

THE

# Reformed Presbyterian and Covenanter.

VOL. XXXIII.

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No. 1.

## EDITORIAL.

### GREETING.

With this issue we commence the thirty-third volume of the REFORMED PRESBYTERIAN AND COVENANTER. Notwithstanding the numerous church publications, there is evidenced a felt need for a monthly magazine, in which shall be preserved in permanent form the records of the church, and matter that is of more than temporary or local importance.

For the deep interest manifested in the magazine and the many kind words of encouragement, we return our thanks. We ask a continuance of the interest, and shall do what we can to merit the confidence and support of the church.

Our friends can do much to aid us in our efforts. We ask them to aid us: By preparing for publication brief articles on live subjects, and forwarding promptly such items of news as are of general interest.

By endeavoring to increase our subscription list. There are many of our homes in which none of the publications of our church are found. No one can understand or enter heartily into the work of the church who does not read its publications.

By those who are delinquent paying what is due; \$1.00 a year is a small sum. There is no good reason why subscribers should fall into arrears. We ask each to examine the tab on this number and if last year's subscription has not been paid, to forward promptly what is due; \$1.00 additional will pay to 1896. Why not pay in advance?

To our subscribers, one and all, we extend the greetings of the season. That this may be the most prosperous of all the years in everything that relates to their permanent prosperity is the prayer of the editors.

## ORIGINAL.

## COVENANTERISM IN THE MOHAWK VALLEY, NEW YORK.\*

One of the richest and most beautiful valleys in New York lies a few miles west of Albany, and along either side of the picturesque Mohawk river. To the south of this stream were the towns of Schenectady, Duanesburgh and Princetown or Curriesbush. To the north were the settlements of Galway or Galloway, Broad Albin, Milton and Johnstown. Some years previous to the National Independence, this region began to be settled by a thrifty and religious people from the Highlands of Scotland. They were of the Presbyterian faith, and bringing their religion with them, soon formed themselves into societies and congregations. Among those who subsequently became Covenanters, was John McCollum, who came to the vicinity of Duanesburgh, as per his certificate of character as a workman, May 18, 1775. He, with his son John, and others, organized the first meeting for prayer. On May 11, 1784, Walter Maxwell, with his family, arrived from Scotland, and settled upon a farm near by in the following September. He was accompanied from Baltimore by Andrew Wingate and his son. On the 13th of September, 1784, Walter Maxwell, Andrew Wingate and John McEver, got possession of the deed of Lot No. 14, then occupied by John Robinson, from John Duncan, for £101.5. In the fall of 1789, these people began the erection of a stone church in Princetown, Walter Maxwell soliciting funds in Albany and Schenectady for its completion. In April, 1790, a congregation of the Presbyterian faith was organized, with Walter Maxwell and Samuel McKee, ruling elders. Among other prominent members were John and Daniel Stuart, Robert Liddle, Andrew McMillan (a Covenanter), and John Ferguson. Over in the vicinity of Galway or Galloway, were the families of John Bourns, Alex. Glenn, Robert Speer, Hugh Ross, etc. The Rev. Mr. Young became the pastor at Princetown and vicinity, the people of Galway being desirous of part of his time, but Mr. Young departed suddenly in March, 1791, for Montreal. In October, 1791, Rev. Mr. Monteath preached in the vicinity. In February, 1792, the congregation of Duanesburgh was augmented by the arrival of John Cullings and family from Scotland. Walter Maxwell attended presbytery in Albany, March 6, 1792, and petitioned for a supply of preaching for the Princetown (or Duanesburgh) congregation. Latitudinarian views and loose practices began to creep into the Presbyterian Church, and a petition was sent up to presbytery by this congregation, June 5, 1792, containing grievances on this account. The congregation was increased in October, 1792, by the families of Thomas and Charles Liddle.

On the 4th of January, 1793, a congregational meeting was held in

\*Diary of Walter Maxwell. Historical sermon by Rev. S. M. Ramsey. Life of Alex. McLeod. Minutes of Reformed Presbytery.

the Princetown church, to ascertain who would continue to adhere to the Confession of Faith and the ancient and accepted usages in worship of the Presbyterian Church, and, on the 15th of February, sent a declinature to the presbytery, which, on the 19th, was presented by Walter Maxwell at the meeting in Ballston. Along with the declinature was a request to be disjoined from the presbytery and body. This determined stand for principle evidently called out the action of the presbytery, for, on the 6th of March, 1793, the Rev. Mr. McDonald was sent to preach in the Princetown church, and to pass the sentence of *excommunication* upon the session and all those who adhered to them. The people both at Princetown and Galway, were now seeking after truth. Under the direction of Andrew McMillan and James Dunse (Covenanters), they were led to carefully examine the system of principles held by the Reformed Presbyterian Church. After prayerful consideration, the congregations both in Princetown and Galway, with the adjacent societies, intelligently and heartily adopted the Testimony of the Covenanter Church, March 28, 1793, which is the date of the organization of the Reformed Presbyterian congregations of Duanesburgh and Galway. The elders at Duanesburgh and Princetown were (1793) Walter Maxwell, Samuel McKee, George Duguid, Andrew McMillan and Hugh Ross. At Galway the elders were John Burns, Alex. Glenn and Robert Speer. Mr. Alex. McLeod, a young Scotchman recently arrived, taught a select school in the vicinity, and began to attend the society meetings.

During the summer of 1793, Rev. James McKinney, a Covenanter minister just arrived from Ireland, came into the vicinity and preached with great acceptance. On the second Sabbath Mr. McKinney preached a great sermon on Psalm 27:4, which not only delighted the people, but made such an impression upon the mind of young Alex. McLeod that he at once cast in his lot with these pious Covenanters and decided to prepare for the ministry in the church. Mr. McKinney had fled from Ireland to escape the punishment for preaching a sermon on "The Rights of God," which the British spies at the time of the Irish rebellion regarded as treasonable. On the 30th of December, 1794, a meeting was held at Walter Maxwell's house, together with commissioners from Galway, to send a petition to the Covenanter Presbytery in Ireland for the purging of Mr. McKinney with a view to his settlement among them. Some time having elapsed in communicating, a meeting was held October 19th, 1795, at the house of John Humpha, to consider the letter received from the Covenanter ministers recently arrived in South Carolina, and also the one from Mr. McKinney. Alex. McLeod and Andrew McMillan were sent to Galway to treat with that congregation, and then answer Mr. McKinney's letter. On the 1st of February, 1796, Walter Maxwell and Robert Liddle were sent also to Galway (or New Paisley), to confer about sending a petition to Ireland for a minister. Receiving encouraging word, the Duanesburgh congregation met February 5, 1796, and the following heads of families were enrolled as favoring

the settlement of Mr. McKinney as their pastor, viz: Robert Liddle, Walter Maxwell, Charles Tullock, John Cullings, Adam Singer, James Ingersoll, James Humpha, Andrew and Daniel McMillan, James Young, John Cameron, John McCollum, James McBain, John Smith, Thomas Kelly and George Robb. They raised nearly £7, and sent a commissioner to New York City, to urge the call on Mr. McKinney. On the 14th of February, 1796, Mr. McKinney came into the vicinity and preached in all the settlements for some time. At a society meeting held at Walter Maxwell's, July 2, 1796, the following women were received, viz: Mrs. Liddle, Mrs. Tullock, Mrs. Smith, Mrs. McCollum, Mrs. Cameron, Mrs. Maxwell, Mrs. McBain, Mrs. McMillan, Mrs. John McClumpha and Mrs. McCrea. Likewise the following intending communicants, viz: Mrs. John McClumpha, Mrs. James McBain, Mrs. John McCollum, Mrs. Charles Tullock, Mrs. John Cameron, Alex. McLeod, John Smith and Thomas Liddle. On the 9th of November, 1796, the society sent a commissioner to a corresponding meeting in New York City. Mr. McKinney preached in Princetown on Sabbath, December 4th; in Galway the 11th; at Mr. Black's on the 25th, leaving the next day for Philadelphia.

A new subscription was gotten up for Mr. McKinney, amounting to £8.2, and he preached again throughout the vicinity in June, 1797, and solicited funds to the amount of £4 for the erection of a church in Philadelphia. Mr. McKinney accepted the call to Duanesburgh, Galway, and vicinity, arriving with his family at Galway, October 26, 1797, and on Sabbath, the 29th, preached his first sermon there as the pastor.

At a meeting held in the house of James Ingersoll, Nov. 9, 1797, the following subscribers were to pay one quarter of their stipends to Mr. McKinney's support, viz: Adam Singer, \$12; Robert Liddle, \$40; Daniel Stuart, \$25; John Cameron, \$15; John Clumpha, \$15; James Young, \$25; Walter Maxwell, \$20; John Cullings, \$16; George Duguid, \$20; John McCollum, \$20; Andrew McMillan, \$20; Charles Tullock, \$25; James Ingersoll, \$25; George Dunbar, \$10; James McBain, \$15; and Daniel McMillan, \$20.

At a meeting at the house of Dr. Friend, April 30, 1798, the Duanesburgh session resolved to add to its numbers, as two or three of the former elders had evidently ceased, for some reason, to act. The congregation proceeded according to the directory in such cases. The election resulted in the choice of Robert Liddle, James Young and John Cullings for ruling elders. The following queries were then put to the people: "If you know of any others better, or have objections to these, make it known; if you agree with this choice, make it known by writing, with each member's name assigned."

Alex. McLeod, who had studied theology under Mr. McKinney, and had been licensed by the recently re-organized Reformed Presbytery, June 24, 1799, preached for the first time in the Princetown church, August 11, 1799, his texts being Song of Solomon, 6:1-3; and John 8:12. The Reformed Presbytery met here in June, 1800,

to consider some dissatisfaction which the Galway people had with Mr. McKinney, and also to apportion more satisfactorily his time among the societies.

In the fall of 1800, Revs. James McKinney and S. B. Wylie were sent to South Carolina to carry the decision of the supreme judicatory into effect in forbidding fellowship in the Reformed Presbyterian Church, to those persons who held slaves as chattels. The commission returned in April, 1801. Mr. McKinney having received a hearty call from one of the congregations on Rocky Creek, in South Carolina; and, having some irreconcilable difficulties with his present charge, concerning which affair he says "he could not, in conscience, ever bring his mind to labor among said malcontented people in their present temper," he accepted the call, and his pastoral relation with Duanesburgh and Galway was dissolved June 19, 1802. Mr. McKinney repaired to his new field in South Carolina, in August, 1802, leaving his family in Princetown. He never returned, having died suddenly on September 16, 1802, and was buried in the old graveyard on Rocky Creek.

W. M. GLASGOW.

[TO BE CONTINUED.]

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### J A C O B ' S L A D D E R .

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Genesis 28 : 12—And he dreamed, and behold, a ladder set up on the earth and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

The historical setting of our text is one of the most interesting and at the same time one of the most pathetic scenes in the life of Jacob. He is on his way from Beer-sheba to Haran, fleeing from his brother's anger, whom he had defrauded of his birthright. After journeying northward for some days he is overtaken with the darkness of night one evening at a place a few hours travel from Jerusalem. He here encamps in the open air, makes the ground his bed, and a stone his pillow. It is impossible perhaps, for any of us to enter fully into Jacob's feelings at this time. Most likely he was suffering severely from an attack of that very common but nevertheless unpleasant malady that we call "homesickness." It was probably his first experience of the kind, which would of course add to its acuteness. The circumstances also in which he had left his parents would naturally tend to increase his loneliness. He had left home for good. There was no near prospect in view of a return to the paternal roof. He had started out to fight the battle of life alone and empty-handed. Perhaps the nearest parallel to his case that we have at the present time is when a boy has been reared amid plenty, surrounded by friends, and who is as yet a stranger to care, takes his grip in his hand and sets out for the wild west in search of his fortune, thus cutting himself loose from early associations and severing those ties of friendship that we form in youth, probably the closest, the dearest ties of life. It requires courage to take that step,—courage that is oftentimes

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## EDITORIAL.

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### POLITICS.

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The United States freed the slaves of the south and then wiped out by constitutional amendment the color line as to suffrage. Laws have been enacted to follow up these national deeds, but they have been feebly executed, and the election laws were lately repealed by the Democratic party, now in power in both Houses of Congress. The negroes are left to seek even their civil rights in the courts of the States. With what result is well known. In 1893, the Columbian Commissioners wrestled with the Illinois authorities, both State and municipal, and with the Exposition Directory over the opening of the Fair on the Sabbath, when Federal aid was taken and used on condition of closing. The judicial authorities passed on the question; the Democratic chief justice called off all Federal interference with the control of the Fair in his respect to the limitations of the respective jurisdictions of State and Nation. The Exposition company then made away with Federal money, in gross violation of their own agreement.

But, lol there is a Power that works for righteousness, uncovering the crafty counsels of men. Not a year passed till all this quibbling disappeared, and names conspicuous in 1893 as strict constructionists can now be quoted as among the most liberal interpreters of the Constitution. What made the change? The railroad strike. When Altgeld, the governor of Illinois, declined to ask Federal aid to suppress disorder, in his sympathy with the strikers, the President then, against his protest, maintained a force at Chicago to enforce the Federal laws. Altgeld's character has been brought out, and it has served a purpose. Democrat though he is, the Democratic President set his will aside and, with the endorsement of both Houses of Congress, established the peace.

From the beginning of the Federal Constitution there has been constant agitation as to the limits of Federal authority. The early

and wisdom, and strength, and honor, and glory, and blessing. Blessing and honor, and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." "For thou wast slain, and thou hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation; and hath made us unto our God kings and priests; and we shall reign on the earth."

By way of bringing this discussion to a close I would direct your minds to a few thoughts drawn from the context from which our text is taken. There is a solemnity that attaches to this truth that we have had before us with which we should be impressed. Jacob, we are told, awaked out of his sleep and he said, "surely the Lord is in this place and I knew it not;" and he was afraid and said, "how dreadful is this place." How is it, and how should it be with us when contemplating this marvelous truth that earth is in actual connection with heaven through the incarnation, the atonement, the teaching and the intercession of Christ? Should it not truly create within us a holy awe? Should it not cast a seriousness over our daily lives that would give color to our every act? J. KNOX REED.

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## COVENANTERISM IN THE MOHAWK VALLEY, NEW YORK.\*

(Concluded from page 10.)

Galway and Duanesburgh now being vacant, on the 27th of June, 1802, John Cullings was appointed to go to presbytery in New York City, and seek for a supply of preaching. Rev. Alex. McLeod preached August 15, 1802, and baptized seventeen children. In February, 1803, the people began the erection of a church building in Duanesburgh. The lot was given by Judge Duane, and a lot for a parsonage by his daughter. It was six years, however, before the church building was completed. It was painted a bright yellow color, and was distinguished throughout the surrounding country as "The Yellow Church." Rev. Alex. McLeod preached the first sermon in it, July 31, 1803, while unfinished. Walter Maxwell erected a large number of sheds for horses, in March, 1804. The parsonage was not built until 1829.

On the 20th of March, 1805, the congregations sent a letter to Rev. William Gibson, of Ryegate, Vt., to have him come and moderate in a call. Several ministers had preached there, notably Mr. Matthew Williams, licentiate.

In the fall of 1807, the united congregations of Duanesburgh and Galway called Rev. S. B. Wylie of Philadelphia. Walter Maxwell was sent to the presbytery meeting, at Conococheague, Pa., to urge the call, which he did before that court, October 8, 1807. While Mr. Wylie looked with favor on the call, he was not able to decide the matter, and left it with presbytery to determine his course. After long discussion, the presbytery decided that it would conduce to the general good of the church that Mr. Wylie were settled in

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Duanesburgh, rather than in Philadelphia. Inasmuch as this decision was reached with some hesitation on the part of presbytery, and as his pastoral relation at Philadelphia still continued, Mr. Wylie finally declined the call.

Gilbert McMaster, licentiate, preached in Duanesburgh, for the first time, May 1, 1808, and, on the 27th of July, a call was made out in his favor. There were now fifty-four members, and, according to Dr. Alex. McLeod, who moderated in the call, they "raised a salary of £250 per annum, and a house and parsonage." The members certainly must have been both opulent and liberal! Mr. McMaster accepted the call on the day after its moderation, at the house of Robert Liddle, where presbytery met.

He was regularly ordained and installed pastor of the united congregations, August 9, 1808, by Revs. Gibson and McLeod, the latter preaching the ordination sermon from Jer. 3:15. About this time James McBain and James Gardner were chosen elders at Duanesburgh, and George Shearer, James Monteith, James Guthrie and Robert Wilson were chosen in the other branches. Mr. McMaster's family arrived from Mercer, Pa., November 10, 1808, and took up their residence on a farm some two miles out of Duanesburgh. For ten years Dr. McMaster continued to serve all that region with most acceptable preaching, the congregations growing in numbers and influence in all the branches, and also in the city of Schenectady. At a meeting of presbytery held at Galway, September 10, 1818, Walter Maxwell was authorized to petition presbytery to grant the whole time of Dr. McMaster at Duanesburgh. At a meeting on the 9th of November, 1818, the petition was granted, and his pastoral relation to Galway was then dissolved. Schenectady, with elders John Anderson and William Cunningham, now became a part of Duanesburgh congregation. A church was erected in Schenectady in 1824. About 1818, William Charles, James Hays, Robert McCune and John Monteith were chosen elders in Galway and Broad Albin.

Rev. Samuel M. Willson was ordained and installed pastor at Galway, October 14, 1821, and continued in charge until the spring of 1827. Rev. John N. McLeod was his successor, ordained and installed December 29, 1829, being released June 22, 1832, to supply his father's pulpit in New York City. Rev. Algernon S. McMaster, son of Dr. Gilbert McMaster, was ordained and installed pastor, April 4, 1833, and remained the pastor of a portion of the congregation under the General Synod, after the division of the church in August, 1833. Dr. Gilbert McMaster also continued pastor at Duanesburgh, with the great majority of the members, in the General Synod after 1833. Schenectady received a separate organization in May, 1831, and secured Rev. John McMaster as pastor, January 25, 1832, who also, with the majority of the members, identified himself with the General Synod in 1833. In 1825, John Liddle, James Maxwell, Charles McClew and John Tullock were chosen elders in Duanesburgh.

All the officers, and nearly all the members in Schenectady and Duanesburgh congregations, went with the General Synod, carrying the property with them. At Galway and Broad Albin the congregation was not disorganized, and a number of the people remained faithful to their former position of practical dissent from the government of the United States. The remnant members in Schenectady, Princetown, and Duanesburgh, gradually diminished, until Galway was the only Covenanter congregation left in that valley. At Albany, Troy and Lansingburgh, the congregations lost heavily, but remained organized under the respective pastorates of Dr. J. R. Willson and Robert McKee.

Galway and Broad Albin increased their sessions in 1834, and called Francis Gailey, licentiate. They repeated their call on him in 1836, but he declined. Not receiving a pastor, but enjoying almost constant supplies, and, being united with West Hebron congregation, Galway continues to this day in displaying a banner because of the truth.

W. M. GLASGOW.

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#### READ THE BIBLE.\*

The Bible is meant to be read. That you may be able to read it God has given it to you, not in the "tongue of angels," but in the language of men. No one doubts that this is the design of God. Christ said to an inquirer, "How readeest thou?" If you do not read the Bible, it can do you no good. It does not work by a charm. The mere possession of a copy cannot enlighten or save you. Will you not covet the holy emotion of the psalmist, "Oh! how I love thy law; it is my meditation all the day?" What book possesses so many attractions as the Bible? Its histories are the oldest, its anecdotes are the happiest, and its poetry has a peculiar richness and freshness. What biographies so touching and natural as those of Joseph and Ruth? What narratives like those of the gospels in simplicity and beauty? The Bible contains the most wonderful things. It astonishes while it instructs, and delights while it blesses. No wonder, then, that it attracts you to its hallowed pages.

There you become acquainted with creation and its glories, the fall and its woes, the flood and its marvels. There you converse with Abraham, the friend of God and prince of believers, with Paul, the servant of Christ, and chief missionaries. There you hear the thunder of Sinai, and behold the temple of Zion. There you fall on your knees with young Samuel, and learn to love the little Prince Abijah. There you enjoy the wondrous sight of the rod of Moses, the ladder of Jacob, the mantle of Elijah, the harp of David, and the throne of Solomon.

Then you visit the oak of Mamre, the tent of Jacob, the hearth of Job, the palace of Shushan, the manger of Bethlehem, the home of

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\* Read before the Central Allegheny Reformed Presbyterian Christian Endeavor Society, and published by its request.