted. Nov. 23. Mr. Waller was ordained and installed. Nov. 30. The pastoral relation of Rev. W. B. Culliss to the North Tenth Street Church was dissolved at his request.

1875. Minutes of Sympathy.

Jan. 5. Rev. W. R. Work was appointed to prepare a minute expressive of the sympathy of Presbytery with Rev. Dr. Wiswell in the death of his beloved wife. Rev. C. F. Diver was appointed to prepare a minute

expressive of sympathy with Elder Alexander Willdin in the death of his only daughter. Feb. 2. The Rev. John H. Munro, having accepted a call to the Central Church, February 8 was appointed for his installation. Mr. Silas W. Gossler was received as a candidate for the ministry.

April 6. The licensure of M. Wm. S. Steen, which expired at this meeting, was renewed. May 11. By a rising and unanimous vote Presbytery invited the General Assembly of 1876 to meet in Philadelphia. Mr. Henry Brickley was received as a candidate for the ministry. July 6. The committee appointed to organize a church at Sixth Street and Lehigh Avenue reported the organization of said church.

Oct. 5. A call from the Lehigh Avenue Church for the pastoral services of Rev. D. F. Lockerby was accepted, and arrangements made for his installation on the 11th inst. Dec. 6. The pastoral relation of Rev. D. J. Waller, Jr., to the Logan Square Church, at his request, was dissolved.

1876. Minute on the Death of Rev. R. A. Brown.

Adopted Jan. 4.

“Whereas, it has pleased the great Head of the Church to call from his earthly labors, on Nov. 21, 1875, the Rev. Robert A. Brown, who was a member of this Presbytery, therefore, resolved:—

“1. That we give glory to God for the divine grace which was magnified in the life and public ministry of our brother.

“2. That for strict conscientiousness, generous impulse, warm-hearted sympathy, untiring zeal and self-sacrifice for his Master's honor, it is believed that our departed brother had few superiors. His life was a happy exemplification of the principles which he professed, and an impressive commendation of the gospel which he preached. Possessing a constitution at no time vigorous, he was frequently disqualified for the work to which he had consecrated his life. Under the influence of disease his strength was gradually wasted until the Master bade him come up higher.”

Historical Discourses.

It was resolved that, in accordance with the recommendation of the General Assembly, the pastors of the Presbytery would prepare a history of each of their churches, and, after the delivery of the discourses, would transmit them to the Presbyterian Historical Society for preservation.

The Sabbath.

In view of the desecration of the Lord's day as a great and growing evil, strong resolutions were adopted in favor of the proper observance of the Sabbath—the

day which our fathers recognized and honored, and the observance of which thus far has contributed so largely to our national prosperity.

Feb. 14. The Alexander Church was authorized to locate a mission in the neighborhood of Eighteenth Street and Montgomery Avenue. Feb. 28. Rev. D. F. Lockerby tendered his resignation as pastor of the Lehigh Avenue Church, and, at the next meeting of Presbytery, his pastoral relation was dissolved. March 20. At the request of Rev. L. Y. Graham, the territory in the neighborhood, bounded on the south by Brown Street, and on the east by Twenty-fifth Street, was assigned to Olivet Church as a mission field.

April 4. A committee was appointed to consider what arrangements, if any, should be made for a public meeting or meetings for the purpose of rendering thanks for the large accessions to the churches of Presbytery during the year. Meetings were held in several churches. April 20. A call was presented from the North Tenth Street Church for the ministerial services of Mr. Silas W. Gossler, which being accepted, April 13 was appointed for his ordination and installation. Rev. D. F. Lockerby having given notice that he renounced the jurisdiction of Presbytery, at his request his name was stricken from the roll. Rev. D. A. Cunningham, D.D., asked leave to resign his pastoral

charge of Spring Garden Church, and his request was granted at a meeting on the 13th.

May 15. Lehigh Avenue Church was dissolved. June 22. Rev. Edwin H. Nevin, D.D., was received from the Philadelphia classis of the German Reformed Church. A committee was appointed to organize a mission of the Cohocksink Church in the neighborhood of Eleventh and Cumberland streets, if the way be clear. A resolution of grateful recognition of the refusal of the Centennial Exposition's Commission to open its gates on the Sabbath was unanimously adopted. Rev. James Y. Mitchell's pastoral relation to Temple Church was dissolved, that he might accept a call to the Church of Lancaster, Pa.

September 4. The committee appointed for the purpose reported the organization of a church on the territory of the Gaston Mission, on June 26, 1876. Oct. 23. A call was presented from the Spring Garden Church for the pastoral services of the Rev. Joshua L. Russell of the Presbytery of Dayton. Nov. 6. The committee on the proposed mission work among the Germans in the northwestern part of the city presented a report favorable to the enterprise. Nov. 20. Rev. Daniel Poor, D.D., was received from the Presbytery of San Francisco. Rev. Henry J. Owen tendered his resignation of the pastorate of the Richmond Church, on account of enfeebled health, and his request was granted.

Rev. John H. Munro, pastor of the Central Church, asked leave for that church to remove from their present site to one selected on North Broad Street, between Fairmount Avenue and Brown Street, and the request was granted. Dec. 11. Rev. J. L. Russell having accepted the call from the Spring Garden Church, he was received into Presbytery, and arrangements were made for his installation on Dec. 21. Rev. J. M. Thompson asked permission on behalf of the Second Mantua Church to organize a mission Sabbath School in the neighborhood of Sixty-second and Vine streets, and permission was granted.

1877.

Jan. 2. The committee on the First German Church recommended the sale of the building of the First Church on Otter Street, and the purchase of a building on Corinthian Avenue, which was afterwards done. Feb. 5. A petition was presented from certain persons in the neighborhood of Corinthian Avenue and Poplar Street asking for the organization of a Presbyterian church; referred to a committee which afterwards recommended such organization. March 5. A petition was presented from certain persons, residing in the vicinity of Seventeenth and Jefferson streets for the most part, asking to be organized into a Presbyterian church; referred to a special committee.

April 3. The name of the Broad and Diamond Streets Church was ordered to be changed upon the roll to Bethlehem. Mr. Walter D. Nicholas was received as a licentiate from the Presbytery of Newark, and, having accepted a call from the Temple Church, arrangements were made for his installation. April 4. The thanks of Presbytery were tendered to Prof. E. C. Smith for his generous offer of a free scholarship for a young man studying for the ministry.

Presbyterian Orphanage.

Strong resolutions were adopted respecting a Presbyterian Orphanage in Philadelphia, and a committee of five elders appointed to confer with similar committees from the Presbytery of Philadelphia and the Presbytery of Philadelphia North, on the subject.

April 16. A German church was reported as having been organized in the neighborhood of Corinthian Avenue and Poplar Street. April 9. Rev. Andrew Leeds had permission to proceed with the erection of a chapel in process of building at Twentieth and Norris streets. May 10. A church was reported as having been organized in the neighborhood of Seventeenth and Jefferson streets. April 23. Mr. Charles Bransly and Mr. Nathaniel J. Rubinkam were licensed to preach the gospel.

July 3. Rev. Thomas M. Watson was received from

the U. P. Presbytery of Philadelphia. A call was presented from the Church of the Covenant for the pastoral services of the Rev. Joseph R. Kerr of the Presbytery of New York. A petition was presented from sixty-five persons in the neighborhood of Sixth Street and Lehigh Avenue, asking for the organization of a church in the building formerly known as the Lehigh Avenue Presbyterian Church. Luigi de Jesi was received as a candidate for the ministry.

General Council of the Presbyterian Church.

The following resolution offered by Dr. Eva was adopted:—

“ *Whereas*, the first session of the General Council of the Presbyterian Church in the world is now being held in the city of Edinburgh, Scotland:—

“ *Resolved*, That we place on record this expression of our hearty sympathy with the objects of that body, and regard it as a privilege and duty to offer prayer to the great Head of the Church that the Holy Spirit may guide them in their deliberations to such results as may be for the glory of God and the best interests of the church of Christ in the world.”

Sept. 3. The call for Mr. Kerr from the Church of the Covenant was not laid before the Presbytery of New York.

Sunday Papers.

Oct. 2. Inasmuch as the General Assembly declares that any voluntary or responsible participation in the publication and sale of a Sunday newspaper is alike inconsistent with obedience to the law of God and with membership in the Presbyterian Church, and also that Presbytery may direct the session of any of its churches to discipline any member who is guilty of such an offence: *Resolved*, That Presbytery earnestly counsels pastors and elders to conform to the above deliverance, and also urges members of all our churches to discountenance and discourage all such publications by refusing to patronize them.

A committee was appointed to organize a church at Lehigh Avenue and Sixth Street, if the way be clear. This was done Oct. 15, 1877.

Nov. 5. The Rev. Wm. C. Rommel was received from the Presbytery of Montana. The Rev. McDuff Simpson was received from the Presbytery of Lexington, and, having accepted a call from the Richmond Church, arrangements were made for his installation, Nov. 21. Rev. W. C. Rommel was installed pastor of Gaston Church, Nov. 15.

1878.

Jan. 8. Rev. John B. Reeve, D.D., was heard in relation to the mission work commenced among the col-

ored people within the bounds of Presbytery, and leave was granted to continue that work. Feb. 4. Rev. Charles E. Burns was received from the Presbytery of Newton, and, having accepted a call from the Lehigh Avenue Church, arrangements were made for his installation. Rev. John Richelson was received from the Presbytery of Morris and Orange, and, having accepted a call from the Second German Church, arrangements were made for his installation on Feb. 19.

March 4. Belmont Church was dissolved.

Reception of Ministers and Licentiates from other Denominations.

On this subject the following action was taken:—

“*Resolved*, That when applications are made by ministers and licentiates of other denominations (Protestant) to be connected with the Presbyterian Church the Presbytery shall require all the qualifications both in regard to piety and learning which are required of candidates for licensure or ordination of those who have originally belonged to the Presbyterian Church, and shall require the applicants from other denominations to continue their study and preparation until they are found on trial and examination to be qualified in learning and ability to teach in the manner required by our standards, but when found to be thus qualified it shall not be necessary to reordain the said applicants, but only to

install them when they are called to settle as pastors of churches. (See Moore's Digest, pp. 147-8.)

“Every licentiate coming to this Presbytery from any corresponding ecclesiastical body shall be required to answer in the affirmative the constitutional questions directed by Chapter 14th of our Form of Government to be put to our own candidates before they are licensed, and in like manner any ordained minister of the gospel coming from any church in correspondence with the General Assembly by certificate of dismissal and recommendation shall be required to answer affirmatively the first seven questions directed by Chapter 15th of our Form of Government to be put to one of our own licentiates when about to be ordained to the sacred office.”

Sabbath Schools.

The following resolutions were adopted April 2:—

“Regarding, as we do, the Sabbath School as a strictly church institution for whose spiritual condition the church must be responsible; holding ‘that the church in her organized capacity, through her ordained rulers and teachers, should explicitly assume the responsibility and oversight of the youth committed to her charge’ (Acts xx. : 28), and that our Sabbath Schools should always be under the direction of the pastor and session, and that they should see to it that the

catechisms constitute, in all cases, a part of the regular course of instruction, therefore—

“*Resolved*, that we urge upon our Sabbath Schools the recognition of these principles, and the various precedents of the church bearing upon this subject, and the duty of sessions to supervise the instruction of the young, and wisely to regulate the appointment of teachers, the selection of library books and manuals of instruction, the disbursement of collections, and whatever concerns the organization and general equipment of the school.”

The name of the First Mantua Church, by request, was changed to Northminster.

Woman's Presbyterial Foreign Missionary Society.

The following paper, offered by Dr. Henry, was adopted:—

“Having heard of the formation of a Woman's Presbyterial Foreign Missionary Society within the bounds of this Presbytery,

“*Resolved*, That this society receives the full indorsement of this Presbytery, and is heartily commended to our churches for their co-operation and support. And the Presbytery would also heartily approve of the formation of woman's societies in aid of home missions of our church.”

Rev. John L. Withrow, D.D., was received from the Presbytery of Indianapolis.

May 6. Rev. Charles F. Thomas was received from the Presbytery of Chester. Mr. Armstrong, who was laboring among the colored people in the Northwestern portion of the city within the bounds of Presbytery, was heard in reference to his work of gathering a Sabbath School of colored people, which promised to be very successful.

Obituary Notice of Rev. H. J. Owen.

“*Whereas*, our beloved friend and brother, Rev. Henry J. Owen, departed this life at Colorado Springs on Sabbath, March 31, 1878, Presbytery desires to spread this minute on our records in affectionate remembrance of his brief, beautiful, and successful career.

“Mr. Owen was the only son of Rev. Joseph Owen, D.D., who, according to Dr. A. A. Hodge, was the most learned of our foreign missionaries. Mr. Owen was born in Allahabad, India, in 1846. At the age of ten he was brought to this country for health and education, by his mother, whom he never saw again. He was, however, present with his father when he died on his way to this country, in Edinburgh, in 1869. He was educated in Princeton, Edinburgh, and Bonn, and was well versed in theological science and the ancient and modern languages, with ten of which he was more or

less conversant. He was licensed by the Presbytery of West Chester, N. Y., in 1870, called to Richmond Church in 1871, and continued its pastor until the state of his health rendered his retirement necessary in 1876. Having received benefit from a residence in West Chester County, N. Y., he undertook to serve the South Salem Church during the winter of 1876-7, and last spring repaired to Colorado, where he continued until his death. Mr. Owen's labors were many and successful. He followed closely 'Him who went about doing good,' and whose years of toil he so nearly approximated. During the five and one-half years of his ministry 310 were received by him into the fellowship of the church, 250 in Richmond Church, and 60 in South Salem. His labors for the material structure of the sanctuary fully equalled those put forth for the upbuilding of Christ's spiritual house, and it is the opinion of many that to these he fell a martyr. Therefore—

“*Resolved*, 1. That this Presbytery place on record our high appreciation of our departed brother's zeal, disinterestedness, and efficiency as a minister of Christ's holy gospel.

“2. Our sense of the great loss which the church at large, and his brethren of this Presbytery especially, have sustained in his early removal from earth.”

June 3. The committee appointed to negotiate with Dr. W. M. Rice for the preparation of an historical in-

dex of Presbytery reported that it was prepared and on the table of Presbytery. Mr. Luigi de Jesi was licensed to preach the gospel. The pastoral relation of Mr. Marshall to the George Chandler Church was, at his request, dissolved.

Sept. 2. A petition was presented by certain persons in the neighborhood of Nineteenth and Master streets (formerly connected with the Plymouth Congregational Church), asking Presbytery to organize them into a church to be located at the S. W. corner of Nineteenth and Master streets, whereupon a committee was appointed to visit the field, make inquiry, and organize a church, if the way be clear. Mr. E. K. Donaldson was received as a candidate for the ministry. Sept. 11. Rev. Walter Q. Scott's pastoral relation to the Arch Street Church was, at his request, dissolved.

Oct. 1. A church was reported as organized at Nineteenth and Master streets. Rev. Edwin B. Raffensperger was received from the Presbytery of Baltimore. Rev. Charles F. Thomas having accepted a call to the Northwestern Church, arrangements were made for his installation on October 13. The request of the Rev. Charles E. Burns for a dissolution of his pastoral relation to the Lehigh Avenue Church was granted.

Nov. 4. Rev. Wm. B. Reed was received from the Presbytery of Chester. The First German Church was dissolved.

1879.

Jan. 7. The George Chandler Church was dissolved.
April 1. A committee was appointed to inquire into the expediency of procuring an act of incorporation of the Presbytery. Mr. Duffield Ashmead was received as a candidate for the ministry.

Minute on the Death of Dr. Smith.

June 2. “*Whereas*, it has pleased the Lord to remove from us the Rev. Charles A. Smith, D.D., suddenly, and in the midst of active and useful labors:

“*Resolved*, That in this dispensation the Presbytery recognizes the loss of a much esteemed and well-beloved brother, who, by his long and varied services as a preacher, an author, and an editor, begun very early in life and continued until its late close in the several places where the Lord had appointed him, has rendered his memory precious to all who knew him. He was a fine scholar, a chaste writer, an earnest and reliable worker, modest in his manner, yet thoroughly independent in thought and action, and of unfeigned piety, a good pattern of what a minister ought to be.”

June 30. Rev. Elias B. Cleghorn was received from the Presbytery of Albany. Presbytery heard with great gratification the report of the Church Extension Committee concerning the Gloucester Colored Mission

on Fairmount Avenue, and commended the Mission to the best wishes and kindly recognition of all its members.

Sept. 1. It was unanimously "*Resolved*, that Presbytery has heard with sorrow of the bereavement which has been visited upon our brother, the Rev. B. L. Agnew, D.D., and his family in the death of a beloved son, and we hereby tender to them the assurance of our sincere sympathy in this great affliction, and our prayers for their support and consolation."

Oct. 7. Rev. Joseph S. Malone was received from the Reformed Episcopal Church. The pastoral relation of Rev. Charles F. Thomas to the Northwestern Church was, at his own request, and on account of shattered health, dissolved. Rev. A. V. C. Schenck's pastoral relation to Kenderton Church was, at his request, dissolved.

Presbyterian Hospital.

Presbytery resolved to recommend to all the churches under its care to take a collection for the benefit of the Hospital, and that the Sabbath immediately preceding the day of annual Thanksgiving be designated as the day "Hospital Sunday," on which the collection should be made.

Nov. 3. A call from the Northwestern Church for the pastoral services of the Rev. Joseph S. Malone was

presented to Presbytery. Rev. Edwin D. Newberry was received from the Presbytery of West Jersey. Presbytery heard with much pleasure the proposal of the pastor of the Walnut Street Presbyterian Church to assist the mission at Haddington in money and workers, and cordially invited the said Walnut Street Church to co-operate with Rev. Clement C. Dickey in this field, in connection with its own committee on Church Extension. Rev. Mr. Malone accepted the call to the Northwestern Church, and his installation was appointed for the 14th instant.

Dec. 1. The Second German Church having procured a change of its corporate name to that of "Corinthian Avenue Presbyterian Church," it was directed that the latter name be substituted for the former upon the roll of Presbytery.

1880.

Jan. 6. Rev. Matthew Anderson, of the Presbytery of Carlisle, being present, was invited to sit as a corresponding member. The enterprise of the Gloucester Mission among the colored people on Fairmount Avenue was taken under the care of Presbytery, and a committee appointed to investigate its interests. March 1. A committee was appointed to visit the mission field at Haddington, and organize a church if the way be clear. The report of a committee appointed

to examine a location in New Street, for a new church, stated that they had purchased the Lutheran Church building on New Street east of Fourth, and recommended the calling of the Rev. Herman C. Gruhnert as a suitable missionary for the field. The report was adopted.

Obituary Minute of Rev. Dr. John McCluskey.

“*Whereas*, it has pleased God to take from us the venerated and beloved brother whose name stands at the head of the roll of our Presbytery: therefore

“*Resolved*, 1. That we recognize in his removal from us the hand of the great Head of the Church, who, though he takes away his faithful servants from their earthly place of labor, bestows upon them an abundant entrance into his heavenly kingdom, and gives them a crown of life.

“*Resolved*, 2. That we rejoice that so early in life God bestowed his grace upon our brother, and that he called into the gospel ministry one so gifted, and in various ways so peculiarly fitted to fulfil the duties of this high office; and that he permitted him for more than fifty years, with such great success, to preach the gospel of Christ, and to co-operate with his brethren in all the evangelistic and educational work of our beloved Church with such constancy and fidelity.

“*Resolved*, 3. That we render thanks to the great

Head of the Church who qualified our brother for his wonderful service in the Christian ministry, and who blessed his influence upon the minds and hearts of young men, that he became instrumental in leading into this sacred office so many who have been faithful laborers in this land and in foreign lands.

“ *Resolved*, 4. That his memory will be held in affectionate remembrance by all his brethren in the ministry who knew him and loved him, and we feel that his life ought to have the influence of recommending the religion that he professed and the Saviour whom he so faithfully served, to all, especially to those who are beginning life, so that, like our friend, they may be useful in life and blessed in death.”

The committee appointed to organize a church at Haddington, if the way be clear, reported that a church had been organized on April 5.

May 3. A call from the Arch Street Church for the pastoral services of Rev. John S. Sands was presented. Rev. Matthew Anderson was received from the Presbytery of Carlisle. A committee was appointed to organize a church at Gloucester Mission, if the way be clear. By request of the committee on the New Street Church, the name of Rev. Henry Weber was substituted for that of Rev. H. C. Gruhnert, as the missionary to be commissioned by the Board of Home Missions, as Mr. Gruhnert had declined the call. The Committee on

Church Extension was authorized to organize a church at Eighteenth and Montgomery Avenue, if the way be clear. May 10. Rev. C. C. Dickey was received from the Presbytery of Chester, and, accepting a call from the Sixty-third Street Church, the 17th instant was appointed for his installation.

June 7. The committee for the organization of a church on New Street, near Fourth, was instructed to organize the church, if the way be clear. Mr. George A. Paul was received as a candidate for the ministry. June 28. The committee on Gloucester Mission reported that a church was organized there on June 10. The Rev. David C. Meeker was received from the Presbytery of Carlisle. The pastoral relation of Rev. Walter D. Nicholas to the Temple Church, at his request, was dissolved. The committee on the organization of a church on New Street, near Fourth, reported that a church was organized on June 14, to be called Carmel Church. Rev. Matthew Anderson accepted a call from the Berean Church, and July 11 was appointed for his installation. Mr. Duffield Ashmead and Mr. E. K. Donaldson were licensed to preach the gospel.

Sept. 6. Rev. Henry Weber and Rev. E. P. Heberton were received on certificates, as members of Presbytery. Mr. Sands having accepted the call to Arch Street Church, arrangements were made for his installation.

Oct. 5. Rev. J. L. Withrow, D.D., by a written request, was dismissed to the Congregational Association of Boston. The pastoral relation of Rev. A. A. Willitts, D.D., to the West Arch Street Church, and that of the Rev. Andrew McElwain to the Hestonville Church, were, at their own request, dissolved. Sabbath, October 17, was appointed for the ordination of licentiate Luigi de Jesi. 17. Rev. McDuff Simpson's pastoral relation to the Richmond Church, at his request, was dissolved. Rev. R. D. Harper, D.D., on behalf of the North Broad Street Church, asked the permission of Presbytery to establish a Mission Sabbath School in Penn Village, in the northwestern part of Presbytery's bounds, and the request was referred to the Committee on Church Extension.

Minute on the Death of the Rev. S. W. Gossler.

“The Presbytery of Philadelphia Central having heard with deep regret of the death of one of its members, Rev. Silas W. Gossler, pastor of the North Tenth Street Presbyterian Church, on the 29th day of October, 1880, in the twenty-eighth year of his age, adopts the following paper and directs the Stated Clerk to send copies of the same to the family and congregation of the deceased:

“Whilst in our human sympathies we cannot but mourn the loss of a beloved brother, we rejoice that we

can conscientiously record our gratitude to God for the great and good work he enabled him to accomplish during the few years he was pastor of the North Tenth Street Presbyterian Church of this city.

“Brother Gossler won our esteem in the Presbytery of Philadelphia Central by the satisfactory examination he passed before our body when he appeared for licensure, and he intensified that feeling by his consistent walk and conversation, his studious habits, and the careful manner in which he attended to all his ecclesiastical duties: and he also won our love as a Christian brother by his uniformly courteous manners, kindly words, social disposition, and his devotion to the holy work to which he had devoted his life.

“We rejoice that during the few years he was permitted to labor in our midst he was instrumental in leading so many precious souls into the kingdom of God: that he gathered around him so many willing workers in the field where he labored, and was enabled to place the Church of which he was pastor in a condition of so great prosperity and usefulness.”

A call was presented from the Richmond Church for the pastoral services of Rev. G. H. S. Campbell. Dr. Agnew, of the committee to organize a church at Montgomery Avenue and Eighteenth Street, reported that the church was organized in the Free Collegiate Chapel, Oct. 31, 1880.

Dec. 6. Rev. J. G. Shinn and Rev. George H. S. Campbell were received on certificate. Mr. Campbell having accepted a call to Richmond Church, arrangements were made for his installation on the 16th inst. A call from the Montgomery Avenue Church for the pastoral services of the Rev. S. A. Mutchmore was presented.

1881.

Obituary Minute of Rev. C. Forbes.

“ With submission to the will of Divine Providence, Presbytery hereby records the decease of Rev. Cochran Forbes, one of its oldest and most highly esteemed members, and one whose many excellencies of character won the confidence and regard of his Christian brethren in the highest degree.

“ Brother Forbes closed his long and useful life, after a very brief illness, at his home in West Philadelphia, Nov. 5, 1880, in the seventy-fifth year of his age, and in the fiftieth year of his ministry, having entered the Theological Seminary at Princeton, N. J., in 1828, and graduating in 1831. He was shortly after ordained to the gospel ministry by the Presbytery of Philadelphia, and accepting an appointment by the A. B. C. F. M. as missionary to the Sandwich Islands, he, with his young wife, in company with several co-laborers, sailed for

their destination from New Bedford, Mass., Nov. 26, 1831, and arrived at Honolulu in May, 1832.

“Mr. Forbes and his wife were assigned to Kaawaloa as their field of labor. After seventeen years of unremitting and exhausting missionary work in the island of Hawaii, the declining health of Mrs. Forbes compelled our brother to return to this country in 1849. For several years thereafter he was actively and successfully engaged in pastoral work in Eastern and Central Pennsylvania, and in Indiana—never shrinking from entering upon a field of labor because of the difficulties to be encountered, or the self-denials demanded. During the last eight years, and up to the day of his fatal illness, he was Chaplain of the Presbyterian Hospital, a field of usefulness for which his genial disposition, his gentle bearing, and his early training as a missionary, adapted him in an eminent degree. In every sphere of labor in which he engaged, whether as missionary, pastor, or chaplain, his record is that of one who ‘magnified his office’ as a servant of Christ.

“Brother Forbes had acquired an unusual familiarity with the Greek and Hebrew Scriptures. They were his daily study and delight. His preaching was thoroughly Scriptural and expository, and his daily walk a beautiful exemplification of his own teaching.

“After the death of his excellent wife, which occurred about three years ago, a longing desire to return to the

scenes and associations of his early ministry seemed to take full possession of his thoughts. To this natural desire were added the attractions of a home in the family of his eldest son, now a pastor in the island of Hawaii. In the providence of God and through the generosity of the Trustees of the Hospital, his desire in this respect seemed about to be gratified. All the needful preparations for the long-wished for journey had been completed. But the Master whom he served so long had decreed otherwise.

“ While, then, we sorrow because of the removal from our counsels and associations of one so honored and esteemed among us, we do, with the greatest pleasure and sincerity, bear our testimony to his character, as a Christian gentleman, a true friend, and a devoted minister of Christ.”

A call from the Kenderton Church for the pastoral services of Rev. E. P. Heberton was presented, and placed in his hands. Rev. Dr. Wiswell, on behalf of the Green Hill Church, requested permission to establish a Mission Sunday-School in the neighborhood of Twenty-seventh and Oxford streets, and the request was referred to the Committee on Church Extension. The pastoral relation of Rev. Dr. Mutchmore to Alexander Church was dissolved, in order to his translation to the Montgomery Avenue Church in accordance with their call.

Feb. 7. Rev. H. D. Northrop was received from the Presbytery of New York. Rev. E. P. Heberton announced his acceptance of the call from the Kenderton Church. He was installed March 15. A call was presented from the North Tenth Street Church for the pastoral services of Rev. H. D. Northrop, and, being accepted, Feb. 23 was appointed for his installation. A call from the Temple Church for the pastoral services of the Rev. W. D. Roberts was presented.

March 7. Rev. W. D. Roberts was received, and, having announced his acceptance of the call from the Temple Church, March 15 was appointed for his installation. Rev. J. Henry Sharpe was received from the Presbytery of Philadelphia, and, having accepted a call to Hestonville Church, his installation was appointed to take place on April 1. Presbytery recorded its gratitude to God for the success of the church enterprise at Montgomery Avenue and Eighteenth Street, and requested the pastor, Rev. S. A. Mutchmore, D.D., by whose direction the work had been accomplished, to prepare a history of the enterprise and the manner of its progress. It was resolved to ordain Mr. Edward K. Donaldson on the 17th inst.

Minute on the Death of Rev. David C. Meeker.

“ April 5. The Rev. D. C. Meeker was born in the city of Newark, N. J., Feb. 21, 1819, and died in this city

Feb. 18, 1881, aged sixty-two. He entered the University of the City of New York in the fall of 1839, while the Hon. Theodore Frelinghuysen was Chancellor. He was honored by having assigned to him the Latin Salutatory of the class graduating in 1843. He spent three years in the Union Theological Seminary in New York. Among his classmates were Rev. Drs. Wm. P. Breed, of this city, and L. D. Potter, of Glendale, Ohio. He was licensed by the Presbytery of Newark in 1846. The first few years were spent preaching in Plymouth and Lima, Indiana, after which he was pastor of the church in Fairton, Cumberland County, N. J., five years. For eight years he was pastor of a church in Wallace, Chester County, Pa. His last charge was in Dauphin, Pa., where he labored eleven years. Giving up the charge of this church in the spring of 1880, he removed to the residence of his son-in-law, Dr. Andrew Graydon of this city. Here in enfeebled health he spent the last year of his life, waiting the will of his Master who had laid him aside from the active duties of a minister.

“Taken seriously ill on the 9th of February, he lingered until the evening of the 18th, when he quietly passed from earth into the presence of the Lord. His remains were taken to the Cemetery connected with the ‘Old Stone Church’ in Fairfield Township, N. J. Appro-

priate services were held in the church at Fairton where he once was pastor."

An application from the Fifth Reformed Presbyterian Church to be received by Presbytery and enrolled as the York Street Presbyterian Church, was received. Rev. H. J. Weber accepted a call from Carmel Church, and April 28th was appointed for his installation. Resolutions strongly commendatory of the Presbyterian Historical Society were adopted. Rev. Dr. Parsons requested the dissolution of his pastoral relation to Trinity Church. Mr. Edward McElwain Haymaker was received as a candidate for the ministry.

May 2. Mr. Melancthon W. Jacobus was received as a candidate for the ministry. The pastoral relation of Rev. B. B. Parsons, D.D., to Trinity Church was dissolved. The Church of the Covenant was dissolved. The Church Extension Committee were directed to organize a church at Cedar and Cumberland Streets, if the way be clear.

June 6. The Rev. T. J. Shepherd, D.D., under the conviction that he could not without serious risk to health and life bear the burdens of his pastoral office, asked leave to resign the pastorate of the First Church of Northern Liberties, and his request was granted. Rev. A. G. McCauley, D.D., and the Fifth Reformed

Presbyterian Church of Philadelphia, were, at their request, received under the care of Presbytery, and the church enrolled as the York Street Presbyterian Church. It was ordered, in accordance with a request made, that the name of the church of Hestonville be changed to West Park Presbyterian Church. The Committee on Church Extension was instructed to organize, if the way be clear, a church on Cumberland Street, to be called the Cumberland Street Presbyterian Church. June 28. Mr. M. W. Jacobus was licensed to preach the gospel. At the request of the church at Montgomery Avenue and Eighteenth Street, it was ordered that the church be enrolled as the Memorial Presbyterian Church.

August 13. Rev. J. M. Thompson requested and obtained leave to resign his pastoral charge of the Mantua Second Church. Oct. 4. Cumberland Street Church was reported as organized according to the direction of Presbytery.

1882.

Jan. 10. Rev. Marcus A. Brownson, a licentiate, was received from the Presbytery of Washington. A call from Cumberland Street Church for the pastoral services of Rev. James H. Marr was presented Feb. 6.

Obituary Notice of Rev. E. B. Cleghorn.

“Rev. Elisha B. Cleghorn, a member of the Presbytery of Philadelphia Central, departed this life in Philadelphia, Dec. 14, 1881, after a brief illness.

“Brother Cleghorn was born in De Kalb, in the State of New York, Sept. 27, 1812. After an active business career he determined to enter the ministry, studied theology in Princeton Theological Seminary, and was ordained by the Presbytery of Baltimore, June 3, 1856. He was a diligent and earnest servant of the Lord Jesus Christ, as pastor, city missionary, and evangelist. Though but a short time a member of this Presbytery, Brother Cleghorn commended himself to his brethren by his pleasant and affable manner, sincere and earnest spirit, and consistent life.”

“The Presbytery would hereby record its sorrow over the loss of a faithful presbyter and devoted minister of the gospel of our Lord and Saviour Jesus Christ, and would lay to heart this solemn admonition of the Master, to be faithful and diligent in our calling while our day lasts, mindful that the night cometh when no man can work.”

The Rev. Andrew Lees, having accepted a call from Trinity Church, Monday 20th inst., was appointed for his installation.

March 6. Rev. Wm. V. Louderbough was received

from the Presbytery of New Castle, accepted a call from the Northern Liberties First Church, and his installation appointed for March 14.

April 4. Rev. J. W. Bain was received from the First United Presbyterian Presbytery of Ohio, and accepted a call to Alexander Church, to be installed April 11. The pastoral relation of Rev. J. S. Malone to the Northwestern Church was, at his request, dissolved. Rev. Richard T. Jones, a licentiate, was received from the Presbytery of Northern Pennsylvania, of the Welsh Presbyterian Church.

May 1. Rev. Francis M. Baker was received from the Central Pennsylvania Conference of the Evangelical Association. Mr. James Stuart Dickson was received as a candidate for the ministry. The committee to organize a church on Twenty-eighth Street, near Girard Avenue, reported that such church was organized April 13, under the name of "Zion German Presbyterian Church of Philadelphia." Mr. Jacob W. Loch, having accepted a call to this Church, May 11 was appointed for his installation. June 3. Rev. H. Augustus Smith, D.D., asked and obtained leave, on account of ill health, to resign the pastoral charge of Northminster Church. Mr. R. T. Jones accepted a call to the Lehigh Avenue Church, to be installed June 8. The Fairmount and Columbia Avenue Churches were, at their own request, united under the name of the Columbia Avenue Fair-

mount Presbyterian Church. Mr. George B. Paull was licensed to preach the gospel. The Lehigh Avenue Church received permission to locate their church at the corner of Susquehanna Avenue and Marshall Street.

June 26. Rev. Wm. S. Thompson was received from the Presbytery of Portsmouth.

Minute on the Death of Rev. Dr. Musgrave.

Adopted Oct. 3.

“Died, on Thursday afternoon, August 24, 1882, at his residence, No. 40 North Eleventh Street, Philadelphia, Rev. George W. Musgrave, D.D., LL.D., in the seventy-eighth year of his age.

“It is with unfeigned sorrow we place this record upon our Minutes, and drop this father’s name from our roll.

“As a *man*, he was strong and healthful in body, clear and vigorous in intellect, ardent and sympathetic in soul, true in his friendships, abundant in hospitality, dignified in his manners, and genial in his intercourse with his fellow-men.

“As a *Christian*, he was thorough in his convictions, unquestioning in his faith, entire in his consecration, liberal in the use of means, patient in his sufferings, submissive to the will of God, generally reticent as to his religious experience, and hopeful and peaceful in his death.

“As a *minister*, he was systematic in his work, diligent

in his preparations for the pulpit, strongly Calvinistic in his creed, liberal in his views, évangelical in his utterances, faithful and hearty in the declaration of truth, bold in the denunciation of sin, zealous for the house of his Master, anxious for the salvation of souls, and much in prayer.

“As a *presbyter*, he was faithful in his attendance upon the meetings of Church Courts, prompt in the discharge of his presbyterial duties, prudent in counsel, powerful in debate, well versed in ecclesiastical history and law, a leader of others, and devoted to peace, purity, and prosperity of the Presbyterian Church.

“As a man, as a Christian, as a minister, and as a presbyter, we knew and will miss him, and sorrow because we shall see his face no more. We will cherish his memory, and seek to follow him as he followed Christ.

“We are glad that we were able to gratify the desire of his old age, and send him not long ago to represent us in the General Assembly, and at the same time to celebrate the fiftieth anniversary of his first appearance in that body.

“He has gone now, at the will of the Master he served so long and so faithfully, to the ‘General Assembly, and Church of the first-born which are written in heaven.’ We will miss him, but we bow and say, ‘Thy will, O God, be done,’ and while we wonder who will be the

next to go, we pray that we all may be found ready—waiting and watching for the call of the Lord.”

The pastoral relation of the Rev. E. P. Heberton to the Kenderton Church, at his request, was dissolved. A committee was appointed to arrange for the installation of Dr. Mutchmore as pastor of Memorial Church.

Nov. 6. The pastoral relation of the Rev. B. L. Agnew, D.D., to the North Church, was, at his request, dissolved, and he was granted a letter of dismissal to the Presbytery of Pittsburgh. The pastoral relation of the Rev. J. L. Russell to the Spring Garden Street Church was, at his request, dissolved; also that of Rev. J. M. Thompson to the Mantua Second Church, at his request. Mr. Otto Klose was received as a candidate for the ministry.

Dec. 4. Rev. Mangasar Mangasarian accepted a call from the Spring Garden Church. Mr. Charles A. Schmidt and Mr. Carl Theodore Albrecht were received as candidates for the ministry.

1883.

Minute on the Death of Rev. W. R. Work.

Adopted Jan. 9.

“With feelings of deep sorrow this Presbytery notices the decease of Rev. William R. Work, a member of this body, who departed this life December 28, 1882, in the seventy-third year of his age.

“Mr. Work graduated at Washington College, Pa., in 1834. His theological studies were pursued in Allegheny and Princeton Theological Seminaries. He was licensed by the Presbytery of New Castle, Del., in 1840. After a settlement there of several years he began the work of founding a seminary for young ladies in Pottstown, Pa., of which he was the Principal. This seminary became firmly established and is still in a prosperous condition. From thence he came to Philadelphia, where he organized the Presbyterian Church, corner of Frankford Road and Cambria Street. A church was built and is now in successful operation under the pastorate of Rev. Andrew Lees. Since then he has been engaged in various services for the good of the church and welfare of mankind: at one time in behalf of Lincoln University, Pa., and afterwards for Howard University, Washington, D. C., he acted as financial agent. His last special work was the revision of Wheeler’s Analysis of the Bible. This he had republished, in which he has afforded great aid to the teachers in our Sabbath Schools. For the last year his failure in bodily health and strength was very perceptible. An opportunity was kindly given him to derive the benefit and advantages of our Presbyterian Hospital. Here, and along with the assiduous attention of an affectionate daughter, he remained several weeks. While there he received the kind ministrations of his

friends and brethren in the ministry. Here he closed his earthly labors, and is now with the Master he loved and served. The Princeton Presbyterian Church was kindly offered for the religious services connected with his burial. Here were gathered a large number of his brethren in the ministry with many sympathizing friends to pay their last tribute of respect to his memory.

“Mr. Work will long be remembered as a faithful and efficient member of this Presbytery. His wise judgment on all ecclesiastical questions was well known. Modest and unobtrusive in all his demeanor he won the highest regard from all associated with him. His genial and pleasant address will not be forgotten by the members of this body and at the weekly gathering of his brethren in the ministry.

“Be it ours to gather the lessons that God’s providence is teaching us, and may we all be found faithful to our trust, and when the Master calls may we be ready and receive from Him the plaudit, ‘Well done, good and faithful servant.’”

At the request of the Cumberland Street Church its name was changed to “Chandler Memorial Presbyterian Church.” Rev. John Hemphill was received from the Presbytery of San Francisco, and, having accepted a call to the West Arch Street Church, a committee was appointed to make arrangements for his installation

on Feb. 15. Mr. Thomas Verner Moore was received as a candidate for the ministry, examined and licensed.

March 5. Rev. M. L. Ross was received from the Presbytery of Northumberland. A call was presented from the Mantua Second Church for the pastoral services of Rev. S. A. Harlow. Rev. James H. Marr announced his acceptance of the call from Chandler Memorial Church, and arrangements made for his installation. April 3. Rev. John McElmoyle was received from the Presbytery of Westminster.

Obituary Notice of Rev. H. A. Smith, D.D.

“In the death of Rev. Henry Augustus Smith, D.D., for several years pastor of the Northminster Church, this Presbytery recognizes the sovereign will of Him who in the mystery of his dispensations has removed from our midst within a brief period four of our fellow-members.

“We desire to record it as our appreciation of Dr. Smith that in the discharge of his duties both in the committees on which he served, and in the general deliberations of this body, he was ever a thoughtful, wise, and weighty counsellor, whose services were most highly esteemed.

“We also desire to express our sense of loss to the Church at large of one who was an able, broad, and

richly furnished, as well as spiritual and consecrated, minister of the Church.

“In our reluctant assent to the dissolution of his pastoral relation it was with the hope cherished by him and his Church that a season of rest would be attended with restoration to health and to the active labors of the ministry of grace. Since the great Head of the Church has ordered otherwise, we reverently bow to the will of Him who never errs.

“We would also express our personal sense of grief and regret that we shall be deprived of the gracious presence and fraternal intercourse of our beloved brother, sorrowing most of all that we shall see his face no more in the courts of the church.”

Rev. Andrew Lees asked and obtained leave to resign his pastoral charge, with the view of removing to a more congenial climate.

Obituary Notice of Rev. W. O. Johnstone, D.D.

“*Whereas*, it has pleased our Master, the Head of the Church, to call to Himself our beloved brother and fellow-presbyter, Rev. William O. Johnstone, D.D., thus closing his services as a minister and presbyter, and severing the loving fellowship and agreeable relations subsisting between himself and us, as co-laborers and rulers in the Church militant; and,

“*Whereas*, in his long connection with this Presby-

tery he has ever maintained an honored place in our midst, discharging every duty incumbent upon him fearlessly and with fidelity, and in his walk and conversation ever bearing himself with that dignity, zeal, and faithfulness becoming the commissioned ambassador of King Jesus; and,

“*Whereas*, in his relation with us, by his warm heart, genial manner, manly bearing, always quick to speak, a ready debater, fearless in his utterances, and valiant in his defence of truth as known and promulgated by the Presbyterian Church, he endeared himself to us all, and secured himself a place within the very citadel of our hearts’ warmest friendship; and,

“*Whereas*, we recognize in the soundness and perfection of his blameless Christian life, and the fulness and completeness of his ministerial life and labors, the Church at large has sustained a severe loss, therefore

Resolved, that we his co-Presbyters, while recognizing that our King and loving Head doeth all things well—and while bowing with Christian submission to His will, we express our profound personal sorrow over our personal loss in the removal of our friend, and over the loss of this Presbytery in the removal of a faithful, zealous member, and the loss of the Church of God in the death of an honored minister.”

May 7. Rev. S. M. Gould, of the Presbytery of Philadelphia North; Rev. S. A. Harlow, of the Pres-

bytery of Brooklyn, and Rev. George Van Deurs, of the Presbytery of New York, were received on certificate. Mr. Harlow having accepted the call from the Mantua Second Church, his installation was appointed for the 17th inst. A call was presented from Northminster Church for the pastoral services of Rev. Robert H. Fulton.

June 4. Mr. Fulton was received from the Presbytery of Baltimore, and, having accepted the call from Northminster Church, his installation was appointed for June 12. Rev. F. L. Robbins asked and obtained leave to resign the pastoral charge of the Oxford Church. The Rev. J. S. Dickson was licensed to preach the gospel June 25. Mr. Carl J. Albrecht was licensed to preach the gospel. A call for the pastoral services of the Rev. Robert Hunter was presented from the Kensington Church. The Northwestern Church was dissolved.

Sept. 3. A call was presented from the Kenderton Church for the pastoral services of Rev. J. McElmoyle; the call was accepted, and the installation appointed for the 20th inst. Rev. Robert Hunter was received from the Reformed Presbytery of Philadelphia, accepted the call from the Kensington Church, and was installed September 13.

Obituary Notice of Rev. E. P. Heberton.

“ In the death of Rev. Edward P. Heberton, a member of this Presbytery, and recently pastor of one of our churches, and who was about to be translated to another field of labor where there was the prospect of further and more extended usefulness, we desire to bow reverently to the inscrutable sovereignty of the Great Head of the Church who has so suddenly, and within so short a time, called away another beloved brother and fellow-laborer in the gospel.

“ In the assiduous use of his fine gifts by voice and pen through the whole period of his ministry in the gospel, wherein he followed in the footsteps of his honored and venerated father, whom nevertheless he so unexpectedly preceded to the Heavenly Mansions, our beloved brother leaves many to mourn him in his various fields of labor, who were personally indebted, by his earnest, faithful, and affectionate presentation of gospel truth and grace.

“ Remembering that this sad and sudden bereavement falls most heavily upon the afflicted widow and children of our beloved brother, who were expected to join him in his intended field of labor, and who instead thereof will be united to him no more until they likewise are summoned to their heavenly rest and reward, we affectionately commend her and them, and also his

aged and venerated parents to the rich hopes and gracious consolation of the gospel which they have so often heard from the lips which are now sealed in death, sorrowing most of all because they shall see his face no more, yet they sorrow not as those who have no hope."

Oct. 2. Rev. William Bannard was received from the Presbytery of West Jersey. Nov. 5. The Presbyterian Historical Society was recommended to the liberal support of the churches of the Presbytery, and Rev. Andrew McElwain, who had been appointed to take subscriptions, donations, and contributions for the said Society, was commended to the confidence of the churches. The Rev. W. V. Louderbaugh asked and obtained leave to resign the pastoral charge of the First Presbyterian Church of Northern Liberties. A call was presented from Trinity Church for the pastoral services of Rev. James D. Shanks. Rev. S. W. Dana, D.D., asked that leave be granted the West Walnut Street Church to establish a Sabbath School at Girard Avenue and Forty-first Street, and his request was referred to the Committee on Church Extension.

Dec. 3. Rev. Robert Graham was received from the Presbytery of New Castle. Rev. M. Mangasarian was received, accepted a call to the Spring Garden Church, and was installed December 7. On December 10, the Rev. M. Newkirk asked and obtained leave to resign the pastoral charge of the Bethlehem Church. A call

was presented from the North Church for the pastoral services of Rev. Asbury Clark.

1884.

Jan. 8. Rev. James D. Shanks was received from the Presbytery of Redstone, accepted the call from Trinity Church, and was installed January 14. An application was made from the congregation worshipping in Hebron Chapel, at Twenty-fifth and Jefferson streets, and under the care of Olivet Church, for the organization of a church at that place—referred to the Committee on Church Extension, who subsequently reported the church as organized. February 4. Mr. Robert H. Kirk was received as a candidate for the ministry. March 3. A call was presented from the Hebron Memorial Church for the pastoral services of Rev. Robert Graham, and accepted. Mr. Graham was installed March 20.

April 1. A call from the Bethlehem Church for the pastoral services of Rev. B. L. Agnew, D.D., was presented. April 7. Henry Brickly and Edward M. Haymaker were licensed to preach the gospel. May 5. Rev. B. L. Agnew, D.D., was received from the Presbytery of Pittsburgh, and Rev. Asbury C. Clark from the Presbytery of Northumberland. Mr. Clark having accepted a call from the North Church, arrangements were made for his installation on the 15th inst. Dr. Agnew having accepted the call from the Bethlehem

Church, May 12 was appointed for his installation. Arrangements were made for the ordination of Mr. E. M. Haymaker, under appointment of the Board of Foreign Missions as a missionary, on the 16th inst.

Election of Delegates to Synod.

At the meeting of Presbytery, July 1, the following resolution was adopted: "*Resolved*, That in the election of delegates to the Synod, the principle of regular rotation be observed, beginning with the head of the roll both of ministers and of churches, and going through to the end." Mr. J. H. Elliott, a licentiate of the Philadelphia Presbytery of the Reformed Presbyterian Church was received on certificate.

Sept. 1. Mr. Henry C. Fox was received as a candidate for the gospel ministry. The name of the Sixty-third Street Church was changed to "Patterson Memorial Church."

Oct. 7. Rev. Madison C. Peters was received from the Presbytery of Ottawa, and having accepted a call from the First Church of Northern Liberties, April 14 was appointed for his installation. Nov. 3. Mr. P. G. Rambo was received as a candidate for the ministry.

Obituary Notice of Rev. C. F. Diver.

"The Presbytery desires to place on record our expression of the Christian and brotherly affection which

they entertained for Rev. C. F. Diver whom God has taken to himself, and our acknowledgment of his faithful services as a minister of the gospel during his long and honored life. Born in 1812, Mr. Diver was converted to Christ when about seventeen years old, and at the sacrifice of a lucrative business dedicated himself to the work of the ministry. Having graduated at Jefferson College in 1839, and Union Seminary in 1842, he gathered a congregation in Jeffersonville, Pa., which was organized and over which he became pastor in 1843. He removed thence to Waterford, Pa., and afterward labored for eighteen years as pastor of the Second Church, Cedarville, N. J. By his earnest preaching of the gospel, his pastoral visitation, and the power of a godly life, he advanced the kingdom of Christ, and became a minister greatly beloved. During the last years of his life when he resided in Philadelphia, without charge, he gave cheerful and valuable aid to pastors both in preaching and in visitation of the sick and the afflicted. As a labor of love he was a constant visitor at the 'Eastern Penitentiary,' and by his wise and tender admonitions was the means of rescuing some from a life of crime. As a man, conscientious, humble, zealous in every good work, charitable in spirit and in speech, and firmly attached to principle, with a profound faith in Divine Providence, he was always cheerful and contented; he lived by faith in the Son of God who 'loved

him and gave himself for him,' and he fell asleep in the hope of the gospel.

“Reviewing the character and useful life of their brother, Rev. C. F. Diver, the Presbytery would record its gratitude to God for the grace manifested in his consecrated, useful life, their sorrow that they will henceforth be deprived of his saintly companionship and wise advice, and their renewed resolution to follow them who through faith and patience have inherited the promises.”

1885.

Feb. 2. The Rev. L. M. Colfelt was received, accepted a call to the Oxford Church, and the 15th instant was appointed for his installation. March 2. The pastoral relation of Rev. H. J. Weber was, at his request, dissolved. April 7. A call from the Chandler Memorial Church for the pastoral services of Rev. F. L. Robbins, D.D., and also for the pastoral services of Rev. J. H. Marr, was presented.

Sympathy with General Grant.

The following paper, presented by Dr. Eva, was unanimously adopted:—

“*Resolved*, That as members of the Presbytery of Philadelphia Central, we hereby express our deep sympathy with General Grant in his severe and

painful affliction, and hope that through divine grace he is prepared for that final conflict which is so rapidly approaching, and our earnest desire that his beloved family may be sustained in the great sorrow which darkens their dwelling and desolates their hearts."

Mr. Reni Brettinghauser was received as a candidate for the ministry. April 13. Mr. Peter G. Rambo was licensed to preach the gospel. May 4. The plan for Synodical Sustentation and Home Missions, as prepared by Synod's Committee, was approved and adopted. The establishment of a "Home for Aged Couples in the Presbyterian Church" was strongly commended to the sympathy and support of the churches, also Eastburn Mariners' Bethel. A call from the Carmel Church for the pastoral services of Rev. Carl Schwarzbürg was presented and accepted. Installed June 17.

Princeton Church.

June 1. In view of the approaching quarter century anniversary of Dr. J. A. Henry's pastorate of Princeton Church, Presbytery placed on record their high appreciation of their honored and beloved brother to his pastoral and Presbyterial duties, and their sincere prayer that his life might be long continued to preach the gospel of Christ, and to render his wise counsels to the courts of the Church. A committee was appointed to prepare a protest against a petition for permission to

celebrate mass in the House of Correction, presented by the Roman Catholic Societies. The Rev. S. A. Harlow's pastoral relation to the Second Mantua Church, at his request, was dissolved. June 30. The name of Chandler Memorial Church was changed to "Beacon Church." Sympathy was expressed by Presbytery with Rev. W. D. Roberts in his sad bereavement by the death of his beloved wife. The pastoral relation of Rev. J. W. Bain to the Alexander Church, at his own request, was dissolved.

Sept. 7. Rev. William Sterritt, D.D., was received from the Reformed Presbytery of Philadelphia, also the Second Reformed Church of the same Presbytery. Mr. James Mattheson was received as a candidate for the ministry. Oct. 6. Rev. G. F. Wiswell's pastoral relation to the Green Hill Church, at his request, was dissolved. Rev. W. C. Rommel was appointed Vice Moderator of the Presbytery. The pastoral relation of Rev. M. M. Mangasarian to Spring Garden Church was dissolved, and his name erased from the roll of Presbytery.

1886.

Jan. 5. The Rev. W. H. McCaughey was received from the Presbytery of Washington, and, having accepted a call from the Second Mantua Church, January 14 was appointed for his installation. Mr. Francis Lloyd was received as a candidate for the ministry.

Feb. 1. A call was presented from Spring Garden Church for the pastoral services of Rev. David Wills, Jr. Rev. J. W. Loch asked and obtained leave to resign the pastoral charge of the Zion German Church. Arrangements were made for the ordination of Mr. Peter G. Rambo, a licentiate, Feb. 12.

March 1. Rev. David Wills, Jr., was received, accepted the call from Spring Garden Church, and the 8th inst. appointed for his installation. April 6. Rev. B. L. Agnew, D.D., was appointed Vice-Moderator. A call was presented from Zion Church for the pastoral services of Rev. H. F. Bernhardt. Presbytery expressed its sympathy with A. V. C. Schenck, D.D., under his sore bereavement in the death of his beloved wife. April 12. The Rev. H. C. Fox was licensed to preach the gospel. May 2. Mr. Harry W. Haring was received as a candidate for the gospel ministry. Rev. F. L. Robbins, D.D., and Rev. J. H. Marr were appointed Stated Supplies of Beacon Church for six months, and Rev. Dr. Robbins Provisional Moderator of the Church. June 7. The Rev. J. A. Herold was called to the Greenhill Church, and Rev. H. F. Bernhardt to Zion Church. Mr. B., having accepted the call, was installed July 11. Mr. Charles Wadsworth, a licentiate, was received June 29, and arrangements made for his ordination and installation as assistant of Dr. Harper in the North Broad Street Church on the

16th inst. Rev. H. D. Northrop asked and obtained leave to resign the pastoral charge of North Tenth Street Church. Mr. Herold having accepted the call to Greenhill Church, Sept. 29 was appointed for his installation. Rev. M. Newkirk, D.D., having accepted a call from the Bethesda Church as Collegiate Pastor, was installed September 12.

Sabbath Funerals.

“Resolved, That the members of this Presbytery be enjoined to do all in their power to discourage the custom of holding funeral services on the Lord’s Day.”

Sept. 16. Mr. William Morrison was received as a candidate for the gospel ministry. Oct. 5. The name of Kenderton Church was changed to “Tioga Church.” Samuel Heuston was received as a candidate for the gospel ministry.

Church Debts and Manses.

A committee was appointed to consider the practicability of removing all indebtedness on church buildings in Presbytery, and the procurement of Manses as a suitable method of celebrating the coming Centennial.

History of Presbytery.

Nov. 1. W. C. Rommel was made chairman of the committee on the History of Presbytery. Permis-

sion was given the committee to select their historian, and to pay such a suitable compensation.

Mr. Reuben Harman was received as a candidate for the gospel ministry.

1887.

Jan. 4. Mr. James H. Fitzsimmons, Mr. Albert Wirth, and Mr. Alfred Staeger were received as candidates for the gospel ministry.

Minute on the Death of Rev. George Locker.

“Whereas, it has pleased God to remove by death the Rev. George Locker, a member of this Presbytery from its organization, and a pastor under its care for years :

“Therefore, Resolved, That we acknowledge the hand of the Great Head of the Church in this dispensation, that we remember with gratification our brother’s earnest, faithful work, especially as our pioneer in our now important interest among the German people, he being the first pastor in this work, that we tender to his family our sincere sympathy in the sorrow of their bereavement, and that we recognize again the voice of admonition, ‘to work while it is called to-day, knowing that the night cometh wherein no man can work.’”

Trustees.

Rev. S. A. Mutchmore, D.D., Rev. B. L. Agnew, D.D., G. S. Graham, and J. B. Stevenson were ap-

pointed trustees of the Presbytery, with power to name three other persons from the list submitted by the committee on charter to complete the number of trustees.

Mr. David Scott Clark was received as a candidate for the ministry.

Feb. 21. Rev. David Wills, D.D., was received from the Presbytery of Washington, accepted a call from the North Tenth Street Church, and March 3 was appointed for his installation. Rev. D. Wills, Jr., asked and obtained leave to resign the pastoral charge of Spring Garden Church. Sympathy was expressed with Elder J. B. Stevenson in his dangerous illness, and prayer offered in his behalf.

Death of John B. Stevenson.

The following paper was adopted March 7.

“*Whereas*, an all-wise Providence hath called into rest Elder John B. Stevenson, long associated with us in our church affairs in this city, Presbytery herewith records our appreciation of his many and self-denying labors, our severe loss sustained by his removal, and our gratitude to the Great Head of the Church, that Brother Stevenson was not taken until after he had seen good for many years, and had obtained the testimony that he had pleased God.”

April 5. The following additional persons were elected trustees of Presbytery: Rev. John Hemphill, D.D.,

Alexander Whilldin, William W. Allen, and Edward Partridge. One of these elders was chosen in place of John B. Stevenson, deceased.

Obituary Notice of Dr. Parsons.

“Presbytery makes record of the death of B. B. Parsons, D.D., LL.D., on the 25th of Feb. 1887. Dr. Parsons was an aged minister who had spent a long time in the service of the Master. As a preacher of the gospel, a pastor of the several churches to which he sustained the pastoral relation, and agent for the several interests of Education and the Holy Sabbath, which he served, he was faithful, able, and useful. His latter days for a few years past were spent in quiet retirement in which, and in the bosom of his family, he finished his course in the triumph of faith, and was doubtless called to his reward. Presbytery hereby acknowledges the hand of God in his removal from earth, and would take to heart the lesson of the dispensation, ‘to work while it is called to-day, knowing that the night cometh.’”

A call from Alexander Church for the pastoral services of Rev. Alexander Alison was presented. April 11. Mr. David S. Clark, Mr. William Morrison, and Mr. H. C. Fox were licensed to preach the gospel.

May 2. Rev. Alexander Alison was received from the Presbytery of Baltimore, accepted the call to Alex-

ander Church, and June 5 was appointed for his installation. Mr. Robert Moore was received as a candidate for the ministry. June 6. Mr. James H. Fitzsimmons was licensed to preach the gospel. June 28. The pastoral relation of Rev. C. C. Dickey to the Patterson Memorial Church was, at his request, dissolved.

Sept. 5. Rev. J. Richelson asked and obtained leave to resign the pastoral charge of Carmel Church. Oct. 4. Rev. H. F. Bernhardt, pastor of Zion German Church, asked and obtained leave to resign his charge of the Church. Nov. 7. Mr. J. B. Fisher and Mr. E. G. Fullerton were received as candidates for the ministry. Dec. 5. Rev. H. C. Schleuter received and accepted a call to Carmel Church, and Dec. 16 was appointed for his installation. A call from the Patterson Memorial Church for the pastoral services of Mr. G. P. Bell was presented. Mr. Bell subsequently accepted the call, and was ordained January 9, 1888. A call for the pastoral services of Rev. A. A. Murphy, from Spring Garden Church, was presented, afterwards accepted, and Mr. Murphy installed Jan. 24.

1888.

Jan. 3. Rev. C. T. Albrecht was called to Zion Church, and installed January 12. Mr. B. B. Bigler and Mr. C. A. Price were received as candidates for

the ministry. April 3. "*Resolved*, That this Presbytery gratefully acknowledges the goodness of God in returning to this Presbytery, to his church, and his home, Rev. S. A. Mutchmore, D.D., who, with his wife, as his companion, has accomplished his journey around the world, having travelled a distance of 36,000 miles."

Paper on Rev. W. C. Rommel.

"As Rev. W. C. Rommel, pastor of the Gaston Church, whose hospitality we now enjoy, has recently completed the tenth year of his pastorate, we take this opportunity as his fellow-presbyters to express to him our high appreciation of his earnest, self-denying and successful work, nobly sustained by the coöperation of the young organization in effecting a change of site for their church building, and rearing the foundation and first story of the superstructure of the handsome and commodious church, which we earnestly desire they may be able to complete 'with shoutings of grace, grace unto it.'"

Christian Union.

The following paper, presented by Dr. Wills, was adopted:

"Inasmuch as the providence of God clearly indicates a growing desire for a closer union and communion among the various evangelical churches,

“*Resolved*, That it is the sense of this Presbytery that special prayer ought to be made in all our congregations for the progress of the spirit of love and unity, and that as ministers and elders we will encourage all proper efforts for the final fulfilment of our Lord’s intercessory prayer ‘that they all may be one.’”

The following paper, presented by Dr. J. H. Munro, was also adopted :

“The Presbytery desire to state for the information of their own and other churches, the Scriptural principle whereby practical church unity can be secured and union formed.

“1. All believers in Christ constitute one body, which is the Church, mystical yet real, and destined to grow into the fulness of Him who ‘fillet all in all.’

“2. The universal visible Church consists of all those throughout the world who profess the Christian religion, together with their children.

“3. Mutual recognition and reciprocity between the different bodies who profess the Christian religion, that is, the recognition of the membership, sacraments, and ordination of the several bodies as true and valid, is the first and essential step toward practical church unity.”

The following are the membership figures in the last Statistical Reports to the Philadelphia Central Presbytery :

CHURCHES.	Additions on Examination.	Additions on Certificate.	Total Membership.
Alexander	47	42	248
Arch Street	9	17	417
Bethlehem	32	31	497
Bethesda	27	17	508
Central	7	8	461
Cohoocksink	33	15	756
Covenant	12	11	325
Columbia Avenue	5	23	360
Gaston Memorial	14	23	251
Hebron Memorial	27	14	281
Kensington, First	74	8	950
Mantua, Second	26	28	306
Memorial	21	10	616
North	10	7	434
Northern Liberties, First	29	1	475
North Broad Street	116	22	699
North Tenth Street	13	7	170
Northminster	25	25	375
Olivet	93	41	959
Patterson Memorial	10	7	184
Princeton	41	26	510
Spring Garden	15	10	191
Susquehanna Avenue	55	40	330
Temple	18	14	407
Trinity	17	13	275
Tioga	6	31	233
West Arch Street	37	50	709
West Park	18	14	240

CHURCHES OF THE PRESBYTERY.

ALEXANDER CHURCH.

ON the 9th of January, 1858, by invitation of the Rev. Wm. E. Schenck, D.D., then residing on the southeast corner of Eighteenth and Green streets, the following gentlemen, residents of that section of the city, met him at his house, for conference in regard to establishing a church in that neighborhood, viz: Wm. T. Snodgrass, Esq., Col. James Ross Snowden, John McDowell, Jr., Esq., and John C. Tabor, Esq. Five days later, it was reported by a committee appointed for the purpose, that a vacant store-room had been secured, for public worship, at the southeast corner of Seventeenth and Mt. Vernon streets, and it was decided that the proposed church should be called the Alexander Presbyterian Church, in honor of the Rev. Archibald Alexander, D.D., a few years previously deceased. The following data have been kindly furnished by a gentleman familiar with the church's history, for the preparation of this sketch.

“On Sabbath, January 24, 1858, the Rev. Alfred

Nevin, D.D., to whom the gentlemen of the conference had agreed to look as a fit and proper person to inaugurate public worship under the auspices of the new enterprise, preached in the store-room at 10.30 A.M., on the text—‘Who hath despised the day of small things?’ (Zech. iv. 10.) Dr. Nevin also preached in the evening—the house, at both services, being crowded to overflowing. On Friday evening, January 29, a meeting of the trustees took place, and a charter was presented and adopted. On Sabbath, January 31, a Sabbath School was organized with seventy-six scholars. On the following Wednesday evening, after lecture, the trustees authorized a committee to buy a lot of ground for a permanent house of worship. This committee speedily secured the beautiful site where the church now stands—at the northeast corner of Nineteenth and Green.

“In accordance with a petition presented to Presbytery, and signed by a large number of persons, that body appointed a committee to organize the church. The first ruling elders were chosen March 15, 1858, and on March 16 Presbytery’s committee formally completed the organization. On Sabbath, April 11, 1858, the new church took possession of the primitive tabernacle which had been erected by the trustees for temporary use on the new site. On that occasion Dr. Nevin preached from Haggai ii. 9—‘The glory of the

latter house shall be greater than of the former,' a prediction which has certainly been literally fulfilled, as the present elegant and fully appointed edifice abundantly testifies. Rev. Charles Wadsworth preached an eloquent sermon in the evening, on Eph. ii. 21.

"On Sabbath evening, April 18, 1858, Dr. Alfred Nevin was inducted into the pastoral office by action of Presbytery. This relation continued until 1860, during which time he was made happy in the large audiences which sat under his ministry, and the rapid increase in numbers and influence of his charge. Dr. Nevin was followed by the Rev. T. M. Cunningham, D.D., who, during his ministry of over eight years, secured the completion of the stately church building which the congregation now possesses. The Rev. George F. Cain, the next pastor, during his term of service, was successful in removing about \$30,000 of the \$54,000 of debt resting on the Church. The Rev. S. A. Mutchmore, D.D., Mr. Cain's successor, removed the remaining indebtedness of the church. In 1876 a Mission School was organized at the corner of Eighteenth and Montgomery Avenue with thirty-five scholars. Dr. Mutchmore inaugurated afternoon preaching services there, and in a few years a church was organized to which Dr. Mutchmore, in 1880, accepted a call as pastor. (See Memorial Church.) Rev. J. W. Bain was the faithful leader of Alexander Church, 1882-5."

The present popular pastor, the Rev. Alexander Alison, having accepted a hearty and unanimous call, was installed pastor June 5, 1887. The first year of his work has been blessed with the accession of over a score of new families to the strength of the church. The present actual membership is 324. The Sabbath School numbers 261. The average amount of money received and disbursed by the church during the past thirty years of its history exceeds \$10,000 annually. The church property has cost the congregation in the neighborhood of \$150,000.

Present Eldership.

Joseph P. Cooper,
James Hogg,

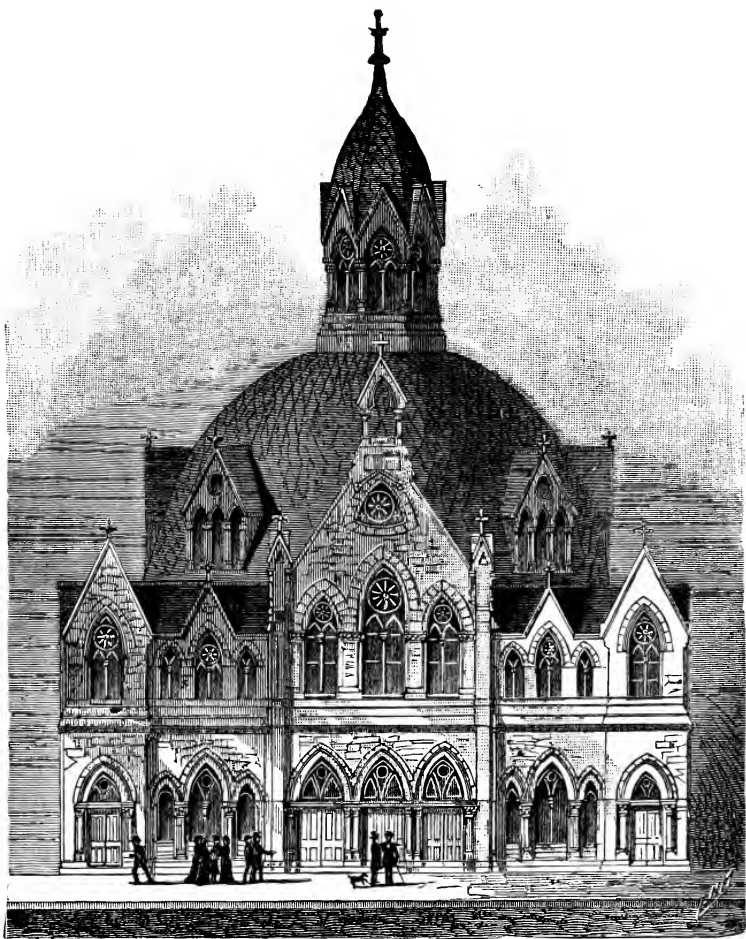
J. C. Thomson,
H. W. Lambirth.

ARCH STREET CHURCH.

(See "History of the Presbytery of Philadelphia," pp. 310-12.)

BEACON CHURCH

is the outgrowth of the Chandler Memorial Church which started as a Sabbath School, organized by a colony from the mother church, the First Presbyterian of Kensington, Philadelphia, July 3, 1871. After a chequered experience in which its existence was



BEACON CHURCH, CUMBERLAND NEAR CEDAR.

greatly imperilled it took the new lease of its present life in 1881. At that time the Rev. James H. Marr, with two brothers-in-law and their wives, whilst hunting for the most needy gospel field the city furnished was invited to this enterprise. An era of great prosperity at once attended the combined efforts of Mr. Marr and his following with the devoted friends who in great zeal and love had held the fort "for the previous ten years." By the Spring of 1885 the work had become so conspicuous by its success and breadth as to arrest the attention and command the resources of a no less prominent person than the Rev. Francis L. Robbins, D.D., formerly founder and pastor of the Broad and Oxford Streets Presbyterian Church, March 23, 1885. At the instance of the Rev. Jas. H. Marr his resignation as pastor was accepted, and the Rev. Francis L. Robbins, D.D., and the Rev. Jas. H. Marr elected as associated pastors. From that date the church, changing its name to its present one, and proceeding at once to erect the imposing buildings which now characterize it, enjoyed great and uninterrupted success. From the year 1881, when a few friends rallied to a discouraged cause, the membership has increased tenfold from 54 to 540, the Sabbath School grown from 250 to over 1000. The church work broadened out into the Ladies' Aid Society, the Young Peoples' Working Association, the

Institute and the Dispensary, with two Pastors, six Ruling Elders, and an efficient Board of Trustees.

Present Eldership.

Samuel Wunder, Jr.,	J. Howard Seal,
John Urwiler,	John Davidson,
Nathaniel Dickey,	Francis Naille.

BEREAN CHURCH.

The Berean Presbyterian Church is an outgrowth of the Gloucester Presbyterian Mission, which was organized by the Lombard Street Central Presbyterian Church, Rev. John B. Reeve, D.D., pastor, in the Winter of 1877-1878. Rev. Matthew Anderson, a graduate of Oberlin College, and of Princeton Theological Seminary, took charge of the mission on the 14th of October, 1879.

The mission was organized into a church, June 10, 1880, by a committee of the Presbytery of Philadelphia Central. Twenty-six members were received into the new church—thirteen by letter and thirteen on confession of faith. On July 11, 1880, the Rev. Matthew Anderson was installed over the new church. The church entered their new building on South College Avenue, above Ridge Avenue and Nineteenth Street, Nov. 2, 1884. The dedicatory sermon was preached by the Rev. W. M. Paxton, D.D., Professor in Princeton

Seminary, who has always taken a friendly interest in the pastor, whose family were at one time parishioners of Dr. Paxton.

The church edifice is a blue marble structure, in form and in appointments most attractive and useful. The whole work of the erection was under the care of Elder John McGill, of the Alexander Church, who rendered in every way most valuable service. But the greatest work was done by the pastor, Rev. Matthew Anderson, who labored with unconquerable zeal against disadvantages which would have broken down any ordinary man; raising outside of his congregation about \$14,000—a noble triumph of one of a race which suffered every disadvantage.

Present Eldership.

John Payne.

BETHESDA CHURCH.

The Bethesda Church of the Presbytery of Philadelphia Central was a colony from the First Church, Kensington. That church having grown to nearly 1100 in membership, Presbytery suggested colonization to a neighborhood about a mile off. The suggestion was adopted, and the pastor, Rev. W. T. Eva, D.D., led out 180 persons, who, worshiping in a public hall, were, Dec. 4, 1867, organized into a church. He

was elected and installed pastor, and so continues—honored, successful, beloved. The enterprise evidently had God's approval, for it was greatly prospered. In two years' time a substantial and commodious building was erected at the corner of Frankford Avenue and Vienna Street, in which work the congregation was greatly helped by that generous man, John A. Brown, Esq. The house will seat 1200 people. It soon became well filled. The labors of the pastor and people were blessed; accessions were constant, there having never been a communion without some receptions. About 1000 have been received, and the present membership is 580. A year or two ago Rev. Matthew Newkirk was chosen as collegiate pastor. In contributions and the various forms of Christian activity the church is efficient and useful.

Present Eldership.

William L. Ford,	David Miller,
Alex. Henry,	Robert M. Moore,
Wm. H. Lamon,	James May.
Wm. Lloyd,	

BETHLEHEM CHURCH.

The Bethlehem Presbyterian Church was organized April 10, 1873, by the Presbytery of Philadelphia Central with 34 members. At the same date the Rev.

Matthew Newkirk was elected pastor. He was installed June 1 of the same year, and continued pastor for ten years.

Ground for the new church was purchased at the N. E. corner of Broad and Diamond streets for the sum of \$25,000, and a mortgage created for that amount, the chief part of which still remains unpaid.

A frame chapel was erected upon the lot, and was dedicated to the worship of God June 22, 1873.

A Sabbath School was organized with 50 members the day the chapel was dedicated.

The corner-stone of the Sabbath School building was laid Oct. 16, 1875, and the building was occupied by the Sabbath School April 9, 1876, and the chapel connected with the Sabbath School building was occupied Oct. 8, 1876.

Rev. B. L. Agnew, D.D., was called to the pastorate of this church in the Spring of 1884, and was installed Monday evening, May 12, 1884. At that time there were 268 communicants in the church, and a membership in the Sabbath School of 665. At present there are 497 communicants in the church, and a membership in the Sabbath School of 904.

A beautiful new church building is in process of erection, and the church is both spiritually and financially in a very flourishing condition, under the able, faithful, and acceptable ministry of Dr. Agnew.

CARMEL CHURCH. (German.)

At the regular June meeting (1880) of the Presbytery of Philadelphia Central, a petition was presented by citizens and residents of the city, living in the neighborhood of Fourth and New streets, asking for the organization of a church in connection with the General Assembly of the Presbyterian Church in the U. S. A. This petition was signed by 16 persons who expressed their wish to become members.

A committee of the Presbytery met in the Tabor Church, June 24, 1880, at 7 o'clock P. M., and organized the church, as requested. The name Tabor Church was changed to Carmel Church. The Rev. H. J. Weber, then missionary, was the Stated Supply of the church, from April 15, 1880, till April 28, 1881, when he was installed pastor, and continued so until Feb. 4, 1885. The Rev. Carl H. Schwartzbach was pastor from June 17, 1885, for a little more than two years. October 18, 1887, Rev. Henry G. Schlueter, the present pastor, was called, his installation taking place December 16, 1887. The present membership of the church is 110, that of the Sabbath School 100. The church edifice seats 800, and has a value of \$16,000, all of which is paid for except \$5000.

Present Eldership.

George Lenz,

Philip Schmidt.

Irvan Mueller,

CENTRAL CHURCH.

The Central Presbyterian Church originated in a colony from the Second Presbyterian Church, soon after the death of the Rev. Joseph Sandford, pastor of that church. The congregation was organized May 21, 1832, in the Franklin Institute, on Seventh Street. The church was organized on the 19th day of June following, in Whitefield Academy, in Fourth Street. The congregation worshiped in the Whitefield Academy for nearly two years, and until the completion of their own house of worship.

On the fifth of February, 1833, the congregation was incorporated as "The Central Presbyterian Church in the City of Philadelphia." On the 22d of April, 1833, the corner-stone of the first church edifice was laid, at the corner of Eighth and Cherry Streets, with appropriate religious services, by the Rev. John Breckinridge. At a later hour of the same day the congregation elected the Rev. John McDowell, D.D., then of the First Presbyterian Church, of Elizabethtown, N. J., to be their Pastor. The call was accepted, and Dr. McDowell was installed by the Presbytery of Philadelphia on the sixth of June following. The installation took place in the Whitefield Academy. On Sabbath, February 23, 1834, the church edifice was opened for the worship of God. On this occasion, the pastor preached in the morning,

from Isa. lx. 13. The Rev. Samuel Miller, D.D., preached in the afternoon from 2 Chron. vi. 18. In the evening the Rev. Wm. Neill, D.D., preached from Rev. xxii. 17, last clause.

The able, faithful, and successful pastorate of Dr. McDowell, of more than twelve years, was terminated, at his own request, in Nov. 1845. During his pastorate, the church organized the Cohocksink Presbyterian Church, and erected an edifice for the use of the same.

Mr. William Henry Green, a student of the Theological Seminary, at Princeton, was ordained and installed pastor of the church, May 16, 1849, and continued in this relation until July 7, 1851. Rev. Henry Steele Clarke was pastor from September 8, 1852, until his death, January 17, 1864; the Rev. Alexander Reed, 1864-73; the Rev. Alfred H. Kellogg, D.D., 1873-4. The able present pastor, Rev. John H. Munro, D.D., was installed February 8, 1875.

It was found in 1876 that, owing to the removal of members to newer parts of the city, the church could not be maintained at Eighth and Cherry Streets. The old church property was sold and a new church in the Romanesque style was built on North Broad Street, above Fairmount Avenue. The dedication services were held May 5th, 1878, the pastor preaching from the text "Holiness becometh thy house, O Lord, forever." The success of the church has justified this movement, as

the membership is 470; the Sabbath School numbers 550; and there are raised every year between \$16,000 and \$18,000 for religious and benevolent purposes.

The church engages in all the benevolent work suggested by the General Assembly; has several Foreign Mission Bands; prepares from 6 to 10 boxes of clothing every year for home missionaries; employs a lady missionary to visit in the neighborhood of the church, and has a flourishing young people's association.

Present Eldership.

M. P. Hutchinson, M.D.,	Geo. Eastburn,
A. A. Shumway,	Chas. G. Blatchley.
Albert Parvin,	

COLUMBIA AVENUE CHURCH. (FAIRMOUNT.)

In 1868 a company of Sabbath School workers in the Spring Garden Church selected the northwest part of the city as a field for mission work. They secured a small house, gathered and organized a Sabbath School, and a weekly prayer-meeting. Before long the enterprise became independent of the Spring Garden Church. After the work had been carried on for eighteen months, the Rev. William H. Hodge was invited to become a co-worker, and began his work here in the latter part of 1869.

In the Spring of 1870 the Presbytery organized the Columbia Avenue Church, and Mr. Hodge became its

pastor, in which relation he still continues, with the high esteem of his flock and the Divine blessing on his labors. A building lot at Twenty-first Street and Columbia Avenue was purchased, and a stone chapel erected upon it. The Sabbath School and the Church steadily grew, and in 1883 the Presbytery united the Fairmount Church to this church, the two churches becoming one under the name of the "Columbia Avenue, Fairmount." At that time the entire property was made free from debt. The congregation has a lot 100 feet upon Columbia Avenue, and 140 on Twenty-First Street, with a beautiful stone chapel which was enlarged in 1876.

The Sabbath School now numbers over 500, and the church over 300 members. With their property free from debt, the church has a beginning of a Building Fund of about \$4000.

Present Eldership.

J. P. Ford,	John C. McKinney,
H. W. Flickinger,	A. M. Thompson.

**THE CORINTHIAN AVENUE GERMAN PRESBY-
TERIAN CHURCH**

was organized in the Spring of 1877 out of the remnants of the German Reformed St. Stephen's Church. Organized with seventy-seven members. In December, 1877, the church called the Rev. John Richelsen as its

first pastor, and in 1878 purchased the present church building on Corinthian Avenue, below Poplar Street, which since has been enlarged twice. After receiving aid from the Board of Home Missions *for three years*, the church became self-sustaining.

The present membership is three hundred and seven, with a Sunday School of 350.

The first pastor is still in charge of the church.

COVENANT CHURCH.

The Second Reformed Presbyterian Church, Philadelphia, was organized on the 20th of July, 1835. The late Rev. Samuel W. Crawford, D.D., was its first pastor. He was succeeded by the late Rev. Samuel Stevenson, who was installed pastor in 1842. His successor was Rev. William Sterrett, who was ordained and installed as pastor on the 7th of April, 1848, and has now been pastor of the church, with marked evidence of the Divine blessing on his labors, for forty years. In 1885 the church and its pastor were received by the Philadelphia Presbytery Central, in connection with the General Assembly of the Presbyterian Church in the United States, and is now called the "Covenant Presbyterian Church."

Present Eldership.

Thos. Carrick,	W. J. McBride,
S. D. Jordan,	James Turner.
Andrew Fleming,	

GASTON CHURCH.

The Gaston Church, so named in loving memory of the Rev. Daniel Gaston, who for twenty years was pastor of the Cohocksink Presbyterian Church, was organized by the Presbytery of Philadelphia Central, June 26, 1876, with forty-three members, three ruling elders, and three deacons.

This church is the outcome and successor of the Gaston Memorial Missionary Society of the young men of Cohocksink Presbyterian Church. With the approval of the Session of their church they began a mission in the private dwelling at the northeast corner of Eleventh and Cumberland streets on Dec. 12, 1876. A frame chapel was erected at the northwest corner of Germantown Avenue and Huntingdon Street and occupied by the church July 6, 1876. The present and only pastor, the Rev. W. C. Rommel, was installed Nov. 15, 1877.

The present house of worship, at Lehigh Avenue and Eleventh Street, was occupied March 11, 1883.

The church has greatly prospered under the ministry of its earnest and efficient pastor, and has now two hundred and fifty-one members, and a Sabbath School membership of four hundred and seventy-eight.

Present Eldership.

James Berry,	Chas. P. Rinig,
Nimrod A. Harvey,	Matthew McBride.
Wm. H. Paul,	

GREEN HILL CHURCH.

As far back as 1826 two young men, one of whom is now the Rev. Charles Brown, of Philadelphia, established a Sabbath School in the little village of Francisville, and conducted it for three years, holding prayer-meetings in private houses and also in a small brick building on the corner of Nineteenth and Poplar Streets. In 1833 a small frame building was erected on the corner of what is now Perkiomen and Vineyard Streets, where the school was continued until the erection of the congregation's present edifice, in 1848.

May 19, 1846, a meeting was held in the house of Rev. Thomas Brainerd, pastor of the Pine Street Church, then temporarily residing on Green Hill, and a committee was appointed to take measures for the organization of a Presbyterian Church in that section of the city. The church was constituted with eight members, December 27, 1846, in the frame chapel, by a committee of the Fourth Presbytery of Philadelphia. The corner-stone of the present church edifice was laid November 15, 1847, and the building was dedicated December 31, 1848.

Rev. W. W. Taylor was pastor of the church with great fidelity, from April 22, 1849, to May 12, 1854. Rev. Thomas Street's pastorate, extending from February 25, 1855, to December 31, 1859, was one of great

activity and marked success. The Rev. Frank L. Robbins was installed pastor April 29, 1860, and continued so, with a very successful and prosperous ministry until March, 1867. The Rev. George F. Wiswell, D.D., was pastor from April, 1867, to October, 1885. During his faithful pastorate 575 were added to the church, mostly by profession. He left the church out of debt.

The Rev. Julius A. Herold, the present pastor, began his pastorate July 4, 1886, and under his earnest and acceptable ministry the church is blessed with gratifying prosperity. The total membership of the congregation is about 400. To the Sunday School has been added a Chinese department of over 100 members.

Present Eldership.

Joseph Bitler, Charles Brown.
F. F. Brewer,

Geo. W. Simmons, long an esteemed and efficient elder, has very recently been removed by death.

HEBRON MEMORIAL CHURCH.

The present organization began as a Mission Sabbath School under the care of the Olivet Presbyterian Church. The school was organized at Twenty-Eighth and Girard Avenue, over a drug-store, in September of 1877. Two other Presbyterian Sabbath Schools were

merged eventually into the Hebron. Preaching services were held prior to the organization of the church in connection with the Sabbath School. Rev. J. W. Kirk was the first regular supply of the church. His successor was Rev. Wm. A. Patton. Rev. Marcus A. Brownson then supplied the pulpit for about two years, closing his labors at Hebron in the Spring of 1883. In October, 1883, the present pastor, Rev. Robert Graham, began his labors under the care of the session of Olivet Church. This relation continued until February 1, 1884, when the organization of the congregation took place.

When the present pastor began his ministry there were about forty persons in attendance on the ordinances, mostly from Olivet Church. Including these, 322 persons have altogether been received into church fellowship. The Sabbath School began with 12, ten years ago, and now numbers nearly 500.

The congregation has authorized and approved plans for a church edifice to cost about \$35,000, which, it is hoped, will be erected soon. They have secured a lot of ground about 90x100 feet, where the chapel now stands. The lot is worth about \$7000. There is still unpaid upon it \$2400. This property has all been acquired since the organization. The congregation is blessed with prosperity.

Present Eldership.

Henry C. Bridle,

Geo. K. Richards,

John G. Park,

John H. Hahn.

KENSINGTON CHURCH.

This church was organized in 1844 by the Associate Reformed Presbytery of Philadelphia. In 1845 it seceded from that body and became independent. In 1846 it joined the Associate Presbytery of New York. In 1851 it left that body and re-united with the Associate Reformed Presbytery. The Rev. J. C. Lyons was pastor, 1845-51.

In September, 1851, the Rev. William O. Johnstone was elected pastor. He had been for six years pastor at Blythe, and a member of the Presbytery of Newcastle-on-Tyne, England. The pastor-elect and congregation were received into the Old School Presbytery of Philadelphia, and the pastor-elect duly installed. Dr. Johnstone remained pastor until his death, January 16, 1883, making the entire period of his ministry, in connection with Kensington Church, 31 years and four months. (See his *Obituary Notice*.)

The present pastor—Rev. Robert Hunter—entered upon his work as pastor-elect July, 1883, and was installed as pastor September 13, 1883. Under his efficient ministry the church continues to prosper. The congregation numbers 400.

Present Eldership.

Wm. Jeffers,	William Logan,
Wm. J. Moffit,	Wm. Crosier,
James Peters,	James P. Teaz.

MANTUA, SECOND.

In 1859 a series of neighborhood prayer-meetings were held in this vicinity by members of the Northminster Church, and on June 1, 1860, the Sabbath School was organized at the corner of Forty-fifth and Lancaster Avenue. In 1860, the location was removed to Lancaster, near Holley, where a lot was purchased, and a house built, costing something over \$1000.

The first meeting, looking toward the organization of a church, was held Sept. 1860, when a committee was appointed to prepare a charter and by-laws. At a congregational meeting in Feb. 1864, the name of Second Presbyterian Church of Mantua was adopted, and a Board of Trustees elected. Previous to this the enterprise had been known as the Zion Mission, and had occasional and voluntary preaching. At this time Rev. S. Pratt was secured as Stated Supply.

June 3, 1864, W. T. Ray and W. H. Harned were elected Ruling Elders, and the first communion celebrated. In October of 1865, on account of failing health, Mr. Pratt resigned. Rev. E. B. Bruen was Stated Supply Oct. 1865, to Jan. 1867. In June, 1867, Rev. E. Burnett became pastor, and continued so one year. Rev. E. Prentiss was Stated Supply 1868-9. Rev. F. Hendricks was Stated Supply from August, 1869, until Feb. 1872, when he was elected pastor, resigning in Dec.

1873. May 8, 1874. Rev. J. M. Thompson was installed pastor, and on the 7th of the following October ground was broken for the present church building on the beautiful lot at the corner of Preston and Aspen streets, presented to the church by W. E. Tenbrook, Esq., in June of 1871. The corner-stone was laid Nov. 2, 1874, and the chapel was finished and dedicated April 4, 1876.

Mr. Thompson resigned the charge Dec. 1, 1882. Rev. S. A. Harlow was pastor 1883-85. The present pastor, Rev. W. H. McCaughey, under whose earnest and acceptable labors the church continues to prosper, was installed Jan. 8, 1886.

Present Eldership.

J. H. Bechtel,	George E. Scott,
Wm. D. Casterline,	E. M. Dering.
V. R. Harkness,	

MEMORIAL CHURCH.

At a meeting of the Session of the Alexander Presbyterian Church, on the Sabbath, February 13, 1876 (of which the pastor, Rev. S. A. Mutchmore, D.D., was Moderator, and the following Elders were present, viz: H. N. Thissell, Jos. P. Cooper, Josiah Neely, John McGill, Wm. W. Wallace, Thos. H. Dickson, Reuel Stewart, M.D., and Wm. J. McElroy), the following

resolution was adopted, viz: "In view of the temporal and spiritual condition of our Church, and of the necessity of having some outside Christian work for the large number of young men in our communion, and in gratitude to God for his mercies to us: Therefore, *Resolved*, that it is the sense of this Session that some missionary enterprise be started in connection with our church, and that we believe the northern portion of our city to be the proper place therefor, and that we will start in this work at the earliest moment practicable."

In accordance with this resolution a mission chapel was erected at Eighteenth and Montgomery Avenue, and opened for public service on Sabbath, May 28, 1876. A Sunday School was started at 2½ o'clock, and was continued with preaching at 4 o'clock, every Sabbath, by Dr. Mutchmore.

The work prospered, and a church building was commenced and completed, and organized on Oct. 31, 1880, with 192 members, from whom two elders, Wm. W. Wallace and Wm. S. Ringgold, and ten deacons were elected.

On Nov. 12, 1882, the building was dedicated, free of debt, to the service of God, and named the Memorial Presbyterian Church; and on Nov. 19, 1882, Rev. S. A. Mutchmore, D.D., was installed as the pastor by impressive ceremonies. It has never had any other pastor. The estimated value of the building is \$70,000, most of

which was raised through the continuous efforts of Dr. Mutchmore, in fulfilment of a promise made some years before to a little girl who, on her death-bed, handed him her little legacy of \$4.41 wherewith to build a church for the poor. The present membership on the communion roll is 614. The church is prosperous in all its departments, under the able and faithful ministry of Dr. Mutchmore. His Presbytery honored him with resolutions of congratulation on the success which had attended his new and important enterprise.

Present Eldership.

Wm. W. Wallace, Andrew Graydon, M. D.,
Wm. S. Ringgold, Franklin Baker.

NORTH CHURCH.

This church was organized by the Presbytery of Philadelphia on the 21st day of November, 1831, on the application of a number of persons then connected with the First Presbyterian Church of the Northern Liberties under the pastorate of the late Rev. James Patterson. The early services of the church were held in a school-house in Poplar near Second Street, and were conducted by different supplies.

The present church edifice was purchased from Rev. James Smith in an unfinished state and was completed in 1833.

The Rev. Hugh M. Koontz, its first pastor, was installed July, 1832, and the connection dissolved by Presbytery in July, 1834.

The second pastor, Rev. James L. Dinwiddie, of the Associate Reformed Church, was installed in 1835, and the connection dissolved July, 1840.

The third pastor, Rev. Thomas L. Janeway, D.D., was installed Dec. 8, 1840, and pastoral relation dissolved March 6, 1854.

The fourth pastor, Rev. Levi H. Christian, D.D., was installed November 22, 1855, and relation dissolved January 4, 1864.

The fifth pastor, Rev. Robert Taylor, of Germantown, Phila., was unanimously elected and the call placed in his hands by Presbytery April 5, 1864, but sickness and death prevented the consummation of the pastoral relation.

The sixth pastor, Rev. Robert Henry, D.D., was installed September, 1864, and his pastorate dissolved by his death at Alexandria, Egypt, October 18, 1869.

The seventh pastor, Rev. Benjamin L. Agnew, D.D., was installed May 22, 1870, and relation dissolved December 1, 1882.

The eighth, and the church's present able pastor, Rev. Asbury C. Clarke, was installed May 15, 1884, although his ministrations to the church commenced six months previously.

The present eldership of the church consists of William A. Piper, M.D., ordained and installed February 24, 1856; Speakman Meeser and John L. Davis, ordained and installed October, 1865.

Of its former pastors two are still living and active members of Presbytery of Philadelphia Central at this date.

NORTH BROAD STREET CHURCH.

The founder and life-long patron of North Broad Street Presbyterian Church was Matthias W. Baldwin. Feeling the importance of having a Presbyterian Church located somewhere in the vicinity of the present church site, he secured and fitted up Broadway Hall, corner of Broad and Spring Garden streets, for religious service. The first Sabbath service was held in that Hall on the tenth day of April, 1859, conducted in the morning by Rev. John McLeod, and in the evening by Rev. Dr. Jenkins. On the following Sabbath, April 17, 1859, a Sabbath School was organized, with Mr. Benjamin Kendall superintendent.

Rev. Dr. E. E. Adams, having returned from a protracted residence in Europe, and being without pastoral charge, was induced to undertake this new church enterprise, Mr. Baldwin pledging his support for two years. He entered upon his work at once, and the Divine blessing crowned his labors with abundant suc-

cess. The Hall was filled with delighted worshippers, and the Sabbath School multiplied with children and youth. Cheered by such manifest tokens of the Divine approval, a petition, signed by forty-two names, was, on the twenty-sixth day of December, 1859, prepared and forwarded to the Third Presbytery of Philadelphia, praying for the organization of a church. The petition was granted and the organization effected on the ninth day of March, 1860, in Broadway Hall. Thirty-six persons were at this time received by letter and enrolled as members of this church. At the same time and place Messrs. Alexander Whilldin and Thomas Potter were elected ruling elders. On the second day of March, 1860, the following persons were elected a board of trustees for the church :—

Messrs. Henry Davis, Edward Patteson, Samuel Tolman, Benjamin C. Nagle, James C. Scott, William H. Anderson, George Snowden, H. H. Eldredge, and Thomas S. Weigand. Subsequently an act of incorporation was obtained and recorded on the seventeenth day of September, 1860. At a meeting of the church, held on the twenty-third of March, 1860, Rev. Dr. Adams was unanimously elected, and called to the pastorate of the newly organized church. The call was accepted, and on the evening of Sabbath, May 6, 1860, he was installed pastor. Shortly after this, finding their place of worship inadequate to the increasing

audience, the religious services were changed to Commissioners' Hall, on the corner of Thirteenth and Spring Garden streets. A building committee was appointed to superintend the erection of a church edifice, of which Mr. Henry Davis was chairman.

Having decided to erect the church on the corner of Broad and Green, the deed was secured on the thirteenth of August, 1860, by the payment of \$2333.33; the balance of the purchase price, \$15,000, to remain on mortgage. On the fourteenth day of April, 1862, the corner-stone was laid, and on the second day of October, 1864, the building having been completed, was dedicated to the worship of God. The cost of the entire church edifice, including lot, and spire subsequently erected, was \$81,347.06. After seven years of incessant labor, Dr. Adams was constrained by failing health to tender his resignation, and on the sixteenth of April, 1867, the pastoral relation was dissolved. Rev. Peter Stryker, D.D., having been subsequently called to the pastorate of this church, accepted, and was installed on the fourteenth day of May, 1868. This relation continued until the third day of October, 1870, when, on invitation to another field of labor, the pastoral relation was again dissolved.

On April 23, 1871, the Rev. Robert D. Harper, D.D., was installed pastor of the church, and continues so to be, greatly beloved, and eminently prosperous in

his labors. The number of members received into the church during his ministry here is 1383.

The mortgage of \$15,000, placed upon the church property at its erection, was cancelled March 1, 1879.

At the unanimous request of the Board of Managers of the Northern Home, a Sabbath School was organized in that Institution January 1, 1875, which has ever since been under the care of this church, and is now in successful operation.

About two years since the church edifice was remodelled and repaired throughout at a cost of some \$23,000, making it both safe and attractive in all its appointments. The church is now out of debt.

Some three years since a Mission Enterprise was undertaken, and a chapel erected at Twenty-seventh and Hagert streets, which is now in successful operation. Rev. George Van Deurs is in charge of the work. The remaining indebtedness of the chapel, for the lot on which it is erected, is \$1100.

In 1887 Rev. W. E. Loucks was elected assistant pastor of the church.

Present Eldership.

Alexander Whilddin,	John H. Watt,
Charles Godfrey,	William A. Solomon,
William E. Camp,	Henry G. Goodrich,
George C. Napheys,	Francis W. Kennedy.
Thomas Wood,	

NORTH TENTH STREET CHURCH.

This church was founded in 1850. Its pastors have been :—

Rev. Ebenezer Erskine, 1849–51.

Rev. Francis Dudley Ladd, 1851–62.

Rev. G. W. Musgrave, D.D., 1863–68.

Rev. Matthew Newkirk, 1869–73.

Rev. Wm. B. Cullis, 1873–74.

Rev. Silas W. Gossler, 1876–80.

Rev. Henry D. Northrop, 1881–86.

Rev. David Wills, D.D., the present pastor, was installed March 3, 1887, and the church is prosperous under his faithful and acceptable labors. Obituaries of several of the pastors of this church will be found elsewhere in this volume.

Present Eldership.

C. McFelton, Robert W. Patrick.

Jacob J. Hatches,

NORTHMINSTER CHURCH.

This church is an outgrowth from a Union Sabbath School, started at the northwest corner of Thirty-third and Spring Garden streets, about the year 1837.

A lot having been purchased at the corner of Thirty-fifth and Spring Garden streets, the corner-stone of a

church building was laid September 8, 1846, and on the 29th of that month an organization was effected under the name of the "First Presbyterian Church of Mantua."

Looking to future development, in January, 1871, another lot of ground, southwest corner of Thirty-fifth and Baring streets, was secured, and on the 16th day of September, 1873, was laid the corner-stone of the present edifice. The village of Mantua having been absorbed by the city and disappeared from the map, the congregation, at its last meeting in the old building, September 29, 1875, changed the name of the "First Presbyterian Church of Mantua" to that of the "Northminster Presbyterian Church of Philadelphia."

On Sabbath morning, the 14th of November, 1875, the new building was dedicated, the then pastor, Rev. H. Augustus Smith, D.D., preaching the sermon from Psalm xcvi. 6: "Strength and beauty are in his sanctuary."

Dr. Smith, pastor of the church for eighteen years, was compelled, by failing health, to resign his charge in the Spring of 1882. Rev. Robert H. Fulton, of Baltimore, was unanimously called to the pastorate in May, 1883, and entered upon his duties the following June.

In March, 1887, it was resolved to finish the church tower, reset the roof, renew the frescoing, point and

clean the stone work, pay the balance of ground-rent, and place the whole property in first-class condition before the meeting of the Centennial General Assembly, to be held in this city in May, 1888. The greater part of the building and repair fund having been promptly subscribed, the contemplated improvements were made during last summer and autumn. The ladies, with good taste and commendable enterprise, purchased new carpets for the Lecture Room, Sabbath-school Rooms, and Auditorium, and presented the receipted bill for the same as a Christmas gift to the congregation. An additional sum of over ten thousand dollars, necessary to relieve the property of all encumbrance, has been recently pledged, most of it coming as free-will offerings on the morning of the last Sabbath of January. This church, admirably located, well organized, and with a large, harmonious, and increasing congregation, now enters with renewed enthusiasm upon the work of the future.

Pastors.

Rev. W. S. Drysdale, 1846 to 1848.

Rev. Chas. S. Renshaw, May, 1849, to April, 1853.

Rev. Thomas S. Johnston, 1853 to 1864.

Rev. H. Augustus Smith, D.D., July, 1864, to 1882.

Rev. Robert H. Fulton, D.D., June, 1883.

Present Eldership.

John Shedwick,	Frederick W. Hotchkiss,
George W. Barr,	Edward P. Alexander,
William W. Allen,	William W. Fiske.
George W. Niemann,	

OLIVET CHURCH.

Early in the spring of 1855 a committee was appointed by the Missionary Association of Calvary Presbyterian Church, Locust Street above Fifteenth, to establish Sunday-schools and prayer-meetings in those portions of the city deemed most destitute. The committee, consisting of Messrs. J. C. Chance, T. L. Noyes, and L. Pratt, commenced their work by renting a small building on Coates Street, now Fairmount Avenue, east of Twenty-fourth, and opened a Mission Sabbath School. The school was organized April 29, 1855, with six teachers and sixty-three scholars. Mr. J. C. Chance was chosen superintendent, a position which he has held without interruption to the present time.

The building proving inadequate for the accommodation of the increasing numbers, through the liberality of two beloved brethren of Cavalry Church—Messrs. Matthias W. Baldwin and John A. Brown, a lot was purchased on Twenty-second and Mt. Vernon streets (old Washington Street), and a chapel was erected on the north side of the lot, the brethren named bearing

all the expense of the same. The corner-stone was laid July 25, 1855. The Sunday-school was removed to the new building February 3, 1856, and reached an average attendance of three hundred. Religious services were then commenced in the lecture-room, and a church was organized April 16, 1856, by a deputation of the Third Presbytery of Philadelphia. The title chosen for the new organization was The Olivet Presbyterian Church. Messrs. J. C. Chance and Henry R. Raiguel were chosen elders, and ordained to that office on the same evening.

April 23, 1856, Rev. E. D. Newberry, a graduate of Union Theological Seminary, who had labored as a missionary in the new enterprise from the beginning, was called to the pastorate of the church. He was ordained and installed as pastor May 2, 1856, and continued in this relation until October 1, 1861, blessed in his labors—many souls being given him as seals of his ministry. The Rev. W. W. Taylor was called to the pastorate October 16, 1861, and was installed November 3, 1861. Soon after this, through the gift of \$20,000 by M. W. Baldwin, and very liberal contributions from John A. Brown, Alexander Whilldin, Henry T. Williams, and others, the new building was completed, and dedicated October 20, 1865, free from debt. Mr. Taylor's faithful labors as pastor terminated by his resignation April 1, 1871.

The Rev. L. Y. Graham was unanimously called to the pastorate August 28, 1871, and was installed by the Presbytery of Philadelphia Central October 29, 1871. The membership was about one hundred and forty when he entered upon his labors. His efficient and successful pastoral relation still continues. During his service of the church about \$35,000 have been spent on the buildings in remodelling, etc. There has been an average addition of one hundred persons to the church each year during the seventeen years of his pastorate. The church now numbers nine hundred and fifty-three members, and the Sabbath School seven hundred and thirty-one.

Present Eldership.

J. C. Chance,	James Cook,
J. C. Thompson,	John Andrews,
John M. Rowe,	E. T. Cummings.
A. Van Haagen,	

OXFORD CHURCH.

In January, 1865, a Sunday School was organized on the second floor of a large store on the southeast corner of Eleventh Street and Columbia Avenue. So manifestly important was this movement that on the first Sunday the school was organized about seventy children were in attendance. A marked interest was created in

the neighborhood, and the school continued to prosper to such an extent that it became necessary to procure a room of larger dimensions. As this was found impracticable in the immediate neighborhood, it was decided to accept the invitation of Professor Wagner to use the large hall of his Institution, corner of Seventeenth Street and Columbia Avenue. Here the school continued to flourish, and during the Summer in the afternoon the Institution was opened for preaching services. Crowds attended these services, and besides the leading pastors of the Presbyterian church officiating ministers of other denominations were engaged to preach—Bishop Simpson of the Methodist Church, and Rev. Dr. Henson, of the Baptist Church, and others. All these services were well sustained. During the year 1866 measures were taken to procure a lot at some eligible point on Broad Street, with a view to erect a chapel. In this movement M. W. Baldwin and Henry J. Williams, of the Calvary Church, and the esteemed elder of the North Broad Street Church, Alexander Whilldin, Esq., were prominent. After a careful survey of the field by these gentlemen it was concluded to purchase the large lot, of sufficient dimensions for a church also, located at the northeast corner of Broad and Oxford streets.

A contract was at once entered into for the erection of the chapel on Oxford Street. Upon the completion of this building the Sunday School was at once trans-

ferred from the Wagner Institute. Here the Sunday School soon attained a vigorous growth, with three hundred and twenty-five scholars in attendance, and sustained by a large and efficient corps of teachers. Preaching services were also inaugurated, and a lively interest awakened in the movement throughout the neighborhood. The preaching services were continued for some months when the Rev. Francis Robbins, D.D., was invited to take charge of the enterprise, and before the organization had been entered into, and through his personal influence, the present beautiful Oxford Street Church, with its lofty spire, was erected.

In May, 1883, after a pastorate of marked success—the congregation having developed into great strength and usefulness—Dr. Robbins, on account of impaired health, resigned the charge of Oxford Church. After a short vacancy of the pulpit, the Rev. Lawrence M. Colfelt was called to the pastorate, and continues to fill it with abundant evidence of the Divine blessing on his able and acceptable ministry.

Present Eldership.

G. Nelson Loomis,
Horatio G. Kern,
Samuel Lodor,

T. B. Coburn Burpee,
George S. Graham,
Israel P. Black.

PRINCETON CHURCH.

Prior to the year 1853, a lot of ground had been set apart by the owners of a tract then known as "Westminster," as a plot which any evangelical denomination of Christians which accepted the offer, and which, perseveringly, would maintain Divine worship in a building erected thereupon, might occupy without purchase. This lot was situated on Lexington Street, and on it a band of Christian workers succeeded in erecting a small frame building, and Divine worship was instituted, and, for a time, sustained in it after the form and order of the Protestant Episcopal Church. These friends abandoned the undertaking, and the Rev. E. D. Saunders, D.D., Principal of the Classical School in West Philadelphia, consented to preach the Gospel there, commencing his labors April 16, 1853, and continuing them for two years, with marked devotion and self-denial.

Oct. 4, 1855, "application was made to Presbytery by a number of persons living on the west of the Schuylkill, to organize a church, to worship, at present, about three miles from the place where the Belmont Church worships." This was the first step taken to organize the church which was the germ or nucleus of the Princeton Church. The committee appointed by Presbytery for this purpose reported November 12,

1855, that they had organized the church in Westminster, West Philadelphia (*i. e.*, the church on Lexington Street), October 22, 1855. July 7, 1856, the Rev. C. H. Ewing, who had preached to the people for some time, reported that the church had taken the name of the "Lexington Street Church." The elders elect of this church having declined the acceptance of the office, Presbytery appointed a committee to perfect its organization. July 6, 1858, this committee reported that on June 20 Messrs. Henry C. Blair and Samuel S. Shriver were ordained ruling elders of said church.

Before this, however, *i. e.*, in March, 1857, the frame building, which was located upon Lexington Street, was removed to a lot on the west side of Thirty-Ninth Street, between Powelton Avenue and Baring Street. Here the congregation worshiped for fourteen months, and in June, 1858, as the chapel could no longer contain the increasing congregation, public service was adjourned to the West Philadelphia Institute, the building now occupied as the Presbyterian Hospital. "On this occasion," says Mr. Reeves in his early history of the congregation, "the Church was *regularly organized* by a committee of the Presbytery." In September of the same year the name of the congregation was changed to the "Princeton Presbyterian Church of Philadelphia."

In Sept. 1858, definite action was taken by the Board

of Trustees in regard to the building of a church on what was then called Powelton Avenue and Thirty-Ninth Street, now Powelton and Saunders Avenues. The lot chosen for the purpose had previously been donated by Mrs. Sarah Miller, widow of the Rev. Samuel Miller, D.D., of Princeton, N. J. The corner-stone was laid by the venerable Dr. Neill, Oct. 13, 1858. Before the church building was entirely completed, the Rev. Mr. Ewing resigned his position as Stated Supply. Mr. J. Addison Henry, then a student at Princeton Seminary, was called to the pastorate April 16, 1860; accepted the call and was ordained and installed in the completed church edifice, June 5, 1860. Here Dr. Henry has ever since continued in earnest labor, having an abundant blessing on his faithful and acceptable ministry.

Present Eldership.

James Bateman,	John A. Linn,
Andrew Blair,	Thomas J. Tash,
Joseph M. Collingwood,	John H. Weistling,
J. M. Gemmell, M. D.,	John E. Stevenson.

RICHMOND CHURCH.

In 1845, through the efforts of Messrs. Joseph Ashton, T. B. Smith, and L. P. Burton, this church was organized. Two of these gentlemen, at least, were members of the North Church, Sixth above Green. A

frame house of worship was erected and dedicated in 1846.

Rev. Charles M. Oakley was the first pastor, remaining only until May, 1847. The pulpit was supplied by various ministers until Feb. 1848, when Rev. Samuel D. Alexander became pastor. He continued in this relation until Jan. 1850. He was succeeded by Rev. William Dodd, who remained in charge until May, 1851. In Feb. 1852, Rev. James G. Shinn became pastor, and filled the pulpit acceptably and successfully until 1861. Mr. Shinn was succeeded by Rev. David Kennedy, who resigned in 1863, to be followed by Rev. A. M. Jelly, who labored with success until 1870, when he resigned. The Rev. Henry James Owen assumed the pastorate in 1870, and was greatly blessed in his labors, until his death in the Spring of 1877. (See his obituary notice in the Minutes of the Presbytery.) Through hard work on his part, and that of the people, a new church edifice was completed, with a debt, which was finally extinguished in 1886. Rev. McDuff Simpson was pastor 1877-80.

The present, and ninth pastor of the church, Rev. Geo. H. Stuart Campbell, commenced his labors in Nov. 1880, and the church prospers under his faithful ministry, during which the last of the church debt was paid.

Present Eldership.

John Nicholson,	James Craig,
George Smyth,	Joseph McFarland.

SPRING GARDEN CHURCH.

Organized January 18, 1846, with eighty-seven communicants. Rev. John McDowell, D.D., the first pastor, was installed February 3, 1846. The first services were held in Whitefield Chapel, Fourth, below Arch Street, December 14, 1845. Most of the members came from the Central Church, and Dr. McDowell had been pastor of that congregation for twelve years.

The present building was dedicated May 16, 1847. On March 16, 1851, owing to wet snow upon it, the roof fell in. Until the building was repaired the congregation worshiped in Spring Garden Commissioners' Hall. The church was re-opened and re-dedicated October 5, 1851. The whole indebtedness was cancelled in 1858.

Rev. Morris C. Sutphen was ordained and installed as collegiate pastor along with Dr. McDowell, May 1, 1860. Dr. McDowell died February 13, 1863. He was one of the founders of Princeton Theological Seminary, and Moderator of the General Assembly of the Presbyterian Church in 1820. (See his obituary notice.) Mr. Sutphen was now sole pastor and continued such until April 6, 1866, when the relation was dissolved and he became associate pastor with Dr. McElroy of the Scotch Presbyterian Church, New York City. He died June 18, 1875, at the early age of thirty-seven.

Rev. David A. Cunningham, D.D., was installed pas-

tor June 13, 1866. In 1868 the "McDowell Memorial Sabbath School" was organized from this church, which has now become the Columbia Avenue Presbyterian Church. Dr. Cunningham continued pastor until April 13, 1876, when he was released to take charge of First Presbyterian Church of Wheeling, West Virginia.

Rev. Joshua L. Russell was called October 11, 1876, as pastor. He was released November 1, 1882. Rev. Mangasar M. Mangasarian, an Armenian, was the next pastor, being called November 29, 1882, and leaving October 4, 1885. Rev. David Wills, Jr., was called January 27, 1886, continuing until February 16, 1887. The present pastor is the Rev. Archie A. Murphy, son of Rev. Thomas Murphy, D.D., of this city, who was installed January 24, 1888, and enters upon his labors with encouraging promise of success.

Present Eldership.

Edwin Booth,	Samuel B. Garrigues,
Thomas M. Freeland,	William K. Joraleman.

SUSQUEHANNA AVENUE CHURCH.

The Susquehanna Avenue Presbyterian Church, of which the Rev. R. T. Jones is pastor, originated in the Spring of 1882 on the second floor of a factory, corner of Susquehanna Avenue and Marshall Street. It was chartered the same year.

The present pastor, on graduating at Princeton, began his labors on the first Sabbath of May, 1882, and was ordained and installed the following June. At that time there were thirty-three active members. In September, 1882, ground for the present building was broken, and the church was entered and dedicated in January, 1883. The church at present has 330 members, and 410 scholars in the Sabbath School.

The congregation expects to spend \$30,000 this year on enlarging and completing the church.

In a most significant manner the Lord has blessed this part of the vineyard.

Present Eldership.

Wm. Davidson,	John Craig.
Wm. Hampson,	

TEMPLE CHURCH.

This church was organized June 24, 1835, in Commissioners' Hall, Third Street, below Green, under the title of "The Central Presbyterian Church of Northern Liberties." On the 14th of November of that year the congregation removed to and formally dedicated the lower room of the church building on Coates Street, below Fourth. The corner-stone of the present large and handsome church edifice, northeast corner of Franklin and Thompson, was laid July 8, 1869. The

lecture-room was opened May 8, 1870, with appropriate exercises. The main audience-room was finished and the church dedicated on Sabbath, February 4, 1872. On December 2d of that year the name of the corporation was changed to that of "Temple Presbyterian Church."

The Rev. William H. Burroughs, installed first pastor of the church August 24, 1835, was compelled to resign within a year on account of ill health, and died soon after.

The Rev. Thomas A. J. Mines was installed as second pastor in September, 1836, but in two months was compelled to resign, owing to illness.

The Rev. Anson Rood became third pastor, by formal installation, Dec. 15, 1837, which office he continued to hold until 1849, when, on account of broken health, he withdrew.

The Rev. James P. Wilson, D.D., assumed the pastorate, Jan. 4, 1850, but Jan. 13, 1851, accepted a call to the Professorship of Theology in the Union Theological Seminary of New York.

The Rev. George Duffield, Jr., became pastor, May 13, 1852, and continued as such until June 19, 1861. The Rev. James Y. Mitchell was pastor from June 11, 1862, to Sept. 1, 1876. The Rev. Walter D. Nicholas was installed pastor May 10, 1877. Resigned June 28, 1880.

The present pastor, the Rev. William Dayton

Roberts, was installed March 15, 1881, and under his faithful and acceptable ministry the church continues to make steady and solid progress.

Present Eldership.

Abner Lincoln,	S. W. Wolf,
David C. Golden,	E. R. Craven,
Lewis Davis,	Alfred D. Way.

TIOGA CHURCH.

The Tioga Church was organized Jan. 16, 1859, in the Rising Sun school-house. By appointment, Rev. Thomas Brainerd preached the sermon from Psalm xx.: 2. It was called the Kenderton Church, and under the Old Fourth Presbytery. Its first elders were Thomas Craven and John C. Thompson. The cornerstone of the present edifice was laid Oct. 24, 1859. Completed and dedicated April 5, 1866.

The ministers of the church have been Rev. Richard Walker, who was Supply from the organization until April 11, 1860, when he was called as pastor. This relation continued until the close of 1862. Rev. Francis Hendricks then supplied the church until Aug. 1867. Rev. Samuel W. Duffield was called Oct. 14, 1867, ordained and installed Nov. 12, 1867. His pastorate terminated May, 1870. Rev. A. V. C. Schenck was called June 15, 1870, installed Nov. 8, 1870, and con-

tinued as pastor until Nov. 1879. Rev. E. P. Heberton became Stated Supply June 1, 1880, was called as pastor Dec. 13, 1880, and was installed Feb. 15, 1881. His relation was dissolved Oct. 3, 1882. The present pastorate began March, 1883. During its continuance the indebtedness of the church has been extinguished, the name changed from Kenderton to Tioga Presbyterian Church, and the building enlarged and refitted at an expense of \$14,000. The church is in a flourishing condition.

Present Eldership.

Dayton W. Hulburt, James Grant (elder elect).
James C. Shiles,

TRINITY CHURCH.

This church was organized May 3, 1861, with a membership of about 10, and one elder—James McCutcheon. It was no doubt too early a beginning for the church to make much headway. The neighborhood was building very slowly; not until the last few years has there been any favorable opportunity for growth.

Rev. W. R. Work was the first Moderator of Session, June 2, 1861, and his last meeting was September 28, 1862. Rev. John Lyle was the next Moderator, from July, 1863, till September, 1863. Rev. John Ewing began his pastorate January 1, 1864, and resigned

October, 1869. Rev. R. A. Brown was Pastor, 1870-73; Rev. B. B. Parsons, D.D., 1873-81; Rev. Andrew Lees, 1882-83.

The present pastorate (Rev. J. D. Shanks) began December 23, 1883, and has been quite an encouraging season of church work. So far nearly 200 members have been added to the church under the pastor's earnest and acceptable ministry, and the future is full of promise.

Present Eldership.

Wm. Chard,	F. B. Berkheiser,
David Harvey,	Robert Graham,
John Thompson,	H. B. Graves,
Alex. M. Long,	B. B. Barber.

FIRST CHURCH IN THE NORTHERN LIBERTIES.

The district of the Northern Liberties was incorporated in the year 1803, and was consolidated with the city in 1854. As early as 1777, at the corner of Second and Fairmount Avenue, the Second Presbyterian Church began missionary operations, and on the 22d of April, 1813, the people agreed to form themselves into a church distinct and separate from the Second Church (then at Second and Arch), to be styled "The First Presbyterian Church in the Northern Liberties," with Rev. James Patterson (of whom a sketch is elsewhere given) as pastor. Under Mr. Patterson's ministry 1700

were converted, 60 of whom entered the Gospel ministry.

In 1833 the present commodious building on Button wood, below Sixth Street, was erected. This church is the oldest organization and building north of Market Street, and the "Mother Church" of the Philadelphia Central Presbytery. In this church was organized the first Sunday School in Philadelphia devoted exclusively to the gratuitous teaching of the Bible. The success of this school stimulated the establishment of other schools, and in 1820 the church had five Sunday Schools under its care. Schools started in every direction through the quickened zeal of the congregation.

In 1838 Rev. D. L. Carroll, D.D., President of Hampden and Sydney College, was called to the pastorate. In 1844 Dr. Ezra Stiles Ely became pastor. (See his sketch.) In 1852 Dr. Thomas J. Shepherd entered upon his ministry, and for nearly thirty years was the successful and beloved pastor. Rev. W. V. Louderbaugh was pastor for a short time. In 1884 the Rev. Madison C. Peters was called to the pastorate, and under his earnest and acceptable ministry the church is filled to its capacity from Sabbath to Sabbath, and enlargement of the building is contemplated.

Present Eldership.

John S. Bellows,

S. C. Graham.

Wm. C. Peters,

WEST ARCH STREET CHURCH

was organized as the Eleventh Presbyterian Church November 26, 1828, with twelve male and ten female members; the Sunday School of which had been organized in January, 1828, in a room at the corner of Race and Juniper Streets. The first meeting of the new enterprise was held in the lecture-room of the Second Presbyterian Church, March 29, 1828, and until October, 1854, the congregation worshiped in the church on Vine Street, west of Twelfth Street, when it met in the lecture-room of the present building.

This building occupies eighty-six feet on Arch and Cuthbert Streets, and one hundred and fifty feet on Eighteenth Street; it contains sittings for nine hundred persons in the body of the church, and two hundred in the galleries, and cost, exclusive of the ground, \$103,571.27. The corner-stone was laid May 21, 1855.

Pastors.

John L. Grant, June, 1829, to February, 1850.

John Miller, May, 1850, to December, 1855.

Jonathan Edwards, D.D., June, 1857, to March, 1866.

Alphonso A. Willits, D.D., April, 1867, to October, 1880.

John Hemphill, D.D., December, 1882.

Present Eldership.

James Pollock,

T. G. Gayley,

George Stevenson,

DeB. K. Ludwig.

This church, under the able and faithful ministry of its present pastor, Rev. Dr. Hemphill, with the coöperation of his coadjutors, is in a highly flourishing condition. In it all the departments of Christian activity are filled with great zeal, system, and vigor, and the growth of the congregation, already large, is steady and solid.

WEST PARK CHURCH.

The West Park Church was organized May 15, 1859, under the name of the First Presbyterian Church of Hestonville. Rev. Nathaniel West, D.D., who was at that time pastor of the newly organized Belmont Church, Dec. 6, 1857, began to hold preaching service on Sabbath afternoon in Watson's Hall, corner of Fifty-Second and Lancaster Avenue, and the interest so developed, that a call was given to Dr. West to devote the half, and ultimately the whole, of his time to this newer mission field. On Sabbath evening, May 15, 1859, the church was organized by a committee of the Presbytery of Philadelphia, fourteen persons being received on certificate and eight on profession of faith.

Dr. West was installed in the pastorate July 25, 1860, and continued in this relation until July 20, 1862, when he resigned to accept a chaplaincy in Satterlee (U. S.) Hospital. Oct. 7, 1862, Rev. A. M. Jelly, then pastor of the Belmont Church, was permitted by Presbytery

to accept a call to devote half of his time to the First Church of Hestonville as Stated Supply, and continued in charge until June 24, 1866. The Sabbath School, which was begun soon after the preaching services were established, was held continuously in Watson's Hall, then later in "Munro Hall," where also the services of worship were held until the congregation removed to its new church building in 1868.

Rev. W. F. P. Noble served the church temporarily. In November 15, 1866, Rev. John Moore became Stated Supply for six months. Rev. Alfred Paull was installed pastor February 1, 1867, and continued so until March 17, 1872, when, through failing health, he resigned. During his pastorate the lot was purchased, and the brick edifice erected, which the congregation still occupies. Rev. D. V. Campbell served the church as Stated Supply, and April 29, 1873, the Rev. Andrew McElwain was installed pastor, continuing in this relation until 1880. During his pastorate a new Sabbath School building was reared on the lot.

Rev. J. R. Miller served the church as Stated Supply for several months. Rev. J. Henry Sharpe, D.D., was installed pastor April 1, 1881. In the following year the name of the church was changed to West Park Presbyterian Church of Philadelphia. In 1884 the Sabbath School building was enlarged. In 1886 a lot adjoining the church was purchased for its future en-

largement. In 1882 the church which had been aided from its organization by the Board of Home Missions, became self-sustaining, and has developed increasing strength every year since. The church membership is two hundred and thirty-five, and the Sabbath School numbers three hundred and twenty-five. Dr. Sharpe's ministry is eminently blessed in this field of labor.

Present Eldership.

Walter Riddle,

James Logan,

John Wilson,

Wm. Saylor.

Louis Kirk,

YORK STREET CHURCH.

This church was organized July 31, 1849, by the Philadelphia Reformed Presbytery in connection with the General Synod of the Reformed Presbyterian Church in the United States, as the Fifth Reformed Presbyterian Church. Rev. Thomas Flavel was ordained its first pastor April 11, 1850, and remained only till August 30, 1850, when he was dismissed to assume a charge in Cincinnati. The Rev. A. G. McCauley, D.D., became the next pastor, and still sustains this relation. He was ordained April 7, 1853, and has just completed, recently, 35 years of very acceptable and

successful service. The church was received into the Philadelphia Presbytery Central, in May, 1881.

Present Eldership.

David McKibben,

Joseph Ewart.

COHOCKSINK CHURCH.

The Cohocksink Presbyterian Church was organized on the second Sabbath of March, 1840. Rev. Griffith Owen was pastor from the organization until November, 1844. Rev. Daniel Gaston was pastor from January, 1845, until his death in May, 1865. Rev. Samuel A. Mutchmore was pastor from January, 1867, until May, 1872. He had preached several months before his installation. Rev. William Greenough, the present pastor, was installed February 23, 1873.

The first church was built on the Germantown Road in 1841.

The present building was erected in 1867 at Franklin Street and Columbia Avenue.

The church, under Mr. Greenough's faithful labors, is in good condition. It has the Church Sabbath School, and a Mission Sabbath School at Second and Filter streets.

Present Eldership.

George Gabel,	John O. Hughes,
Joseph Harvey,	Wm. E. Krewson,
Joseph G. Harvey,	W. J. Graham,
Andrew J. Miller,	Robert Scott.

FIRST CHURCH, KENSINGTON.

This church was founded and organized by the Presbytery of Philadelphia in 1813-14—the ecclesiastical body formed March 24, 1814.

It was located in what was then a suburban region of the city commonly called "Fishtown," the inhabitants being largely engaged in the fishing business. The population was sparse and almost destitute of means of grace, so that the field was emphatically a missionary one. There were in the organization only nine persons, seven males and two females.

The first pastor called five days after the organization was the Rev. Thomas H. Skinner, who did not accept the call. On the sixth of February following (A. D. 1815) the little congregation made a unanimous call to the Rev. George Chandler, a licentiate of the Presbytery of Hudson, New York, to become their pastor.

The call was accepted. Mr. Chandler entered upon his duties, and continued in them for nearly a half

century—forty-five years—until God called him to rest. The remains of Mr. Chandler repose in the family burial lot at Laurel Hill Cemetery. But on the left front of the church edifice there stands a beautiful monument to his memory, erected by the voluntary contributions of the citizens of the old district of Kensington, on which are a medallion of him in whose honor it was reared, a record of his birth, death, age, etc., his last charge, “Be faithful to Jesus,” and this simple but beautiful and strikingly true eulogy: *He was the representative of Christianity in its purity.*

During Mr. Chandler’s pastorate, a great work had been wrought. The church had grown from the handful of nine communicants to about nine hundred. Two houses of worship had been built and paid for, the first adapted to “beginnings,” and located on Palmer Street, near Queen, as it was then called, now Richmond; the second and present one a stately structure with lofty spire, and capable of seating a thousand persons, on Girard Avenue, near Hanover Street.

In October following the decease of Mr. Chandler, the church called to its pastorate the Rev. William T. Eva, who for seven years labored therein with great success, and then the communicants having increased to about eleven hundred in number, he resigned the pastorate and led out a hundred and eighty-two mem-

bers as a colony to organize a church about half a mile away, the Bethesda.

The winter following, the Rev. J. Harvey Beale was called to the pastorate, and continues to this present time therein, the church still being one of the largest and most prosperous of our denomination in the city. It has since sent out another colony, the Beacon Church, which has already grown into an interest of large size and much usefulness.

Present Eldership.

William Afflesbach,	David S. Smith,
John Clouds,	A. H. Hulshizer, M.D.
William J. Crowe,	

PATTERSON MEMORIAL CHURCH.

Preaching commenced about January, 1877, in Mancill Hall, Sixty-Third and Vine Streets, the Rev. C. C. Dickey officiating. The present handsome chapel in which the congregation worships was erected in 1884. The original name of the church, Sixty-Third Street Presbyterian Church, was changed to the present one at the time the new building was erected. The Rev. C. C. Dickey became pastor of the church in 1880, and continued so with much fidelity and success until 1887, when failing health required his resignation of the charge. The present pastor, Rev. G. B. Bell, was in-

stalled January 10, 1888, and under his ministry the church is in a very promising condition.

Present Eldership.

Howard B. Arrison, Compton James.

ZION CHURCH. (GERMAN.)

This church is under the pastoral care of the Rev. H. F. Bernhardt. Its membership numbers 260.

Present Eldership.

August Klose, Henry Rothmann,
Leonard Maurer, Ferdinand Stadler.
Edward Elsner,

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ROLL
OF
MINISTERS AND LICENTIATES

IN CONNECTION WITH THE

CENTRAL PRESBYTERY OF PHILADELPHIA, AND THE
PRESBYTERY OF PHILADELPHIA CENTRAL,

From 1860 to 1888.

PREPARED BY

THE REV. W. M. RICE, D.D.

CENTRAL PRESBYTERY OF PHILADELPHIA.

THE Synod of Philadelphia, at a meeting held Oct. 19, 1860, divided the Presbytery of Philadelphia, making Market Street from the Delaware westward the line of division. The churches north of said line with their pastors were constituted a new Presbytery, under the name of THE CENTRAL PRESBYTERY OF PHILADELPHIA. The churches within one square north and south were allowed their choice as to which Presbytery they should belong. The new Presbytery, by direction of Synod, met for organization in the Spring Garden Church, Dec. 4, 1860.

ROLL.

- No. 1. **John McDowell.** Phila. Pby. No. 308. Received Dec. 4, 1860, Spring Garden Ch. Died Feb. 13, 1863. D.D.
- No. 2. **Daniel Gaston.** Phila. Pby. No. 414. Received Dec. 4, 1860, Cohocksink Ch. Died April 29, 1865.
- No. 3. **James G. Shinn.** Phila. Pby. No. 418. Received Dec. 4, 1860, Richmond Ch. Released Oct. 1, 1861. Phila. Central Pby. June, 1870. Dismissed Sept. 15, 1873, Pby. West Jersey. Received Dec. 6, 1880, Pby. West Jersey.
- No. 4. **Charles W. Shields.** Phila. Pby. No. 450. Received Dec. 4, 1860, Second Ch. Released Oct. 2, 1865. Pby. New Brunswick, June, 1870. Ordained Nov. 8, 1849. D.D.
- No. 5. **Francis D. Ladd.** Phila. Pby. No. 461. Received Dec. 4, 1860, Penn Ch. Died July 7, 1862.
- No. 6. **Wm. O. Johnstone.** Phila. Pby. No. 480. Received Dec. 4, 1860, First Secession Ch., Kensington. Phila. Central Pby. June, 1870. Died Jan. 16, 1882. D.D.
- No. 7. **Henry Steel Clark.** Phila. Pby. No. 473. Received Dec. 4, 1860, Central Ch. Died Jan. 17, 1864. D.D.

- No. 8. **Levi H. Christian.** Phila. Pby. No. 511. Received Dec. 4, 1860, North Ch. Released Jan. 4, 1864. Died Oct. 23, 1864. D.D.
- No. 9. **Nathaniel West.** Phila. Pby. No. 525. Received Dec. 4, 1864, Hestonville Ch. Released July 7, 1862. Died Sept. 2, 1864. D.D.
- No. 10. **Jonathan Edwards.** Phila. Pby. No. 531. West Arch St. Ch. Released March 13, 1866. Dismissed April 2, 1866, Pby. Ohio. D.D.
- No. 11. **Alfred Nevin.** Phila. Pby. No. 532. Received Dec. 4, 1860, Alexander Ch. Released Jan. 7, 1861. Transferred to Phila. Pby. June, 1870. D.D.
- No. 12. **Robert M. Patterson.** Phila. Pby. No. 533. Received Dec. 4, 1860, Great Valley Ch. Released and dismissed June 24, 1867, Phila. Pby. D.D., LL.D.
- No. 13. **Joseph W. Porter.** Phila. Pby. No. 551. Received Dec. 4, 1860, Phoenixville and Charlestown Chs. Released Jan. 10, 1870. Transferred June, 1870, Pby. of Chester.
- No. 14. **Morris C. Sutphen.** Phila. Pby. No. 558. Received Dec. 4, 1860, Spring Garden Ch. Released and dismissed April 13, 1866, Second Pby. New York. Died June 18, 1875. D.D.
- No. 15. **J. Addison Henry.** Phila. Pby. No. 559. Ordained and installed June 5, 1860. Received Dec. 4, 1860, Princeton Ch. Phila. Central Pby. Jan. 1870. D.D.
- No. 16. **Walter Forsyth.** Received Dec. 5, 1860, as a candidate. Licensed April 3, 1861. Dismissed Oct. 7, 1862, Pby. Lake. Ordained May 11, 1864.
- No. 17. **Matthew Newkirk.** Phila. Pby. No. 542. Received and licensed Jan. 7, 1861. Dismissed April 2, 1862, Pby. New Castle. Received Jan. 11, 1869, Pby. New Castle. Installed Jan. 17, 1869, North Tenth Street Ch. Phila. Central Pby. June, 1870. Pastoral relation dissolved May 5, 1873. Installed June 1, 1873, Bethlehem Ch. Released Dec. 10, 1883. Installed Sept. 12, 1886, Coll. Pastor Bethesda Ch. D.D.
- No. 18. **Luther H. Wilson.** Received Jan. 7, 1861, Pby. Knoxville. Dismissed July 1, 1861, Pby. Nashville. Ordained Sept. 29, 1866, by Pby. Flint River.
- No. 19. **John D. M. Clintock.** Received Jan. 7, 1861, as a candidate. Licensed July 7, 1862. Dismissed July 6, 1863, Pby. of Ebenezer. Ordained April 11, 1864.
- No. 20. **Thomas J. Aiken.** Received Jan. 7, 1861, as a candidate. Licensed April 2, 1867. Dismissed April 12, 1869, Third Pby. Phila. Received by Third Pby. Phila. April 13, 1869. Ordained and installed April 27, 1869, East Whiteland and Reeseville Chs. Transferred June, 1870, Pby. Chester.
- No. 21. **George Locker.** Phila. Pby. No. 563. Received Jan. 7, 1861, Pby. Phila. Ordained Feb. 8, 1861. Pastor First German Ch.

- Dismissed Jan. 15, 1866, Fourth Pby. Phila. Received June, 1870, Phila. Central. Died Jan. 24, 1887.
- No. 22. **George W. Musgrave.** Phila. Pby. No. 246. Received *pro forma* April 3, 1861. Installed Jan. 11, 1863, Penn Ch. (North Tenth Street Ch.). Released Oct. 12, 1868. Phila. Central Pby. June, 1870. Died Aug. 24, 1882. D.D., LL.D.
- No. 23. **James M. Olmstead.** Phila. Pby. No. 516. Received *pro forma* April 3, 1861. Phila. Central Pby. June, 1870. Died Oct. 16, 1870. D.D.
- No. 24. **Wm. R. Work.** Phila. Pby. No. 550. Received *pro forma* April 3, 1861. Phila. Central June, 1870. Died Dec. 27. 1882.
- No. 25. **Wm. M. Cornell.** Phila. Pby. No. 553. Received *pro forma* April 3, 1861. Phila. Central, June, 1870. Dismissed Oct. 5, 1870. D.D.
- No. 26. **Wm. H. Hodge.** Phila. Pby. No. 543. Received and licensed April 3, 1861. Ordained and dismissed Jan. 5, 1864, Pby. Connecticut. Received April 19, 1870, Pby. Connecticut. Installed June 20, 1870, Columbia Avenue Ch. Phila. Central Pby. June, 1870.
- No. 27. **Herman F. W. Reiner.** Phila. Pby. No. 547. Received April 3, 1861. Name dropped April 4, 1865.
- No. 28. **Alfred H. Kellogg.** Phila. Pby. No. 561. Received and licensed April 3, 1861. Dismissed Oct. 7, 1862, Second Pby. Phila. Received by Phila. Central Pby. Sept. 1, 1873. Pby. New York. Installed Sept. 15, 1873, Central Ch. Released Oct. 6, 1874. Dismissed March 6, 1882, Pby. Detroit. Received April 3, 1883, Pby. Detroit. D.D.
- No. 29. **John H. Smaltz.** Phila. Pby. No. 399. Received *pro forma* May 6, 1861. Died July 30, 1861.
- No. 30. **James Clark.** Phila. Pby. No. 306. Received May 6, 1861, Pby. Northumberland, Phila. Central Pby. June, 1870. D.D.
- No. 31. **James R. Johnston.** Received May 6, 1861, Pby. Hudson. Ordained 1825. Died June 16, 1865.
- No. 32. **Sheppard K. Kollock.** Received May 6, 1861, Pby. West Jersey. Ordained June, 1818. Died April 7, 1865. D.D.
- No. 33. **Henry S. Blinn.** Received May 6, 1861, Pby. Monroe. Ordained 1850. Dismissed March 28, 1862, Pby. Albany.
- No. 34. **James A. Devine.** Received July 1, 1861, Pby. Ogdensburg. Ordained May 10, 1854. Dismissed July 2, 1866, Pby. Wooster.
- No. 35. **David Kennedy.** Received July 1, 1861, Pby. New York. Ordained June 5, 1851, by Ref. Pby. Pittsburgh. Installed Oct. 20, 1862, Richmond Ch. Released Feb. 16, 1866. Dismissed May 18, 1868, Pby. Erie. Received to Phila. Central Pby. May 5, 1873. Dismissed Jan. 4, 1881. Pby. Northumberland. M.D.

- No. 36. **Edward B. Hodge.** Received July 1, 1861. Licensed April 6, 1863. Dismissed April 4, 1864, Pby. Burlington. Ordained April 23, 1864.
- No. 37. **Henry B. Townsend.** Phila. Pby. No. 541. Received July 1, 1861. Licensed July 7, 1862. Dismissed April 6, 1863, 2d Pby. Phila. Ordained May 5, 1863.
- No. 38. **Edward D. Ledyard.** Received Sept. 2, 1861. Licensed Jan. 7, 1867. Dismissed July 8, 1867, Pby. North River. Ordained Aug. 29, 1867.
- No. 39. **Alexander M. Jelly.** Received Sept. 2, 1861, Pby. Ohio. Ordained and installed Sept. 14, 1861, Belmont Ch. Released Nov. 30, 1863. Installed Richmond Ch. July 12, 1866. Phila. Central Pby. June, 1870. Released and dismissed Oct. 4, 1870. Pby. Newton. D.D.
- No. 40. **Henry F. Lee.** Phila. Pby. No. 718. Received Sept. 14, 1861, 2d Pby. Phila. Ordained April 26, 1860. Dismissed Oct. 2, 1861, 2d Pby. Phila.
- No. 41. **Thomas M. Cunningham.** Received Oct. 18, 1861, Pby. Chicago. Ordained Oct. 1852. Installed Oct. 31, 1861, Alexander Ch. Released July 26, 1869, Pby. California. Died Feb. 22, 1880. D.D.
- No. 42. **Ephraim D. Saunders.** Phila. Pby. No. 502. Enrolled Oct. 31, 1861. Phila. Central Pby. June, 1870. Died Sept. 13, 1872. D.D.
- No. 43. **Charles H. Ewing.** Phila. Pby. No. 508. Enrolled Oct. 31, 1861. Dismissed April 2, 1862, Pby. Phila. Died March 15, 1885.
- No. 44. **William J. Day.** Received as a candidate Oct. 31, 1861, Pby. Phila. Licensed Jan. 2, 1865. Dismissed July 3, 1865, Pby. Luzerne. Ordained Sept. 21, 1865.
- No. 45. **Archibald Tudehope.** Phila. Pby. No. 352. Enrolled Oct. 31, 1861. Died Dec. 6, 1861.
- No. 46. **Owen Reidy.** Received Nov. 4, 1861. Licensed Jan. 7, 1862. Name dropped July 4, 1864.
- No. 47. **Edward P. Cowan.** Received April 2, 1862. Licensed April 4, 1864. Dismissed Oct. 3, 1864, Pby. St. Louis. Ordained June 7, 1865. D.D.
- No. 48. **J. Thompson Osler.** Phila. Pby. No. 495. Received and licensed April 3, 1862. Ordained April 3, 1865. Dismissed Jan. 15, 1866, Pby. Carlisle.
- No. 49. **F. Dunleavy Long.** Phila. No. 530. Received as a candidate July 7, 1862. Phila. Central Pby. June, 1870.
- No. 50. **John C. Bliss.** Received Oct. 8, 1862. Licensed Oct. 20, 1862. Dismissed Pby. Carlisle Jan. 5, 1863. D.D.
- No. 51. **E. Bailey Smith.** Received Oct. 8, 1862. Ordained Aug. 1858, Baptist Church, Chemung, N. Y. Dismissed April 2, 1866, Pby. Connecticut.

- No. 52. **Sketchly Morton Pearce.** Phila. Pby. No. 529. Received Oct. 8, 1862. Licensed April 4, 1864. Dismissed April 2, 1866, Pby. Southern Minn. Ordained April 27, 1866, Pby. Chipewa.
- No. 53. **Robert Procter.** Received April 6, 1863, Pby. Rock River. Ordained Nov. 7, 1859. Dismissed May 5, 1864, Pby. Cayuga.
- No. 54. **James H. Marr.** Received April 6, 1863. Licensed April 4, 1864. Dismissed July 13, 1868, Pby. California. Ordained March 21, 1868, Pby. San Francisco. Received by Pby. Phila. Central, May 1, 1882. Pby. Morris and Orange.
- No. 55. **Arthur W. Milby.** Received July 6, 1863, from M. E. Ch. Ordained 1846. Dismissed Nov. 12, 1866, M. E. Ch.
- No. 56. **James A. McGowan.** Received Sept. 4, 1863. Licensed April 2, 1867. Dismissed July 13, 1868, Pby. St. Paul. Ordained Sept. 15, 1869.
- No. 57. **Benjamin A. Dean.** Received Oct. 5, 1863. Licensed April 4, 1864. Ordained in Cong. Ch. July 20, 1866.
- No. 58. **G. Wilson McPhail.** Received Oct. 23, 1863, 2d Pby. Phila. Ordained 1838, Pby. East Hanover. Dismissed Oct. 4, 1866, Pby. East Hanover. D.D.
- No. 59. **Ambrose C. Smith.** Received Nov. 20, 1863, Pby. Donegal. Licensed April 4, 1864. Dismissed Jan. 1, 1866, Pby. Carlisle. Ordained Jan. 18, 1867, Pby. Rock River. D.D.
- No. 60. **John Peacock.** Received Jan. 5, 1864. Licensed April 4, 1870. Phila. Central Pby. June, 1870. Dismissed April 4, 1871, Pby. Phila. North. Ordained April 28, 1871.
- No. 61. **Robert A. Davison.** Jan. 5, 1864, Pby. St. Louis. Licensed April 5, 1864. Dismissed May 1, 1865, Pby. Hudson. Ordained May 16, 1865.
- No. 62. **Sylvanus Sayre.** Received April 4, 1864. Licensed April 2, 1866. Ordained May 7, 1866. Phila. Central Pby. June, 1870. Dismissed Dec. 6, 1880, Pby. Allegheny.
- No. 63. **John Ewing.** Received April 20, 1864, Pby. Ohio. Ordained Dec. 24, 1861. Installed May 2, 1864, Trinity Ch. Released and dismissed Sept. 27, 1869, Pby. Raritan. D.D.
- No. 64. **John Moore.** Received July 4, 1864, Pby. Huntingdon. Ordained Dec. 24, 1861, Pby. Ohio. Dismissed Oct. 11, 1869, 2d Pby. Phila.
- No. 65. **Robert W. Henry.** Received Oct. 3, 1864, Pby. New York. Installed Oct. 12, 1864, North Ch. Died Oct. 8, 1869. D.D.
- No. 66. **Alexander Reed.** Received Nov. 28, 1864, Pby. New Castle. Installed Dec. 11, 1864, Central Ch. Phila. Central Pby. June, 1870. Released and dismissed June 2, 1873, Pby. Brooklyn. Died Nov. 17, 1878. D.D.

- No. 67. **Alfred Taylor.** Received April 3, 1865, 2d Pby. Phila. Dismissed April 4, 1870, Pby. Nassau.
- No. 68. **John Sparhawk Jones.** Received July 3, 1865. Licensed April 2, 1866, Phila. Central June, 1870. Dismissed Oct. 5, 1870, Pby. Baltimore. Ordained Jan. 10, 1871. D.D.
- No. 69. **Wm. S. Steen.** Received July 3, 1865. Licensed Oct. 1, 1866. Philada. Central. Pby. June, 1870. Dismissed May 2, 1881, Pby. Lackawanna.
- No. 70. **Elias R. Beadle.** Received Nov. 6, 1865, Pby. Rochester. Installed Nov. 12, 1865, Second Ch. Transferred with Second Ch. Oct. 1868 to Pby. Phila. Pby. Phila. No. 598. Died Jan. 6, 1879. D.D.
- No. 71. **Henry R. Hall.** Received Jan. 1, 1866, Pby. Lewes. Licensed Jan. 13, 1868. Dismissed Oct. 12, 1868, Pby. Huntingdon.
- No. 72. **Alexander Scott.** Received April 2, 1866, Pby. California. Philada. Central June, 1870.
- No. 73. **John P. Conkey.** Received April 2, 1866. Dismissed Dec. 5, 1867, Pby. Northumberland, Phila. Pby. North. Ordained Nov. 25, 1858. D.D.
- No. 74. **Edward P. Heberton.** Received April 2, 1866. Licensed Oct. 14, 1867. Ordained and installed April 13, 1868. Transferred June, 1870, Pby. Chester. Received to Phila. Central Pby. Sept. 6, 1880, Pby. West Jersey. Installed March 15, 1881, Kenderton Ch. Released Oct. 3, 1882. Died March 7, 1883.
- No. 75. **David A. Cunningham.** Phila. Pby. No. 579. Received June 5, 1866, Pby. Phila. Installed June 20, 1866, Spring Garden Ch., Phila. Central Pby. June, 1870. Released April 13, 1876. Dismissed Sept. 4, 1876, Pby. Washington. D.D.
- No. 76. **Wm. W. Heberton.** Received July 2, 1866. Licensed April 12, 1869. Dismissed July 26, 1869. Pby. New Castle. Phila. Pby. No. 747.
- No. 77. **John Lyon.** Received Oct. 1, 1866, Pby. Carlisle. Phila. Central Pby. June, 1870.
- No. 78. **James Sinclair.** Received Oct. 15, 1866. Deposed April 4, 1870.
- No. 79. **Samuel A. Mutchmore.** Received Jan. 7, 1867, Pby. St. Louis. Installed Jan. 17, 1867, Cohocksink Ch., Phila. Central Pby. June, 1870. Released May 7, 1872. Installed Oct. 13, 1872, Alexander Ch. Released Jan. 4, 1881. Installed Nov. 9, 1882, Memorial Ch. D.D.
- No. 80. **Edward P. Capp.** Philada. Pby. No. 522. Received Jan. 7, 1867, Pby. Phila. Licensed July 4, 1868. Ordained and dismissed April 19, 1869, Pby. Shantung, China. Died Yokohama, Japan, Oct. 26, 1873.

- No. 81. **Alfred Paull.** Received April 1, 1867, Pby. Washington. Ordained April 17, 1850. Installed Feb. 7, 1869, Hestonville Ch., Phila. Central Pby. June, 1870. Died Nov. 1872.
- No. 82. **James Gray Bolton.** Received April 2, 1867, Phila. Central, June, 1870. Dismissed Sept. 15, 1873, Pby. Phila. Phila. Pby. No. 652.
- No. 83. **Wm. Speer.** Received April 2, 1867, Pby. Southern Minnesota. Phila. Central, June, 1870. Dismissed Sept. 2, 1878, Pby. Washington. D.D.
- No. 84. **Edward M. Long.** Received April 8, 1867, Ger. Ref. Classis, Phila. Phila. Central Pby. June, 1870.
- No. 85. **Alphonso A. Willets.** Received May 29, 1867, North Classis, Long Island. Installed June 2, 1867, West Arch St. Ch. Phila. Central Pby. June, 1870. Released Oct. 5, 1880. Dismissed Jan. 8, 1883, Pby. Louisville. D.D.
- No. 86. **Caspar René Gregory.** Received July 8, 1867. Licensed April 12, 1869. Phila. Central Pby. June, 1870. Name dropped Feb. 7, 1881.
- No. 87. **Edward Dillon.** Received Jan. 13, 1868. Transferred to Phila. Central Pby. June, 1870. Dismissed April 25, 1876, Pby. Cayuga.
- No. 88. **H. B. Lambe.** Received Jan. 13, 1868, Pby. Warren. Name struck from roll Jan. 18, 1869.
- No. 89. **John W. Schenck.** Received Jan. 13, 1868, Ref. Classis, Phila. Dismissed Sept. 21, 1868, Third Pby. Phila. Installed by Third Pby. Phila. Oct. 27, 1868, Pottsville First Ch. Transferred June, 1870, Pby. Lehigh.
- No. 90. **Nathaniel I. Rubinkam.** Received July 13, 1868. Phila. Central Pby. June, 1870. Licensed May 10, 1877. Dismissed Feb. 4, 1878. Ordained 1878.
- No. 91. **George W. Burroughs.** Received Oct. 12, 1868, Pby. Nassau. Phila. Central Pby. June, 1870. Dismissed Sept. 15, 1873, Pby. Elizabeth. Received April 25, 1876, Pby. Elizabeth. M.D.
- No. 92. **Robert A. Brown.** Phila. Pby. No. 467. Received Oct. 26, 1868, Pby. Donegal. Installed May 15, 1870, Trinity Ch., Phila. Central Pby. June, 1870. Released April 2, 1873. Died Nov. 21, 1875.
- No. 93. **Wm. A. Page.** Received April 12, 1869, Pby. Ithaca.
- No. 94. **Wm. W. M'Nair.** Received Oct. 11, 1869, Pby. Chippewa. Ordained May 17, 1849, Pby. New Brunswick. Dismissed June 30, 1870, Pby. West Jersey.
- No. 95. **Augustus F. Volmer.** Received Sept. 2, 1868. Phila. Central Pby. June, 1870. Licensed April 4, 1871. Name removed from roll Oct. 3, 1871.

- No. 96. **Wm. P. Patterson.** Received Oct. 29, 1869. Phila. Central Pby. June, 1870. Dismissed July 11, 1871, Pby. Phila. Phila. Pby. No. 636.
- No. 97. **Clarence Geddes.** Received Jan. 10, 1870. Phila. Central Pby. June, 1870. Licensed April 2, 1872. Dismissed Nov. 4, 1872, Pby. New York.
- No. 98. **George F. Cain.** Received April 19, 1870, Pby. Erie. Installed May 9, 1870, Alexander Ch. Phila. Central Pby. June, 1870. Released April 4, 1871. Dismissed July 11, 1871, Pby. Dayton.
- No. 99. **Benjamin L. Agnew.** Phila. Pby. No. 596. Received May 16, 1870, Pby. Phila. Installed May 22, 1870, North Ch. Phila. Central Pby. June, 1870. Released and dismissed Dec. 1, 1883, Pby. Pittsburgh. Received May 5, 1884, Pby. Pittsburgh. Installed May 12, 1884, Bethlehem Ch. D.D.
- No. 100. **John R. Thompson.** Received as a foreign Minister on probation June 20, 1870, Pby. Halifax. Transferred June, 1870, Pby. Oregon.

PHILADELPHIA CENTRAL PRESBYTERY.

At the reunion, June, 1870, the Philadelphia Central Presbytery was constituted, to consist of the ministers and churches in the city and county of Philadelphia, between the centre of Market Street and the centre of Allegheny Avenue, and the Delaware River and the western line of the city. It became the legal successor of the Central Presbytery of Philadelphia and of the Presbytery of Philadelphia Third.

- No. 101. **Michael Burdett.** Received to Third Pby. Phila. Oct. 1858, from Harmony Asso. Mass. Installed 1859, Darby Second Ch. Released Jan. 29, 1862. Transferred June, 1870, Phila. Central Pby.
- No. 102. **Peter Parker.** Received to Second Pby. Phila. (Assembly's), May 14, 1834, New Haven Cong. Asso. Ordained May 16, 1834, Missionary to China. Transferred June 9, 1836, Third Pby. Phila. Transferred June, 1870, Phila. Central Pby. M.D.
- No. 103. **John McClusky.** Phila. Pby. No. 227. Received June 23, 1870, Second Pby. Phila. Died March 31, 1880. D.D.
- No. 104. **Jeremiah Miller.** Received June 23, 1870, Pby. Harrisburg. Died July, 1871.

- No. 105. **Wm. W. Taylor.** Phila. Pby. No. 660. Received to Third Pby. Phila., Oct. 31, 1861. Installed Nov. 3, 1861, Olivet Ch. Transferred June 23, 1870, with Olivet Ch. Pastoral relation dissolved May 15, 1871. Dismissed April 2, 1872, Pby. Carlisle.
- No. 106. **Leeds K. Berridge.** Received to Third Pby. Phila. April 12, 1854, Methodist Epis. Ch. Dismissed April 8, 1856, Pby. Wilmington. Received Dec. 16, 1862, Pby. Harrisburg. Transferred June, 1870, Phila. Central Pby.
- No. 107. **Thomas J. Shepherd.** Received by Fourth Pby. Phila. Oct. 6, 1852, Pby. Dist. Columbia. Ordained Oct. 5, 1843. Installed Nov. 2, 1852, N. L. First Ch. Transferred June, 1870, Phila. Central Pby. Pastoral relation dissolved June 6, 1881. Pastor Emeritus. D.D.
- No. 108. **Samuel Fulton.** Received June 23, 1870, Phila. Second Pby. Dismissed Oct. 1, 1872, Pby. Chester.
- No. 109. **Charles E. Ford.** Received June 23, 1870, Pby. West Jersey.
- No. 110. **Charles F. Diver.** Received as a candidate April 15, 1840, by Phila. Third Pby. Licensed April 14, 1842. Dismissed Oct. 24, 1842, Pby. Dist. Columbia. Received Dec. 4, 1842, Pby. Dist. Columbia. Ordained and installed Oct. 22, 1844, Norriton and Providence Chs. Released Oct. 7, 1846. Dismissed Pby. Harrisburg. Received by Phila. Fourth Pby. Oct. 6, 1852. Installed Oct. 13, 1852, Cedarville Ch. Released Dec. 24, 1860. Transferred June, 1870, Phila. Central Pby. Died Oct. 14, 1884.
- No. 111. **George F. Wiswell.** Received by Phila. Third Pby. May 9, 1867, from Pby. Wilmington. Installed May 9, 1867, Green Hill Ch. Transferred June, 1870, Phila. Central Pby. Released Oct. 6, 1885. D.D.
- No. 112. **Wm. T. Eva.** Received by Phila. Fourth Pby. Nov. 5, 1860, Pby. Newark, and installed pastor Kensington First Ch. Released Nov. 12, 1867. Installed Feb. 12, 1868, Bethesda Ch. Transferred June, 1870, Phila. Central Pby. D.D.
- No. 113. **Peter Stryker.** Received April 14, 1868, Classis New York. Installed May 14, 1868, North Broad St. Ch. Transferred June, 1870, Phila. Central Pby. Released and dismissed Oct. 4, 1870, Pby. Utica. D.D.
- No. 114. **John W. Mears.** Received by Phila. Fourth Pby. as a licentiate Oct. 9, 1850, Western Dist. Asso. New Haven. Ordained and installed April 15, 1852, Central Ch., Camden, N. J. Released and dismissed Jan. 19, 1854, Pby. Wilmington. Received by Phila. Third Pby. Oct. 16, 1867. Transferred June, 1870, Phila. Central Pby. Dismissed Sept. 4, 1871, Pby. Utica. Died Nov. 10, 1881. D.D.
- No. 115. **John Moore.** Phila. No. 578. Received June 23, 1870, Phila. Pby. Dismissed Nov. 10, 1873, Pby. Brooklyn.

- No. 116. **Wm. Ottinger.** Received by Phila. 3d Pby. April 12, 1842. Licensed Oct. 3, 1844. Ordained Oct. 8, 1845. Transferred to Phila. 4th Pby. Oct. 23, 1845. Dismissed April 16, 1848, Vine-land Sand Ass., Mass. Received by Phila. 3d Pby. Oct. 7, 1862, Pby. Des Moines. Transferred June, 1870, Phila. Central Pby. Dismissed May 6, 1874, Pby. Phila. North.
- No. 117. **Epaminondas J. Pierce.** Received by Phila. 4th Pby. April 10, 1850. Licensed April 12, 1850. Ordained April 20, 1851. Dismissed Oct. 19, 1855, Phila. 3d Pby. Transferred June, 1870, Phila. Central Pby. Dismissed April 2, 1872, Pby. Monmouth.
- No. 118. **Francis Hendricks.** Received by Phila. 4th Pby. Oct. 13, 1863, Pby. Wilmington. Transferred June, 1870, Phila. Central Pby. Installed Feb. 18, 1872, Mantua 2d Ch. Released Jan. 6, 1874.
- No. 119. **George W. Cox.** Received by Phila. 4th Pby. April 12, 1859, as an Independent Minister. Transferred June, 1870, Phila. Central Pby.
- No. 120. **James Y. Mitchell.** Phila. Pby. No. 494. Ordained July 14, 1854. Received by Phila. 4th Pby. Oct. 15, 1862, Pby. Newton. Installed Oct. 22, 1862, N. L. Central (Temple) Ch. Transferred June, 1870, Phila. Central Pby. Released and dismissed June 22, 1876, Pby. Westminster. D.D.
- No. 121. **Joseph F. Jennison.** Phila. Pby. No. 528. Received June 23, 1870, Phila. 2d Pby. Dismissed May 1, 1871, Pby. Boston.
- No. 122. **Henry A. Smith.** Received by Phila. 3d Pby. and licensed Oct. 29, 1857. Ordained Nov. 4, 1858. Installed July 31, 1864, Mantua 1st (Northminster) Ch. Transferred June, 1870, to Phila. Central Pby. Released June 5, 1882. Died May 7, 1883. D.D.
- No. 123. **Francis L. Robbins.** Received by Phila. 3d Pby. April 26, 1860, Main Conference, Ohio. Installed April 29, 1860, Green Hill Ch. Released and transferred April 9, 1867, Phila. 4th Pby. Installed May 5, 1867, Oxford Ch. Transferred June, 1870, Phila. Central Pby. Released Sept. 13, 1883. Beacon Ch. D.D.
- No. 124. **J. Hervey Beale.** Received by Phila. 3d Pby. Jan. 29, 1862, Pby. New York. Ordained Jan. 29, 1862. Dismissed Feb. 10, 1868, Phila. 4th Pby. Installed March 10, 1868, Kensington First Ch. Transferred June, 1870, Phila. Central Pby.
- No. 125. **William B. Cullis.** Phila. Pby. No. 686. Received by Phila. 4th Pby. April 15, 1868, as a minister from M. E. Ch. Transferred June, 1870, Phila. Central Pby. Dismissed April 5, 1871, Pby. Lackawanna. Received Dec. 15, 1873, Pby. Lackawanna. Installed Dec. 30, 1873, North Tenth St. Ch. Released Nov. 23, 1874. Dismissed Jan. 4, 1881, Pby. Phila.

- No. 126. **John L. Withrow.** Phila. Pby. No. 595. Received June 23, 1870, Pby. Phila. Installed Dec. 27, 1868, Arch St. Ch. Released and dismissed Sept. 22, 1873, Pby. Indianapolis. Received April 2, 1878, Pby. Indianapolis. Dismissed Cong. Asso. Boston, Mass. D.D.
- No. 127. **Martin P. Jones.** Received by Phila. 4th Pby. as a candidate May 13, 1864. Licensed May 16, 1864. Dismissed April 11, 1865, Phila. 3d Pby. Ordained and installed April 12, 1866, Chester City Ch. Released Dec. 29, 1868. Transferred June, 1870, Phila. Central Pby. Dismissed Oct. 3, 1871, Pby. Highland.
- No. 128. **Thomas J. Brown.** Received by Phila. Third Pby. May 18, 1868, Third Pby. New York. Ordained and installed June 9, 1868, Logan Square Ch. Transferred June, 1870, Phila. Central Pby. Released and dismissed July 11, 1871, Pby. Utica. D.D.
- No. 129. **Wm. McDuffee.** Received as a candidate by Phila. Third Pby. Jan. 8, 1869. Transferred June, 1870, Phila. Central Pby. Reported dead July 7, 1874.
- No. 130. **Gerald F. Dale.** Phila. Pby. No. 632. Received as a candidate by Phila. Third Pby. April 13, 1870. Transferred June, 1870, Phila. Central Pby. Dismissed March 6, 1871, Phila. Pby. Missionary to Syria. Died Oct. 6, 1886.
- No. 131. **Charles B. Austin.** Received by Phila. Fourth Pby. as a candidate Oct. 13, 1864. Transferred June, 1870, Phila. Central Pby. Licensed April 2, 1872. Dismissed Nov. 4, 1872, Pby. Steuben.
- No. 132. **Charles Bransby.** Received Oct. 4, 1870. Licensed May 10, 1877. Dismissed Oct. 1, 1878, Pby. St. Louis.
- No. 133. **George H. S. Campbell.** Received Feb. 6, 1871, Pby. Edinburgh Free Ch., Scotland. Dismissed Oct. 3, 1871, Pby. West Jersey. Received Dec. 6, 1880, Pby. Chester. Installed Dec. 16, 1880, Richmond Ch.
- No. 134. **Edward W. Long.** Received as a candidate April 4, 1871. Dismissed Dec. 6, 1880, Pby. Morris and Orange.
- No. 135. **Robert D. Harper.** Received April 4, 1871, Pby. Indianapolis. Installed April 23, 1871, North Broad St. Ch. D.D.
- No. 136. **Peter Q. Wilson.** Received Oct. 3, 1871, Pby. Syracuse. Dismissed June 26, 1882, Pby. Otsego.
- No. 137. **Henry J. Owen.** Received Oct. 9, 1871, Pby. Westchester. Ordained and installed Oct. 16, 1871, Richmond Ch. Released Nov. 2, 1876. Died March 31, 1878.
- No. 138. **Addison V. C. Schenck.** Received by act of Synod Oct. 19, 1871, with Kenderton Ch. Released Oct. 7, 1879. Dismissed April 3, 1883, Pby. Lake Superior. D.D.
- No. 139. **Isaac A. Cornelison.** Received Feb. 5, 1872, Pby. Peoria. Ordained Sept. 19, 1855. Dismissed April 1, 1873, Pby. Peoria.

- No. 140. **Charles F. Thomas.** Received April 2, 1872, Cincinnati Conference M. E. Ch. Dismissed April 1, 1873, Pby. Chester. Received May 6, 1878, Pby. Chester. Installed Oct. 11, 1878, Northwestern Ch. Released Oct. 7, 1879.
- No. 141. **Donald K. Campbell.** Received as a licentiate April 22, 1872, Pby. New Brunswick. S. S., Hestonville Ch. Dismissed Oct. 1, 1872, Pby. Baltimore.
- No. 142. **John W. Campbell.** Received as a candidate July 2, 1872. Dismissed April 15, 1873, Pby. Baltimore.
- No. 143. **Wm. B. Reed.** Received Oct. 1, 1872. Licensed April 7, 1874. Ordained and dismissed May 6, 1874, Pby. Wyoming. Received Nov. 4, 1878, Pby. Chester. Dismissed Jan. 7, 1879, Pby. Westminster.
- No. 144. **Wm. Travis.** Received as a licentiate April 2, 1872. Dismissed Oct. 7, 1873, Pby. Phila. North. Ordained Nov. 1, 1877.
- No. 145. **Wm. Greenough.** Received Feb. 10, 1873, Pby. Pittsburgh. Installed Feb. 23, 1873, Cohocksink Ch.
- No. 146. **Abraham Poulson.** Received April 1, 1873, Pby. Fort Wayne. Dismissed Jan. 4, 1881, Pby. Baltimore.
- No. 147. **Cochran Forbes.** Phila. Pby. No. 260. Received April 1, 1873, Pby. Phila. Died Nov. 5, 1880.
- No. 148. **Wm. J. Wright.** Received April 1, 1873, Pby. Athens. Dismissed Jan. 10, 1882, Pby. Morris and Orange.
- No. 149. **Andrew M'Elwain.** Received April 15, 1873, Pby. Kittinging. Installed April 27, 1873, Hestonville Ch. Released Oct. 5, 1880. D.D.
- No. 150. **James A. Marshall.** Received May 5, 1873, Pby. Blairsville. Installed May, 1873, Geo. Chandler Ch. Released June 24, 1878. Dismissed Sept. 2, 1878, Pby. Chester.
- No. 151. **Robert Graham.** Received Sept. 1, 1873, Ref. Pby. Ch. N. America. Dismissed Sept. 8, 1874, Pby. New Castle. Received Dec. 8, 1883, Pby. New Castle. Installed March 20, 1884, Hebron Ch.
- No. 152. **Andrew Lees.** Received Sept. 1, 1873, Pby. San Francisco. Licensed July 7, 1874. Dismissed July 6, 1875, Pby. Chester. Ordained July 8, 1865. Received Nov. 5, 1876, Pby. Chester. Installed Feb. 20, 1882, Trinity Ch. Released and dismissed April 3, 1883, Pby. London, Eng. Received April 3, 1888, Pby. London, Eng.
- No. 153. **George B. Peck.** Received as a licentiate Oct. 3, 1873. Dismissed April 6, 1875, Pby. Cincinnati.
- No. 154. **Charles A. Smith.** Received Nov. 10, 1873, Pby. Morris and Orange. Died Feb. 15, 1879. D.D.
- No. 155. **Benjamin B. Parsons.** Pby. Phila. No. 611. Received Nov. 10, 1873, Pby. Phila. Installed Nov. 28, 1873, Trinity Ch. Released May 25, 1881. Died Feb. 25, 1887. D.D.

- No. 156. **Charles Wadsworth.** Pby. Phila. No. 442. Received Nov. 17, 1873, Ref. Ch. Dismissed Dec. 2, 1878, Pby. Phila. Died April 2, 1882. D.D.
- No. 157. **Walter Q. Scott.** Received as a licentiate Feb. 2, 1874, Pby. Lehigh. Ordained and installed Feb. 15, 1874, Arch St. Ch. Released Sept. 11, 1878. D.D.
- No. 158. **Daniel F. Lockerby.** Received May 4, 1874, Pby. Newton. Ordained July 18, 1869. Installed Oct. 11, 1875, Lehigh Ave. Ch. Released March 20, 1876. Name struck from roll April 4, 1876.
- No. 159. **James M. Thompson.** Received May 6, 1874, Pby. New York. Installed May 7, 1874, Mantua Second Ch. Released Dec. 2, 1882. Dismissed Jan. 4, 1887, Pby. San Francisco.
- No. 160. **John Moore.** Received June 8, 1874, Pby. Blairsville. Dismissed Oct. 3, 1876, Pby. Winona.
- No. 161. **Alexander Sinclair.** Received Oct. 6, 1874, Pby. Erie. Dismissed Sept. 4, 1876, Pby. Mechlenburg.
- No. 162. **Henry A. MacKubbin.** Received as a candidate Oct. 6, 1874. Dismissed March 6, 1882, Pby. Phila. North.
- No. 163. **Thomas L. Janeway.** Phila. Pby. No. 226. Received Nov. 10, 1874, Pby. New Brunswick. D.D.
- No. 164. **David J. Waller.** Received as a licentiate Nov. 10, 1874, Pby. Northumberland. Ordained and installed Nov. 30, 1874. Logan Square Ch. Released Dec. 6, 1875. Dismissed Sept. 4, 1876, Pby. Huntingdon.
- No. 165. **John H. Munro.** Received Feb. 2, 1875, Pby. Boston. Installed Feb. 8, 1875, Central Ch. D.D.
- No. 166. **Silas W. Gossler.** Received as a candidate Feb. 2, 1875. Licensed Oct. 5, 1875. Ordained and installed April 13, 1876, N. 10th St. Ch. Died Oct. 29, 1880.
- No. 167. **Henry Birchby.** Received as a candidate May 11, 1875. Licensed April 8, 1884. Dismissed Oct. 7, 1884, Pby. St. Paul.
- No. 168. **Daniel Macfie.** Received Feb. 14, 1876, Pby. Carlisle. Dismissed June 28, 1876, Pby. San Francisco.
- No. 169. **David Chapman.** Received March 20, 1876, Pby. Ayre, Scotland. Dismissed April 3, 1877, Pby. Waterloo.
- No. 170. **Edwin H. Nevin.** Phila. Pby. No. 316. Received June 22, 1876, German Ref. Ch., Phila. Classis. D.D.
- No. 171. **Daniel W. Poor.** Received Nov. 20, 1876, Pby. San Francisco. Dismissed Jan. 6, 1885, Pby. Phila. Sec. Bd. Education. D.D.
- No. 172. **Joshua L. Russell.** Received Nov. 24, 1876, Pby. Dayton. Ordained Aug. 17, 1867, by Pby. Miami. Installed Dec. 21, 1876, Spring Garden Ch. Released Nov. 6, 1882. Dismissed March 5, 1883, Pby. Huntingdon.
- No. 173. **Charles Bonnekemper.** Received April 3, 1875, Germ. Ref. Ch. Dismissed Dec. 6, 1880, Pby. Cedar Rapids.

- No. 174. **Henry Losch.** Received April 3, 1877, Ref. Ch. Name struck from roll Dec. 1, 1879.
- No. 175. **Walter Nicholas.** Received April 3, 1877, Pby. Newark. Ordained and installed May 10, 1877, Temple Ch. Released and dismissed June 28, 1880, Pby. Albany.
- No. 176. **John F. Yoth.** Received May 10, 1877, Pby. Waterloo. Dismissed April 2, 1878, Pby. Chester.
- No. 177. **Thomas M. Watson.** Received July 3, 1877, U. P. Pby. Phila. Dismissed Sept. 2, 1878, Pby. Shenango.
- No. 178. **Luigi De Jesi.** Received as a candidate July 3, 1877. Licensed June 3, 1878. Ordained Oct. 17, 1880. Dismissed April 4, 1882, Pby. Mexico.
- No. 179. **Macduff Simpson.** Received Nov. 5, 1877, Pby. Lexington. Installed Nov. 21, 1878, Richmond Ch. Released and dismissed Oct. 18, 1880, Pby. Dublin, Ireland.
- No. 180. **Wm. C. Rommel.** Received Nov. 5, 1877, Pby. Montana. Ordained June 20, 1872, Pby. Elizabeth. Installed Nov. 15, 1877, Gaston Ch.
- No. 181. **Charles E. Burns.** Received Feb. 4, 1878, Pby. Newton. Installed Feb. 21, 1878, Lehigh Ave. Ch. Released and dismissed Oct. 1, 1878, Pby. Phila. North.
- No. 182. **John Richelson.** Received Feb. 4, 1878, Pby. Morris and Orange. Installed Feb. 19, 1878, Second German Ch.
- No. 183. **Edward K. Donaldson.** Received Sept. 2, 1878. Licensed June 28, 1880. Ordained March 17, 1881. Dismissed April 5, 1881, Pby. Monmouth.
- No. 184. **Edwin B. Raffensperger.** Received Oct. 1, 1878, Pby. Baltimore. Ordained May 4, 1853. Dismissed Jan. 10, 1882, Pby. Marion. Died March 27, 1885. D.D.
- No. 185. **Duffield Ashmead.** Received April 1, 1879. Licensed June 28, 1880.
- No. 186. **Elisha B. Cleghorn.** Phila. Pby. No. 472. Received June 30, 1879, Pby. Albany. Died Dec. 14, 1881.
- No. 187. **Joseph S. Malone.** Received Oct. 7, 1879, Ref. Ep. Ch. Installed Nov. 14, 1879, Northwestern Ch. Released April 4, 1882. Dismissed April 3, 1883, Pby. New Castle.
- No. 188. **Edwin D. Newberry.** Received Nov. 3, 1879, Pby. West Jersey. Dismissed Feb. 4, 1884, Pby. Phila. Phila. Pby. No. 717.
- No. 189. **Matthew Anderson.** Received May 3, 1880, Pby. Carlisle. Installed July 11, 1880, Berean Ch.
- No. 190. **Clement C. Dickey.** Received May 10, 1880, Pby. Chester. Ordained by Pby. Brooklyn, Nov. 9, 1871. Installed May 17, 1880, Sixty-third Street (Patterson Mem.) Ch. Released June 28, 1887.

- No. 191. **George A. Paul.** Received June 7, 1880. Licensed June 5, 1882. Dismissed Oct. 3, 1882, Pby. New Castle.
- No. 192. **Daniel C. Meeker.** Received June 28, 1880, Pby. Carlisle. Died Feb. 18, 1881.
- No. 193. **Henry J. Weber.** Received Sept. 6, 1880, Pby. Newark. Installed April 28, 1881, Carmel Ch. Released and dismissed March 2, 1885, Pby. Phila.
- No. 194. **Eugene C. Olney.** Received Sept. 6, 1880, Pby. Grand Rapids. Dismissed Feb. 7, 1881, Pby. Newton.
- No. 195. **John S. Sands.** Received Sept. 6, 1880, U. P. Pby. Monongahela. Installed Sept. 19, 1880, Arch St. Ch. D.D.
- No. 196. **Gordon Mackay.** Received as a candidate Sept. 6, 1880. Dismissed Oct. 6, 1885, Pby. New York.
- No. 197. **Emil Leute.** Received as a candidate Sept. 6, 1880.
- No. 198. **James H. Baird.** Phila. Pby. No. 571. Received Nov. 1, 1880, Pby. Huntingdon. Dismissed April 7, 1885. Pby. West Virginia.
- No. 199. **Henry D. Northrup.** Received Feb. 7, 1881, Pby. New York. Installed Feb. 23, 1881, North Tenth Street Ch. Released June 24, 1886. Dismissed April, 1887, Pby. Chester.
- No. 200. **Wm. Dayton Roberts.** Received March 7, 1881, Pby. Phila. North. Ordained June 7, 1876. Installed March 15, 1881, Temple Ch. D.D.
- No. 201. **J. Henry Sharpe.** Phila. Pby. No. 627. Received Mar. 7, 1881. Installed April 1, 1881, Hestonville (Park Avenue) Ch. D.D.
- No. 202. **Edward M. Haymaker.** Received as a candidate April 5, 1881. Licensed April 8, 1884. Ordained May 16, 1884. Dismissed Feb. 2, 1885, Pby. Zacatecas.
- No. 203. **Melanthon W. Jacobus.** Received May 2, 1881. Licensed June 28, 1881. Dismissed Oct. 7, 1884, Pby. Chester.
- No. 204. **Alex. G. McAuley.** Received with York St. Ch. June 6, 1881, Ref. Pby. Phila. D.D.
- No. 205. **Marcus A. Brownson.** Received as a licentiate Jan. 10, 1882, from Pby. of Washington. Dismissed March 5, 1883, Pby. New Castle.
- No. 206. **William V. Louderbough.** Received March 6, 1882, Pby. of New Castle. Ordained Sept. 24, 1879. Installed March 14, 1882, N. L. 1st Ch. Released and dismissed Nov. 5, 1883, Pby. of West Jersey.
- No. 207. **John W. Bain.** Received April 4, 1882, First N. P. Pby. Ohio. Installed April 11, 1882, Alexander Ch. Released Jan. 30, 1885. Dismissed Jan. 7, 1886, Pby. Huntingdon.

- No. 208. **Richard T. Jones.** Received as a licentiate April 4, 1882, Pby. Northern Penna. Welsh Pres. Ch. Ordained and installed June 8, 1882, Lehigh Ave. (Susquehanna Ave.) Ch.
- No. 209. **James R. Campbell.** Received May 1, 1882, Pby. West Jersey. Dismissed April 1, 1884, Pby. New Castle.
- No. 210. **Samuel Phillips.** Received May 1, 1882, Pby. Phila. North. Dismissed April 3, 1883, Pby. Chester.
- No. 211. **Francis M. Baker.** Received May 1, 1882, Central Penna. Conference Evan. Asso.
- No. 212. **James Stewart Dickson.** Phila. Pby. No. 745. Received May 1, 1882. Licensed and dismissed June 4, 1883, Pby. New Brunswick. Ordained 1883.
- No. 213. **Jacob W. Loch.** Ordained and installed May 11, 1882, Zion Germ. Ch. Released Feb. 1, 1886. Dismissed April 6, 1886, Lutheran Ministerium, New York City.
- No. 214. **William S. Thompson.** Received June 25, 1882, Pby. Portsmouth. Dismissed Dec. 4, 1882, Pby. Phila. Phila. Pby. No.
- No. 215. **Waldo Messaros.** Received as a candidate Oct. 3, 1882. Name dropped March 5, 1883.
- No. 216. **Otto Close.** Received as a candidate Nov. 6, 1882.
- No. 217. **Samuel M. Gould.** Received May 7, 1883, Pby. Phila. North.
- No. 218. **Samuel A. Harlow.** Received May 7, 1883, Pby. Brooklyn. Installed May 17, 1883, Mantua 2d Ch. Released June 1, 1885. Dismissed Feb. 21, 1887, Manhattan Cong. Asso.
- No. 219. **Mangasar Mangasarian.** Received as a foreign minister on probation, Dec. 4, 1882. To full membership, Dec. 3, 1883. Installed Dec. 7, 1883, Spring Garden Ch. Pastoral relation dissolved and name dropped Oct. 12, 1885.
- No. 220. **Charles A. Schmidt.** Received as a candidate Dec. 4, 1882.
- No. 221. **Carl Theo. Albrecht.** Received Dec. 4, 1882. Licensed and dismissed June 25, 1883, Pby. Elizabeth.
- No. 222. **John Hemphill.** Received Jan. 9, 1883, Pby. San Francisco. Installed Feb. 15, 1883, West Arch St. Ch. D.D.
- No. 223. **Thomas Verner Moore.** Received Jan. 9, 1883. Licensed Feb. 5, 1883. Dismissed April 3, 1883, Pby. Montana.
- No. 224. **Martin L. Ross.** Received March 5, 1883, Pby. Northumberland. Dismissed Nov. 5, 1883, Pby. Phila. Phila. Pby. No. 713.
- No. 225. **John McElmoyle.** Received April 3, 1883, Pby. Westminster. Ordained April 23, 1879. Installed Sept. 20, 1883, Kender-ton (Tioga) Ch.

- No. 226. **George Van Deurs.** Received by Phila. 3d Pby. Oct. 1858, Pby. Bath. Dismissed Dec. 1867, Pby. Troy. Received May 7, 1883, Pby. New York.
- No. 227. **Robert H. Fulton.** Received June 4, 1883, Pby. Baltimore. Installed June 12, 1883, Northminster Ch. D.D.
- No. 228. **Robert Hunter.** Received Sept. 3, 1883, Ref. Pby. Phila. Installed Sept. 13, 1883, Kensington Ch.
- No. 229. **William Bannard.** Received Oct. 2, 1883, Pby. West Jersey. D.D.
- No. 230. **James D. Shanks.** Received Jan. 8, 1884, Pby. Redstone. Installed Jan. 14, 1884, Trinity Ch.
- No. 231. **Robert H. Kirk,** Received as a candidate Feb. 4, 1884, Pby. Phila.
- No. 232. **Asbury C. Clark.** Received May 5, 1884, Pby. Northumberland. Installed May 15, 1884, North Ch.
- No. 233. **John H. Elliott.** Received as a licentiate Sept. 1, 1884, Ref. Pby. of Phila. Dismissed March 2, 1885, Pby. Lackawanna.
- No. 234. **Henry C. Fox.** Received Sept. 1, 1884. Licensed April 11, 1887. Dismissed Sept. 5, 1887, Pby. Phila. Phila. Pby. No. 748.
- No. 235. **H. W. Tolson.** Received as a candidate Oct. 7, 1884.
- No. 236. **Madison C. Peters.** Received Oct. 7, 1884, Pby. Ottawa. Installed Oct. 14, 1884, N. L. First Church.
- No. 237. **Peter G. Rambo.** Received Nov. 3, 1884. Licensed April 13, 1885. Ordained Feb. 12, 1886.
- No. 238. **Lawrence M. Colfelt.** Phila. Pby., No. 653. Received Feb. 2, 1885, Pby. Phila. Ordained by the Pby. Monmouth, May 9, 1872. Installed Feb. 15, 1885, Oxford Ch. D.D.
- No. 239. **Rene Brettinghausen.** Received as a candidate April 7, 1885.
- No. 240. **Carl Schwartzbach.** Received May 4, 1885, Classis Long Island. Installed June 17, 1885, Carmel Ch. Released Sept. 5, 1887. Dismissed April 3, 1888, Pby. West Jersey.
- No. 241. **William Sterrett.** Received with Covenant Ch. Sept. 7, 1885, Ref. Pby. Phila., in accordance with the Act of the Gen. Assembly, 1885. D.D.
- No. 242. **James Mattheson.** Received as a candidate Sept. 7, 1885.
- No. 243. **Wm. H. McCaughey.** Received Jan. 5, 1886, Pby. Washington. Installed Jan. 14, 1886, Mantua Second Ch.
- No. 244. **Francis Lloyd.** Received as a candidate Jan. 6, 1886.
- No. 245. **David Wills, Jr.** Received March 1, 1886, Pby. New Brunswick. Installed March 8, 1886, Spring Garden Ch. Released and dismissed Feb. 21, 1887, Pby. New Brunswick.
- No. 246. **Harry W. Haring.** Received as a candidate May 2, 1886.

- No. 247. **H. F. Bernhart.** Received June 7, 1886, Pby. Hudson. Installed July 11, 1886, Zion Ch. Released and dismissed Oct. 4, 1887, Pby. Brooklyn.
- No. 248. **Charles Wadsworth, Jr.** Phila. Pby. No. 710. Received as a licentiate June 29, 1886, Pby. Phila. Ordained Sept. 16, 1886.
- No. 249. **Julius A. Herold.** Received Sept. 6, 1886, Pby. Mahoning. Installed Sept. 29, 1886, Green Hill Ch.
- No. 250. **William Morrison.** Received Sept. 16, 1886. Licensed and ordained April 11, 1887. Dismissed May 2, 1887, Pby. Oregon.
- No. 251. **Samuel Heuston.** Received as a candidate Oct. 6, 1886.
- No. 252. **Reuben Hormon.** Received as a candidate Nov. 1, 1886.
- No. 253. **Albert Wirth.** Received as a candidate Jan. 4, 1887.
- No. 254. **Alfred Staeger.** Received as a candidate Jan. 4, 1887.
- No. 255. **Wm. G. Pollock.** Received as a licentiate Jan. 4, 1887, Pby. Washington. Dismissed Sept. 5, 1887, Pby. Pueblo.
- No. 256. **James H. Fitzsimmons.** Received Jan. 4, 1887. Licensed June 6, 1887. Dismissed Oct. 4, 1887, Pby. Meagherafelt, Ireland.
- No. 257. **David S. Clark.** Received Feb. 7, 1887. Licensed April 11, 1887.
- No. 258. **David Wills.** Received Feb. 21, 1887, Pby. Washington City. Installed March 3, 1887, North Tenth Street Ch. D.D.
- No. 259. **Alexander Alison.** Received May 2, 1887, Pby. Baltimore. Installed June 5, 1887, Alexander Ch.
- No. 260. **Nathaniel L. Upham.** Received May 2, 1887, Pby. West Jersey.
- No. 261. **Francis H. Moore.** Received as a minister from the Methodist Episcopal Church, May 2, 1887.
- No. 262. **Robert Moore.** Received as a candidate May 2, 1887.
- No. 263. **Wellington E. Loucks.** Received Oct. 4, 1887, Pby. Logansport, Ind.
- No. 264. **Jay B. Fisher.** Received as a candidate Nov. 7, 1887. Dismissed April 9, 1888, Pby. Lima.
- No. 265. **Edward G. Fullerton.** Received as a candidate, Nov. 7, 1887. Licensed April 9, 1888.
- No. 266. **Charles H. Schleuter.** Received Nov. 7, 1887, Pby. Brooklyn. Installed Dec. 16, 1887, Carmel Ch.
- No. 267. **George B. Bell.** Received as a licentiate Jan. 3, 1888, Pby. New Brunswick. Ordained and installed Jan. 9, 1888, Patterson Mem. Ch.
- No. 268. **C. Theodore Albrecht.** Received Jan. 3, 1888, Pby. Elizabeth. Installed Jan. 12, 1888, Zion Ch.

- No. 269. **Archibald A. Murphy.** Received Jan. 3, 1888, Pby. Lehigh. Installed Jan. 24, 1888, Spring Garden Ch. Ordained Jan. 13, 1881, Pby. Phila. North.
- No. 270. **B. B. Bigler.** Received as a candidate Jan. 3, 1888.
- No. 271. **Cyrus A. Price.** Received as a candidate Jan. 3, 1888. Licensed April 9, 1888.
- No. 272. **Perry S. Allen.** Received April 3, 1888, Pby. Erie.

