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•PHILADELPHIA•
•NEW YORK•

An Historic Will.

John Hampton was one of the three ministers present at the Presbytery which met in 1706, in the Old Scots Meeting House, five miles from Freehold, New Jersey, to ordain John Boyd. It was the first meeting of Presbytery of which any Minutes exist. The other two ministers were Francis Makemie and Jedidiah Andrews. Little is known of John Hampton, though as the Records prove, he was an active and prominent member of Presbytery during all the early years.

To learn more of his life and family the chairman of the Historical Committee of the Synod of New Jersey, in anticipation of the dedication on Thursday, June 14th, of the Historical Monument to the memory of all the men above mentioned, has obtained from the Register of Wills of Somerset county, in Maryland, this hitherto unpublished will of John Hampton. It throws light upon the man, his family and the times, in which he lived. Below we give a copy of this historic document:

In the Name of God, Amen, I, John Hampton, of Somerset County, Province of Maryland, Minister of the Gospel, being weak and crasy in Body, but of Sound Judgment and perfect Memory, (Blessed be God) and considering the shortness and uncertainty of this life, have made ordained constituted and appointed this my last Will & Testament in manner and form following, that is to say, I commit my Soul to God the giver thereof and my Body to the Earth (in hopes of a Glorious Resurrection thro Jesus Christ) to be decently interred at the discretion of my Executrix, hereafter mentioned, and as to what Worldly Estate it hath pleased Providence to bestow upon me; (after the payment of all my just Debts to any person or persons whatever,) I give bequeath and dispose of as followeth. Imprimis I give and bequeath unto my Cosen James Round one large Silver Tankart marked I R M as also half a dozen silver spoons having the mark aforesaid. Item I give and bequeath unto my Cosen Edward Round, Son of William Round, Dec'd one Silver pint cup marked I H M as also one Silver Spoon marked I or M-W as also a child's Silver Spoon marked M R. Item I give and bequeath unto my Broider in Law Mr Robert King as a small token of affection my Gold Buttons. Item as a small token as aforesaid, I give and bequeath unto my Good Sister in Law Elleanor Ballard wife of Captain Caarles Ballard one fine turkey Leather Gilt Bible in Quarto. Item I give bestow and bequeath unto my Son in Law Robert Jenckins Henry one negro man called James Pompey. Item I give and bequeath unto my Son in Law John Henry one other negro man called Mingo. Item I give and bequeath unto my loving wife Mary Hampton all the remaining part of my personal estate in America, whether Money, plate, Goods, Chattles or Credits. Item I give and bequeath unto my said Dear and Loving wife Mary one third of what money I shall have in Europe in any hands whatsoever or which shall be justly due to me

at the time of my decease from any person or persons whatever whether in London or elsewhere. And I do appoint constitute and ordain my aforesaid wife Mary my whole and sole Executrix of the aforesaid part of my estate in America. Item I give and bequeath unto my Loving Bro'r Robert Hampton Merch't London-derry and unto my two loving Sisters Marjorey and Frances Hampton, the two thirds of what money or estate I shall be possessed of by any manner of right whatsoever (at the time of my decease) in Europe, to be equally divided among them. Item, I give and bequeath unto my said Bro'r Robert Hampton after the decease of my dear and Loving wife Mary aforesaid all my Real Estate in Lands, Lots, Houses or Tenements whatsoever to him the said Robert Hampton to have and to hold to his heirs and assigns forever. Item I appoint and ordain my said Brother Robert Hampton whole and sole Executor of that part of this my last will and Testament, which has respect unto that part of my estate in Europe. Lastly I renounce, revoke and annul all other Wills or Testaments by me heretofore Made, and appoint this my only Last will and Testament.

John Hampton, (Seal)

Signed sealed and published in presence of Alex Lackey, John Clement, John Chonan, Robert Trueman.

The words in Europe were inserted before Sealing, as also those that are scraped out were done, so before Sealing October 28th Anno Domini 1719, Feb'y 2th 1721-22 Then came John Clement, Robert Trueman and Alex Lakey Subscribing evidences to the within will who made oath upon the Holy Evangelist of Almighty God, That they See the within named John Hampton the Testator Sign and Seal the within instrument as his last will and Testament and that they heard him publish and declare, the same, so to be and that at the time of his soe doeing he was of sound disposing mind and memory to the best of their knowledge.

Sworn to before me the day and year above written. John Tunstall, Depty Comr of Som'tt Cot. Recorded in Liber E. B. No 9 folio 85.

A. D. No. 2 fol 121. Recorded in Liber E. Bayly, Regr.

A Time to Laugh.

From the "Scottish American."

—Wife—"John! John! don't you hear somebody moving about downstairs?" John—"Yes." Wife—"Why don't you go down and see who it is?" John—"Why, it's a burglar, of course. Who else would be moving about at this time of night?"

—At a funeral which took place in a small village in the North of Scotland the son of the deceased handed the gravedigger 10s. 6d., saying, "I suppose that will do?" The official remarked rather dryly, "I suppose I'll be daein' wi' it, but if your father had a buried you he wad hae gi'en me a guinea."

—A well known Free Church Minister was lecturing his flock on non-church-going. After he had gone over a long list of the excuses he was in the habit of receiving, he concluded thus—"And some say the church is cold; but perhaps those who now urge that excuse will be thankful to get a cold seat yet!"

—An old minister who was visiting his hearers accosted a humble farmer who had been slow with his crops in the harvest season. "I hear, Jamie," said the minister, "that ye are behind with your harvest?" "Oh, sir!" was the reply, "I hae got it all in except three wee stacks, and I leave them to the mercy of Providence!"

—The minister, Parson Downycouch, was at dinner with the Chase family. Johnny spoke up and said—"Can a church whistle?" "Why do you ask, Johnny?" asked the clergyman, kindly. "Because pa owes £2 back seat rent, and he says he's going to let the church whistle for it." After the clergyman had taken his departure there was a vocal solo by Johnny.

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Presbyterian Celebration of the Closing Century.

According to the programme announced last week, and decided upon by our General Assembly, Philadelphia will be the scene next May of an interesting and memorable celebration of American Presbyterianism during the nineteenth century. Various phases of the subject will be presented by some of our ablest ministers and scholars. Rev. Dr. Willis G. Craig, of the McCormick Theological Seminary, has been appointed to speak on "The Progress of Presbyterianism in the Nineteenth Century;" Rev. Dr. Henry C. Minton, of the San Francisco Theological Seminary, on "The Divine Purpose Developed in the Progress of Time;" Rev. Dr. George T. Purves, pastor of the Fifth Avenue church, New York City, on "The Problem of the Nineteenth Century;" Mr. Robert E. Speer, Secretary of the Board of Foreign Missions, on "The Speedy Bringing of the World to Christ;" and Rev. Dr. S. J. Niccolls, of St. Louis, Mo., on "The Opportunity and Duty of the Presbyterian Church in the Twentieth Century." Professor Henry C. VanDyke, of Princeton University, is to read a poem, entitled, "Provision of the Twentieth Century." Not only will there be eulogistic addresses, but valuable statistical summaries, as to what has been accomplished by Presbyterianism during one of the most important epochs in the world's history. The General Assembly will in these and other ways take official cognizance of both the departure of the old century and the entrance of the new. It will be a notable occasion, and Presbyterians will look forward to it with increasing interest.

No more suitable place for the rehearsal of the story of a century of Presbyterian progress could have been selected. This city during the past hundred years has been generally regarded as the great centre of American Presbyterianism. It contains the Mother Presbytery of our Assembly. It has a remarkably large and loyal Presbyterian constituency. It was for many years the chief place for holding our General Assemblies. Of those held from 1800 to 1837, or up to the division of our Church, thirty-five convened in Philadelphia. From that time until 1869, when the bodies became reunited, the Old School Church Assembly met ten times in Philadelphia, and the New School nine; and since then she has had the honor of entertaining two famous gatherings, the Reunion Assembly of 1870, and the Centennial Assembly of 1888. Of the thirteen Assemblies prior to 1800, ten of them were held in Philadelphia. Thus, in the 113 years of our existence as a Church, she has the distinction of entertaining sixty-six Assemblies. Recently Walnut street has been adorned with the magnificent Presbyterian building, called after John Witherspoon, the Moderator of our first General Assembly, in 1789. Here, too, the eighteenth century was ecclesiastically ushered out, and the nineteenth ushered in. In the light of all these considerations it seems eminently fitting that Philadelphia, of all our cities, should be the seat of Presbyterian rejoicing and congratulation when

the highest court of our Church comes together to review the nineteenth century and take a horoscope of another century of ecclesiastical advance. All who shall come up to her hospitable homes to celebrate so epochful an event will receive a cordial welcome.

As a foretaste of the progress made during the period then to be officially celebrated, a few facts may not now be out of place. It was not until 1807 that our Church reported the number of its communicants, and then the incomplete returns gave us a membership of only 17,871, showing that we probably had not more than 12,000, or 16,000, at the beginning of the century. Now we report over a million members, and if we include the Southern, Cumberland and Cumberland Colored Presbyterians there must be enrolled nearly half a million more in the Presbyterian family of the land. In a population that has increased fifteen fold, Presbyterianism has increased one hundred fold. In the matter of benevolence, the advance has been equally marvelous, growing from less than \$2,000 to over \$4,000,000 a year. For the past decade we have been giving annually to all purposes at the rate of over \$13,000,000. Our ministry has multiplied from a little handful of ministers in 1800 to an army of 7,000 ministers, with over 7,600 churches. The Sabbath-school, as we now know it, was then unknown; to-day it has an enrollment of over a million members. Our great missionary, educational and evangelistic agencies, which cover the entire land and reach out into all the earth, attest the scope of our enterprise and the sweep of our influence. But we must leave particulars, or exact figures on these and other points, to specialists who will duly set them forth in impressive array before, or at, the next Assembly. Enough has been stated to show that there is ground for Presbyterian congratulation, rejoicing and stimulation.

Meanwhile there is further stimulus to activity in that we have, ecclesiastically, a year's work in which to round out our Presbyterian century. What shall be its nature and character? It is possible during it to greatly multiply our gains in membership and gifts. We may have a sweeping revival of religion that may add many thousands to our communicant roll. We may increase our Sabbath-school lists by thousands more. We may give our Boards an uplift, such as they have never had in any previous year. We may make the closing year the most prosperous of the century in all developments of Christian service.

Nor should we fail to measure up to the demand of the hour in raising a handsome century offering of special recognition to God for his distinguishing goodness to us as a Church. We ought to keep this subject specially before us. While doing handsomely for our regular benevolent schemes, we should come up to the next Assembly with a munificent Century Fund for the endowment of our academic, collegiate and theological institutions, for the enlargement of our missionary enterprises, for the creation of church edifices and for sim-