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E. R. ESCHBACH,

FREDERICK, MD.

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Evangelical

Sesqui-Centennial Services

of the

Evangelical Reformed Church,

Frederick, Maryland,

May 9, 14 and 16, 1897.

Rev. E. R. Eschbach, D. D., Pastor.

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EVANGELICAL REFORMED CHURCH,
FREDERICK, MD.

Succession of Pastors
of the
Evangelical Reformed Church.

*REV. THEODORE FRANKENFELD ...	1753-55
REV. JOHN CONRAD STEINER.....	1756-59
REV. PHILIP WM. OTTERBEIN.....	1760-65
REV. CARL LANGE.....	1766-68
REV. FREDERICK L. HENOP	1770-84
REV. JOHN WM. RUNKEL.....	1784-1801
REV. DANIEL WAGNER.....	1802-10
REV. JONATHAN HELFENSTEIN.....	1811-28
REV. JOHN H. SMALTZ.....	1829-33
REV. CHARLES REIGHLEY.....	1833-35
REV. DANIEL ZACHARIAS	1835-73
REV. EDMUND R. ESCHBACH	1874-....

*Although this congregation was organized prior to 1747, its first regular pastor, as far as we know, was Rev. Theodore Frankenfeld.

PREFACE.

These Sesqui-Centennial services commenced on Sunday morning, May 9th, 1897, when the opening sermon was preached by the pastor of the Church.

The other addresses were severally delivered on the afternoon and evening of May 14th, and the morning of May 16th, 1897.

Among the Clergymen who were present and took part in the devotional exercises were, Revs. Atvill Conner, of Walkersville, Md., Harry L. Dittmar, of Jefferson, Md., and Wm. C. Sykes, of Burkittsville, Md.

We would also here make grateful mention of the loan, by Edward T. Schultz, Esq., of Baltimore, Md., of all the "cuts," save two, contained in this memorial, and by which the reminiscences of the past are enriched.

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Church Organization, 1897.

Pastor.

E. R. ESCHBACH, D. D.

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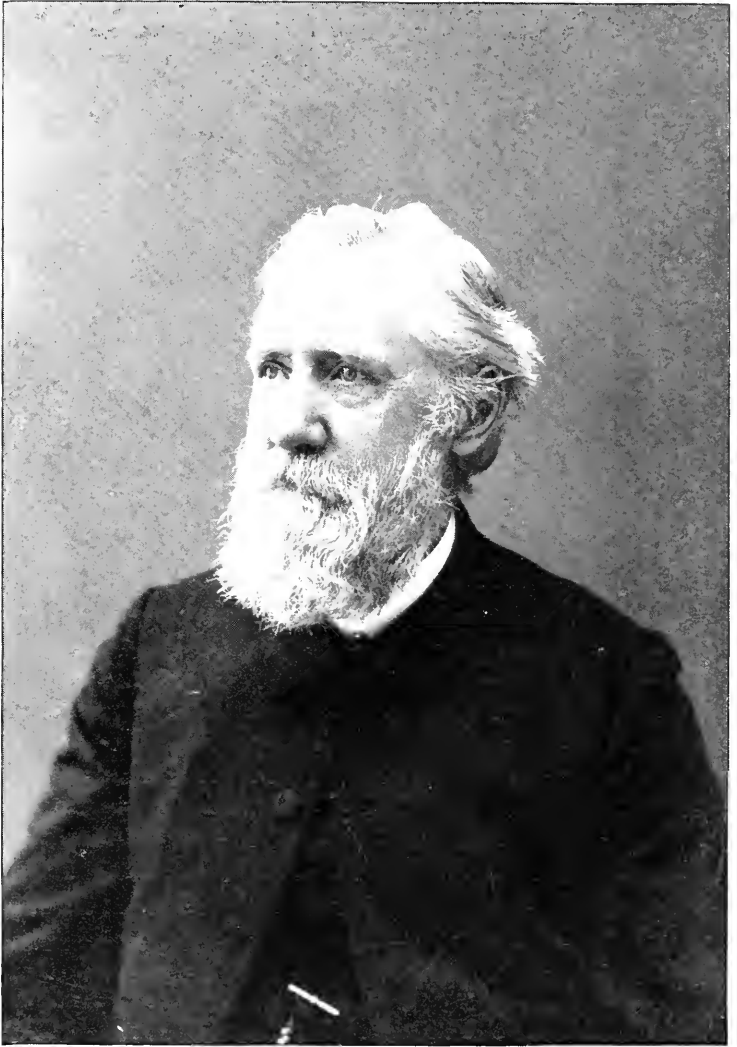
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REV. E. R. ESCHBACH D. D.

The Historical Position of the Reformed Church.

By Rev. E. R. Eschbach, D. D.

**Deut. XXXII, 7—Remember the days of old, consider the years of many generations.*

It is in accordance with the spirit of Christianity, as well as an important part of true piety, to cherish the history of the past. The Christian heart seeks to sanctify its inheritance, and desires to appropriate it to noble and lasting purposes.

By reviewing its facts somewhat in detail, we are not only impressed thereby, but the inheritance becomes a part of us, so that we cherish with delight its hallowed associations. This is done even among heathen nations, so that they regard all their antiquities as sacred. That which is associated with religion, is best preserved in their traditions and glimmers farthest back in the morning twilight of their annals.

In proportion as the Christian religion is better than the heathen, it ought also to exceed it in veneration for the past. There is a strength and beauty in sacred attachments, that in our day deserves to be cultivated. We do well to "Remember the days of old," to "consider the years of many generations."

1. *Annus Memorabilis.*

This year of grace is marked in the history of the Church, both in Europe and America, by an unusual number of interesting and important commemorations, chiefly ecclesiastical in character.

1. Germany, portions of the Reformed Church in this country, and the Lutheran Church throughout the world, have through the past few months, observed the Quadri-centennial of Melancthon's birth. He was a Reformer first, and then a Lutheran, who, however, never ceased

*This sermon was also preached at the opening service of the Annual Session of Maryland Classis, at Westminster, Md., May 19th, 1897.

to actively co-operate with the Fathers, who established our branch of the Reformation Church. We, therefore, unite in honoring the man, whose peace-loving character is the common heritage of Christianity. He was born in Bretten, a little town on the railway between Heidleberg and Stuttgart, Feb. 16, 1497, and though the house in which he was born has disappeared, it is proposed to erect a building which shall contain a collection of Melancthon relics, and be available for religious purposes.

2. *Discovery of North America.*

John Cabot, having sailed from Bristol, England, discovered, June 24, 1497, the North American Continent, by seeing cape Breton, in the Gulf of St. Lawrence. This fact is awakening interest in England, and an influential committee, with Lord Dufferin as chairman, has been created, with the view of holding commemorative meetings.

3. *Westminster Catechisms.*

This year rounds an important epoch in the ecclesiastical history of the Presbyterian Church throughout the world. It is now two hundred and fifty years, since, under Puritan influence, the meetings were held in Westminster Abbey, during which the larger and shorter Westminster Catechisms were completed, whose use has been a distinctive feature of the religious instruction of that Church. The year 1647 has a significant meaning for them, and whatever inspires and promotes their zeal, is helpful to us, for they are an integral development of that branch of the Reformation Church, whose historic name we bear.

4. *Sesqui-Centennial of the organization of the Synod of the Reformed Church in the United States.*

This is the fourth great anniversary of our Church observed in this country. In 1847 we celebrated the Centennial of its founding here. In 1863, we celebrated the Ter-Centenary of the Heidleberg Catechism. In 1844 we celebrated the Quadri-Centennial anniversary of the birth of Ulric Zwingli, and now we have come to the Sesqui-Centennial of the founding of our Church in the United States.

We are challenged to remember God's goodness and mercy in leading our ancestors from a land of war and persecution, of plunder and desolation, across the rolling Atlantic to this land of peace and plenty, where free from molestation or danger, they might worship God and rear their families. We would recall the piety, faith and labors of the Fathers who came here bearing precious seed, that we their children, who have entered into their labors, can this day come with rejoicing, bringing our sheaves with us.

This Sesqui-Centennial should be for us a year of jubilee, during which to record our gratitude to God, while we call to remembrance His continuous blessing throughout these eventful years, in which nearly two centuries ago, in humble piety and heroic faith, the foundations of our Church were laid.

1747—1897.

The dates 1747 and 1897 are significant. They measure a period of time, which stands to the credit of comparatively few christian denominations in America. One hundred and fifty years may not mean so much on the Continent of Europe, where time is reckoned by ages, and where only some special epoch or controlling event brings one into more promience than another. Such epochs, for example, as the birth of the Saviour of the world; the subordination of secular kingdoms to the control of the Church, and the Protestant Reformation of the 16th century.

In America, we still mark our periods by decades and not by centuries. We have not gone very far away from the earliest settlements of our pioneer ancestors, and hence the term Sesqui-Centennial assumes an important significance. It attracts the student of antiquities to the history of his own country, rather than the dusty tomes which contain the ancient records of Asia or Europe. It stirs pious thought to recall, that the God who watched over the destinies of the nations which occupied and developed the old world in the dawn of history; who guided and preserved the people of

mediaeval times; He it was, who also led our fathers to this new world, watched over and blessed them here, so that for one hundred and fifty years they have been prominent factors in the history of modern times.

II.—Let us take a glance at our relative denominational position as to the early history of this country.

The year 1517 marks the starting point of the Protestant Reformation. The year 1563 was signalized by the publication of the Heidelberg Catechism, which dates the origin of the birth of the Church of our choice. The year 1747 records the organization of the Cœtus or Synod of our Church in this country, and therefore, in 1897 every loyal heart responds in cheerful acclaim to observe with special services this, our Sesqui-Centennial.

The very earliest history of our Church here is obscure. The beginnings were feeble, and are not well defined in the records that we can at this date command. This much however is sure, the Church was here long before the Synodical organization,—just how long, who shall say?—certainly twenty to thirty and probably even more years. Scattered far and wide throughout the land, there were Reformed settlements, which for the most part, without churches, preachers, or schools maintained their faith in God, and preserved the simple piety in which they had been reared. We know comparatively little of that period of the planting of the vine, during which our earliest congregations were shepherdless in the wilderness.

Let us take our stand at the pivotal point of 1747, and for a few moments look first in one direction, and then in the other, in order the better to appreciate our true relation to the past, and what significance our Synodical organization assumes, when placed by contrast in the list of other events and enterprises which have been recognized as of world-wide importance and have influenced the destiny of this and other nations.

As loyal Americans we value and love our country. As a nation, five years ago, with becoming enthusiasm, we celebrated the Quadri-Centennial of the discovery of America by Christopher Columbus in 1492, an event

which antedates our Synodical organization two hundred and fifty-five years. This at first thought seems a startling gap, but we need to recall the fact, that this country remained practically an unbroken wilderness, whose only permanent inhabitant was the savage Red man, for one hundred and twenty-five years after its discovery had been announced. The voice of prayer and praise, which had awakened echoes on the hill tops and in the valleys of the new world when Columbus and his heroic band planted the cross, the symbol of christianity on its shores, had again died out, and for more than one hundred and twenty-five years there was the silence of moral death.

It was not until the Mayflower landed the Pilgrim fathers on Plymouth Rock, on Dec. 11, 1620, that this Western World was really uncovered to European eyes. This embraces an intervening period of one hundred and twenty-eight years. Add another period of one hundred and twenty-seven years and you have reached 1747, which marks our Synodical organization, which event we now celebrate.

The date 1747 stands before most of the written history of this country. When you recall the fact, that Baltimore City was not laid out until 1730, only seventeen years earlier, and Frederick City in 1745, only two years earlier; that Independence Hall in Philadelphia was completed in 1735, only twelve years earlier; that the first Continental Congress convened in 1774, twenty-seven years later, and that "The Declaration of Independence" was signed, sealed and proclaimed in 1776, twenty-nine years later, you will be better enabled to adjust our Synodical organization to the history of the past, as it stands related to the civil history of this country.

Its significance will be even more apparent when we compare its relative date with that of other Denominational organizations.

The first Presbyterian congregation in America was organized at Snow Hill, Md., about 1690. The first Presbytery was that of Philadelphia in 1705, and the first Synod comprising four Presbyteries was constituted in 1716, thirty-one years before our Coetus.

Members of the Church of England were among the earliest emigrants to America. There were scattered Churches of that body at an early date, but they had no Episcopal supervision. It was not until the close of the Revolutionary war, that the American Church was able to secure Bishops for themselves. A complete organization, under the title of the "Protestant Episcopal Church of America," was not effected until 1789, forty-two years later than our organization.

We were organized just fifteen days later than the Dutch Reformed Church of America, and almost a year earlier than the Lutheran Church, which took place August 11, 1748.

Methodism was born under the preaching of Whitfield in 1739, but was not transferred to this country until 1766. The first Methodist Chapel was built in New York in 1768, and the first American Conference of that Church was not held until 1773, twenty-six years later than our organization.

The Methodist Protestant Church dates its separate history from 1830.

The Baptist Church originated in the old world in 1638, but was not transferred to America until 1762, when through the activity of Roger Williams and John Clark, it was introduced into Rhode Island, fifteen years later than our organization.

Our relative historical position, therefore, as compared with other denominations in America is full of practical significance and calls upon us for thoughtful reflection. For a century and a half of organized existence, the Reformed Church has unfurled the standard of the cross in this land, and guarded and emphasized those peculiarities which justify our existence as a separate and distinct branch of the Christian Church.

III.—What are some of the distinctive marks of our Denomination.

We have time, only in a general way, to refer to some cardinal facts. As a Church, we have always valued and honored the Heidleberg Catechism as our sym-

bolical standard. Whether we look at the character of the Catechism, or its history, it is of central significance. It reveals to us in a comprehensive form, the genius and life of the Church, as is done nowhere else. Of all the formulas produced by the Reformation period, none has entered so largely into the history of our Church, and none has an equal claim of authority for its faith.

As is well known, the Heidleberg Catechism is the joint product of two men, Casper Olevianus and Zacharias Ursinus, who were in many respects constitutionally unlike and moved in different spheres of thought and life. These differences, however, were no hinderance to their joint authorship, but proved to be complimentary and resulted in the production of a truly unique and most wonderful compendium of christian instruction in the form of question and answer.

It was published in 1563, and contained the ripe product of the true confessional life of the Church, while it was at the same time admirably adapted to its wants.

Rev. Dr. J. W. Nevin, of blessed memory, says of it, that "Among all the Protestant Symbols of earlier or later date, there is no other in which we find the like union of excellent qualities combined and wrought together in the same happy manner. It is at once a Creed, a Catechism, and a Confession; and all this, in such a manner, at the same time as to be often a very Liturgy also. It is both simple and profound; a fit manual of instruction for the young, and at the same time a whole system of Divinity for the old."

It is thoroughly Protestant in opposition to Romanism and Reformed in opposition to Lutheranism. Though created in an age of controversy, it is not offensively controversial in any direction. Its object is rather to affirm than to contradict or deny.

Its warm beating heart is the Apostles Creed. The principle of Christianity from which its whole being in the world starts and proceeds is the revelation of God in Jesus Christ—the mystery of the Incarnation. To apprehend by true faith the confession of Peter, "*Thou art the Christ, the Son of the living God,*" necessarily in-

volves as a historical sequence all the other articles of the Creed. Where, therefore, the Apostles Creed is allowed its natural and proper influence, as the norm of thinking, we shall always have a Christological Theology and a Church life that is materially different from that which results from any other system. It will always be organic, historical, educational and churchly.

It carries in it the conception of educational religion. Education necessarily presupposes the presence of something to educate—something that is capable of development and growth. A stone cannot be educated or developed into a plant; neither can a plant be developed into an animal, and just so little can that which is born of the flesh be developed into a spiritual being. From the fallen Adamic nature it can never be possible through development to produce a spiritual man in Christ Jesus. That which is born of the flesh remains flesh.

The development of a spiritual man is only possible to a new creation in Christ Jesus. We must be assured through the Sacrament of Baptism, that our children belong to Christ, not to Satan. There must be this objective evidence and pledge, as a basis for our efforts. To be brought up and educated in the Lord requires that we be first planted into the life of the Church—it is to be comprehended in it, and nurtured by it, in the use of all the appointed means of grace, so that the soul becomes conscious of it and grows up in it as its natural home and the habit of its thought, and that in a truly organic way just as the natural life of a family or the spirit of a people passes forward from one generation to another.

Baptismal grace is therefore no fiction. It is the real possibility of salvation conferred by divine gift on those whom Christ thus blesses and brings into union with his Church. It is a necessity to educational religion, that christian parents and their baptised children should have faith in this truth and live in accordance therewith.

Upon this scheme of christianity the Heidelberg Catechism is constructed. It assumes that baptized children are sealed and pledged to the service of God, by

the sanctifying and separating act of baptism; that they belong to the congregation and people of Christ; that they have part in the covenant of grace and are of the household of Faith. Its aim is to stir up their minds to a belief in and apprehension of this grace, so that they may be constrained by it to "die unto sin" and to "live unto holiness." This was the thought and practice of the Church in the age of our Reformation Fathers, and continued to be throughout the early history of our Church, both in Europe and America. We, of to-day, need to remember that this is the theory of baptismal grace to which we are pledged, and that educational religion in any scriptural sense is unintelligible and impracticable without it.

Some of our modern Protestant Theologians would have men believe that Sacramental religion is a religion chiefly of forms, and that educational piety is a delusion that hinders rather than helps the coming of Christ.

Our Reformation Fathers emphasized, primarily, the objective factors of the new creation in Christ Jesus. For them christianity did not consist merely in an inward transaction between the soul and its Maker, comprising mostly subjective experiences. They recognized none of the special machinery which in modern times has been invented for the accomplishment of religious ends.

The Heidleberg Catechism contains more than doctrine, or a form of sound words for the understanding. It addresses itself to the heart, quite as much as to the head. It speaks the language of faith and deep personal conviction. It breathes sentiments of devotion in words that are born of communion with the spirit. Its utterances are always simple, often beautiful and at times grand and sublime.

The Sacramental and Christological character of the Theology of our Church is so fairly stated, that no room is left for mistake. The Sacraments are not signs merely—figures only of something that may take place without them, but they are in fact, through the power of the Holy Ghost, the medium and organ of its commu-

nication at the time. The Sacraments are not the gift itself, neither have they the power to produce it, yet, they are so bound to it by the power of God's Spirit, that they become to us, in the right use thereof, the actual channels to the inward appropriation of Faith.

In this way, in the Lord's Supper the believer receives not merely the merits of Christ, the benefits he has procured for us by his death, but he receives Christ Himself, "His person, substance and being," through which alone we can have part in such benefits and merits. This mystical union between Christ and the believer forms the general law of Christian life. The object, then, of the Sacrament is not merely to signify but to carry into effect its impartations of Divine grace. This is the union of the Vine with its branches—of the Head with the members of the body.

My Brethren, our religious faith is not of yesterday; the system of doctrine and forms of worship in which our deepest feelings are enlisted, have a history; they have been tried by the experience of many generations.

With gratitude, we this day call to remembrance our Fathers, their history and their religion. We have inherited the Church property which their efforts secured; we worship in the temples which their hands have built, and we are surrounded by the silent graves where their ashes rest. We take consolation and inspiration from the fact that we stand in historical as well as doctrinal communion with the past. We have descended, not only by birth, but by the higher succession of faith, from the noble army of martyrs through our pioneer forefathers, who have left us monuments of their faith and triumphs in God, who sought as we do, their "only comfort in life and in death."

We point with satisfaction and encouragement to the steady growth and the increasing prosperity of our Church in the United States; to our expanding mission fields; to our growing institutions of learning and our increasing benevolence.

Our zeal to perpetuate the genius and piety of the Fathers of the Reformed Church is no blind devotion to

a mere outward tradition, and has no tendency to promote an exclusive or sectarian spirit. As a Church we have always moved in the interests of christian love and have studied the things that make for unity and peace. Our history from the beginning to the present hour will abundantly confirm this statement. Our zeal is not for the letter that enslaves, but for the spirit which always works toward freedom and life. With good reason, therefore, we hold fast to the precious heirloom of our denominational existence, and cling to it with abiding affection. We owe it to the world, as well as to ourselves, to remain ecclesiastically true to our historical life. We can claim for ourselves no more honorable distinction in the Christian commonwealth than to be known as the Reformed Church, whose only symbolical book, in the light of which we study and explain the sacred Scriptures is the Heidleberg Catechism.

Address of Welcome.

By Jacob Rohrbach, Esq.

To me has been assigned a brief but very pleasant duty. Our congregation today celebrates the 150th anniversary year of the formation of the first Synod of the Reformed Church in these United States, and particularly commemorates this day, because it marks a most interesting event in the history of our own congregational life one hundred and fifty years ago. As the old world in the first years of the Christian Church had its first great and grand missionary to the Gentiles, Paul the Apostle, of undying Christian fame, so in this new world in the middle of the last century did our infant branch of the Protestant Christian Church in this country have its first zealous and great hearted pioneer missionary in the person of Rev. Michael Schlatter. A native of Switzerland, sent over by the Dutch and German Reformed Churches as a missionary to this new country, with Philadelphia and Germantown as his headquarters, he journeyed on horseback hundreds of miles gathering the Reformed people into congregations and preaching the gospel. He came to Fredericktown on May 8th, 1747, and after an absence of a few days returned here on the date May 14th, and on the following day (Sunday) he preached a sermon in a new and unfinished church, built of logs, on the lower part of the lot or square, where our Trinity Chapel now stands, and facing on Patrick street. At that service he administered the sacraments and installed church officers. Rev. Schlatter afterwards, on May 4th, 1753, installed Rev. Theodore Frankenfeld as the first regular pastor of the congregation. The life and labors of Rev. Schlatter are ended, but his ministration left an enduring impress on the history of this particular church. He inspired the religious zeal of our fore-fathers which has brought our

congregational life down to the full fruition of the present and fills our hearts with hope for the greater possibilities of the future, with gratitude to God, from whom all these blessings flow. We to-day honor the memory of Rev. Michael Schlatter, and in doing so we but honor ourselves. In the name of the Pastor and Consistory and the members of this congregation I welcome you all to these interesting memorial exercises, and particularly do I welcome the Reverend members of Maryland Classis, who have graced this happy occasion by their presence, and who have prepared addresses for our benefit and instruction.

*Our Reformed Ancestry.

By Rev. Cyrus Cort, D. D.

Isaiah 51 : 1—"Look unto the Rock whence ye are hewn"—

Such is the exhortation of the Evangelical prophet Isaiah to the ancient Israel as he reminds them of their gracious covenant privileges, and entreats them to walk in the paths of righteousness.

It is always profitable to review the past. Only thus can we keep the first commandment with promise "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

A grateful and reverent historical spirit is a safeguard of society—an element alike of stability and progress.

Animals have no history. Birds build their nests now as they did two thousand years ago. Man is a reflective being with reason and will, the elements of personality. He is able to communicate thought by articulate speech and by written characters, and hence each generation can profit by the experience of all preceding generations. Among savages, without culture or written characters, life is like water poured on the ground. History is a process of evolution, the unfolding of ideas or principles in the sphere of human life and enterprise. What wonderful progress has been made in the arts and sciences, in all mechanical and industrial pursuits!

But the grandest of all history is religious history, even as religion is the crowning grace and glory of human nature.

The Jews were the most wonderful and important people of ancient times because it was their exalted mission to develop religion. They received the divine deposit. They were the bearers of supernatural revelation.

*This discourse was also delivered before the Maryland Classis in Annual Session at Westminster, Md., May 28th, 1897.

“Salvation is of the Jews” was the testimony of Jesus. In Him, as the true seed of Abraham and son of David, all the families of the earth were to be blessed. With all his devotions to the principles of evangelical freedom and the rights of the Gentile converts, St. Paul tells us that to the “Israelites pertaineth the adoption, and the glory and the covenants, and the giving of the law and the service of God and the promises; whose are the fathers and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.”

Isaiah exhorts all faithful Israelites to look unto Abraham as the Rock from which they were hewn, not to indicate their lowly origin, but to fill their hearts with gratitude in view of the Providential dealings of the God of their fathers. Abraham was the Rock of humanity from which the covenant people were hewn, the founder of the covenant on its human side, the father of the faithful and the friend of God.

One hundred generations have come and gone since the great Jehovah gave his covenant promise to Abraham so gloriously fulfilled in the person and kingdom of our Lord Jesus Christ.

Like the stars of the sky, or as the sands upon the seashore, innumerable have been the descendents of Abraham according to the flesh; but an infinitely greater and grander host belongs to Abraham by a bond nobler far than that of blood or consanguinity. Every true believer, we are taught in the gospel record, is a child of Abraham and of God, yea, an heir of God, and joint heir with Christ to the heavenly inheritance. Those who cherish the faith and principles of Abraham shall come from the North, South, East and West and sit down with him in the kingdom of God. The same Jehovah, who led Abraham from Mesopotamia to Canaan, guided our Teutonic ancestors into Central, Northern and Western Europe, across to the Isles of Britain and thence to the new world. There is much in the history of our Reformed ancestors akin to the history of the covenant people in the days of old, much that is worthy of grateful remembrance.

The history of the Reformed Church has been compared to the river Rhine. Starting among the Alps of Switzerland, fed by streams of France and Germany, the Rhine flows majestically through the lowlands of Holland, emptying its waters into the North Sea, which lave the shores of Great Britain and then mingle with the great ocean beyond. So the original sources of Reformed Church history must be sought among the mountains and valleys of free and Republican Switzerland; but all lands have been blest by its healing waters and the precious treasures borne on its broad bosom.

To Uhlrich Zwingli, a free born Switzer, in the land of Tell and Winkleried, belongs the immortal honor of sounding the trumpet blast of Reformation in the Sixteenth Century. And throughout the present year we honor the memory of Michael Schlatter, another free born Switzer, who organized the Reformed congregations within the bounds of the Potomac Synod one hundred and fifty years ago. It is not my purpose to dwell specially upon his services to-night. That duty has been assigned me by the Potomac Synod in connection with the Schlatter Sesqui-Centennial Memorial Services at its next annual meeting in Hagerstown and it will be performed also by another brother who will address you next Sunday on that particular topic. But it is well to remember that not only Schlatter, the pioneer organizer of the German Reformed Churches of America, but many other of our pioneer ministers were from Switzerland. Such were Bucher and Blumer in Pennsylvania, and Zubly, Suter, Loretz, &c., in the Carolinas.

I would not detract one iota from the merits of Martin Luther. His was a great and towering personality in an age of spiritual and theological heroes. But Uhlrich Zwingli was an independent Reformer in Church and State before Luther began his reformatory labors in Germany and long before Zwingli ever heard the name of Luther.

At the Marburg Conference, in 1529, Zwingli showed himself superior to Luther in his knowledge of the Hebrew Old Testament and the Greek New Testament,

which for the most part he knew by heart ; he had also fuller knowledge of the writings of the early Church fathers. They agreed on fourteen out of fifteen points of Evangelical doctrine and also on part of the fifteenth.

But on the mode of Christ's presence in the Lord's Supper they differed. It was not a question essential to Salvation and an honest difference of opinion should have been tolerated in the Spirit of Christian charity. Philosophers differ as to how the light and heat of the sun penetrate the realms of space instantaneously. As to the fact they agree, but as to the *modus operandi* they hold different theories and in the end the solution of the question will probably include the essential features of both the undulatory and corpuscular theories. So in the supernatural order, which transcends the processes of the natural understanding, good men in all ages have differed more or less as to the how or the why while still agreeing on the great essential facts and doctrines of Christianity. Zwingli not only gave good doctrinal and Scriptural reasons for the hope that was in him. He showed his superiority to Luther in a nobler sense. In the excellent gift of charity, in the highest characteristics of a liberal minded, warm hearted Christian gentleman, he surpassed his great antagonist. Luther was great at Worms in courage, in faith and hope. Zwingli never showed any lack of these elements of Christian manhood. And when at the close of the Marburg Disputation Zwingli extended his hand to Luther with tears in his eyes and said "Let us at least recognize each other as Christian brethren even if we cannot agree on all points of doctrine" he towered infinitely above the rough Saxon Reformer who refused to give him the hand of Christian fellowship because of an honest difference as to the Eucharistic presence. For "though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass and tinkling cymbals. And though I have the gift of prophecy, and understand all mysteries and all knowledge ; and though I have all faith so that I could remove mountains, and have not charity I am nothing, and though I bestow all my goods to feed the

poor, and though I give my body to be burned and have not charity, it profiteth nothing. * * The greatest of all is charity.”

As the Alps of his native Switzerland tower above the hills of Saxony, so Zwingli towers above Luther in the excellent gift of charity, which is the bond of perfectness.

Not only in the spirit of fraternal affection and gentlemanly deportment, even in the heat of controversy, but in other respects, Zwingli was three hundred and fifty years ahead of his age. His position in regard to infant salvation and to the status of Socrates and the better class of heathen generally, as well as his rejection of the corporeal presence of Christ in the Lord's Supper, corresponds with the views held by advanced evangelical thinkers of leading Protestant denominations in our own day and generation. You say bigoted intolerance was the spirit of the age and we must not blame Luther too much for his harsh and uncharitable treatment of Zwingli at Marburg. So much the worse for the spirit of the age. It was not the Spirit of the Blessed Master whose last and tenderest prayer was for the peace and unity of the church. It was not the Spirit of Ulrich Zwingli, and thank God it has not been the spirit of the Reformed Church either in the Old World or the New. In pleasing contrast with this sad exhibition at the threshold of the great Reformation was the spirit of fraternal fellowship and cordial relations existing between Rev. Henry Melchoir Muhlenberg and Rev. Michael Schlatter, the pioneer founders of the Lutheran and German Reformed Churches in America one hundred and fifty years ago. As soon as he arrived in Philadelphia and understood the situation Schlatter repaired to the home of Muhlenberg and came to an amicable understanding in regard to union churches, intermarriages between Lutheran and Reformed, &c. A genuine friendship was established that lasted upwards of forty years until the day of their death and which, we may fondly believe, has reached its consummation for both in the beatific vision.

“Behold how good and how pleasant it is for brethren

to dwell together in unity. It is like the precious ointment that ran down Aaron's beard even to the skirts of his garments. As the dew upon Hermon and that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."

"Unity in essentials, freedom in non-essentials and charity in all things," was the sentiment of our Reformed ancestors so grandly exemplified by Ulrich Zwingli at Marburg three hundred and sixty-eight years ago.

Henry Bullinger, Zwingli's able and judicious successor at Zurich, showed the same spirit. He and his Swiss brethren sheltered hundreds of English exiles and fed them at their own tables during the reign of bloody Mary. Five English youths, who all afterwards became Bishops, were taught at public expense in the French schools. Queen Elizabeth wrote a letter of thanks to the city of Zurich for the asylum given English Protestants and sent along a silver chalice assuring the Swiss brethren that the Protestant Church of England held the Reformed doctrine of the Lord's Supper. John Calvin, the great Theologian and Organizer of the Reformed Church, also fed many victims of religious persecution from Great Britain, and by his preaching, teaching and consecrated life gave an impulse to John Knox and other exiles that subsequently changed and controlled the currents of human history. Bucer, Martyr and Fagius, who went over to England and taught in the Universities of Oxford and Cambridge, were animated by the same spirit of conciliation and fraternal affection.

All these distinguished Reformed leaders were ready to accept the Augsburg Confession with Melancthon's modification of the tenth article, leaving undefined the mode of the Eucharistic presence, while affirming the fact itself. When extreme Lutherans, after Luther's death, demanded explicit endorsement of the unaltered Augsburg Confession and their con-substantiation theory of the mode of Christ's presence in the Lord's Supper, Frederick the Third, the pious ruler of the Palatinate along the Rhine, after consulting with Philip Melanch-

thon, directed two of the professors in the Heidelberg University to prepare a new confession of faith. Zacharias Ursinus, a former pupil and intimate personal friend of Melanchthon and Caspar Olevianus, a pupil and friend of Calvin, prepared thus our Heidelberg Catechism, which, after receiving ecclesiastical sanction, was published January 19, 1563. It was intended to unite the followers of Zwingli, Calvin and Luther on a Scriptural and Melanchthonian basis. It was largely successful in doing this in Western Germany and was hailed with hearty approval by Reformed Christians of Switzerland, France, Holland, Hungary, yea, of all lands, as a correct exposition of the plan of salvation. Based on the Apostles' Creed, the common Confession of Christendom, centering in the adorable person of Jesus Christ and his atoning sacrifice upon the cross, the Heidelberg Catechism has well been styled the Pearl of all Confessions. For over ten generations, or three hundred and thirty four years, it has been the Confessional Standard of the German and Dutch Reformed Churches, and since 1870, of the reunited Presbyterian Church along with the Westminster standards.

“With heart and with soul” our pioneer Reformed ancestors, with Michael Schlatter at their head, endorsed the Heidelberg Catechism at the first meeting held after the organization of the mother Synod, or Coetus, one hundred and fifty years ago. It has been the oriflamme of our Sacramental hosts for over ten generations. It enshrines the faith sealed by the blood of thousands and hundreds of thousands of martyrs in past ages. Not only must we admire the evangelical, orthodox faith of our Reformation fathers, based upon Apostolic foundations, but the spirit of conciliation, hospitality and fraternal affection shown by them under most trying circumstances merits our praise and imitation. We have seen how Zwingli exemplified it at Marburg in 1529, or three hundred and sixty-eight years ago. So Calvin, weak in body and worn out with cares, was ready to cross seven stormy seas to promote the peace and unity of Protestantism.

When the billows of religious persecution swept by turns over France, Holland, Great Britain, or the German fatherland, our Reformed ancestry in the less exposed regions always sheltered the exiles—they were not looked upon as strangers and foreigners but fellow citizens with the Saints and of the household of God—they belonged to the republic of Christendom of which Geneva was the Capital and John Calvin the recognized head. The divisions between Reformed and Lutheran did not concern the subject of predestination, or the divine sovereignty—Luther held that doctrine most emphatically and said Melanchthon ought to be banished for promulgating his synergistic theory or the co-operation of the human and divine wills in conversion, &c. His book on “The Slavery of the Human Will” Luther said was one of the last books that he would want to recall.

But simply because our forefathers refused to endorse theories in regard to the mode of the Eucharistic presence they were often persecuted by Lutherans as well as Roman Catholics. John DeLasky, a Polish nobleman and Reformed minister of the highest character, was refused asylum by Lutherans of Northern Europe, as he fled in mid-winter with his exiled congregation in the days of bloody Mary. They were denounced as “martyrs of the devil,” and compelled to sail about on stormy seas for five months because of their fidelity to the Reformed doctrine of the Lord’s Supper. Dr. Peucer, Melanchthon’s own son-in-law, a gifted, learned and pious man, was imprisoned and persecuted shamefully for twelve (12) years by intolerant Lutherans simply because he was suspected of being, at heart, a believer of the Reformed doctrine, or a Crypto Calvinist.

And yet the mass of American Lutherans to-day hold theories in regard to the Lord’s Supper more nearly in accord with those of Calvin, or even Zwingli, than those of Luther and his extreme adherents. There is another fact often overlooked, but of special interest to Americans, which ought to commend our Reformed ancestry to us and all friends of constitutional liberty throughout the world. The leaders of our Reformed

Zion have been the champions of liberty, regulated by law, wherever our faith has found a home in the hearts of the people. Erasmus, who lacked the moral or conscientious elements of a true reformer, sought to prejudice Philip of Hesse against the Swiss Reformers by warning him that under their Reformed doctrines they would necessarily introduce their republican institutions also. What was a reproach and a cause of apprehension to German monarchists and absolutists three hundred and sixty years ago, the affinity of the Reformed faith with the principles of constitutional liberty, we may hail as a chief excellence, a crowning glory and bind as a chaplet to our escutcheon in this great Republic of the new world. The Reformed or Calvinistic system of Church government, with its judicatories having legislative, judicial and executive functions where the laity through their chosen representatives have equal voice and vote with the clergy, enshrines all the fundamental principles of representative self-government. The great historians, Hume, Lecky, Buckle, Macauley, Bancroft, Motley, Froude, Carlyle, Montesqui, Michelet, Taine, Ranke, Schaff and others have shown that the principles of Reformed Church government are the life-blood of republican institutions. As Ranke has expressed it "John Calvin is the founder of America." Rufus Choate once declared in a famous speech that the "exiles of Great Britain who fled to Geneva during the reign of Mary, became the successful champions of civil and religious liberty and brought in a new era of human history."

What Calvin had shown to be Scriptural and congenial to the institutions of Republican Switzerland, Caspar Olevianus, Court Preacher to Frederick the Pious, engrafted into the Palatinate, the home of our German Reformed ancestors along the river Rhine. Olevianus was the first on German soil who demanded the separation of Church and State in matters of Christian discipline. Soon he won over Frederick himself and Ursinus, the other author of our Heidleberg Catechism, to the same position. The Reformed Church in

its various branches has always been noted for its strict discipline, the enforcement of the ten commandments, the principles of morality that make for truth and righteousness. The Reformed system of doctrine and government was speedily transplanted to the Netherlands and resulted in the establishment of the Dutch Republic along with the Reformed Church as the recognized religion of the land after a terrific struggle with the Spanish monarchy, backed by the Papal inquisition and the greatest financial resources ever at the command of any nation on the face of the earth.

William, the Silent, Prince of Orange, was the consistent champion of religious toleration and the ancient liberties of the oppressed Hollanders. He was one of the grandest characters of history. Of German stock, of the House of Orange from Nassau Dillenberg, though brought up at the Court of Charles the Fifth as a Roman Catholic, he adopted the Reformed religion as a matter of principle and conscientious conviction in the prime of a vigorous manhood. The Palatines, or German Reformed from the Rhine; the Huguenots, or French Reformed, and Reformed volunteers from other lands, flocked to William's standard and fought the battles of civil and religious liberty against the mighty armies of Spain, led on by the Duke of Alva and other veteran soldiers. For two generations, William and his son Maurice led the heroic Hollanders and their Reformed allies against the bloodthirsty champions of the Spanish Inquisition. One hundred thousand homes were forsaken by Reformed families rather than vow allegiance to Philip the Second, King of Spain, and the Roman pontiff. Thousands were slain and many found refuge among Reformed brethren in Germany, Switzerland and Great Britain. Afterwards Holland, in turn, became the asylum for the Huguenots, the Puritans and the oppressed of all lands.

After pouring out their blood like water for eighty-five years against the mightiest civil and religious despotisms the world ever saw, the brave Hollanders achieved their independence.

Then the Democratic Republicans on the Alpine mountains of Switzerland could clasp hands with the Democratic Republicans by the distant sea, and a new era of human progress was inaugurated.

The majestic Rhine, laving on either shore the Palatinate, the beautiful home of our German Reformed ancestry, was the natural bond of union and communion between the lovers of civil and religious liberty in far distant lands and the Heidelberg Catechism was the bond of confessional union.

As a tribute to the heroic patriotism of its inhabitants when sorely besieged by the Spaniards, William of Orange, offered the city of Leyden the choice of great commercial privileges or a splendid university. To their everlasting honor they chose the university, which for centuries was a beacon light to the world and educated thousands of the choicest spirits of Great Britain and other lands. So Germany, eighty years ago, adopted a system of universal education after the Napoleonic wars which enabled the Fatherland to settle accounts with their Gallic oppressors sixty years later. It was the schoolmaster who triumphed in the Franco-Prussian war, as Bismarck once remarked. Our American statesmen largely followed the example of Switzerland and Holland in shaping our institutions of representative self-government. James Madison, the Father of the United States Constitution, pointed to the example of Holland in advocating the separation of Church and State, and the principles of religious toleration embodied in the first and most important amendment to the Constitution.

In the beautiful land of France, the most skillful and conscientious mechanics, merchants, artisans, and the better class of the nobility became Reformed at an early date. Under the superb leadership of Admiral Coligny, the Prince of Conde and Henry of Navarre, they kept at bay the minions of the Papal Inquisition. Against odds, at times, of ten to one, they achieved victory at Ivry and other bloody fields where Henry's white plume waved in the forefront of the battle. By fiendish treachery Coligny and other Reformed leaders were massacred

on Bartholomew's Eve. Myriads of Reformed Christians of high and low degree were slain, yet with cheerful courage they defied their malignant persecutors with such sentiments as

“Strike on, ye hostile bands,
Your hammers break.
God's anvil stands.”

Coligny fell and, what was worse, Henry of Navarre apostatized from the Reformed faith to obtain the French throne. It is true the edict of Nantes, which he issued in 1598, secured a measure of toleration for the Reformed Christians of France for a season, but the example of apostasy on the part of their gallant leader, was demoralizing in the extreme. It was the eclipse or annihilation of conscience, and without conscience there can be no true religion, morality or patriotism.

His infamous grandson, Louis the Fourteenth, in 1685, revoked the edict of Nantes and opened wide the floodgates of persecution. The Huguenots were butchered and dragooned, their property confiscated, and a half million, after incredible hardships, escaped to Switzerland, Holland, Prussia and Great Britain. By their superior skill, industry and virtue they built up industries in the Protestant lands that gave them asylum, until they rivaled those of their native land, which hitherto had led the van in mechanical pursuits. It was suicidal folly, as all right minded people now admit, for France to persecute and drive out the Huguenots.

As Carlyle has said “France slit open her own veins and let out her best blood,” in persecuting the Huguenots and never more could recover from that depletion. Not content with scenes that sickened the human heart in his own land, Louis the Fourteenth, under Jesuit instigation, carried the spirit of religious proscription into other lands.

With fire and sword he swept the Palatinate; he sought to make a desert out of the homes of our ancestors and desolated the region of the Rhine for fifty miles in width, destroying homes, vineyards, orchards that it might never again be inhabited. Many wagon loads of

valuable books and manuscripts were taken from the University of Heidelberg and sent across the Alps to the Vatican library of the Pope at Rome, where they remain to this day. The beautiful Capital of the Palatinate itself with its palaces and ancient castle was destroyed. All these horrors came upon our ancestors because of their fidelity to the Heidelberg Catechism. Before the demon of religious persecution thousands of our German Reformed forefathers fled with their families to Holland and thence to England. The nucleus of the German Reformed Church in America was sent over to Pennsylvania by Queen Anne, of England, after escaping Roman Catholic persecutors in the Palatinate. Later many emigrated from Pennsylvania to Maryland, Virginia and the Carolinas and others came directly to these provinces from Europe. For conscience sake they left the loveliest lands of Europe to carve out new homes for themselves and posterity in the new world. They preferred the waste howling wilderness with savage beasts and savage men that they might have freedom to worship God.

With a great price they obtained the heritage of freedom which we enjoy in this goodly land to-day. Oh! the toils and tears and blood that it cost the noblest spirits of the human race to secure the blessings of civil and religious liberty. The Dutch Reformed as pioneer settlers of New Netherlands were one hundred years ahead of us in planting the standard of Heidelberg on this Western continent. Two hundred and sixty-nine years ago in 1628 they established their mother church on Manhattan Island, with the Heidelberg Catechism and Presbyterian system of church government. Peter Minuit, the first governor of New Netherlands, as New York was first called, and afterwards of New Sweden, as Delaware was called, was the first ruling elder of that Reformed congregation on Manhattan Island. He bought a large part of New York, New Jersey, Pennsylvania and Delaware from the Indians long before William Penn was ever heard of. He was an elder of the French Reformed Church at Wesel, a German city in Western Prussia noted as an asylum for Reformed refugees. As first gov-

ernor of New Netherlands under the Dutch West India Company, he also became first ruling elder of the oldest Reformed Church in America. The organization still exists as the wealthy and prosperous Collegiate Dutch Reformed Church of New York City, with nine pastors and twenty-four hundred members. It was founded by Dominie Jonas Michaelius in 1628 with Peter Minuit and his brother-in-law Huygheus as ruling elders. This was sixty-nine years before the Episcopal Trinity Collegiate Church was established, which is just now celebrating its two hundredth anniversary with great eclat. And it is a significant fact that in the struggle for American independence, Old Trinity was the head centre of Toryism, whilst the Collegiate Dutch Reformed Church championed the cause of the oppressed colonies against the tyrannical usurpations of Great Britain.

On April 23, 1895, the Delaware General Assembly held memorial services in honor of Peter Minuit, the first governor and pioneer organizer of Christian Commonwealths in the new world. Leading representatives of the legislative, judicial and executive departments of the Diamond State, took part in these ceremonies; also the President and other prominent representatives of the Pennsylvania Historical Society, the Delaware Historical Society, &c. A memorial pamphlet of nearly fifty pages, giving full account of proceedings, has been published by the Delaware General Assembly.

We must never forget that our Dutch Reformed brethren of the Synod of North and South Holland also sent over Michael Schlatter and fostered our infant German Reformed congregation in Pennsylvania, New Jersey, Maryland and Virginia, one hundred and fifty years ago. For this we owe an everlasting debt of gratitude. What a pity that the Dutch and German Reformed Churches, together with the Presbyterian Church of America, did not unite into one organic body at that early day, as suggested by the Reformed Church of Holland! That desirable consummation was prevented, as Dr. Briggs tells us, by the stubbornness of a dozen Presbyterian preachers.

Long before the Dutch Reformed settled on the banks of the Hudson, or the German Reformed on the Delaware, the French Reformed, or Huguenots, under the inspiration of Admiral Coligny, sought to plant colonies in South Carolina and Florida, as an asylum against the calamities then portending. In this attempt, John Ribaut, the great mariner of France, was shipwrecked on the coast of Florida with five hundred fellow Huguenots in 1565, or three hundred and thirty-two years ago. They surrendered to Meenendez, the Spanish Admiral, on condition that they be returned in safety to their native France, which was then at peace with Spain. But all were massacred in cold blood by the perfidious Spainard because they would not renounce their Reformed faith and vow allegiance to the Pope of Rome. "I and all here belong to the Reformed faith," said Ribaut in response to the demand to apostatize. "What matters twenty years more or less. We are of earth and to earth we must return." He recited Psalm 132, "Domine David memento," "Lord, remember David and all his afflictions, &c." Then turning to the bloodthirsty Spanish commander, Ribaut said "Do your will." All were slaughtered with atrocious brutality. Thus the virgin soil of the new world was consecrated by the blood of over five hundred Reformed martyrs, fifty five years before the Pilgrim fathers set foot on Plymouth Rock. A full account of this infamous affair, so characteristic of Spanish Jesuits, is given by Francis Parkman in his "Pioneers of France in the New World," pages 130, &c.

Surely our American birthright is old and honorable in the highest degree and with just pride we may "Remember the days of old." Ours is a goodly heritage of inspiring memories sanctified by the blood of countless heroes. With father Weyberg, the Swiss successor of Schlatter, in Philadelphia, and champion of American independence, we can say "The Reformed Church counts the greatest number of martyrs; which is an evidence that her foundation is in truth." Those nearest the throne have gone up through great tribulation. "Blessed

are ye when men shall revile you and persecute you * * * great is your reward in heaven."

Louis the Fourteenth not only persecuted the Huguenots unto death in its most horrible forms and devastated the Palatinate because of the fidelity of our German Reformed ancestors to the Heidelberg Catechism. He and his successors made a desperate effort to establish Romanism and political despotism on American soil. Louisburg was established as a mighty fortress, a sort of American Gibraltar on the Atlantic coast. A line of forts was constructed along the St. Lawrence, along the great lakes and by way of the Wisconsin and Illinois rivers down the Mississippi to the Gulf of Mexico, over two hundred years ago. Huguenots were rigidly excluded from these settlements, although, as Parkman says, they were best fitted of all Frenchmen to establish colonies in the new world. Finally the ambitious Frenchmen, under Jesuit guidance, seized the gateway to the West, just beyond the Alleghany mountains, and built Fort Duquesne at the forks of the Ohio. General Forbes, a lion hearted Scotchman, with Colonel Henry Bouquet and Colonel George Washington, drove them out of Western Pennsylvania in 1758, and established Anglo Saxon supremacy in the Mississippi Valley. When Forbes died, a few months later, Henry Bouquet became Commander-in-chief, and with his German-Swiss Royal American detachment, held the vast region from Philadelphia to Detroit for seven years, until the outbreak of the great Indian conspiracy of Pontiac in 1763. Bouquet was Swiss Reformed from the Canton of Berne. He had served with distinction in the armies of Sardinia and the Dutch Republic, and because of his knowledge of German and his Protestant faith, had been appointed commander of the Royal American troops mainly composed of German-Swiss emigrants from Pennsylvania and Maryland.

Michael Schlatter, the pioneer organizer of Reformed Churches in America, was the Chaplain of that Royal American Regiment, and with Bouquet and General Wolfe, the hero of Quebec, took part with Amherst in

the siege and capture of Louisburg in 1757. It was one of the pastimes of his hale old age for Schlatter to narrate events and incidents of that famous siege to friends who sought his society at his Chestnut Hill home.

With his Royal Americans and a couple detachments of Scotch Highlanders, just arrived from the West Indies in emaciated condition and wholly unused to Indian warfare, Bouquet crushed the Eastern wing of Pontiac's conspiracy in a two days battle amid the forests of Westmoreland County, Pennsylvania, one of the best contested battles ever fought between the white man and red man, as Parkman declares. Lieut. Barrett, commanding a detachment of Provincial Rangers from Maryland, rendered signal service in that decisive battle by pointing out to Bouquet a position where the savages could be entrapped and be demoralized by a bayonet charge which they dreaded above all things. My great-great-grandfather, Andrew Byerly, was present at the interview between Bouquet and Barrett, and used to give Barrett great credit for suggesting the strategic movement which was so gallantly executed by Major Campbell and others under the direction of Bouquet, and which put to flight the impetuous Confederates of Pontiac when they thought victory within their grasp.

General Nicholas Herkimer, so grandly eulogized by Horatio Seymour as the hero of Oriskany, was a German Palatine and with his German neighbors fought the bloody battle which prevented St. Leger joining forces with Burgoyne, and thus largely brought about the capture of the haughty Briton with his army of invasion at Saratoga. Although mortally wounded he rang out his inspiring orders, in German accents, to his followers as he reclined against a tree, on the field of conflict.

Philip Schuyler, another Reformed General of splendid character and attainments, really deserved more credit than Horatio Gates for the capture of the British as our best historians have shown.

And in the battle of King's Mountain, the turning point of the Revolution, when Ferguson and his Tories were annihilated, the German-Swiss Reformed settlers

under Colonel Hambright, Major Chronicle and other gallant leaders fought side by side with the Scotch-Irish under Campbell, McDowell, Sevier, Shelby, &c. Father Suther, a German Swiss, was pastor of our Reformed Churches all through the famous Mechlenberg and adjacent regions during those dark and trying days of the Revolution.

And when the final crisis came and Cornwallis was cooped up at Yorktown, Baron Steuben, a Reformed soldier and afterwards an elder of the German Reformed congregation on Nassau street, New York, was given charge of the siege. He had learned the art of war under Frederick the Great, was present at the siege of Prague and was better qualified for the difficult and dangerous work than any officer in either the French or American army. With great skill and impetuous vigor he pushed forward his trenches and was on the point of leading the assaulting column to storm the enemy's works when Cornwallis hung out a flag of truce and began negotiations for the surrender of his army.

The French hesitated to become our allies until Steuben was sent over and brought order out of confusion by a system of drill and discipline that enabled the ragged continentals to cope well, henceforth, with British regulars on a fair field. At Monmouth, where General Chas. Lee's disobedience threw the American ranks into disorder, it was Steuben who calmly rode down the broken lines and by a few emphatic and judicious commands brought order out of confusion and saved the fortunes of the day, so as to evoke the enthusiastic admiration of Alexander Hamilton. Three Presidents of the Continental Congress, John Jay, Elias Boudinot and Henry Laurens, were of Huguenot stock. So are many of the most distinguished public men of our own day and generation. The mother of William Penn was a Reformed woman from Rotterdam, and to her he owed the nobler elements of his character. He also studied for a season in the Reformed Seminary of Saumur, in France, where Moses Amyrault taught a moderate doctrine of predestination. He associated freely with Reformed princes

along the Rhine and thus imbibed the principles of religious toleration that underlie the commonwealth founded by him, which is the Keystone of our American Union.

The peace of Westphalia in 1648, after the Thirty Years War, was a great boon to Reformed Christians and to civilization. It largely shaped the map of Europe for one hundred and fifty years, until the French Revolution. It secured the recognition of the Independence of Switzerland, the original home of our Reformed Church by despotic Austria, and the Independence of Holland by despotic Spain, after generations of terrific conflict; also the toleration of the Reformed religion throughout Europe on the same basis with the Roman Catholic and Lutheran religions. Hitherto the Reformed were frequently under the ban of the Empire, with no legal or international recognition or protection except such as their own brave hearts and strong swords secured them. And this state of affairs many Lutheran princes and preachers, as well as the Roman Catholics, desired to perpetuate. Hence the Armistice or Treaty of Prague, which only paved the way for future proscription and persecution. Had the Reformed submitted to the shuffling proceedings the outcome of a generation of carnage and desolation would have been an impotent conclusion.

A Reformed Princess, Amalia Elizabeth, Landgravine of Hesse Castle and grand-daughter of William of Orange, indignantly refused to accept the Treaty of Prague. By heroic sacrifices she kept a well disciplined army in the field whose victories brought about negotiations which resulted in the peace of Westphalia, so fraught with blessing to the Reformed and to humanity. Even Roman Catholics were forced to admire her fortitude, which had won for Amalia immortal renown by securing the recognition and toleration of her cherished Reformed religion.

William the Third of Orange, also a descendant of William the Silent, fought the decisive battle of the Boyne mainly with Reformed soldiers from Holland, the Palatinate, Switzerland, Brandenburg and France. Mar-

shal Shomberg and his son Rinehart, who commanded the two wings of the army under William, were Huguenots, and it was the Huguenot contingent under the immediate command of the distinguished Marshal who helped to turn the tide of battle. "There are your persecutors, gentlemen, charge!" he shouted, and dashed into the Boyne where he perished while the Protestant cause triumphed through the impetuous valor of the Reformed soldiers from the continent. Thus the despotic and treacherous Stuart dynasty was forever overthrown and the supremacy of the Protestant religion and the principles of Constitutional liberty established as the heritage of the Anglo-Saxon race.

Englishmen, both churchmen and dissenters, are slow to admit the boundless debt of gratitude which they owe to William of Orange and his army of deliverance when their own leading generals and statesmen were plotting against each other in the most selfish and treasonable manner, regardless of the civil and religious liberties of their country, then in deadly peril. The watchword or battle cry on that great day, so big with fate, was "Westminster!" and it is a happy coincidence that in this two hundred and fiftieth anniversary of the adoption of the Westminster Standards, agreeing substantially with the doctrine and polity previously held for one hundred years by the Reformed Churches on the Continent, the Reformed Classis of Maryland should gratefully commemorate the heroic services of "Our Reformed Ancestors" in the hospitable town of Westminster, Maryland. The battle of the Boyne was a grand stadium in the march of human progress—a grand display of retributive justice when French and English supporters of Louis the Fourteenth and James the Second were put to the rout by the great Stadtholder and his Reformed army. The royal prerogative, the divine right of kings, received a fatal blow when the house of Stuart, backed by the profligate French persecutor of Huguenots, was driven forever from the throne of England.

And have we not seen in our own day and generation

how the Nemesis of history avenges the wrongs of the past? How William the First, King of Prussia and Emperor of Germany, vanquished the proud and arrogant French nation in a six months campaign, capturing their haughty Emperor, Napoleon the Third, and half a million French soldiers as prisoners of war. How he exacted an indemnity of one thousand million francs and was crowned Emperor of a united Germany in the Palace of Versailles built by Louis XIV, on the banks of the Seine? How Alsace and Loraine, torn from the bleeding side of Germany ages before, were restored to the Fatherland, and with ten thousand captured cannon lining the route of triumph, the hoary headed Emperor returned to his Capitol of Berlin amid the shouts of his grateful countrymen. The mingled blood of Admiral Coligny and William of Orange, the heads of the Reformed Churches of France and Holland, both foully assassinated by the minions of the Pope, flowed through the veins of William. There was an eternal fitness in the arrangements of Providence that this descendant of Louisa Henrietta of Brandenburg, and Louisa, Queen of Prussia, he who had committed the Heidleberg Catechism and been confirmed in the faith of the German Reformed Church, as he once informed Doctor Schaff, should lead the conquering Germanic host as they marched rough shod over the haughty Gallic nation. "Not on the Napoleonic dynasty, not on the French Republic or the French nation, is Germany making war," said the great historian, Von Ranke, when the French ambassador was pleading for more generous terms of peace. "On what then?" said the Frenchman. "On Louis the Fourteenth!" was the significant reply.

On the desolator of the Palatinate, the revoker of the edict of Nantes, the persecutor of the Huguenots, and malignant tool of the Popish Inquisition, and what his atrocities had made of France, did Germany make war. Thus were avenged, in some measure, the accumulated wrongs of centuries, as well as the indignities heaped upon his father and mother and Prussia by the first Napoleon, sixty years before.

It is significant that there were one hundred and

eighty-five descendants of Huguenots among the leading officers in the 1870-German army of invasion whose ancestors were slain, or driven from France, two hundred years before. The fleeing exiles came back as conquerors. The prayer of old John Milton was heard by the God of battles :

“Avenge, O Lord, thy slaughtered saints
Whose bones lie scattered on the Alpine mountains cold,
E'en them who kept thy faith, so pure, of old.”

“The Germans have long memories,” replied the diplomatic Frenchman to Von Ranke. Yea Verily! and He who sitteth in the heavens has said, “the righteous shall be in everlasting remembrance but the memory of the wicked shall rot.”—The wicked may spread themselves for a season like a green bay tree but their destruction will only be the more overwhelming in the end.

The mills of Providence may at times grind very slowly but they grind very fine. “And what shall I more say?” in the language of the Epistle to the Hebrews, “for time would fail me to tell of Gideon and Barak” and the mighty host of spiritual heroes of whom the world was not worthy who belong to “Our Reformed Ancestry,” who toiled and suffered and died for the testimony of Jesus? “The Church under the Cross” was the title so often fitly applied to our Reformed Zion and the “Burning Bush” was her symbol.—The bush burned but was not consumed, for the Lord was in the midst thereof.

It is fitting, my Christian friends, that we should with grateful and devout hearts “Remember the days of old and consider the years of many generations,” as we have striven to do on this memorial occasion when we celebrate the Sesqui-Centennial of our Reformed history in the bounds of the Potomac Synod.

As I said at the outset, there is a bond of relationship nobler far than any ties of blood or consanguinity. Cherishing the martyr faith of our Reformed Ancestors we belong to a spiritual aristocracy, a divine brotherhood, infinitely above the kings and princes of this world.

All that is great and good and lasting, in human character or society, we owe to the religion of Jesus Christ. It was this that nerved the martyrs to deeds of heroism in the brave days of old.

No class of people in America have better right to meet in social, religious and patriotic communion than the descendants and representatives of the martyrs of Switzerland, Germany, France and Holland. The principles of representative self-government enshrined in our United States government were championed by our Reformation Fathers centuries before this great Republic came into existence.

Then we have gone as far as conscience would permit to keep the unity of the spirit in the bonds of peace. We have never built a fence around the Lord's table or carped about mere modes of sacramental presence or administration. "What think ye of Christ?" is the fundamental question. The Person of Christ is the differentiating principle, the Principle of principles in our Reformed theology. He is the Principle *essendi et cognoscendi*, as the old logicians expressed it.—"The principle of the origin of things," for by him all things were made and He is before all things, the Alpha and the Omega, and the Principle by which we understand things in their proper relation.

No man cometh unto the Father but by the Son. No man knoweth the Father save the Son and he to whom the Son shall reveal him. So Drs. Nevin and Schaff taught the Christocentric theology at Mercersburg fifty years ago and leading Theologians of all denominations are everywhere coming to the same standpoint. Christianity is related to the divine-human person of Christ Jesus as the stream is related to the fountain, or the light and heat of day to the sun in the heavens. We can well sing and pray :

"Thou of Life the Fountain art,
 Freely let me take of Thee;
 Spring Thou up within my heart,
 Rise to all eternity."

Personal faith in the personal Saviour, a faith which works by love, is the one great essential condition of salvation.

While we remember, with gratitude, the deeds of our Reformed ancestors we have never in name or in doctrine pinned our faith to any individual Reformer. We honor them all for bringing forward material for the temple of evangelical Christianity, but with them, as expressed in our Catechism three hundred and thirty-four (334) years ago, our "Only comfort in life and death is that with body and soul we belong to our faithful Saviour, Jesus Christ, who has satisfied for all our sins and delivered us from all the power of the devil."

One is our master, even Christ. Like the flowers of the field and the leaves of the forest, one generation cometh and another goeth. But Jesus Christ is the same yesterday, to-day and forever—the Rock of eternal ages, the only principle of everlasting stability.

"Rock of Ages cleft for me,
Let me hide myself in Thee."

Cleaving to Him with the anchor of the soul there is no power on earth or in hell that can sweep us from our moorings. "Be ye mindful always of His covenant, the word which He hath commanded for a thousand generations."

Our Reformed ancestors feared God—hence they feared not the wrath of kings, for he that fears God the most fears man the least. Walk in the good old paths, keep in view the ancient landmarks, above all looking unto Jesus as the author and finisher of faith. Then though you may be as poor as Lazarus famishing at the doors of the worldly rich, yet the good angels of God will encamp about you and bear your ransomed spirit to the goodly fellowship of Patriarchs, Prophets, Apostles, Martyrs, Confessors and Reformers of all ages; with the good and brave and true hearted followers of Jesus from every land and nation you will enter the Zion above with songs and everlasting joy upon your heads. God grant it for Jesus sake. Amen, and Amen!

***The 150th Anniversary of the work of Rev. Michael Schlatter, the Pioneer Missionary of the Reformed Church in Maryland.**

By Rev. Geo. M. Zacharias.

“Remember the days of old, consider the years of many generations: ask thy father and he will shew thee; thy elders, and they will tell thee.”—Deut. XXXII: 7.

“And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake. And be at peace among yourselves.”—I Thess. V: 12-13.

Fifty years have passed since this venerable congregation celebrated the Centennial of its founding by Michael Schlatter. The sermon on that occasion was delivered by my venerated father, Rev. Dr. Daniel Zacharias, who from 1835 to 1873 was pastor of this Church. Hence it seems fitting that the same text, Deut. XXXII: 7, should serve as the basis of the sermon to be delivered on this, the 150th anniversary of the “Life and work of Michael Schlatter, as the pioneer Missionary Superintendent of the Reformed Church in Maryland.”

That classically historic sermon begins thus: “It is a most instructive and refreshing exercise to sit down and gather around us all the biography of a period—all the journals—all the contemporaneous spiritual history of it, to bring all this together, review it carefully, analyze, sift and digest it, *till the heart begins to burn within us.*” “Shall we be unmindful of those who have gone before us?” “Shall we forget them or their deeds? No, brethren, the good and the great can never be held too much in remembrance. Let us therefore, remember those who through faith and patience have gone before us.”

*This discourse was also delivered before the Maryland Classis in annual session at Westminster, Md., May 22d, 1897



PULPIT OLD REFORMED CHURCH,
REV. DENILL ZACHARIAS, D. D.

“Hence the Pastor and Consistory of this congregation, impressed with sentiments like those we have expressed, advised the commemoration of this event by a *Centenary Celebration*. For this purpose we have assembled ourselves to-day in this ancient and venerable Church.”⁽¹⁾

One hundred and fifty years have passed since Michael Schlatter made his first pastoral visitation to the membership of the Reformed Church in the Valley of the Monocacy, and to-day, as a Christian congregation and Classis, we celebrate the event by a Memorial Service which will perpetuate the fact and will enshrine his memory.

Our Sainted Harbaugh has reverently said in his life of Schlatter: “To forget the past is to forget our mercies, and to forget our mercies is to forget God. The trials and triumphs of the past are as promises to stimulate us in the present, and as pledges to give us hope and courage for the future. For a time the sayings and doings of our ancestors may be left to the preservation of a grateful remembrance, and to the unrecorded traditions which parents hand down to their children. But such traditions soon grow dim and uncertain, and at last vanish away. As the setting sun leaves first a glory, then a twilight, and at last darkness: so the deeds of the past, as they sink beyond our personal recollection, are first bright, then dim, and then gone!—and, too late, we mourn that we have no picture of the faded beauty. . . . General history is as if one should take us to some eminence, and show us the wide landscape, with mountains, valleys, woods, and fields, all well defined but cold, as if carved in marble; whilst local history is as an actual ramble on these mountains, through these valleys, fields and woods, coming in sight of singing birds, silvery cascades and rills, green meadows, blooming flowers, waving fields, and all the details of life, beauty and joy, which no general observation can discern.”

“There is not a valley (in our country) whose history is not bound up with its venerable Churches and well

(1) A Centenary Sermon preached on Whit-Monday, 1847, on the occasion of the Centennial Festival of the German Reformed Congregation of Frederick City, Maryland. By D. Zacharias, Pastor. Published by request. Printed by Turner & Young, Herald Office, 1847.

filled grave yards. These were not only the first prominent, sacred, and venerated places in the early settlements, but have always been the centres to which the deepest and most earnest thoughts have tended. In such a history, German settlements, German valleys, German Churches, German pastors, and German life, would cover many interesting pages. . . . Such a picture must come forward in the life and labors of a man like Rev. Michael Schlatter, who earnestly identified himself with their highest educational and religious interests for the space of more than forty years.**

I know of no truer and finer tribute to the life and early history of that German element which forms the best and largest factor in Western Maryland to-day, than this excellent description by Rev. Dr. Harbaugh of German life as it confronted Michael Schlatter when he began his great work as the pioneer Missionary Superintendent of the Reformed Church in what is now the bounds of Maryland Classis. His work was wider than that of a simple organizer, and the designation of Superintendent and Inspector does not seem, and is not actually, comprehensive enough for his Episcopal trust as Presbyter had the widest pastoral character, approaching the functions of an executive and Spiritual pastor similar to that of the Moravian Bishop. The trust committed to him and the confidence reposed in him, by the Swiss and Dutch Reformed Churches, resemble the office of the Antistes in each of the Cantonal Reformed Churches of his own native Switzerland. And, if it would not have been for the jealousy of several contemporaneous ministers, especially of Conrad Steiner, the Church in Philadelphia would have become metropolitan in character and influence, as being central and prominent and the resident pastorate of an official position, responsible only to the mother Church in Holland and its venerable Synods. The Collegiate character of the Church of which Schlatter was pastor in Philadelphia and Germantown, was, for some years, similar in idea, at least, to the Muenster Church in Zurich and to the Cathedral Church

*Harbaugh's Life of Schlatter: Introduction, pp. 19-22.

in Basel, as being the residential Churches of the Reformed Antistes of those two Cantons. It was not a new office to Schlatter, for he knew of it in his own Swiss Reformed Church, and it was but transplanting to America what had existed continuously in Switzerland from the Reformation, as the continuation of the official functions of the Bishop of Basel and the Episcopal Vicar of Constance at Zurich. Schlatter recognized that he was clothed with a certain power and office, not hierarchical in kind, but deputed and Arch-presbyterial. Had this office been preserved and perpetuated, as it probably would have been but for the machinations of Schlatter's enemies, much trouble would have been avoided, and the strange discord and incessant contention, which has been so sadly characteristic of our Church life in Philadelphia, would never have occurred. Schlatter's executive ability was not simply something conferred by the Reformed Church in Holland, but was deeper and more spiritual; and whilst all the pastors of that early period had what can truly be called an Episcopal trust, yet his was of a still wider scope, which embraced Pennsylvania, New Jersey, Maryland and Virginia. These facts must be borne constantly in mind in reviewing his life and especially in studying his great missionary tours and pastoral visitations to Maryland and Virginia. A careful and critical examination of his commission by the Synod of North Holland, of the Classis of Amsterdam, and of his address to the Swiss Confederacy, as well of his visit to Germany, clearly reveal that he (Michael Schlatter) represented an authority and sustained a relation to the Mother Churches in Holland, Switzerland and Germany, very different in kind and deputed function from any one who preceded or succeeded him in the early history of our Reformed Church in the American Colonies. This does not, in the least, involve any depreciation of a Church government, then or now, not strictly Presbyterial, though Micheal Schlatter and the true, deep life of the Reformed Church, both as Dutch and German in origin, alike antagonized and recoiled from the absorbing tactics and Scotch aggrandize-

ment of the Presbyterian Church, which reached its height and its fall in the ecclesiastical theft of our venerable Church and congregation in Germantown, Pennsylvania.

As a Reformed Church we stand in direct historical line with the Reformation, and our earliest clergy were either the Bishops, Abbots, Priors and Presbyters of that period or were ordained and installed in office, during and after the Reformation, by them. It was not necessary for Michael Schlatter, nor is it for us, as perpetuating the Church which his widespread functions and work saved from being the prey of an English speaking Church, similar in ecclesiastical organization to our own; I repeat, it is not necessary for such an historic Church to pluck the fruit from the trees in another ecclesiastical garden, when it has such healthy trees, beautiful blossoms and luscious fruit in its own, as well as claims and possesses an heritage, which, as broader than simply national, includes a culture of which the Person of our adorable Lord is the centre and a confessional standard that is ecumenic in scope, and irenic in spirit. It was in one of these Reformed Branches, the Swiss, that Michael Schlatter was born, baptised, confirmed and ordained; it was by another branch of this same Reformed Church, that of Holland, that he was sent to the scattered German membership in the American Colonies; it was from a third branch of this same Reformed Church, the German, that he obtained the six young missionaries, whom he brought with him to be installed by him over the German congregations in Pennsylvania and Maryland.

It was one of this first group of Reformed Clergy, Theodore Frankenfeld, who was installed as the first resident pastor of this venerable Frederick congregation by Michael Schlatter. These are the principal facts which serve as the historical basis and foundation of this our Memorial service, when, as a Congregation and Classis, we review the life of Michael Schlatter as the pioneer Missionary Superintendent of the Reformed Church in Maryland, and especially as having laid the

solid foundations of an ecclesiastical cultus and history, from which this Congregation and Classis have never departed.

Michael Schlatter was born in the city of St. Gall, Switzerland, July 14th, 1716. Let us approach this ancient Swiss city with reverent steps, for its history dates back to the early dawn of Christianity, when with Zurich and Geneva, the standard of the Holy Cross and the name of the still holier Nazarene, were first introduced as the harbinger of the Blessed Evangel of the Prince of Peace by the warlike legions of ancient Rome. Pliny records that the name of Christ, as God, was heard wherever the legions of Rome pressed, and that His worshippers were even found among the camp followers. But that early Christian conquest of the Swiss Alps was succeeded by the invasions of the heathen Allemanni, who martyred the Christians and absorbing the old Helvetian life, formed what is now called German Switzerland. It was during the former period, that Exuperantius and Regula were martyred at Zurich and great numbers near St. Gall, which are favorite Baptismal names to this day in Switzerland. Barbarism and cruelty settled down again on the Sentis and the Toggenburg, (regions and mountain names very dear to our Reformed Church) and remained thus until that pious man of God, St. Gall, came from distant Iona, and planting his staff in the soil of German Switzerland, became the first Missionary of Christianity's second conquest of the Toggenburg and Sentis districts. Here he preached, worked, died; and, as a memorial of his missionary zeal, the great Abbey of St. Gall arose, and, later, the city and Canton of St. Gall. As I walked through the streets and visited the Abbey of St. Gall, the peaceful chants of the early Christian martyrs who suffered here and the vigorous energy of St. Gall's life, seemed still to be heard, and the memory of my visit there I bring and lay as a memorial to-day, when a Spiritual Son of St. Gall is being remembered. These historic facts and wondrous Alpine scenery also form the cradle pictures in which Zwingli was born, for the village of Wildhus is only

separated from St. Gall by the wondrous Mount Sentis and the peaks of the Toggenburg.

This brings us to the next great name in our Reformed Church Calender—that of Michael Schlatter. It is a grouping which dates back to the early Christian Martyrs, Exuperantius and Regula, and, in the mediæval period, to the holy man of God, St. Gall, who seem to rejoice and greet the sturdy form of the Reformer Zwingli with approving blessing, and who, in turn, with vigorous mien and victorious tone, gives his blessing to the Missionary, Michael Schlatter, and sends his blessing to those of the Holy Faith across the waters of the Atlantic. This is the Churchly vista through which the figure of Michael Schlatter emerges. Is it not Apostolic both in kind and degree? And as this is our heritage, ought it not to be both convincing and satisfying?

Blest with pious parents, Schlatter was early devoted to God in the covenant and grace of Baptism. He was the son of Paulus Schlatter (1685–1748) and Magdalena Zollikofer (1695–1759), and was the nephew of Pastor Schlatter of St. Gall, the author of an excellent and well known treatise on the Heidelberg Catechism. Both his father's and mother's family were prominent in Church and secular life in the Canton of St. Gall, and filled positions of responsibility in successive generations. His youthful advantages promoted the growth of piety and intelligence which enabled him, at an early age, to be admitted by confirmation into the Church in the participation of the Holy Supper." ⁽¹⁾

One of his earliest instructors was Professors Waegelin of St. Gall. Having a fondness for travel he, as a youth, left home, went to Holland and thence to Helmsstadt in Germany. Returning home he again studied under Prof. Waegelin and "in his 14th year was examined and accepted as a candidate for the holy ministry. Leaving home again he went to Holland, and after teaching there some years returned to Switzerland, becoming a-sistant pastor in Wigoldingen in the Canton of Thurgau, Aug. 17, 1745, under Reverend Dec-

(1) Harbaugh's *Life of Schlatter*, p. 30, Rev. Glinz of St. Gall.

hant or Dean Briel. Here he remained only a short time, having been called to be Sabbath evening or Vesper preacher in Zintebuehl, a suburb of St. Gall. But it seemed as if his fondness for Holland induced him to go to Amsterdam, and on Jan. 9, 1746, he offered his services to the Synods of North and South Holland for the service of the destitute Churches in Pennsylvania, which were at the time, and had been for some years, calling for help. His frequent visits to Holland are thus explained; for it was from the ports of that country that many Swiss and Germans had embarked for America and longed for the sanctuary service which they had enjoyed in the shadow of their beloved Alps and the villages of the Palatinate, Wittgenstein and Nassau. It was their call he heard, and hearing it, listened, and came to their relief.

The number of ministers in Pennsylvania and Maryland at that early date was small, and they labored in an almost entirely isolated way. The Churches were rude wood structures, many of them resembling the so called Block-houses or posts, which purpose they frequently served against the attacks of the Indians. The means of obtaining additional ministers was difficult, almost impossible, and hence many instances occurred in which vagrant clergy from Europe imposed upon the scattered membership of the German Congregations. This was less the case in Maryland than in Pennsylvania, as the remote distance from Philadelphia made it more difficult for such men to reach the outposts of German Settlement, and the presence of the gifted schoolmaster Schley prevented their intrusion and imposition upon the Monocacy-Frederick and Conococheague Congregations.

Weiss, Rieger, Dorstius, Goetschy, Hager and Boehm comprised the list of our clergy at that time. Some of them served 10-15 congregations, and travelled over counties and even States. They were Presbyter-Bishops in the true sense of the word and corresponded to the order of men called *Chore piscopoi*, in the primitive and mediæval Church. Yet, as the congregations were weak

and widely scattered, it became a necessity for an executive organizer who should stand related to the whole field. This function could not, however, be created nor filled by the above group of clergy, as none of them could or would have had the necessary influence and support requisite to discharge its duties. Boehm and Weiss were the most prominent of this early group and sustained relations of a marked character to the Classis of Amsterdam. There are letters extant from the Classis of Amsterdam to Boehm as early as 1728, and to the Brethren in Pennsylvania the same year. It was however through the Rev. George Michael Weiss, who came to America in 1727 as sent by the upper Consistory of the Palatinate, and assisted by the Classis of Amsterdam, that the wants of the German Reformed Church in Pennsylvania were first presented to the Church in Holland in such a way as to call forth its formal action. This Church judicatory was moved in commiseration of four hundred Palatines emigrating to America, and took prompt action in their behalf. Weiss was sent with them as their spiritual head. They settled at Skippach, Pennsylvania, Weiss becoming their pastor and aiding them in building a Church. Subsequently he reported the state of things to the Consistory of the Palatinate, but this body was unable to extend any tangible aid, and not being able to bring the existing congregations under a regular order of Church government, asked the Church of Holland to assume this important work. There were at this time 15,000 Germans in Pennsylvania, and the responsibility of the work and the earnest call of the Consistory of the Upper Palatinate demanded the help which was so pressing.

There was an Apostolic glow and simplicity manifested by the Synod of South Holland in their Palatinate brethren at this time, which is truly impressive and would make a stirring Epic Poem. In 1731 while this Synod was in session at Dordrecht, eight hundred exiled Palatines passed through the place to take ship at Rotterdam for America. They were visited by the whole Synod in a body, and were furnished with provisions

and medicines by them. After Christian exhortation, prayer and singing, they were dismissed with the assurance that they might rely upon the Church of Holland for support in their new abode. ⁽¹⁾

From this time to the year 1746 a correspondence was maintained between the German Churches in the American Colonies and the Church of Holland, but this was only preparatory to a more direct relation which that National Church manifested in a new and more tangible form. Hager, Weiss, Rieger, Dorstius, Goetschy and Boehm had done noble work; but, owing to existing circumstances, the results accomplished were partial and circumscribed. The position, however, which they filled singly, was very different in kind and degree from that which the Church in Holland was about to create as centering in one executive head, to which they were to be subordinate until a Coetus would be formed, when the collective pastorates of this provincial body were to report through Schlatter to the Mother Church in Holland.

Harbaugh⁽¹⁾ says: "Organization was necessary, and to this end, an organizer was needed—one who should come with authority from the Mother Church, with definite plans and proposals, according to which aid was to be furnished, and with the necessary qualifications for superintending the work of gathering and consolidating the American Church, and bringing it into a condition to be generally and permanently aided."

Michael Schlatter was the one selected by the Classis of Amsterdam and the deputies of North and South Holland, to do this great work, and was fully commissioned by these venerable Church Judicatories with the necessary instructions, dated May 23, 1746.

A careful review of the unique and responsible office which Michael Schlatter was set apart to fill before his departure from Holland for America will be profitable for us to study. The executive character of his commission includes functions which attest the authority vested in him as the General Superintendent of all the German

(1) Rev. Dr. Dewitt, in *Church Intelligencer*, Sept. 23, 1852.

(1) Harbaugh's *Life of Schlatter*, p. 44.

Churches in the Colonies, and even some of the Dutch congregations in Pennsylvania. When we consider the fact that the Atlantic ocean separated the Mother Church from the German Congregations in the new world, it becomes evident how difficult it was to formulate a commission of authority to one person, so as best to promote the general good of that which was entrusted to his executive care and direct superintendency. It is to be deeply regretted that this Churchly position, which was especially conferred by the Mother Church in Holland upon Michael Schlatter, was antagonized by Steiner and others, not because they were actually opposed to the office, for it was found alike in Holland, Switzerland and Germany, but their opposition was based alone on jealousy of Schlatter's influence and zeal.

Schlatter's Commission.

1. He was to visit the different settlements throughout which the Reformed sheep were scattered, to gather and organize them into Churches where this was not already done, and where imperfectly organized congregations existed, to induce them to designate proper persons as Elders and Deacons, whom he was to ordain and install, and thus organize consistories—he was at the same time *to preach to them on his visits, administer the Holy Supper, baptise their children, prepare proper Church records, and record the names of the members and their baptised children.*

2. He was to ascertain what amount each Congregation could and would give annually toward sustaining a minister who should be sent among them, and take their definite pledge for the sum promised; and where he found any one congregation too small and poor to pledge an adequate amount, he was to induce them to unite with the nearest neighboring congregation and thus to form charges of as many Churches as could conveniently be combined under the care of one minister.

3. He was to visit the ministers already in the field, enlist their sympathies and co-operation in his mission, to promote concord of action among them, *and to form*

an *Annual Coetus, or Synod*, of the existing Ministers and Elders, for the oversight of the Churches, and as a responsible organ for the transmission of annual reports to the Synods of Holland.

4. He was to pay annual visits to the Ministers and Consistories, to enquire into the state of the Churches; whether any difficulties existed, whether they adhered to the faith and customs of the Church, whether the salary was adequate, punctually paid, and from what source it was derived. He was to make a report of these visits to the Coetus when formed, and through it to the Synods of Holland.

5. When this work should be accomplished, he was to preach as the other pastors, in such Congregations as might call him, *having, at the same time*, an eye also to such destitute points as should from time to time come to his knowledge.

Commissioned thus by the highest Classical and Synodical authorities of the Mother Church, Michael Schlatter went on board the vessel which was to bring him under God's care safely to America. His journal opens with the words, "On the 1st of June, 1746, after having committed myself to the Divine guidance and protection, I took ship at Amsterdam and sailed for Boston in America." The course of this ship was by way of Orkney Islands on the North of Scotland and thence to Cape Breton. A terrible storm occurred near Sable Island, which, he says, "he could not call to mind without a shudder, but, at the same time, with thanks to God, that imminent danger of losing our lives in the wild waves had been averted by His Fatherly care and love and thus rescued from a watery grave."

His journal contains the best account of his subsequent life and therefore it will be better to select certain passages from it. Though to a degree recapitulating certain facts already stated, yet exact quotations from it will bring us into more living contact with him.

It begins thus—

"A True and Humble Report

to the Honorable Christian Synod of the Netherlands, of

the doings of Michael Schlatter, minister in Philadelphia, in the provinces of New England, New Holland, New Jersey, Pennsylvania, Maryland and Virginia, and also a representation of the true aspect and present state of the destitute congregations of North America."

"About five years ago I was commissioned by the Reverend Synods of South and North Holland, furnished with extended instructions, signed by the Deputies of both Synods, under date of May 22, 1746, and sent to Pennsylvania to examine into the condition of the destitute congregations, as well the *German as the DUTCH* Reformed, scattered in this and neighboring Provinces. It was made my duty, as far as it should be possible by God's blessing to bring these churches into proper ecclesiastical order and organization, and afterwards, to present to the Reverend Synod a faithful report of their true condition. I have, accordingly, endeavored, as far as I have been able, to carry out the important commission intrusted to me, which may, under the divine blessing, conduce to the comfort and salvation of many thousand souls scattered through these regions, and intensely hungering after the bread of life."

Schlatter then related that he was chosen by the German Coetus or Synod of Pennsylvania to present this report to the Christian Synods of the Netherlands, bearing date December 15, 1750, and a letter from his congregation in Philadelphia, which was to be under the care of Revs. Weiss, Leydich and Lischy, during his absence. His report was accepted, and, with special instructions from the Mother Church in Holland, he returned to Pennsylvania and resumed the superintendency of the Churches.

With the above instructions, he then states that these extracts were from his daily journal, during his travels in North America, in the Provinces of New England, New Netherlands, New Jersey, Pennsylvania, Maryland and Virginia, under the direction of the Reverend Synods of North and South Holland, from A. D. 1746—1751.

Having embarked at Amsterdam June 1, 1746, he arrived August 1 in Boston and proceeded via New York

to Philadelphia, reaching there September 5, where the elders of the German Reformed Church received him with much tender affection and joy. Here he remained only one day, hastening to Witpen, to see the oldest Reformed minister at that time in Pennsylvania, who received him as one sent with authority. He then continued his visitations of the scattered congregations, and distributed one hundred and six of the one hundred and thirty Bibles which the Church in Holland had sent over some years before, but had been held for freight charges. It is very probable that the Frederick Congregation received one of these as a gift from Schlatter, for the pulpits of all the churches organized by him contained one of these Bibles, with a dedication by Schlatter, in the name of the Mother Church in Holland. What has become OF IT? If found, what a precious Church and Congregational Memorial it would be. One of these Bibles was presented to the (Gemeinde) Church on the Forks of the Cocalico, Lancaster Co., Pa., where it is still reverently kept. It contains the autograph dedication of Michael Schlatter, and is to me the most interesting Bible in our Church in this country, as it is a bond between the Churches of Holland, Germany, Switzerland, and the United States. I read it reverently, and paid it that respect which such a memorial is entitled to receive.

The visitation of the Churches was continued; and on September 18, 1746, the congregations of Philadelphia and Germantown were formed into the first pastoral Charge under the direction of Schlatter, and thus became the Metropolitan See of our Church in America.

With unabated zeal and increasing daily work, Schlatter visited the already existing Churches, and September 25 organized the Tulpehocken Charge in what is now Lebanon Co., Pa., and with its approbation appointed Elders and Deacons and ordained them; which thus formed the second Historical Charge. Proceeding to Lancaster, he ordained and installed regular officers and thus formed the third pastoral charge.

His first direct relation to the joint pastoral oversight of the congregations and pastors, existing almost fifty

years before his commission by the Church in Holland, occurred October 12, 1746, when Schlatter invited the Revs. Boehm, Weiss, Reiger and Dorstius to meet in Philadelphia. These four were the only four living "regular ministers engaged in the Holy Service of our Church in this country. The Revs. Boehm, Reiger and Weiss came, but Dorstius was unable to be present. This was the first Synodical assembling of our Reformed clergy, and was the first time" these Reverend Brethren had come together, although some of them had been laboring about twenty years in Pennsylvania. Schlatter writes most affectionately of these four brethren: "They have respected my Synodical Instruction in all its parts, submitted themselves to it, and have most frankly promised that, as far as possible, they would assist and support me in my effort to fulfill the duties of my Commission. The next day, Oct. 13, 1747, I forwarded by Mr. Philip Ulrich, of Philadelphia, a narrative of my proceedings thus far in Pennsylvania, with the papers and documents appertaining thereto, to the Reverend Christian Synods and to the Classis of Amsterdam." Thus Schlatter continued his oversight of the interests of our Church, at times counselling congregations and pastors, and, at other times, interdicting any ministerial function which had been assumed by men not ordained, (as in the case of Wirtz, who was laboring in York Co., Pa.) until by proper examination they were found fit for the pastorate.

October 15, 1747, he visited the Rev. H. M. Muhlenberg, at Providence, thirty miles from Philadelphia, of whom he says: "Muhlenberg was the first Lutheran minister in this country, who was sent in 1742 by the Rev. Court Preacher (German) Ziegenhagen, of London, on nearly *the same footing with myself*, and for the same object."

The pleasant relation thus begun, was preserved sacred and inviolate during the lives of these two great men.

Schlatter continued with unabated zeal to organize the congregations into charges that could call and support a pastor, and, "*on the 29th of April, 1747, amid*

earnest prayers that the presence of God might go with me, I undertook a great *journey to Monocacy*, and other places in Maryland."

His visitations of York and Conewago being satisfactory, he reached the section of our Church which is embraced in Frederick Co., Md.

"On the 2nd of May I arrived at Yorktown, Pa. * * * I started on the 4th for Conewago, (now Christ's Church, near Littlestown and Hanover, Pa.) a distance of twenty-nine miles, where, on the same day, I held a preparatory service in a school house, and, on the following day, I administered the Holy Supper to eighty members, and, under the open heaven, administered holy baptism to twenty-one children, because the house could not contain the multitude that assembled. When I here opened my Commission to the people, it was listened to with great joy and with the tenderest emotions by this shepherdless flock. They at once acquiesced in it, and forty-five heads of families bound themselves, by signing their names, that they would raise as much as they could as salary for a minister, namely, twelve pounds in money and something in grain, all of which would amount to about one hundred and thirty-three Dutch guilders.

"On the 6th, I journeyed forty miles further to *Monocacy*, where, on the following day, I held preparatory service to the Holy Communion and baptized twenty-six children, and *on the 8th*, administered the most excellent Supper of the Lord, with peculiar interest and much edification, to eighty-six members. After divine service was ended, I read my instructions to the people. The congregation, anxious after spiritual food, listened with tears of joy and with gratitude to God, and forty-nine heads of families at once offered to raise, for the support of a Minister, in money and grain, the amount of 40 pounds, equal to 266 Dutch Guilders.

"If this congregation were united with another, called Connogocheague, lying thirty miles distant, these two would be able to sustain a minister.

"Further, I must say of this congregation, that it appears to me to be one of the purest in the whole coun-

try, and one in which I have found the most traces of the true fear of God; one that is free from the sects of which in other places the country is filled. For, on seven thousand acres of land in that neighborhood there were none but such as are of the German Reformed faith. This may be the seventh congregation or charge.

“After I had here, as in other congregations, ordained Elders and Deacons, I went the same evening to Conewago, where having travelled forty miles I arrived on the 9th, at 6 o’clock in the morning, and, on the same day yet I preached a preparatory sermon in Yorktown, thirty miles further. * * * * *”

Thus ended the first journey of Michael Schlatter to the Valley of the Monocacy and adjacent regions, as also his first visitation of the historic Monocacy Congregation to which the ancestors of this venerable Frederick Congregation belonged.

The next year, 1748, he made his second journey to this section. His journal thus records this visitation:

“Looking to God for direction, I undertook a great journey in the beginning of May, 1748, to Virginia and neighboring localities. On May 6th I preached a preparatory sermon (at Conewago.) On May 7th I continued forty miles further to Monocacy in the province of Maryland, where, on the 8th, in Fredericktown, a newly laid out town, I preached a preparatory sermon in the school house; and, on the same day, in company with an Elder of this congregation, who of his own free will offered to accompany me through Virginia, I continued my journey thirty-four miles further to Connogocheague, crossing the Blue Mountains, so that we did not arrive in Connogocheague until two o’clock in the morning of the 9th of May, when we came to the house of an honest Swiss and gratefully enjoyed a very pleasant rest. I preached there yet on the same day. This congregation lying to the North of Maryland, and hence belonging still to Pennsylvania, might be served by the Minister at Monocacy. Here in this region there are very fruitful fields for grain and pasture; they produce Turkish corn, almost without any manure, among which are stalks ten

and more feet long; and the grass is exceedingly fine. In this neighborhood there are still many Indians, who are well disposed and very obliging and are not disinclined toward Christians when they are not made drunk by strong drink.

“After the sermon we left and passed on ten miles further toward the Potomac river, which is, at this place, one mile wide, from which also we had a fine view of the place where the Connogocheague stream falls into this river. Here is the boundary at once between Pennsylvania and Virginia, and between Maryland and Virginia. This evening we journeyed fifteen miles without having seen either a house or a human being; but we saw deer in droves.”

The point where Schlatter crossed the Potomac, at the mouth of the Connogocheague, is where Williamsport now stands, which is next to the oldest town in Washington County, Maryland. Here it was then supposed the temporary line between these three States would strike the Potomac river, which ford was about seven or eight miles from Hagerstown, Md. It was in this immediate section that the earliest members of the Reformed Church settled, viz: the Kershner, Seibert, Seller and Price families. These settled on the Connogocheague as there were fine timber lands here; and, as the Indians frequently attacked this settlement, they built a fort, near the later site of Clear Spring, Md., to which they fled when the savages made incursions. [Notes by Lewis M. Harbaugh.]

That entire region was called Connogocheague and embraced what is now Washington County, Md., and as it was the custom, at that early date, to call the entire regions through which the larger streams flowed after their Indian names, it followed that the German settlements would also receive their names in a similar way. But these settlements were not local as villages, but as cabin farms and as block-house-Church forts, extending over twenty to forty miles of forests, mountain tracts and valleys. [Harbaugh's Life of Schlatter p.160.] “The name of a stream, and thus at that time the name

of a settlement." [Schlatter's Appeal, June 24 to 27, 1747.] "I visited the congregations in Manatawny, Magunchy." * * * [Harbaugh's Life of Schlatter, p. 151.] Schlatter, after the custom of the time, was in the habit of designating a settlement by the stream which flowed through it.

Schlatter's Diary—29 April to May 2, 1747. "In like manner, also, do the regions of country receive their names from the streams which flow through them. Hence, if in what follows, I shall mention any places not referred to before, it must be remembered that then I have passed over some larger or smaller streams, which is frequently not accomplished without great danger."

It was in this same way that the Monocacy Congregation received its name, as also the Conewago Congregation, the Congregation on the Catores (Codorus), the Congregation on the Potomac. * * All of which confirm the use of the term as designating a district through which a stream flows, and not a localized village settlement. The German word "Gemeine," or "Gemeinde" Congregation is used and not the word "Kirche," (Church) in Schlatter's Diary and in the records of that period. The necessary distinction which exists between these words in German throws much light on the use of these terms when applied to the early settlements of the Germans in the Monocacy and Connogocheague regions, both of which names were not only the names of large streams but also of two great Manors, from which subsequently the names of the scattered settlements not only received their names, but also derived their grants of land as forming part of the Monocacy Manor, or of the Connogocheague or Calverton Manors.

Crossing the Potomac, Schlatter made his visitation of the Congregations in Virginia. He then returned by a different route, and May 14th went from a point on the Potomac to Monocacy, 21 miles distant. His diary records, "On the 15th, I preached at Fredericktown in a new Church, which is not yet finished, and standing behind a table, upon which had been placed the Holy Covenant Seals of Baptism and the Lord's Supper. When I

was preparing myself for the first prayer, and saw the tears of the spiritually hungry souls roll down over their cheeks, my heart was singularly moved and enkindled with love, so that I fell upon my knees, in which the whole congregation followed me, and with much love and holy desire, I commended the house and the congregation to the Triune God, and wrestled for a blessing from the Lord upon them. After the sermon I administered the Holy Supper to ninety-seven members, baptized several aged persons and children, married three couples, and installed new Elders and Deacons—all of which was done with the greatest propriety of deportment, deep reverence, much enlivening of hearts and to general edification. It is a great advantage to this congregation that they have the best schoolmaster* that I have met with in America. He spares neither labor nor pains in instructing the young and edifying the congregation, according to his ability, by means of singing, and reading the Word of God and printed sermons on every Lord's day.

“On the 16th of May, I administered the Holy Communion in Conewago, forty miles from this place, to fifty members.”

Thus I have selected from Schatter's journal all that bears directly upon his relations to the Congregations in the bounds of what now constitutes the Classis of Maryland. Comment is not necessary, as there is a tender solicitude, and yet, great confidence, in every word he has recorded. This Memorial Service and Sermon is intended to set forth what he was in his relations to Holland and the Mother Church there, and in Germany and Switzerland; also to review what his journal states, as bearing on his great pioneer work in Maryland. Many inferences can be drawn from other existing documents as to the exact location of the Monocacy Church, which

*This was Mr. Schley, the ancestor of highly respectable families of that name in Frederick. He was the great-grand-parent of Mary Schley, wife of Rev. Dr. Philip Schaff, of Mercersburg, Pa., Theological Seminary and Union Theological Seminary, New York; also great-great-grand parent of Rev. Prof. Schley Schaff, of Lane Theological Seminary, Ohio; also the ancestor of Doctor Fairfax Schley, of Frederick, Maryland, who, with his family, represent the original branch of the Schley family, which has thus had an unbroken connection with the Reformed Church.—G. M. de F. Z.

must ever remain the Metropolitan Pastoral See of the Reformed Church in Md. Of this I have written, in a long article, when I discovered the Communion Vessels in the old school-house of the Glade Congregation near Walkersville, bearing the date 1747, which discovery has given renewed impulse to the study of this subject and awaits and must involve much criticism.

There are several instances of a marked use of the term Manakese (Monocacy) in the Records of the Venerable Frederick Congregation, viz :

The names of the following boys and girls were entered in this Book who were admitted for the first time to the Holy Communion, after the required examination and through public confirmation, in the House of the Lord by Johan Conrad Steiner, the properly called and authorized minister in the Reformed Congregation in Manachesse, Anno 1757.

In 1767, Carolus Lange calls himself the regular and properly called Servant of God's Word in the Reformed Congregation at Manakess or Friederich Town (Zu Manakess oder Friederich Town.)

This use of the word clearly identifies and confirms the traditional strength which the term Monocacy maintained long after Frederick was founded in 1745.

Schlatter continued exercising the functions of his office as Superintendent until—

“On the 13th December, 1750, there was an extraordinary Synod held in Philadelphia, in which it was unanimously resolved that, inasmuch as many of the letters and writings which we had sent over had been lost, and we were getting into more and more embarrassment, I should be sent over to Holland,—to lay before the Reverend Christian Synods the condition of the Church in Pennsylvania, and humbly and impressively to implore effectual help and support.”

He set sail from New Castle, (Delaware,) Feb. 5, 1751, and arrived April 12th in Holland, and shortly after, made a report to the Reverend Synods of his Superintendency of the German Churches in America.

In this Report he groups as the 15th item: “The

congregations in Maryland are *Monocacy* and *Conococheague*. Here also there is great hunger for the Word of God, and there is no one regularly to provide it for them."

He also reported forty-six congregations subdivided into sixteen large charges. Thirty-two of these were without regular ministration of the Word and Sacraments. He stated that he had travelled in 1747-1751 eight thousand miles, not including the ocean voyages, and this for the most part on my own horse, by day and by night, without respect to heat or cold. I preached six hundred and thirty-five times, and all this travelling about."

Schlatter, having collected a large sum of money and having secured the services of six young men as missionaries, returned July, 1752, to America. One of these was installed as pastor of the *Monocacy-Frederick* congregation.

In the valuable archives of this congregation is the following: "Church Book for the Reformed congregation in *Fredericktown* in *Mane Kese*, 1753.

Fredericktown, May, 1753.

Rev. Mr. Schlatter came to-day with me, to this place in order to install me (as pastor); but as we were detained in our journey by the high waters (1), the (installation) sermon could not be delivered at the appointed time and was therefore indefinitely postponed. It was, however resolved, that I shall hold the introductory sermon on Sunday. It was however stated by Rev. Mr. Schlatter, as very important, that I supervise the *Conewago* congregation (2), and would serve this and *Conogogick* (3), with the assurance, that when another clergyman arrived (from the fatherland) he would be stationed over the *Susquehanna*, and that the *Conewago* congregation will then again be detached from my (pastorial field)."

Under this letter is written, "Rev. Mr. Frankenfeld wrote this."

(1) Either the *Susquehanna* or the *Monocacy*.

(2) *Christ's Church* near *Littlestown* and *Hanover*, Pa.

(3) *Salem's* and *St. Paul's Churches* near *Hagerstown*.

This important entry clearly states a fact that I have not seen referred to in any other place, that Frankenfeld as the first residential pastor in Maryland included in his pastoral field the Conewago congregation, now the historic (Christ's) Church near Littlestown, Adams County, Pa., which also continued under Rev. Conrad Steiner, until 1759.

The name of Frankenfeld therefore should stand next to that of Schlatter, in our Maryland Church annals, and should be honored as being first in the active pastorates of our Ecclesiastical History as a classis.

Time will only permit me to select one other item as showing the confidence reposed in Schlatter by the Coetus in 1755. "Resolved that one minister out of our midst shall annually be appointed to visit all the congregations throughout the land, and inquire into their condition, to see how matters stand all over (the church) with ministers and congregations.

For this purpose Rev. Schlatter was unanimously elected, with the request that his Reverence always take with him the nearest minister to the next place and thus visit the congregation two by two, as he may have opportunity."

Dr. Harbaugh remarks—"This custom was kept up many years * * * would it not be well to restore this wise and venerable custom, letting the range of visitation include our Classis. The visitor might be the President of Classis. Many difficulties that inevitably spring up in congregations and charges might thus be adjusted before they root deeper.

"The personal appearance of Rev. Michael Schlatter in old age was very venerable. Well formed, well proportioned, and well rounded in the form of his body and the features of his face, his appearance was mild and good natured. He was of medium size and weight. His hair was bushy, and as white as snow, nicely parted and hung down to his shoulders. Though he had a firm head of hair, yet, according to the custom of the times he wore a wig on public occasions. *In the public services of the church, in addition to the wig, he also wore the*

black gown and pevitachelium or white ministerical collar on the chin.”

The precise date of his death is not known, but it occurred between October 22nd and November 20th, 1790.

His remains were taken from his home at Chestnut Hill to Philadelphia, and interred in what was then the burial grounds of the German Reformed Church, but is now Franklin Square. This sacred place was ordered to be vacated by the city authorities in 1837, as the graveyard occupied a good portion of the Northern and Eastern side of this large square. Some of the dead were removed when the graveyard was vacated; but the greater portion remain. The ground was originally something lower than it is now, having been filled up in grading, some five or more feet. The tombstones were laid flat on the graves and then covered.”

“To a member of the German Reformed Church this beautiful square is a spot for tender and solemn meditation, Here lie the remains of his kindred in the faith, in the noiseless repose of death.”

Directly East of the sparkling jets, a few feet in from the edge of the circular gravel walk, under the green sod, lie the Revs. Steiner and Winkhaus, and Revs. Dr. Weyberg and Hendel, the aged. Directly North of this spot, about midway between it and Vine street, lies Rev. Michael Schlatter, and around these leaders of the Lord’s host far and near, a silent congregation now!—sleep thousands of those to whom they once ministered the holy ordinances of the church, and the precious instructions of the Gospel. There are many now living who remember the marble slab which marked Schlatter’s grave, and can point out the spot. As in the case of the rest, his tombstone was laid upon the grave and covered by the grading.”

The stranger enters this rural scene in the midst of the crowded city with other thoughts, hardly at all thinking he is in a cemetery. In us the very cheerfulness of the scene, which busy thought brings into contrast with what we know to be covered by it, inspires a deeper sense of all that is changeable on earth, and of

all that is enduring in heaven. Amid the life and love, the shine and shade, the bloom and beauty, the silence and song, the low murmur of the crowd, and the joyful shout of children on a summer day, we feel or seem to feel,"

"A dreamy presence everywhere,
As if of spirits pressing to and fro;
We almost hear their voices on the air
And feel their balmy pinions touch the brow."

Here sleep sweetly together, ye pastors and people! In joy as to your spirits; in hope as to your bodies. Rest amid these hospitable shades. Rest; 'till the Lord himself shall descend from Heaven with a shout and the trumpet of God, shall call you to the resurrection of the just.

(Extract from the life of Schlatter by Rev. Dr. Harbaugh, pages 350 to 358, Edition 1857.)

It seems most appropriate to close this memorial sermon with a selection from the centenary sermon delivered by my father, Rev. Dr. Daniel Zacharias, Whit-Monday, 1847, when this congregation celebrated the centennial of its organization. He says, (page 23 of that sermon.)

"Let me, also direct your attention to the distinguished liberality and church spirit of your forefathers. They loved their church, and, on all suitable occasions came forward, and with generous heart and open hand, supported her interests. The first house in which they worshipped stood but a short time, before they resolved on building a new church, and in 1748, it was already set apart to the service of the Triune God and the Lord's Supper celebrated in it by ninety-seven members. Fourteen years afterwards they again said, "Let us rise up and build, for the circumstances of the congregation require it," and in the course of another year the present house of worship reared its spire towards heaven, as a pledge of their love of God, their zeal for the Church and that resolving and acting was one and the same thing with them. Remember, brethren, when this Church was built, 1763; think of the size, style, and cost

of the building, and the circumstances of those who built it. Only a few years had elapsed since they came from their fatherland. Yet in that short time, the forest had not only been cleared away, but a third temple erected in honor to the God they worshiped. Oh! these were men of the right spirit! noble, noble souls. . . We do right to venerate them and commemorate their deeds, and speak of their true worth, for in doing this we only glorify the grace of God which was in them.

“In conclusion, your fathers, where are they—where is a Schlatter, a Frankenfeld, a Steiner, an Otterbein, a Lange, a Henop, a Runkle, a Wagner, a Helfenstein—These venerated men have all gone to the dread tribunal to give an account of their stewardship. It is a solemn thing, Brethren, to look round on such an assembly as this, and to think how soon will all have disappeared from the earth. Yet the Lord reigneth and he will have a seed to serve him. So in this Church, Ministers and members have died; but from the time of its first organization to the present moment, it has never wanted men to be counted to God for a people and to be for his praise and honor in the generation in which they lived. He has raised up new Church edifices and supplied them with hearers, and the pulpit with Ministers, and so the work goes on, and shall go on till the top stone is laid “with shoutings of grace, grace unto it.”—(Centenary Sermon of Rev. Dr. Zacharias, 1847, pages 23–27.)

Rev. Dr. Harbaugh, the life-long friend and brother of Rev. Dr. Zacharias in the Christian Ministry of the Reformed Church, thus closes his classic “Life of Michael Schlatter,”

“With the sacred sorrow of love, with the holy assurance of faith, and with the blessed joy of hope, we pronounce over you (as our venerated forefathers) the words with which the early Reformed Church was wont, at the close of her burial service, to bid adieu to her dead :

“The Lord bless thee, who hast returned to thy Father’s house, and protect us who remain in our pilgrimage. The Lord make his face to shine upon thee

where light arises to the upright as the noonday, and be gracious unto us, who still tarry in the twilight :

The Lord lift the light of His countenance upon thee, and give thee the peace of those who walk by vision, and unto us the peace of those that walk by faith. Amen.



ANCIENT COMMUNION SERVICE.

Characteristics of the Germans and their Relations to the Reformed Church in the United States.

By Rev. C. F. Hoffmeier.

The Church to which we belong is a German Church, a Church of German origin. We, ourselves, the most of us, are descendants of Germans. Our names, if not our speech, betray us; of this we need not be ashamed. Even though we should be called "Pennsylvania Dutch," we need not be ashamed of the name.

The "Pennsylvania Dutch" have produced some able men in the State, the Church, and the field of letters. Who is Nathan C. Schaeffer, State Superintendent of Public Instruction of Pennsylvania; Dr. John S. Stahr, President of Franklin and Marshall College; Dr. Wm. Rupp, Professor in the Theological Seminary, Lancaster, Pa.? "Pennsylvania Dutch" boys, all of them. A large number of the ministers of the Maryland Classis are descendants of the "Pennsylvania Dutch."

The Germans, especially the earlier immigrants from Germany, formed, and their descendants still form, a very important element or factor in the history of this country, an element to which due justice has never been done.

The first German immigrants into this country came principally from that part of Germany known then as the Palatinate, and from Switzerland. The Palatinate lay on both sides of the Rhine from the Swiss line down to Holland, in the very heart of Europe and constituted the fairest portion of German territory.

The Germans came to this country very early in its history and in large numbers.

In 1730 there were said to be as many as fifteen thousand German Reformed people in Pennsylvania, and by 1746 the number had grown to thirty thousand. Be-

sides these settled in Pennsylvania there were many in other provinces as far south as Virginia and the Carolinas.

Why did they come?

They came not as mere adventurers in search of gold or conquest or fame.

They came as the much lauded Pilgrim Fathers came, seeking in the wilds of this new world what was denied them in the old, release from persecution and freedom to worship God.

They came as bona fide settlers, with wives and children, to make for themselves new homes where they might live in peace and worship God in the way their fathers had taught them.

The territory from which they came has been from time immemorial the battlefield of Europe. During the years following the Reformation it was ravaged by war after war. One was scarcely ended before another began. By these wars, "this rich and beautiful country was made desolate as a wilderness; farms, crops, vines, orchards were all destroyed," homes and cities burned.

Careful historians estimate that during one of these wars "a hundred thousand people were made homeless and driven to wander without food or shelter."

"The effect of this prolonged state of war, constantly involving the Rhine provinces, was to drive the inhabitants from their homes and country."

To the horrors of these many wars there must also be added "a still more horrible series of religious persecutions."

Torture, confiscation of property and death were the penalties enforced with fiendish details of cruelty against the Protestants.

More than one hundred thousand families, some historians say, "one million people, were driven out of the countries controlled by France."

These were the causes which led to the German emigration to this country and to the first settling of our Reformed Ancestry in this land of freedom.

"War and religious persecutions had destroyed their

homes and peace. Robbed of their possessions, persecuted for their religion, with new wars continually destroying their restored fields and homes, they were without reasonable hope of peace or rest in their native land."

They heard of the land of plenty, where God had bestowed his natural gifts with a most bountiful hand.

They heard of the land of peace where men could live honest lives and be permitted to worship God as their consciences dictated.

They knew there was no hope for them in their native land, where year in and year out they were subjected to the ravages of war and religious tyranny.

With sorrowful hearts they concluded to leave the loved Fatherland—the Rhine with its splendid memories—to brave the perils of the great deep and seek with childlike trust in God a new country in the wilderness.

And so they came and helped to found this grand nation and the Church of which we are justly thankful to be members.

Of the perils, the hardships and trials they endured in this new world, it is not mine here to speak.

These people were the pioneers, the founders of the Church to which we belong; with them came also their brethren of the Lutheran and other Churches.

What kind of people were they?

1. They were an industrious hard-working people, as are their descendants to this day. They were the hard-handed sons of toil. Hard work had no terrors for them; and it is still true that in the German sections of our country, work is the order of the day.

2. They were frugal, saving, economical; of plain and simple tastes and habits. To such an extent is this still the case, that coupled with industry and perseverance, it is no uncommon thing to see a German get rich, or at least make a comfortable home where another man would starve.

3. They were quiet and peaceable—not disposed to fight or quarrel, attending to their own business. Of war they had had enough in their native land, they wanted no more in this.

Yet they were no cowards, but brave and heroic. In the great struggle for independence which gave birth to this nation, they bore their share bravely and well; and equally true have their children been to the flag of their country since.

4. They were honest and trustworthy. Their word could be relied on. In their business transactions with each other, as neighbors, they were not accustomed to give and take notes and bonds, but the word of mouth was considered all-sufficient. [See Dr. Harbaugh's Poem.]

5. Pious and religious, too, they were. This was characteristic of the Germans already as pagans, and this feature of their character was not lost when they became Christians.

When they came to this country, such as could brought with them their Bibles, Catechisms, Prayer-books and Hymn books. They formed among themselves congregations, more or less completely organized, and endeavored by such means as they had to edify themselves in the Christian faith.

6. They were not, as is sometimes represented, ignorant people.

"They were at least the equals in education of the average masses of the most advanced people of Europe." An examination of the registers of immigration shows that with few exceptions the Germans wrote their own names.

They believed in Christian education. The school-house, wherever they were able to build one, stood beside the Church. The schoolmaster was next to the minister, and in the absence of the minister took his place.

When Michael Schlatter made his first missionary tour through the German settlements, the 150th anniversary of which we are now celebrating, he found in many of them pious schoolmasters, the best of whom, he tells us, he found at Frederick-town, Md., (some of whose descendants are probably present to-day.)

7. The Germans were very tenacious of their language, as they are to this day.

"Das Vaterland" and "Die Muttersprache" were un-

utterably dear to them, and it was (as it still is) almost an impossibility for them to change their language especially in the case of worship. From this cause much has been lost in the course of the development of the Church.

8. These Germans were, and became more so in this country, jealous of their "Freiheit," (their freedom.) So much had they suffered in their own land from tyranny and oppression that they became very suspicious of every attempt at the exercise of authority over them in this country, especially in the Church.

Hence the spirit of independency which arose in after years, and which still exists to a greater or less extent in some of the German sections of our Church, (particularly in Eastern Pennsylvania.)

As to the character of the German immigrants, let me quote from an address by Geo. F. Baer, LL. D., of Reading, Pa., to a convention of Berks Co. Public School teachers, from which address other quotations have been made in this paper.

Dr. Baer says: "When the Proprietary Government (of Pa.) in 1729, proposed to put a forty shilling tax on alien immigration, the subject was referred to a committee of the Assembly. The committee say in their report, 'The Palatines who had been imported directly into the Province had purchased and honestly paid for their lands, had conducted themselves respectfully towards the Government, paid their taxes readily, and were sober and honest people in their religious and civil duties.'

"No better testimony," says Dr. Baer, "can be found as to the character, integrity and honesty of the Pennsylvania Germans, and no better definition of good citizenship can be formulated."

You see, they are described as men of character and honesty, who purchased and paid for their lands, who paid their taxes not grudgingly but readily, who conducted themselves respectfully towards the government, and who lived sober and religious lives, discharging all their religious and civil duties. Do you want a better character than this for your ancestors?

These pious German immigrants, some of whose char-

acteristics I have endeavored imperfectly to portray, became the foundation of the Reformed and also of the Lutheran Church in the United States.

Located especially in the provinces of Pennsylvania, Maryland, Virginia and North Carolina, they became the pioneers of the Church as of the State.

As before said, they organized themselves, more or less perfectly, into congregations, and provided themselves as best they could with the means of grace.

On his missionary tour, already spoken of, Schlatter found forty-six such congregations, but only four regular ministers. To a very limited extent therefore were they supplied with gospel ministrations.

No wonder then, that as year after year went by they gradually declined in piety and morality. The greater wonder is that they did not cease to exist as congregations altogether, and piety and religion become utterly extinct.

When Schlatter came among them he was greeted with tears of grateful joy. Congregation after congregation gladly promised to raise what they could in their poverty towards the support of regular pastors.

With joy and gratitude did the five ministers and twenty-six elders meet together in Philadelphia, on the 29th of Sept., 1747, and organize the first Coetus or Synod of the German Reformed Church in America.

Out of this small and feeble beginning has grown "The Reformed Church in the United States," as it now exists: A church, which though counted one of the small tribes of the American Israel, has not been without its influence upon the teachings and religious life of other and larger tribes—an influence which is still extending and broadening, as her teachers and teachings are becoming more widely known.

The descendants of those old German pioneers are to be found in almost every community and Church in this widely extended land, and form wherever they are, some of the most solid citizens of the community; the most steadfast, pious and useful members of the Churches to which they belong.

Thus the wars and persecutions which drove the fathers from the old world, have proven a benediction to the new.

The Present Condition and Future Prospects of the Reformed Church in this Country.

By Rev. S. M. Fench.

It seems eminently fitting that the series of Sesqui-centennial services, proposed by the Ministerial Association of Reformed pastors of Frederick County, to be held in the different charges of the county, during this year, in commemoration of the one hundred and fiftieth anniversary of the coming of Michael Schlatter to this country, and the organization of the first Coetus or Synod of our Church, should be inaugurated here, in this historic church, in this historic city, with its "clustered spires, green-walled by the hills of Maryland."

Here the Reformed Church had her beginnings, within the territory now known as Frederick County. Here was the first settled pastorate in all this section of country, now covered by nearly one dozen pastoral charges. From this centre radiated, in all directions, the light and truth which our forefathers brought with them when they fled from religious persecutions in the old world to seek homes where they might worship God according to the dictates of their conscience, in the new world. Here the spirit of religious freedom, of liberty of conscience, which they brought with them from beyond the sea, found a congenial soil, took root and grew, and not only so, but also that spirit of civil liberty, which they had imbibed among the hills and snow-capped mountains of Switzerland, along the vine-clad slopes of the Rhine, and in Holland, which afterwards embodied itself in the free institutions of this great Republic, found a congenial soil, grew, and was cherished and treasured, some of which treasures, doubtless, appeared in the bold and patriotic stand of her citizens against foreign oppression in the early dawn of the Revolution, and who can tell but that the key that unlocked some of these treasures was your

own Key that gave to us the beautiful ode to the stars and stripes, the emblem of our liberties, or that some of the fruitage of that spirit appeared in the loyal and patriotic heart of Barbara Frietchie.

The spirit of civil and religious liberty which our Reformed ancestors brought with them and fostered here, or ever the struggle for national liberty and independence came, and our form of church government, which had taken shape before our national constitution was framed, performed no unimportant part in shaping the struggle for liberty and independence, and giving us our form of national government to which we point with pride as a priceless heritage left us by our forefathers. And when the conflict between liberty and oppression, between monarchy and free and representative government came, many of our own people fought bravely their country's battles and performed well their part in achieving victory.

That spirit of liberty that enlisted a Lafayette of France in our cause, also brought Baron von Steuben, of Germany, here, and at a most critical period, the Continental Congress at York, Pa., sent him to General Washington at Valley Forge. Dr. Dubbs tells us in the *Historic Manual of the Reformed Church*, that Washington appointed Steuben Inspector-General of the Continental army, which he at once reorganized, and then drilled almost incessantly, saying it was good for them to keep them from freezing in that terrible Winter, when they were poorly clad and fed. After a few weeks, the army was drilled, and Dr. Dubbs quotes Lossing as saying: "After this the Continental regulars were never beaten in a fair fight."

Among the few pioneer ministers in the Reformed Church, in those days, there were patriotic men who did much for the cause of liberty, and some of them, among whom was Schlatter, were imprisoned for their sympathy with the American cause of Liberty.

The spirit of civil and religious liberty and our form of government and free institutions, their product, we regard the best, wisest and most beneficent that have blessed mankind, and we glory in them, but notwithstanding

ing all this, they have been attended by perils from within and without, enemies have arisen within and without, troubles have harassed, and storms and tempests have threatened the good ship of state, but the bone and sinew of the Republic, who have loved and held firmly to her spirit and principles of liberty and free government, have stood at the helm, and she has come through all dangers and conflicts, and to-day appears better, stronger, grander, because of those very trials and conflicts. So it seems to us, our dear, old Reformed Church,—for old she is, more than one hundred and fifty years,—more than that twice told, yea, many times, for, for us, hers is “the faith once delivered to the saints,” the divinely inspired Scriptures of the Old and New Testaments being her “only rule of faith and practice,” as interpreted in her symbol, the Heidelberg Catechism,—so, our venerable Church, with her spirit of liberty, in her onward course, has not escaped perils and dangers; she has suffered losses from the schisms of some of her sons, from departures from her faith, from her proverbial tardiness to care for her own, and to enter in and possess the land offered and inviting her: her tranquility has been disturbed and her progress retarded by differences and controversies among brethren over doctrines and cultus; she has had to guard against falling into the Charybdis of fanaticism on one hand, and upon the Scylla of a cold formalism on the other, but through all these perils, conflicts, and harassments, she has come up, and to-day appears fairer, better, stronger, for these very trials, and has entered upon an era of seeming self-consciousness of her life and spirit and power, and the consciousness of the mission given her to perform in the world, as a part of the kingdom of our divine Lord and Head.

We can only approximately understand and appreciate what the Reformed Church is to-day, and what she is accomplishing, and what her prospects are for the future in this country, by understanding and appreciating what she was at different stages of her progress in the past, and what she has accomplished.

These one hundred and fifty years, from the arrival

of Schlatter, and the organization of the Coetus, to the present, we prefer, for greater simplicity, to divide into two periods. The first period extends from the organization of the Coetus, in 1747, to the beginnings of our theological and literary institutions in 1825 and 1831, a period of seventy-eight to eighty-four years, and more than half of the whole period of our Church's history in this country. During much of this period the progress was slow, the Church being largely dependent for her support upon the Mother Churches of Holland and Germany, and wholly dependent upon these Churches for her educated ministry.

After the organization of the Coetus in 1747, with four, or at most five, ministers, and the representatives of more than twice that number of vacant churches or charges, Schlatter made missionary journeys in Pennsylvania, Maryland and Virginia. He gathered the shepherdless flocks together, preached and administered to them the Sacraments, encouraged them to pledge amounts for the support of settled pastors and then returned to the Fatherland.

He there aroused the Churches by setting before them the destitute condition and needs of their brethren in the wilds of America, and they soon sent him back with several hundred Bibles, \$60,000, and six young missionary pastors. How this second coming must have stirred the hearts of the destitute and discouraged to gratitude and hope, and they went forward, doing what they could to help themselves. Thus struggling on, they gained some strength, but the progress was slow, so that in 1793, or after forty-six years, there were but twenty-two ministers, and about one hundred churches. At this time, finding their relations with the Mother Church in Holland rather a hindrance to their progress, they changed the Coetus to a Synod, and following the example of the colonies, declared themselves independent of the Mother Church, but now for the rest of this period the native ministry could only be educated in other church institutions, or trained under the care and instructions of local pastors burdened with large and la-

borious charges, and could not in this way be equipped with a classical and theological training adequate to meet the demands for an educated ministry. The progress, therefore, was slow, and the need long felt became imperative that the Church have a Theological Seminary to educate her ministry.

The first movement in this direction looked to this city of Frederick for its location, but being delayed a few years, it finally assumed shape in the Seminary being founded at Carlisle, Pa., in connection with Dickinson College. This, with the beginning of the first literary institution, in the Classical, or High School, at York, Pa., in 1831, marks the beginnings of Reformed educational institutions in this country, and marks an epoch in the history of our Church.

Not that the Reformed Church in her early history in this country had no interest in the education of her people. The Reformed Church has always been the patron of learning, of liberal culture. Her type of religion is educational, rather than emotional. Her founders, Zwingli, Calvin, Melancthon, Frederick, the Third,—for she has taken no man's name, and claims no one man as her founder,—were men, who for varied learning, especially in theological and philosophical sciences, and Biblical knowledge, were the equals, if not the peers, of any in that great reformation period, when in the Reformers were gathered the choicest fruits of the great revival of learning in Europe, in the Middle Ages. Ursinus and Olivianus, the authors of the Heidelberg Catechism, though young in years, were men of broad culture and ripe scholarship. And, although for much of our church's history in this country, we had no high schools, colleges or seminaries, yet beside almost every church was planted the school-house, and beside every pastor stood the school-master, and often the school-master preceded the pastor. For aught we know, our forefathers did the best they could, but yet we cannot but think that had our Church been earlier in the field with her educational institutions and a liberal culture for her ministry and people, there would have come much earlier an

awakening to the consciousness of her life and spirit and power, and of her mission in the world, and that activity in every department of her work which characterizes her to-day, and has made her progress in the last decade or two, exceptional among the churches of our land, might have come several decades ago, and we to-day would not be so often annoyed with that provoking and seemingly reproachful query : "Reformed what?"

But when met with this inquiry, let us put it down rather to the reproach of the historic knowledge of the questioner, than of the Church we love and honor.

Coming to the period of our Church's educational institutions and work, after the founding of the Seminary at Carlisle, in 1825, and the High School at York, in 1831, these had a varied history for a few years, until in 1835, Marshall College was founded at Mercersburg. That the two might not be separated, the Seminary was moved there also, two years later. Then with Revs. Drs. Rauch, Mayer, Nevin, and ere long Schaff, two of whom were distinguished German professors, and all of them of eminent scholarship and recognized intellectual power, a great awakening in intellectual activity soon began, and an impetus was given to the study of theology and philosophy, Church History and Biblical literature, and the Classics, that ere long leaped the mountain-walls of that little town, and was felt throughout the whole Church. This activity soon created a long-felt need for more colleges and seminaries in other parts of the Church. Even prior to this, the Synod of Ohio declared that it entertained "the exalted intention of establishing an institution for the education of worthy young men for the gospel ministry, that the vacant places of the West may be filled with the Word and Gospel of Life." But this laudable intention was not carried out until 1850, when Heidelberg College was founded at Tiffin, Ohio, and the Western Theological Seminary established in connection therewith. Rev. Dr. E. V. Gerhart, the present venerable and honored President of the Seminary at Lancaster, Pa., was the first Professor of Theology in the Western Seminary, which opened in May, 1851, with

two students. Since then Heidelberg College and Seminary have sent out into the Church many well-equipped young men, and to the labors of these first institutions of our Church in the West, in a large measure has been due the increased and increasing prosperity of the Reformed Church in that part of the country.

Catawba College was founded in 1851, at Newton, North Carolina, by ministers and members of the Reformed Church and has accomplished a good work for the Church in that State.

In 1853, Franklin and Marshall College was founded at Lancaster, Pa., by the consolidation of Old Franklin College, of Lancaster, and Marshall College, of Mercersburg. This has been the honored parent of all the other literary institutions of the Church, holds the first place, and is the most prosperous. Mercersburg College continued its work for a number of years, and more recently has been gaining deserved popularity more particularly as a High or Preparatory School.

In 1869, Ursinus College was founded at Collegeville, Pa., and with it was connected a Theological department. For a score of years it struggled on with but little financial aid, until it found its chief benefactor in Robert Patterson, of Philadelphia, whose munificent gifts placed the institution on a surer foundation.

The light of knowledge and of truth going out from these first institutions led to the founding of other institutions, among which is Allentown, Pa.; College for Women, Calvin College, of Cleveland, Ohio; College of Northern Illinois; the Mission House of Wisconsin; Wichita University of Kansas, and last, but by no means least, the Woman's College, of Frederick, which from the very start has won wide favor and prosperity.

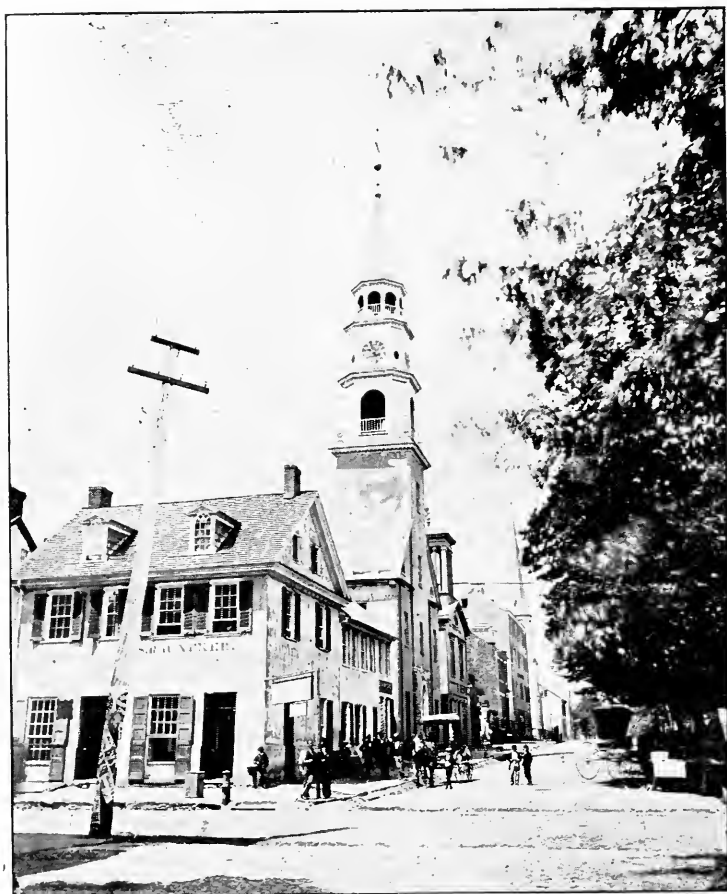
To the light and influence going out from all these must we attribute the awakened and increased consciousness of the Church's life, and spirit, and power, and especially to her first establishment and most important Literary and Theological institutions must we attribute this awakening, and the consequent energy and activity in all departments of the Church's life and work.

In the cause of Missions, for a long while our Church seemed to be asleep, while others were pressing in and possessing the land. At last we awoke to the fact that our Church, too, had a mission to perform, not only at home, but beyond the seas, and in far away Japan she planted her standard, and in less than twenty years, we count a number of missionaries, a number of native ministers, a Theological Seminary and Training School, a Girl's School, and over two thousand members, and now the Church is looking toward another foreign field.

We have been coming more and more to the consciousness of the fact, not only that the Church belongs to Christ, but that we as individual members belong in body and soul to our Saviour and to His Church, and that each member has a work to do, and must be a worker, and also that in this great work there must be personal work done. We are coming to realize that there is work for us to do wherever there are men and women to be brought under the influence of the Gospel and to be saved.

We are coming to realize, more and more, also that what we have, we have received as stewards and not only have the purse strings been untied, and the offerings flowed into missionary treasuries and orphan homes, and educational Boards and the relief society, and other benevolent operations, but to the endowing of Professorships and scholarships, to the erection of buildings and equipments, and the endowing of institutions; and in these fields of our activity, though we have not been burdened with numbers to whom God has given great possessions, yet out of that they have there have been coming forth the large gifts of noble, devoted, consecrated hearts and with pride we point to-day to monuments more durable than marble or brass—monuments erected by some yet with us, and some who have gone, which will continue to bless future generations. The Daniel Scholl Observatory of Franklin and Marshall College, and the \$20,000 endowment of the Woman's College of Frederick, are monuments to the love and devotion and generosity of a daughter of this city and this Church. The Daniel Stine Memorial Home at Myerstown, Pa., is

the monument of another daughter of the Reformed Church of Philadelphia. The new Memorial Building and the \$150,000 endowment of Ursinus College is the monument of a son of the Church of Philadelphia. The DePeyster Library Building of Franklin and Marshall College is a monument of one, not a son of our Church, but all the grander for this very fact. Many others we cannot now mention. But the spirit that made these monuments living facts came out of the very life, and influence, and activity of our educational institutions, and now that life, and influence, and activity shall go forth in ever widening circles to bless with light and truth our Church and her people. These are but the first fruits of many Mrs. Hoods, and Mrs. Kaubs, and Mrs. Housekeepers, and Robert Pattersons, and DePeysters that will rise up to bless and prosper our beloved Zion.



OLD GERMAN REFORMED CHURCH,
FREDERICK, MD.
(First Church Tower Erected in Maryland.)

***The Imperative need of a large Available Church Building Fund with which to aid in Securing Proper Locations in large and growing cities.**

By Rev. Isaac M. Motter.

The Church of Jesus Christ seems to have entered upon the most active and advanced stage of its history, for there never was a time when the forces of Christian activity were called out as in the present.

Surely, for our own denomination, there never was so much stir and such intense interest and activity all along the line of Church work. May these last closing years of the nineteenth century be years that shall mark for us such progress and such activity as the Church has never known before.

It is proposed that we now commence this great work, that we make *special* effort and do *special work* along the line of Church building and Church extension.

It is very pleasant to note that the Church has entered upon a new era in her extension work. And if this work is to succeed then every member, confirmed and baptized, old and young, male and female, must do his or her whole duty. There can be no question, we think, as to the fact that the Church has entered upon the correct plan for doing effective work in the way of extending the Church. And after all this is the real and only work of the Church. A denomination, a congregation, an individual Christian that does not possess much of this spirit does not have the spirit of Christ, and if not possessed of the spirit of the Master, then they are none of His and have no right to exist. There can be no other

*NOTE:--This paper was prepared with no thought of its publication, and as it was intended only for private purposes the author has made no marks of quotation. Since it is to go into permanent form and for general use at the request of the Pastor and Consistory of the Evangelical Reformed congregation of Frederick, before which it was originally read, I wish to acknowledge my indebtedness to Revs. Dr. Fouse and A. C. Whitmer for much of the material used and also to others whose names I fail to recall.

work for us to engage in than the work of Missions—of extending the Church and gathering in of such as shall be saved. There is not only need, therefore, that the Boards have money, and large amounts of money, placed at their disposal to assist Missions; but there is most pressing, absolute, imperative need that a large available Church Building Fund be placed at the disposal of the Board, which will enable them to aid in securing the proper and best locations in large and growing towns and cities for Church buildings and parsonages.

The imperative need then for a large and an available fund is such as cannot any longer be avoided, evaded or neglected; it is that which must be attended to; it is compulsory, obligatory; it is an imperative duty resting upon the members of our Reformed Church; and, which cannot and dare not be neglected without the Church suffering untold loss. The raising of this fund then cannot and must not be avoided, evaded or neglected and if it is who shall write the history of a denomination that neglected this work of first importance? Beyond a doubt the loss to the Church in the past has been very great, so great indeed that we cannot estimate it because no fund was available with which the Board could assist in the work of purchasing suitable and desirable lots and help to erect Churches thereon.

Rev. A. C. Whitmer says, if a few men and a little money could have been placed in North Carolina seventy-six years ago great results doubtless would have followed. And for lack of such funds to-day are we not making similar history in the promising fields in the West, North-west and South? Because of no such fund much valuable territory in the South has been neglected and nearly all of our people lost to us, and their children and their property as well.

As far back as 1854 the Mission Board—as it then existed—recommended the establishment of a Church Extension Fund and again in 1855, one year later, urged this matter through the Synod.

In 1865, ten years later, the Board reported the enrollment of twenty-two new Missions and \$10,000 in the

Church Building Fund treasury. This work steadily increased in favor until it has become a settled policy and has been proving most helpful in the work of establishing new Missions. In 1896 six legacies were reported and fifty Church building funds of \$500.00 each were on record. The policy adopted by our Church and the plans for carrying it out are similar to those which other denominations have used for many years and may account, in large measure, for their success.

The Presbyterian Church more than fifty years ago adopted it and has been enabled to assist thousands of Churches during that time, and now has a fund reaching up into the millions with which to establish Missions, to purchase lots and to erect Churches all over the land; and all this—let it be remembered—because they have a large available fund. The Methodist Episcopal Church has made the Church extension feature of her Mission work a power for her upbuilding. In rural districts, villages, towns and cities her extension funds are now telling powerfully for her advancement. That Church claims that on an average two Churches are built every day in the year. To the Reformed Church it is said, go, and do thou likewise. Who can fail to see the imperative need and who that loves the Master and desires to see His Church grow can decline to contribute to this fund in this year of jubilee?

The General Synod, Lutheran's, began to operate on this plan some twenty-five years ago, and to-day holds lots and mortgages valued at \$275,000. Again to the Reformed Church it is said, go, and do thou likewise. Great and imperative is the need for a large available fund. It is safe to say if the Reformed Church—thirty years ago—had gone to work to gather such a fund, she might to-day have the large available fund of \$300,000 with which to carry on the work of extension in the home field. And why not when it is remembered that it would require less than one dollar per communicant member to raise a fund twice as large as that asked for. Hence the imperative need of such a fund so that at the end of the next decade we may find ourselves in a far

better position than at the end of the past thirty years. We, as a Church are, at this time, confronted with facts, not mere theories. The present need is most urgent and imperative—there is *real need* of such help, see such cities as Baltimore, Chicago, St. Louis, Altoona, &c.

This pressing need can only be supplied by the Church, and when will the members of the Reformed Church come to the relief of the Board and furnish them with such an available and large fund as will enable them without embarrassment to go in and possess the fields opening up on all sides?

This subject, even from a temporal side, appeals to every man of business because of its great economy, for no one can doubt the great saving of money there is by having on hand,—*in hand*,—available, the money for each case as it arises.

The progress made in this work in the past ten years encourages us to hope that the Church will lay hold of this great work and during these Sesqui-Centennial celebrations lay a thank offering upon the altar of the Christian Church, not only of one hundred thousand dollars asked by the Board, but one of five hundred thousand dollars. And why not? We are abundantly able—are we willing? See what others have done, and they no better able than we. About four years ago, Mr. J. H. Stickney, of Baltimore, Maryland, among other liberal gifts, bequeathed three hundred thousand dollars to the Congregational Church Building Society. This amount has recently come into the treasury.

During the past ten years two thousand two hundred and seventy-four Congregational Churches have been organized, more than this number have been aided by the Church Building Society. During the same period, the Presbyterian Church aided one thousand eight hundred and eighty-seven churches through their Church Erection Society or Fund.

And so, my Friends, there is no more imperative need to-day in the growing work of the Reformed Church than a large available Church Building Fund. What nobler or more enduring monument can the living or the dead

erect? Give to this Fund now, give in large or small amounts, let all give, give each one as God has blessed you, and from church buildings erected by such funds, streams of healing and salvation will flow forth and in the hereafter saved men and women and little children will rise up and call you blessed.





