

PLATE XVI.

Journal Presbyterian Historical Society, Vol. 1.



James Hoge, D. D.
First President of the Presbyterian Historical Society.

JOURNAL

OF THE

PRESBYTERIAN HISTORICAL SOCIETY.

VOL. I., No. 6. PHILADELPHIA, PA. DEC., A. D. 1902.

THE SEMI-CENTENNIAL OF THE PRESBYTERIAN HISTORICAL SOCIETY.

By the REV. JOHN PEACOCK, D. D.

THE Fiftieth Anniversary of the Presbyterian Historical Society was celebrated in Witherspoon Building, Philadelphia, on December 2, 1902. At 2:30 P. M., a meeting was held in the small auditorium. The Rev. Henry C. McCook, D. D., Sc. D., LL.D., the President of the Society, was in the Chair. At the request of the President the audience arose, and the Rev. David Steele, Jr., D. D., LL.D., of the Reformed Presbyterian Church of North America (General Synod), offered prayer.

The President called upon the Rev. Samuel T. Lowrie, D. D., the Corresponding Secretary of the Society, to express the welcome of the Society to those who came to join in this celebration.

Dr. Lowrie said:

"Our Society was founded fifty years ago at a meeting of the General Assembly in Charleston, S. C. Its proper anniversary, therefore, coincides with the meeting of that body in May; and this has had some sort of celebration now and then by meetings held in the interest of the Society where the General Assembly

(365)

The Rev. William L. Ledwith, D. D., the Librarian of the Society, was then called upon to read the historic sketch which he had been requested by the Executive Council to prepare. Before doing so, however, he exhibited two papers which had just come into his hands. The one was the deed of the Manse at Freehold, N. J., dated 1780; the other was a bond given the Rev. John Woodhull in 1772 by "the Corporation for the relief of poor and distressed Presbyterian ministers, and of the poor and distressed widows and children of Presbyterian ministers." Dr. Ledwith then read his paper as follows :

THE RECORD OF FIFTY YEARS,
1852-1902.
HISTORICAL SKETCH OF THE PRESBYTERIAN HISTORICAL
SOCIETY.

By the REV. WILLIAM L. LEDWITH, D. D.

THE recognition of the importance of Church history and the duty of collecting the materials for the history of the Presbyterian Church in North America, antedate the foundation of the Historical Society by more than fifty years. We shall, therefore, commence at the very fountain-head, and trace the course of the stream from its beginning until it poured its flood of treasure into what is now known as the Presbyterian Historical Society.

At the meeting of the General Assembly of the Presbyterian Church in the United States of America, in the Second Presbyterian Church in the city of Philadelphia, 1791, Monday, May 23d, Dr. John Witherspoon, of the Presbytery of New Brunswick, Dr. Alexander McWhorter, of the Presbytery of New York, Rev. William Graham, of the Presbytery of Lexington, Rev. Ashbel Green, Stated Clerk of the Assembly, Rev. James Hall, of the Presbytery of Orange, and the Rev. James Templeton, of the Presbytery of South Carolina, were appointed a committee "to devise measures for the collecting of materials necessary for a history of the Presbyterian Church in North America, and that they report the same to this house as soon as possible." The next day they presented a favorable report, which they summed up in the following overture, viz.:

"The object is to procure materials for a complete history of the Presbyterian Church in the United States from the beginning. For this purpose the following information will be necessary, viz: Who were the first ministers in

(370)

“America? from whence they came; the internal and relative state of the churches, where they fixed themselves, and when; the situation of things, so far as it affected the formation and establishment of a Presbyterian church; extracts from royal instructions to governors in the colonies, relating to ecclesiastical matters; laws of the colonies affecting religious liberty; accounts of persecutions in consequence of those laws; when each Presbyterian congregation in the United States was first formed, and its particular history from that period to the present time; what congregations have existed which are now extinct, the causes of their extinction; when Presbyteries were first formed in the United States, when Synods, when the General Assembly. If the General Assembly should enjoin upon each of their members to furnish, as particularly as may be, the history of his own church, it is probable that materials may be collected without much difficulty. The sooner it is done the better, as time, accident, and the death of ancient people, will daily destroy some sources of information. The materials might be brought to the next meeting of the General Assembly, and deposited with their Clerk.”

The committee advised that the old records of Presbyteries and Synods should be carefully examined and that Mr. Hazard should be applied to for leave to inspect his collection of state papers. The overture met with the hearty approval of the Assembly and by resolution each Presbytery was enjoined strictly to order their members to do all in their power to procure all the materials for forming a history of the Presbyterian Church in this country, and that the Presbyteries should forward such collections of material to the next Assembly. In the Assembly of 1792, the Presbyteries were called upon for their reports in regard to this matter, and it was evident that some progress had been made, and they were ordered to continue their efforts and be prepared to report the next year. In the Assembly of 1793, it was reported that none of the Presbyteries were able to make a final report, but that the most of them had made considerable progress. Then by a special resolution Dr. John Rodgers and the Rev. John Woodhull were directed to inform the Presbyteries of South Carolina, Abingdon, Transylvania and Orange of the order of the Assembly and urge their attention to it.

When the reports were called for at the Assembly of 1794 it was found that only the Presbyteries of Philadelphia and New York had completed the expected narratives. The Assembly expressed its disappointment and did strictly enjoin upon every Presbytery still deficient, to collect and complete the materials

required and to transmit the same to the Stated Clerk at or before the next General Assembly. But the year 1795 showed no special improvement. There was still a failure to comply only in the general way. "Whereupon the General Assembly did, and do hereby, for the last time, renew the orders to all the Presbyteries who may not have fully complied with former orders, to complete the collection of materials for Church History, in all their congregations settled or vacant, and to take the most decisive measures that they be transmitted to the Stated Clerk." No further action is recorded until 1801, when the Presbyteries of New Brunswick and Ohio presented their histories and other Presbyteries reported that they had made considerable progress. These recorded facts show that there was a real and a growing interest in the preservation of historical material, and that these records and papers were slowly accumulating. In view of these things the Assembly of 1804 took the following action:

"WHEREAS, The Assembly, for several years past, have been taking measures to obtain materials for a complete history of the Presbyterian Church in the United States of America, which materials, as far as they have been obtained, are in the hands of the Stated Clerk, and it seems expedient that the history contemplated should be entered upon as soon as possible; therefore,

"Resolved, That the Rev. Dr. Ashbel Green and Mr. Ebenezer Hazard be, and they are hereby appointed to write the history of the Presbyterian Church in the United States of America, under the care of the General Assembly, and lay a copy thereof, when completed, before the General Assembly; that they have the free use of the materials collected, and that the copyright of the history, when finished, shall belong to the said Dr. Green and Mr. Hazard."

The Assembly once more enjoined the Presbyteries to do all in their power to secure the completion of their histories, and instructed the committee to report to them the names of those Presbyteries and congregations, if such there shall be, who shall not ultimately furnish the information necessary. Again the Assembly of 1805 had to admonish and urge those Presbyteries which had been slow or indifferent as to their duty. So matters continued until 1813 when Dr. Green reported that for a variety of reasons those appointed could not write the history as di-

rected by the General Assembly, "in the writing of which they have made considerable progress, and for its continuance have in their hands many materials." In view of these statements the Assembly ordered that all the papers relating to the history be placed in the hands of Dr. Samuel Miller, who had just been elected Professor of Ecclesiastical History in the new theological seminary at Princeton; and he was appointed and directed to continue and complete the history. And so the matter stood until the year 1819, when by a resolution of the Assembly Dr. Green was associated with Dr. Miller in writing the history. We have no further notice until the year 1825, when Drs. Green and Miller asked the Assembly to release them from the duty of preparing the history. The whole subject was referred by the Assembly to Mr. Jennings, Dr. McDowell and Dr. Ely, to report on what would be the best course to pursue. The committee reported later, accepting with great reluctance and regret the resignation of the Assembly's historians, and recommended that a committee be appointed to receive and take charge of the documents then in the care of Dr. Green. The following were appointed, Ashbel Green, D. D., Jacob J. Janeway, D. D., and Ezra Styles Ely, D. D. The Presbyteries were once more charged to do their duty, and the following agents were appointed in each Synod to collect and forward to the committee all documents of historical value:

Synod of Genesee,	Rev. Samuel T. Mills.
Geneva,	Henry Axtell, D. D.
Albany,	Gardiner B. Perry.
New York,	Stephen N. Rowan, D. D.
New Jersey,	John McDowell, D. D.
Philadelphia,	George Duffield.
Pittsburg,	Francis Herron, D. D.
Virginia,	John H. Price, D. D.
Kentucky,	James Blythe, D. D.
Ohio,	Robert G. Wilson, D. D.
Tennessee,	Charles Coffin, D. D.
North Carolina,	John Wilson.
South Carolina,	
and Georgia,	Francis Cumming.

At the conclusion of this whole matter so far as it relates to the direct action and control of the General Assembly, we have but two chapters of the history by Dr. Green, which he published in the "Christian Advocate," of which he was the editor, in the years 1825 and 1830. The first was on "The Origin of the Presbyterian Church in the United States of America," and the second on "The History of the Presbyterian Church from its Origin to A. D. 1716." These records and documents were placed at the disposal of Dr. Charles Hodge, who made a careful examination and free use of the same in the writing of the Constitutional History of the Presbyterian Church, which was published in the years 1839-1840. It is interesting to note that this most valuable work primarily owes its origin to a letter written by the Rev. James Hoge, of Columbus, Ohio, afterwards the first president of our Historical Society, to one of his friends in Philadelphia in the summer of 1838. This letter, which emphasized the importance and the need of just such a work, was submitted to a meeting of clergymen and laymen, who were fully impressed and persuaded by it, and united in requesting Dr. Hodge to undertake the task, which he did, and thus was the means of preserving many facts which might otherwise have been lacking in the history of the Church as to its doctrine and order. Another action of the Assembly needs to be noted to complete this first period of the historical sketch, showing that the old order changes giving place to the new, and how the hopes and plans of the fathers are to find their fulfilment in the labors of the later generations. In the General Assembly of 1853 a petition was presented from the Presbyterian Historical Society asking that all the historical documents which had been collected in the past years might be committed to the custody of the said Society. And after consideration it was:

"Resolved, That the General Assembly commit all the manuscript material which has been collected in past years under their authority, to the custody of the Presbyterian Historical Society."

The importance of such a Society for the whole Church was very much in these passing years on the minds and hearts of a

few earnest, loyal Presbyterians, and from time to time attempts were made to meet the need, as the General Assembly had seemingly failed in the undertaking. One of the first suggestions was that the Presbyterian Board of Publication should collect a library embracing all the literary works of the Presbyterians of the country. But this was not fully carried out, and in the year 1898 their collections were given to the Historical Society. There was need for the interest, the influence, the zeal and the devoted service of an individual, or a select number, to arouse the Church to the necessity and the importance of collecting and preserving so much that was valuable, fast becoming rare and rapidly disappearing. Individuals here and there were making rich contributions to the history of the Church, as the fruit of careful research and study, like Hodge's "Constitutional History," Alexander's "Log College," Spence's "Letters on the Early History," Foote's "Sketches of Virginia," Howe's "Early History of Presbyterianism in South Carolina," Davidson's "History of the Presbyterian Church in Kentucky," Hill's "History of the Rise, Progress, and Character of American Presbyterianism," Samuel Miller's "Life of John Rodgers," and many others.

But there was a great work yet to be done in the wider field. How was it to be accomplished? What was to be the recognized agency to seek after, collect, preserve, classify, and make available to any and to all students the many and the precious records, from which there was yet to be written the biographies of the fathers, the history of particular churches, and of Presbyterian progress in doctrine and order, education and other organized agencies for the growth of the kingdom?

The Rev. Dr. Cortlandt Van Rensselaer, a man of noble descent and finest culture, and possessed of the historic sense and ever ready to follow its leadings, made a special plea in the August number of the Presbyterian Magazine for 1851, of which he was the editor, for the organization of a Presbyterian Historical Society. He was one of the few who seemed to have an intelligent and earnest zeal in this matter. His plea was that such a society would concentrate the efforts of all who take an interest in the subject, keep it prominently before the public,

stimulate individual inquiry, rally a church feeling, secure the co-operation of our church judicatories in all practical modes within the sphere of their influence; and as an organ for historical purposes such an association would be a "lyceum, a school of learning, a knowledge-receiving and knowledge-imparting institution."

This published plea excited interest, was fostered, and doubtless led to a meeting of those specially interested and earnest in the desire that something should be done. Finally, formal action was taken during the meeting of the General Assembly of 1852, at Charleston, South Carolina. The following call for a meeting was given, as follows:

"The undersigned, believing that the formation of a Presbyterian Historical Society would be attended with many advantages, do invite a meeting to be held in Charleston, on the evening of May 20th, to take the subject into consideration."

C. VAN RENSSELAER,
JOHN C. BACKUS,
CHARLES HODGE,
NATHAN L. RICE,
THOMAS SMYTH,
RICHARD WEBSTER.

A meeting in accordance with this call was held in the Second Presbyterian Church, on May 20th, 1852. The Rev. John Maclean, at that time professor and afterwards as "the beloved John," president of Princeton College for fifteen years, presided, the Rev. E. P. Rogers of Augusta acted as secretary. Dr. Van Rensselaer addressed the meeting, as to the object proposed, its desirableness and the means of attaining it, and then offered the following resolutions:

"Resolved, That in the judgment of this meeting it is expedient to form a Presbyterian Historical Society.

"Resolved, That a Committee of five be appointed to draft a Constitution to be submitted to the consideration of this meeting."

These resolutions were seconded by the Rev. Thomas Smyth, the learned and eloquent pastor of the Second Church, who made an address on the general subject. Then after remarks from the Rev. G. Howe, D. D., and the Rev. Messrs. Wilson

and Buist, the resolutions were unanimously adopted and the following committee appointed, the Rev. Dr. Van Rensselaer, Rev. Dr. Howe, Rev. John S. Wilson, Rev. E. T. Buist and Rev. Prof. Wm. McKendree Scott.

The committee after consideration reported a constitution, which was accepted and adopted, and is as follows:

CONSTITUTION OF THE PRESBYTERIAN HISTORICAL SOCIETY.

ARTICLE I. This Society shall be known by the name of the "PRESBYTERIAN HISTORICAL SOCIETY."

ART. II. The objects of this Society shall be to collect and preserve the materials of the history of the Presbyterian Church in the United States of America, and to promote the knowledge of said history as far as possible.

ART. III. Any person may become a member of the Society by the payment of two dollars as an initiation fee; and shall thereby be entitled to receive annually a copy of the Annual Report.

ART. IV. The officers of the Society shall be a President, six Vice-Presidents, a Corresponding and Recording Secretary, a Treasurer, and an Executive Committee, to be elected annually at the time and place of the meetings of the General Assembly.

ART. V. The Executive Committee shall be composed of nine members, of whom the Corresponding Secretary shall be one *ex officio*, to whom shall be entrusted the work of devising and executing measures to accomplish the purposes of the Society. They shall cause an address to be delivered during the meeting of the General Assembly, shall make an annual report of their proceedings at the anniversary meeting, and shall have power to issue from time to time all necessary publications, subject to the direction of the Society, and to provide means for defraying the necessary expenses of their operations.

ART. VI. The formation of a Library, containing manuscripts and publications, old and new, being essential to the prosecution of the objects of the Society, the Executive Committee shall have the oversight of this subject among their other duties.

ART. VII. This Constitution may be altered by a vote of two-thirds of the members present at any annual meeting.

The following persons were nominated and elected as the first officers of the Society:

President—James Hoge, D. D.

Vice-Presidents—Charles Hodge, D. D., George Howe, D. D., Hon. Walter Lowrie, R. J. Breckinridge, D. D., William B. Sprague, D. D., Wm. H. Foote, D. D.

Secretary—Richard Webster.

Treasurer—James N. Dickson, Esq.

Executive Committee—C. Van Rensselaer, D. D., J. C. Backus, D. D., Thomas Smyth, D. D., David Elliott, D. D., Wm. C. Alexander, Esq., John Forsyth, D. D., R. Davidson, D. D., Wm. Shippen, M. D., Samuel Agnew, Esq., R. Webster, *ex-officio*.

The meeting then adjourned.

Now came the practical question as to how to organize the Executive Committee and begin work. Several attempts were made to organize, but owing to the inability of Dr. Forsyth, Dr. Elliott, Dr. Davidson and Wm. C. Alexander to attend at the times appointed, it was not until January 12, 1853, that they succeeded in effecting an organization, when Dr. Van Rensselaer was elected Chairman, the Rev. Richard Webster, Secretary, and Mr. Samuel Agnew, Librarian. At this meeting it was

Resolved, 1. That immediate measures be taken to establish a library which shall contain a general collection of the publications of the Presbyterian fathers, and of all other works, manuscript or printed, having a bearing upon the history of the Presbyterian Church in the United States of America, and of its branches.

Resolved, 2. That the library be located in Philadelphia, in the building of the Board of Publication.

One of the first acts of the Executive Committee was a resolution to publish Webster's History of the Presbyterian Church, which they succeeded in doing in the year 1856.

A committee was appointed on the collection and the preservation of the materials of the current history of the Church, and their labors were divided as follows: The Rev. Dr. John C. Backus was to preserve a record of the deaths of ministers and prominent laymen, and to prepare appropriate biographical memorials; the Rev. Dr. Van Rensselaer was to keep a register of the literature of the Presbyterian Church during the year, and to give a brief summary of the books published; the Rev. Richard Webster to record and systematize the historical incidents and ecclesiastical changes, and Mr. Samuel Agnew to procure all the Presbyterian publications for the library. A circular letter was prepared by Dr. Van Rensselaer explaining the

objects and plans of the Society, which was approved by the committee and directed to be transmitted to the Presbyteries.

The first meeting of the Executive Committee revealed the scope and the liberal spirit of the prime movers, in their invitation to all Presbyterians as thus set forth:

"Resolved, That all the other branches of the Presbyterian family in the United States are cordially invited to co-operate in advancing the important objects of the Presbyterian Historical Society, and that they shall have free access to the library, under the general regulations."

It will be here interesting to note that thus early in the history of the enterprise, broad views were entertained by some who were zealous and active, that, while there should be a careful collection of all the material bearing upon American Presbyterianism, the Society should seek to possess all that it could bearing upon the history of Presbyterianism generically considered. Dr. John Forsyth cherished such views, and also urged that the materials connected with all the branches of American Presbyterianism should be collected. As to the location for such a collection when gathered he writes to his friend Dr. Van Rensselaer, Feb. 1, 1853:

"I take it for granted that having once put the hand to the plough, there will be no looking back. Rome was not built in a day. Such libraries are the growth of time, and though a great deal may not be accomplished in the first year, yet something may be done and that something is so much gained. If then we succeed, you will pardon me for saying that I shall vote to make Princeton the place of deposit. My reasons are that for all except Philadelphians that place would be as convenient in point of access as any other, the collection would perhaps be safer there from fire than in your good city, there would be less expense in keeping it there after it became considerable; there is already a good foundation there for such a scheme as ours in the Sprague pamphlets. My own historical gatherings, if life is spared, I hope to increase: and I confess to you that unless the Princeton of the future should become wholly unlike the Princeton of the past and the present, I would prefer that my collections should repose there than elsewhere. I wish that Princeton may, as far as possible, be made the Oxford of American Presbyterianism. Let us with this view there lay the foundation of our 'Bodleian' or 'Cottonian' or 'Pepysian' (or by whatever name it may be known) Library."

Philadelphia was chosen, however, as the home of the Society

—the mother city of the Presbyterian Church, and here it has continued to flourish and to grow. From the very start there was active work done by the elect few. The noble triumvirate who bore the burden were the Rev. Cortlandt Van Rensselaer, D. D., the Rev. Richard Webster, and Samuel Agnew, and the greatest of these was Agnew. All praise is due Dr. Van Rensselaer, who deserves to be honored as the founder of the Society, and who doubtless would have done much more than he did so wisely and so well, as its chief executive officer, had his life been spared. We shall not here take the space to give a sketch of him, which has been so well done by Dr. Edward B. Hodge in the admirable study of Dr. Van Rensselaer, which was published in the third number of the Society's "Journal," March, 1902.

Samuel Agnew was the librarian from the organization until 1880, the time of his death, covering a period of twenty-eight years. The Society owes to him more than to any one else; his time, his labors, his money being given without stint to the cause he so dearly loved. In his earlier days he was a member of the firm of Sorin and Ball, publishers, and he owned the copyright of the Peter Parley histories. He was a man of ample means, and devoted himself to the interests of the Historical Society, and it is no extravagant statement to say that the Society itself, its library with its large and rare collection, the building which the Society purchased in 1879, are his monuments. He was ever on the watch for anything and everything in print that had value for the Society. He frequented book auctions, and often, rather than miss the volume or pamphlet he desired, would purchase the whole package in which they were tied. It is said that when he saw the advertisement of a library sale in New York, Boston, Cleveland or Cincinnati, he would start at once for the place, and secure, often at large cost, the books he desired. Even in London, Edinburgh, and Glasgow, he had his agents under instructions to secure such books as he wished to purchase. In this work, to which he gave himself so heartily, he spent \$25,000, as he once confessed to a friend, when worried lest these historic treasures of the Society which he had stored away might be

destroyed by fire. He also collected 4,000 volumes and pamphlets on the Baptist Controversy, which he left in his will to Princeton Theological Seminary. After his death it was some little time before they could be found, but they were discovered stored away in a building used as a stable. He died just as the Society was entering upon the use of the first building it owned, and which he had labored so faithfully to secure.

One of the first acts of the Executive Committee in 1853 was the approval, and the sending forth to the Presbyteries, of a carefully prepared circular by Dr. Van Rensselaer, embodying in the main the plan of the Assembly of 1791, and in which he pleads for the co-operation of the ministers and the churches. At first the Society was confined to the Old School branch of the Presbyterian Church; but at the second annual meeting, held in Buffalo, during the sessions of the General Assembly, amendments were made to the Constitution so as to secure the co-operation of all branches of the Presbyterian Church. This, with the charter, which was drawn up by Henry J. Williams and Theodore Cuyler, and carried through the Legislature of Pennsylvania in 1857 by Charles Penrose, of the State Senate, gave permanence to the Society and secured the rights of all the parties interested, namely, the Assemblies of the two branches of the Presbyterian Church, the General Synod of the Reformed Presbyterian Church, the Associate Presbyterian Church, the Associate Reformed Presbyterian Church, and the Reformed Presbyterian Synod. In course of time others were added, until now it includes all the Reformed Churches in the United States holding the Presbyterian system.

The limitations of the present occasion are such that we must trace the history along the main stream, though glad to recognize the force of all the tributaries, and to honor the devoted men in the other branches who have been devoted to the interests of the Society, like Dr. Edward T. Hatfield, Albert Barnes, Henry B. Smith, Benjamin J. Wallace, J. M. Wilson, J. R. W. Sloane, T. W. J. Wylie, Thomas H. Beveridge, Alexander Young, James Harper, Joseph D. Cooper, John F. Pressly, John B. Dales, who was the first and only Recording Secretary for nearly forty years, together with a host of noble laymen,

like Col. Peter Force, Wm. E. Tenbrook, John A. Brown, George H. Stuart, and Matthias W. Baldwin.

The annual meeting for 1857 was held in the Penn Square Church. At this time it was decided to publish a volume annually of the Society's transactions, which plan was never carried out until 1901, when the Society issued the first number of the "Journal." It was also decided then to raise an endowment of \$10,000, and a circular was sent to all Presbyterian ministers. The annual meeting for 1858 was held in the Arch Street Church, when it was decided to send a circular letter to all Sessions. The meeting for 1859 was held in the Second Church and at this time the Society elected its president in rotation from each of the Churches represented. This year the Rev. J. W. R. Sloane, of the Reformed Presbyterian Church, New York, was chosen as President and the annual address was delivered by the Rev. James Harper, of the U. P. Church, New York, on "The Ecclesiastical Polity of the Waldensian Church." At the meeting for 1862 held in the First U. P. Church, when addresses were delivered by Drs. T. W. J. Wylie, Samuel J. Baird and Samuel O. Wylie, a collection was taken which was the first attempt in any quarter to aid the Society. As to the way in which the Society was valued at this early date we have this testimony of the American Presbyterian for May 15, 1862: "The Society is doing an admirable work in many respects. Its collections are very valuable. The annual addresses before the highest judicatories of the Churches are becoming increasingly important and the promotion of general acquaintanceship and good feeling among the different branches of the Church is of itself worth more than the Society costs. It is a visible cord of unity among all Presbyterians and as such it is difficult to overrate its value."

Another of the notable meetings was the one in the Tenth Presbyterian Church (Rev. Dr. Boardman's), when the President, the Rev. Albert Barnes, delivered the annual address on "Presbyterianism: its Affinities." In 1864 the Executive Committee was changed from twelve to not more than thirty members, and this membership based upon the ratio of membership of the Churches, which gave on the Committee nine to

the Old School, seven to the New School, six to the United Presbyterian, four to the Reformed Presbyterians and three to the Reformed General Synod. In course of time there were other changes, until now we have an Executive Council, of which two-thirds must be members of the Presbyterian Church in the United States of America. Owing to certain changes that the Executive Committee had made from time to time and a failure to always have their meetings regularly, the question was raised as to whether the charter might not be imperilled, and if so Samuel Agnew and Dr. Shepherd were appointed a committee to take the necessary steps to have the Legislature remedy the matter. The following supplement was made to the charter by the Legislature of Pennsylvania and approved by the Governor, John W. Geary, April 15, 1867:

"Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same:

"Item 1. That no omissions of the Presbyterian Historical Society or the Executive Committee of said Society, to meet according to the terms of the act of incorporation approved April eighth, Anno Domini one thousand eight hundred and fifty-seven, shall invalidate said act of incorporation or any legal rights of said Society."

The Society sent an overture to the Judicatories of the Churches in 1859, asking that a collection might be recommended to the churches. The Old School Assembly took a negative attitude in the matter on the ground that the church was a spiritual body and only commissioned to execute the revealed will of God, and could therefore sustain no direct relation to any voluntary association. The New School Assembly took favorable action and commended the Society to the help of the churches. So also did the Synods of the Reformed Churches and the Assembly of the United Presbyterian. The Synod of Ohio, and perhaps other synods also, took strong ground against the action of the Old School Assembly, and expressed a decided and solemn dissent from the principle enunciated in their deliverance about the Historical Society and another organization, and regarded their act as both unscriptural and calculated to strip the church of her moral powers. The next Assembly

in Rochester took a broader view and approved the cause represented, and while it would not order a collection, approved of any contributions that the churches might wish to make. From that time to the present the attitude of the Assembly has been most sympathetic and helpful. Since the Reunion in 1869 there have been more than a dozen deliverances emphasizing "the high duty," as the Reunion Assembly expressed it, "to the Church and the world to preserve and transmit to posterity the record of God's dealing with our great branch of the Christian family in this country."

The money question has always been a serious one with the Society, and for years its expenses were met by a very few generous and devoted friends. As early as 1864 the need of a building was recognized by the General Assembly. As the collection of books and pamphlets grew they were stored away in the rooms first of the Board of Education, and were not easily accessible. The Assemblies and the Synods of the Churches took action in the matter and commended the Society to the generosity of the churches, so that it might soon have a fire-proof building for its use. The Society carried on the agitation by circulars, special agents and public meetings. Our leading and active Presbyterians took an active part. On the evening of March 13th, 1866, a meeting was held at the home of Mr. Matthias W. Baldwin, at which the Hon. Wm. Strong presided. This meeting, at which such men as Matthew Newkirk, John A. Brown, Charles Macalester were present, was for the purpose of taking such measures as would secure a fund of at least fifty thousand dollars. Several gentlemen present made liberal subscriptions, and a method was agreed upon to secure the success of the enterprise. Another meeting was held by invitation at the house of Mr. Matthew Newkirk, when General Robert Patterson presided. After an earnest discussion in which much interest was manifested on the subject, a committee consisting of William Strong, Matthias W. Baldwin, Charles Macalester, Stephen Colwell and George H. Stuart was appointed, to seek to interest the public and secure the funds sufficient for the erection of a building.

Immediate success did not attend their efforts, though on the

part of the elect few there was no lack of interest, nor a cessation of their endeavors to secure a local habitation for the Society where all its valuable collections would be in less danger of destruction, and where they could be so arranged as to be available for immediate use by all readers and students. The approach of the Centennial year revived the interest; the work was carried on with renewed vigor, and in 1876 the sum of \$20,924.52 was secured.

The large proportion of this was raised by the untiring efforts of faithful friends in Philadelphia—such men as the Rev. Drs. Geo. W. Musgrave and H. S. Dickson, Messrs. Samuel Agnew, Alexander Whildden, Wm. Adamson, Matthew Newkirk, James Moore, S. C. Baldwin, and Matthew Baird, giving one thousand dollars each, some few five or three hundred each, and quite a number one hundred dollars each, with gifts of fifty and twenty-five dollars each from ministers, laymen and churches. The first contribution for a new building was received from a venerable and honored lawyer, ninety-four years of age, residing in Carlisle, Pa. It was agreed by the brethren of New York that if the Philadelphia brethren housed the Society in a suitable building, they would contribute at least an equal sum for an endowment. This promise is not yet fulfilled and the Society patiently waits for their first contribution towards that object, the Philadelphia Presbyterians having fully kept their part of the agreement.

The first home of the Society was on the third floor of the Presbyterian Board of Publication (Old School), No. 265 (later No. 821), Chestnut street, in the rooms of the Board of Education. Then at the Reunion the Society had rooms in the building at 1334 Chestnut street, which had been the Publication House of the New School branch of the Church, and was replaced by a new building which was opened in 1872. The books, pamphlets and other historical matter had to be stored away in another building, where they were kept as a great mass of unarranged material until the year 1880.

May 6, 1880, was a joyful day for those who had labored so long and so patiently, when the Society had the formal opening of the building which had been purchased for its use at 1229

Race street. The first formal meeting of the Executive Committee was held in their new rooms on the 19th of April, and among their first acts were resolutions on the death of Samuel Agnew, who had died a few weeks before, and so been denied the privilege of entering into the possession of that for which he had hoped and worked for twenty-eight years. So also at the first meeting in their present quarters in Witherspoon Building the Society was called to take action upon the death of their President, Dr. Cattell, whose death denied him the joy of seeing the full consummation of that for which he had dreamed and planned.

The removal to the Race street house of all the books, papers, manuscripts, pictures, portraits and banners was no easy task. They had been stored for years in the basement and upper loft of the building at the corner of Eleventh and Chestnut streets, and under the direction of an efficient committee, consisting of Drs. Henry C. McCook, Wm. P. Breed and Wm. O. Johnstone, these were removed and placed in the new building. A fire-proof addition for the library was at once constructed, under the direction of Wm. E. Tenbrook, Wm. O. Johnstone and Benjamin L. Agnew, and by May, 1882, it was completed, fitted up with shelving, and the books put in their places under a general classification. It was a time of congratulation for all good Presbyterians that at last the Society had a local habitation and was making for itself a name.

The Society continued at 1229 Race street until 1898, when, on the completion of Witherspoon Building, ample accommodations for the use of the Society were generously offered by the Board of Publication. The Society sold their property on Race street, and after reserving a sum of money sufficient to meet all the expenses of removal and to properly furnish the rooms for all the uses intended, the surplus, sufficient to meet the additional outlay of the Board on the basis of the estimated average cost per cubic foot, was given* to the Board of Publication as an expression of appreciation for the liberal things which the Board had devised for the Historical Society. The formal opening of the new rooms took place on January 23, 1899. In the afternoon there was a reception in the new rooms, occupy-

* For terms of gift, see *sub* notes.

ing one-half the fifth floor of Witherspoon Building. The Presbyterian Social Union, which had heartily co-operated in the movement, gave the members of the Society a dinner in the banquet hall of the building. At 8 o'clock there was a public meeting in Witherspoon Hall, at which addresses were delivered by Dr. Wallace Radcliffe, the Moderator of the General Assembly, on "The Place and Value of the Presbyterian Historical Society," and by Dr. Howard Duffield, on "Characteristics of Presbyterianism."

The Society has never had the liberal support of the Churches for which it stands, and which it must have in order to carry on the work in the way it should be done. At the formal opening in Witherspoon Hall some generous gifts to the Society for the Endowment Fund were announced, which our good President had hoped soon to largely increase, but continued ill-health has greatly hindered his activity in this direction, though it has in no degree lessened his interest in the good work. The Society has had but two legacies in all its history: one of \$500 from the Rev. Dr. John C. Backus, of Baltimore, who was an original member of the Executive Committee and was active until his death, in 1884, and one of \$3,500 to come into the possession of the Society after the death of a sister, from Miss Martha O. Abbey, who was led to make the bequest from the interest of her pastor, the Rev. Dr. Henry C. McCook, who at one time in her presence happened to emphasize the great importance and the need of such a work. The present endowment amounts to \$7,316.28, which is distributed as follows: General Endowment, \$3,016.28; the Wm. C. Cattell Library Fund, \$3,300; the James Latta Gallery and Museum Fund, \$1,000. Great assistance has been rendered by a number of gentlemen in later years, which has enabled the Executive Council to assume responsibilities in the interests of the Society which otherwise they could not have done. The following named gentlemen have contributed one hundred dollars each, some of them repeatedly, which constitutes them Honorary Directors. The entire list includes the following: Messrs. Charles B. Adamson, John H. Converse, Wm. J. Latta, W. J. McCahan, Robert C. Ogden, Wm. H. Scott, James Spear, Thomas W. Synnott.

The Society has had a royal line of men as Presidents—noble Presbyterians, who held “an hereditary brief” for the Church they represented and the cause they served.

The first of these, of whom we must speak at length, was the Rev. James Hoge, D. D., of Columbus, Ohio, the descendant of a man who lived and died in Scotland in the reign of the Stuarts. He was the son of Moses Hoge, the President of Hampden and Sidney College, Va., who died while attending the General Assembly in Philadelphia, in 1821, and was buried in the graveyard of the old Pine Street Church. He was an able and influential man, and was considered by John Randolph the most eloquent man he ever heard.

James, one of four sons, three of whom became ministers, was born in Virginia in 1784, graduated at Jefferson College, Pa., and was licensed to preach by the Presbytery of Lexington April 17, 1805. Shortly after this he asked the General Assembly for a commission to Ohio as a missionary, which the Assembly granted in these words:

“Resolved, That Mr. James Hoge be appointed missionary to the State of Ohio and the parts adjacent thereto.”

He became the pastor of the First Church of Columbus, which was the sphere of his labors for over fifty years. He was a man of great dignity, modest and retiring, of scholarly tastes, and well versed in law and diplomacy. Dr. Spencer said he was the most useful man that attended the General Assembly, and had more business tact and practical wisdom than almost any man that he ever knew. Such was his character for goodness that once when called into court as a witness, as the oath was about to be administered, the counsel of the opposite party in the case said: “Mr. Clerk, you need not swear that witness.” Then, without oath, he was permitted to give his testimony, which decided the case.

He was called the father of the Presbytery of Columbus and of the Synod of Ohio. Such were his power and influence, that on an important occasion in the Synod of Ohio we are told that “a large number of its members tried to have the roll so called that Dr. Hoge’s vote might be cast last, lest it should influence

all that followed him. His keen sense of duty is shown in the fact that he declined to be a member of a Committee of Assembly for want of time, and when some urged that he should serve, he said: 'No, sir, I have made it a principle never to be an irresponsible member of a responsible committee.' "

As a preacher he never attracted the crowd, but was always admired by the learned and the thoughtful. The Supreme Court of Ohio at one time adjourned to go and hear him preach. He was specially good on great occasions. He was Moderator of the General Assembly of 1832, and his sermon at the opening of the Assembly in 1833 (Eph. v. 25-27) was considered a masterly production, though he had to work up the argument on his journey, as he had forgotten to bring his manuscript. So was also his sermon in the Ohio Senate Chamber, over the mortal remains of Dr. Kane, March 8, 1857.

"Dr. Hoge was one of the remarkable men of the age. He was not only an old-school Presbyterian, but an old-school Christian gentleman." In our first President the Society had set the type and standard, which can be traced all through the line of his worthy and honored successors.

The next President may have been Dr. Van Rensselaer, though we cannot speak with positive certainty. There is every reason, by virtue of his character, his interest in the cause, and the influence he exerted, why he should have been. The sense of eminent fitness and historic justice gives him the honor of the office whose name so greatly honored the Society, for which he planned and worked as long as he lived.

The next in the line was Dr. Charles Hodge, of Princeton, who was one of the prime movers in the organization of the Society and its first Vice-President. He then gave promise of what he afterwards became to the Presbyterian Church and the theological world. The son of Hugh Hodge who was among the first office-bearers of the Second Presbyterian Church, Philadelphia, of which the Rev. Gilbert Tennent was the pastor, as a child he recited the Shorter Catechism to Dr. Ashbel Green. Taking his stand for Christ while a Senior in Princeton, he deepened the religious interest there, and was doubtless the human instrumentality of leading others to confess their Saviour, as his

friends John Johns, afterwards the bishop of Virginia, and Charles P. McIlvaine, afterwards the bishop of Ohio. He was the founder of the *Princeton Review* in 1825, and was its editor for over forty years, and by his articles on theology and ecclesiology made the *Review* famous in America and Europe, and exerted a powerful influence on the opinion and history of the Church. Ever a Christian gentleman, a warm and zealous controversialist, he had before this time written and published "A Constitutional History of the Presbyterian Church from 1705-1788;" and afterwards, with an exegetical tact and grasp of mind that has been compared to Calvin's, he published Commentaries and a Systematic Theology, in part the ripened fruit of his teaching to over 3,000 students. His annual address in 1855 before the Historical Society, on "What is Presbyterianism?" is a classic authority.

Then in order as Presidents come such men as the Rev. Thomas H. Skinner, D. D., at the time Professor of Sacred Rhetoric in the Union Theological Seminary, New York, a fine sermonizer, eloquent preacher and a prominent leader of the New School party; the Rev. John Forsyth, D. D., graduate of Rutgers College and the University of Edinburgh in theology, Professor in Princeton College, then of Church History in the Newburgh Theological Seminary of the Associate Reformed Church; the Rev. Thomas Beveridge, of the Associate Presbyterian Church, Philadelphia, an acceptable preacher and prominent leader in his denomination; the Rev. J. W. R. Sloane, of Reformed Presbyterian Church, New York.

These were succeeded by the Rev. William B. Sprague, D. D., who deserves the highest honor as one who loved the name and the fame of his brethren in the ministry. His passion for autographs and records of men began when a boy, with the gift of a manuscript sermon. He was a genial, accomplished man, an elegant writer, and noted for his sermons and addresses on special occasions. For his untiring labors in his great work, the "Annals of the American Pulpit," which he began at the age of 52, the Church owed him a greater debt than she could ever pay.

Then comes the Rev. Albert Barnes, the honored pastor of

the old First Church, the storm-centre of theological controversy; the teacher of teachers, who for nearly forty years furnished his "Notes Explanatory and Practical" on the New Testament and part of the Old Testament; a man who was "conscience incarnate," shrinking from public debate, yet courageous and true to his convictions, endowed with a clear and correct judgment, patient and gentle, and in all the strife and trial of his early ministry never bitter nor unforgiving, and to the end beloved and trusted by his brethren.

After him we have the Rev. Joseph T. Cooper, D. D., the able preacher and theological professor of the United Presbyterian Church, and the Rev. S. O. Wylie, for thirty-nine years pastor of the Second Reformed Presbyterian Church, Philadelphia.

Then begins an unbroken line of Presidents from the Presbyterian Church U. S. A. with the Rev. George W. Musgrave, D. D., who served the Society for years, a man who was a recognized leader of orthodoxy, powerful in debate, well versed in ecclesiastical law and practice, and an active, aggressive agent in all kinds of church work. He was succeeded by the Rev. Thomas J. Shepherd, D. D., a man active in denominational work, an able preacher, a finished scholar, and the author of the "Westminster Bible Dictionary," which had quite an extensive sale and was very popular with Sabbath-school teachers. Then came the Rev. John Hall, D. D., of New York, who was President for five years. But just here justice demands the introduction of the name of the Rev. Wm. P. Breed, D. D., who bore the burden of the responsibility in carrying on the work of the Society. As chairman of the Executive Committee he was untiring in his efforts in securing contributions for the Library, in making arrangements for public meetings, in obtaining money for necessary improvements and other expenses. He was a thorough Presbyterian of the true type, and it was his joy and pride to do anything that would add to the history of the Church he so dearly loved and faithfully served. His last days, after being released from a long and beloved pastorate, he proposed to give to the work of the Historical Society. But a few days before his death he said to his son: "The doctor must get me out of this. I want to go through the pulpits of the country, if the

brethren will open them to me, for I have got the endorsement of Dr. John Hall, and I think I can raise the \$250,000 endowment fund for the Presbyterian Historical Society." If any one of the Society deserved the name and the honor of President, it was Dr. Wm. P. Breed, and he would have had both if his life had been spared.

In part as the outcome of his interest and zeal there was a marked change for the better in the Society under the presidency of the Rev. William C. Cattell, D. D., who was the chief executive from 1890-1898. Men had to become interested in spite of themselves when associated with him in the work. They loved to work because they loved him. So handsome was he, so winning, gentle, lovable, none could oppose him, all delighted to follow him. His life-work was threefold and successful in every sphere: as President of Lafayette College, as Secretary of the Board of Ministerial Relief, as President of the Historical Society; "devoting his youth and maturity to young men, his advanced years to aged and dependent ministers and their families, he combined with the latter (Historical Society) a devotion to the memory of the men who have lived and died for the Church." Released from the cares of the Board of Ministerial Relief, which drew largely upon his sympathetic and sensitive nature, he hoped like his friend and associate, Dr. Breed, to devote his days to the raising of an endowment and other interests of the Society, but the great Head of the Church ordered it otherwise, and he was taken from us.

His mantle, however, fell upon worthy shoulders, the present honored and beloved President, the Rev. Henry C. McCook, D. D., a man known and accepted as an authority in the scientific world; a man with a keen historic sense, a High Church Presbyterian, with the courage of his convictions, valuing and loving everything in the history of the Church, and ever eager to find and possess anything and everything that will throw light upon or increase our knowledge of the men and the measures, the doctrine and the polity which have made the record of the Reformed Churches in all the generations glorious. Constrained on account of continued ill health to ask for a release *

* The release from the pastorate occurred on Dec. 1, 1902.

from a pastorate of thirty-three years, it is the earnest hope and prayer of all that he may be spared with health and strength to carry out the plans for the Society which he has devised on a liberal scale.

While the chief function of the Society has been to collect and preserve the materials of history, it has also by public meetings and addresses sought to awaken in the public an interest in historical matters, and so lead to greater activity and zeal on the part of all Presbyterians. At first there were annual addresses before the General Assembly, the first in 1853 by Robert Davidson, D. D., on "Presbyterianism: Its true place and value in history." And in successive years addresses by the Rev. Prof. Henry B. Smith on "The Reformed Churches of Europe and America in relation to general Church History;" "The Scotch-Irish Element of Presbyterianism," by Dr. D. H. Riddle; "The Socinian Apostasy of the English Presbyterian Churches," by Rev. Samuel J. Baird; "Revived Memories," by Dr. John Neil McLeod; "Antiquity of Non-Episcopal Churches," by Rev. Peter Bullions, and "The Republicanism of Presbyterianism," by Dr. Joseph Smith. And before the Society at annual or other meetings in Philadelphia such addresses as "What is Presbyterianism?" by the Rev. Dr. Charles Hodge; "Presbyterianism since the Reformation," by Dr. John Forsyth; "Presbyterianism and the Waldenses," by the Rev. James Harper; "The Controversy Concerning Rites and Ceremonies," by Dr. Joseph T. Cooper; "Presbyterianism: Its Affinities," by the Rev. Albert Barnes; "Presbyterianism in the New World," by Dr. John Leyburn; "The Necessity for Historical Research," by Dr. John Hall; "The State and Religion," by Dr. A. A. Hodge; "Papalism in Scotland," by Dr. James C. Moffatt, and "The Divine Claims of the Presbyterian Church," by Dr. Howard Crosby.

The Society early recognized the importance of commemorating important events in the history of the Church as a means of historical knowledge, and to awaken a greater interest in what was past and foster a greater zeal concerning the present history and the things yet to be. In 1857 the Society memorialized the General Assemblies about to meet in Lexington, Ky.,

and Cleveland, Ohio, concerning the "Commemoration of the Reunion of the Synod in 1758." Order was taken by the Assembly and Dr. Van Rensselaer, the Moderator, was appointed to deliver the historical address. This he did on the 12th day of May, 1858, in the city of New Orleans, the Moderator, the Rev. Wm. A. Scott, D. D., of California, Drs. James Hoge and Robert J. Breckinridge taking part in the service. The discourse was delivered, as Dr. Charles Hodge tells us, "not only to the satisfaction but to the admiration of the audience," and was ordered by the Assembly to be published.

On August 3, 1858, the Rev. George Duffield presented a manuscript sermon preached in Carlisle, Pa., on December 18, 1758, on hearing of the downfall of Fort Duquesne, now Pittsburg. This led to the Committee taking action, appointing Mr. Duffield a committee to communicate with persons in Pittsburg with a view of celebrating the one hundredth anniversary of that great event, and also to publish the sermons. Such a celebration took place in Pittsburg on November 25, 1858. Under the auspices of the Historical Society, the Ter-Centenary of the Scottish Reformation was celebrated in a great meeting in the First Presbyterian Church, Philadelphia, on the evening of December 20, 1860. The church was filled to overflowing, and the Rev. Albert Barnes spoke on "The Distinctive Principles of Presbyterianism," Prof. James W. Wilson on "The First Scottish Reformers: their Position and Purpose," Dr. George W. Musgrave, "On the Reformation, the Restoration of the Pure Gospel," and the Rev. T. W. J. Wylie on "The Influences of the Reformation in Succeeding Ages." And in the Assembly of 1861, at Syracuse, the annual address of the Society was delivered by the Rev. Benj. W. Wallace on "The Ter-Centenary of the First General Assembly."

It was an overture from the Presbyterian Historical Society and one from the Synod of Toledo to the General Assembly of 1871, which led to the celebration in 1872, at Detroit, of the three hundredth anniversary of the completion of the work and life of John Knox and the organization of the first Presbytery in England and the martyrdoms of St. Bartholomew's Day in France. Dr. E. P. Humphrey, of Louisville,

Ky., delivered an address before the Assembly on "John Knox," and Dr. Samuel M. Hopkins, of Auburn, N. Y., on the "Huguenots." A meeting was also arranged for in the Seventh Presbyterian Church of which Rev. Dr. McCook was the pastor. At this service the Rev. Prof. Samuel J. Wilson delivered his celebrated lecture on John Knox. He was followed by the Rev. R. M. Patterson on "Presbyterianism in Philadelphia," Dr. John B. Dales on "Presbyterianism in the United States," and the Rev. Dr. McCosh on "Presbyterianism in Foreign Lands."

In view of the proposed celebration of American Independence in 1876, the General Assembly in session at Baltimore in 1873 took action and recommended that sermons giving the history of the particular church be delivered by the pastors to their congregations on the first Sabbath of July, 1876; also that a collection for the erection of a fire-proof building and the endowment of the Historical Society be taken at the same time, it being understood that the General Assembly and all the Presbyteries and Synods and theological seminaries shall be allowed to deposit there for safe keeping such records, books and papers as they may designate. It was further recommended, "That the historical discourses contemplated by this action be transmitted to the Presbyterian Historical Society for arrangement and preservation." Such action heartily commended itself to the Church, and in October, 1875, the Historical Society began to take an active part in accordance with the plan and the recommendation of the General Assembly. The Rev. James G. Craighead, D. D., was chosen on a salary as Financial Agent, and afterwards elected as the Corresponding Secretary. He was a man highly qualified for the work and a man well-known to many in the churches as the editor of the *New York Evangelist*. Among the very first things he was influential in doing was the securing of about 1000 volumes for the Historical Society from the library of the late Ezra Gillett, D. D.

The Society regarded the centennial year as a favorable time for the awakening of renewed interest and zeal in the cause. Dr. Craighead was most active by the use of his pen and in visiting many of the leading centres of the Church. Such men

as Drs. Stuart Robinson, Henry B. Smith, C. P. Wing, E. D. Morris, S. J. Wilson and others rallied to his support, as did the religious journals, and he had the hearty co-operation of many Presbyteries, both north and south. By correspondence and appeals through the Judicatories, the ministers were urged to prepare historical discourses. The Society had a heavy superior paper, properly ruled, manufactured and on sale in five of the chief cities of the country. The first of these manuscript histories to be received was that of the Presbyterian church in Blissfield, Michigan, a church which at the time was without a pastor. A newspaper in making note of this fact expressed the hope that the response should be so rapid and continuous, "until the devoted Secretary is buried to the chin in imperishable manuscripts." While this did not happen, he had the pleasure of receiving in the course of two years over seven hundred manuscript histories of particular churches.

During the presidency of Dr. Cattell, much was done with the hearty co-operation of the Committee on Literary Sessions, which he had constituted, to add to the interest of the cause by frequent meetings and the reading of papers. A most enjoyable series of social reunions was arranged for, when addresses were made by some one specially chosen, and the members were afterwards the guests of the President or of some generous member at supper. The first of these social functions was on February 4, 1890, in the rooms of the Society, when Dr. W. D. Poor and Dr. Henry A. Nelson spoke on the "Causes which led to the Reunion of the two branches of the Presbyterian Church." The members that evening were the guests at supper of Mr. Robert C. Ogden. The second was on March 2, 1891, when Mr. Samuel C. Perkins spoke on "Early Presbyterianism in Philadelphia, with some historic notes on the First Church." The members were the guests of Mr. Alexander Ralph. The third was on February 26, 1892, when the Rev. Prof. L. J. Bertrand, of Paris, read a paper on "The Influence of the Huguenots upon the Reformed Churches holding the Presbyterian System with special reference to them in the United States." The members were the guests of the President, Dr. Cattell. Then followed one on April 25, 1893, when the Rev. Dr. Talbot

W. Chambers, President of the Alliance of the Reformed Churches, read a paper on "The Uses of Presbyterian History," on December 19, 1893, John Hall, D. D., on the "Scotch-Irish Element in the Presbyterian Churches in America," and on April 29, 1897, the last in the old building, when Dr. Francis L. Patton, the President of Princeton University, spoke on "The Characteristics of Presbyterianism." At this time the members and invited friends were the guests of Dr. Cattell, who took special delight in these social gatherings and at such times was at his best.

Among the other functions deserving special mention was the reception tendered the Rev. A. Kuyper, D. D., LL. D., the able theologian and distinguished statesman of Holland, in the rooms of the Society on December 6, 1898. After words of cordial welcome from the President, Dr. McCook, the Rev. Wm. H. Roberts, D. D., as its Secretary, tendered to Dr. Kuyper the fraternal greetings of the American branch of the Alliance of the Reformed Churches. The guest of the afternoon then read a paper on "The Antithesis of Symbolism and Revelation." Then in September, 1899, just preceding the meeting of the Presbyterian Alliance in Washington City, the Society entertained the foreign delegates, about eighty in number, including some of the leading men of Canada, England, Ireland, Scotland and Wales. They were the guests of the Society for three days, preaching in the churches on the Sabbath. On Monday morning they were received by the Mayor at Independence Hall and entertained at a luncheon by the ladies of the Tabernacle Presbyterian church. In the afternoon there was a literary session and reception at which Dr. J. Marshall Lang, of Glasgow, gave an able address on "The Dawn of the Nineteenth Century," and in the evening a dinner was given them by the Presbyterian Social Union, which co-operated most heartily in making the visit of the brethren from other lands a delightful one.

In order that a greater interest might be awakened and fostered concerning the specific object and work of the Society, "Literary Sessions" are held from time to time at which papers on subjects germane are read and discussed. An interesting series on the Churches represented in the Society, their

history and characteristics, was given by representative men and has been published in the Society's Journal, as follows :

The Reformed (Dutch) Church in America, by Rev. P. H. Milliken, D. D.

The Reformed (German) Church in the United States, Rev. James Crawford, D. D.

The Presbyterian Church in the United States of America, Rev. John DeWitt, D. D., LL. D.

The Reformed Presbyterian Church of North America (General Synod), Rev. David Steele, D. D., LL. D.

The Presbyterian Church in the United States (South), Rev. Thomas Cary Johnson, D. D.

The United Presbyterian Church of North America, Rev. James Price, D. D.

The Cumberland Presbyterian Church, Rev. W. H. Black, D. D.

Among other papers read, mention should be made of those by Rev. Geo. D. Matthews, D. D., Secretary of the Presbyterian Alliance, on "Present Condition of Different Presbyterian Organizations in the World;" on "Recent Ecclesiastical Researches in Holland," by the Rev. E. T. Corwin, D. D.; on the "Beginnings and Memorabilia of the Presbytery of Philadelphia," by the Rev. Wm. M. Rice, D. D., the venerable Stated Clerk of said Presbytery, and one on "The Printing and Editing of the Westminster Standards of the Presbyterian Church in the United States of America," by the Rev. E. R. Craven, D. D., LL. D. Similar meetings are held from time to time, to the interest and profit of those who attend.

With the year 1890, a marked change for the better is noted in the affairs of the Society. The purpose and influence of the new President, Dr. Cattell, were felt in all directions. The Moderators of the Churches represented were chosen as Vice-Presidents for their year of service. Honorary Directors were elected who rendered valuable aid by their gifts and by their influences. The work of the Society, through its Executive Council (changed from Executive Committee), was divided between four standing committees, that on the Library, charged with the special care and preservation of all the Society's books,

pamphlets and manuscripts; of the House, for the special care of the Society's building; on Historical Collections, for the special care and collection of portraits and other objects of historical interest; on Finance, for the gathering and investment of funds. The interest in the cause continued to grow from year to year, the number of members increased, and greater use was made of the library by visitation and correspondence. Repeated deliverances of the General Assembly after the reunion, and in the year 1894 of Presbyteries and the Synods of New Jersey, Wisconsin, Michigan, New York, Ohio, Baltimore, California, Oregon, Washington and Pennsylvania, recognized in an intelligent and cordial way the claims of the Society as they urged upon their ministers and churches the duty of giving all possible support.

Among the many other things of interest might be mentioned the tomb-stone of the Rev. John Boyd, the first minister ordained in the Presbyterian Church, who died in 1708; the cane used by the Rev. Wm. Tennent; the conch shell used by the Rev. John Brainerd in calling the Indians together to worship; the pistols used by Col. Gardiner at the battle of Preston Pans; a gavel made from the wood of the first Church erected in 1806 in Indiana territory, through the suggestion of one of the devout and honorable women of the Church. There is also the beginning of a collection of the gavels of the Moderators of the General Assembly. One of the most interesting is that of Dr. Sheldon Jackson, made from the wood of seven historic buildings in Indiana and presented to him by ex-President Benjamin Harrison. Another of rare interest is the one used at the celebration of the 250th anniversary of the Adoption of the Standards in 1898 at Winona. It was made of wood and stone, from Westminster Abbey, given by Dean Bradley to Dr. McCook and by him carefully put into final form and given to the Assembly for use that day. A fine collection of tokens, about 1200 in number, the largest and most valuable to be found anywhere, will soon come into possession of the Society, as the gift of the collector Mr. Robert Shiells, of Wisconsin. In the President's collection, part of which is on exhibition and will in time doubtless be given to the Society, are many books and pamphlets of

very great interest and value. It includes a large number of the pictures and the works of the Westminster Divines, with photographic copies of the MSS. Minutes of the Westminster Assembly. One article of rare interest and deserving special mention is a photograph of two pages of the Communion Roll Book of the Parish Church, Crathie, Scotland, on which is recorded the name of Queen Victoria as a communicant member of the Presbyterian Church. Here is also registered the times the Queen was present at the Communion Service from the year 1887 to 1900.

In order to bring the work of the Society strictly and exclusively into harmony with the objects set forth in the Constitution, the collecting and the preservation of the materials of Presbyterian history, there was a re-arrangement of the Library. This required a good deal of time and work and it is not yet completed. A new classification was made, according to historical distinctions, into the following divisions: General History, which includes State and local histories, Denominational History, Church Records, Biography, Church Polity, Liturgics, Periodical Literature, Education, Benevolence, Collective and Miscellaneous Works of Ministers. This work led to the careful examination of thousands of volumes and tens of thousands of pamphlets, casting aside very much that had no historic value, and selling a goodly number of books and pamphlets that had a value for other Societies and individual collectors. Out of the gleanings of that which was worth preservation for other purposes, the Society gave to the Baptist Historical Society 400 pamphlets, to the Presbyterian Hospital and the University of Pennsylvania hundreds of books and pamphlets and to the College of Physicians 660 pamphlets, with smaller gifts to the Divinity School of the Episcopal Church, Philadelphia, and to other institutions.

More attention was also given to the work of collecting portraits, prints, relics and other objects of historical interest by the Committee on Historical Collections. This special department is now called the Gallery and Museum. The energetic and generous chairman, and the committee who have it in charge, have rendered invaluable service and have added much to the

treasures of the Society of that which is illustrative of the history of the Church. Liberal things are planned for in this line of work, so as to greatly increase and enrich the collection of portraits, prints, curious and rare relics, for the interest and profit of all visitors. In these collections of the Society are now to be found 3000 photographs, engravings and portraits of the men of the Church, and of many there are scores of duplicates; twenty-nine oil portraits including those of such men as Ashbel Green, Archibald Alexander, Albert Barnes, Cortlandt Van Rensselaer, Joseph Eastburn, Willis Lord.

From the very organization of the Society, the formation of a library was regarded as the most prominent object for which to work. At the first meeting of the Executive Committee, January 12, 1853, a list of books already given was prepared. It was like to the beginning of Yale College, when the eleven men who had been constituted the trustees made a contribution of books, and each one as he laid them upon the table said, "I give these books for the founding of a college in Connecticut." The very first action taken by the Executive Committee was "that immediate measures be taken to establish a library, which shall contain a general collection of the Presbyterian fathers and of all other works, manuscript or printed, having a bearing upon the history of the Presbyterian Church and of its branches." Then by the act of the General Assembly of 1853, the Society became the successor and heir of all the historical material collected from the time of the Assembly of 1791. From that time the work of collecting has been carried on with greater or less diligence and success. In the early days there were many large gifts of books and valuable historical and theological pamphlets. Of those from zealous and devoted friends of the cause, 200 pamphlets came from Dr. John Leyburn, 275 from Dr. Wm. M. Engles, 350 from Dr. Lyman Coleman, 454 from the Rev. Albert Barnes and 724 from the Rev. Dr. Neill. And in later years hundreds of volumes came from the libraries of Drs. Thomas Creigh, Wm. O. Johnstone and T. W. J. Wylie.

By the year 1856, there was a library of a thousand volumes and hundreds of pamphlets; in 1857, 1321 volumes and 2000

pamphlets; in 1858, 2000 volumes and 4000 pamphlets. So the collection continued to grow. In 1871, there were received 175 pamphlets and 1187 volumes, sixty-five of them a gift from the Free Church of Scotland, which with the Presbyterian Church of England has continued to send their minutes year by year, and more promptly than some of the Judicatories in our own country. In the year 1876, there were 2000 volumes received and nearly as many pamphlets. Thus the additions have varied from year to year, until to-day the Society has a library of at least 15,000 volumes and perhaps 50,000 pamphlets. To quite a considerable extent this material has been classified and catalogued. There are also hundreds of volumes of religious newspapers, with the current issues of our Church journals, which are generously donated by the editors, carefully examined and filed away.

In the manuscripts, it will be of interest to know that the Society has the original records of the Presbytery of Philadelphia from 1706, the minutes of the Abingdon Presbytery, S. C., 1805-1834, of the Presbytery of Minnesota, 1850-1869, of the Synod of Kentucky, 1802-1810, of the New York Synod, 1745-1758, of the Synod of Pittsburg, 1802-1816, and of the Session of Londonderry Congregation, Fagg's Manor, 1740-1790. Also the manuscript sermons of John Witherspoon, Jonathan Edwards, Gilbert Tennent, John Rodgers, Francis Alison, Ashbel Green, John MacMillan, Albert Barnes, Thomas Brainard, Henry A. Boardman and many others; the letters of Archibald Alexander, James Alexander, Aaron Burr, Samuel Davies, Robert J. Breckinridge, with the manuscript copies of some of the works of our distinguished divines, including that of Boston's "Fourfold State."

The Presbyterian Historical Society is not a sort of corporate bibliomaniac, constituted for the purpose of receiving anything in print in the shape of a pamphlet or a book simply because it is a book. It has a scheme that is clearly defined, and while it is quite extensive in its application to history in general, it is quite specific and exclusive, as it has to do with all the sources of Church history, original and secondary. In his work of preserving the sources of history, each period

must be considered in its external relations with the state, the world and the missionary, as well as in its internal relations, as these are evident in the character of the men constituting the Church, its doctrines, practice, heresies and schisms. In order to a full understanding of the lives of men, the institutions and acts of the Church, the Society should be able to bring the student into intelligent and sympathetic touch with all that is in the civil, social and ecclesiastical life of the period he is studying. The development and growth of the doctrines of the Church must be traced through successive generations; its intellectual achievements as literature reveal the truth as a leavening influence; its moral force as this is clearly traced in its ethical bearing upon the thought and practice of the centuries. It is such things as these which constitute the interpreting environment.

The Society is not the maker of history, but its special function is to collect and preserve all the materials from which history is to be written. Then of necessity it must bring men into touch with those of other lands, and to some degree with those of other denominations who have had more or less influence in the making of the history of the Reformed Church. It cannot be without the works of Augustine, Anselm, Wiclif, Huss, Luther, Zwingli, Calvin, Knox; the histories of the Huguenots of France, the Covenanters in Scotland, the Dutch in Holland, the Puritans in England and the Ulster Presbyterians in Ireland. It should have all that it is possible to acquire in relation to the Westminster Confession, the history of its formation, the lives and the works of all the men who were active in the Westminster Assembly, as well as of those in Church and State of opposite schools of thought who disputed the teaching of the Confession, and its acceptance as a doctrinal standard throughout the kingdom.

In order to the complete conspectus of any man or period there should be preserved all that can be found in Church records, all that has been written concerning them, and everything that each individual has written on ecclesiastical and religious subjects. Sometimes the man can only be fully understood through the environment of his epoch, and a particular period in history has its clearest and fullest interpretation in

the lives of its great men. Thus we learn of mediæval times through Dante, the age of Elizabeth through Shakespeare, and the earlier type of American thought and sentiment through the personality and the writings of Jonathan Edwards, Alexander Hamilton, Thomas Jefferson, Emerson and Hawthorne. The biographies and diaries of public men often give us much that illumines the past and changes that which had been called history. What a light would be thrown upon the dim past if we had to-day the diaries of Francis Makemie, Jedediah Andrews, Francis Doughty, Richard Denton or Matthew Hill. Had we the catechism which Makemie published, but which has absolutely disappeared, we should understand fully his attitude toward the Quakers and why he came into conflict with George Keith. Had we all the discussions and the letters which must have been written about the famous Adopting Act of 1729, how many precious hours of time in later years would have been saved, misunderstanding avoided and the Church spared much restlessness and bad feeling. Could we but have the lost minutes of the Presbytery of Philadelphia from 1717 to 1733, the action of that body and the opinion of its members on the Adopting Act and other similar matters, might have proved mouth and wisdom to some of the men of later generations. Would it be more than the mere gratifying of an idle curiosity if we knew the reasons why the Presbyterians did not have a conference with the Baptists after having requested it and with whom they had worshipped in the Barbadoes Store, Philadelphia, from 1695 to 1698? If we could but see the lost page or pages of the first minutes of the Presbytery of Philadelphia, it would settle for the Church the question of time and perhaps the question as to the declaration of doctrine and the attitude of the early fathers to the Confession of Faith. If we could but read "the loving letters from Domine Frelinghuysen," it might reveal to us the secret as to the change in the ministry of Gilbert Tennent to a more evangelistic style of preaching.

How much there is lacking in the materials of history for a full understanding of what may be styled the four great periods of bitter controversy and division, of that of 1741, the period of the Tennents and the time of the great schism, and ending in

the reunion of 1758; of that of 1810, chiefly confined to the states of Kentucky and Tennessee, and leading to the formation of another branch of the Church known as the Cumberland Presbyterian; of the great controversy of 1837, culminating in the disruption of the Church into the Old and New School branches, and ending in the reunion of 1870; of that of 1861, leading to the separation of the Church by the Civil War, to end shall it be said with the reunion of these and all other branches of the Reformed Church? Had there been a more careful collecting and preserving of revival literature, we would to-day have a better knowledge of the great revival in the days of Edwards, Whitefield and the Tennents, and extending from New England to Georgia in 1741 and after; of the great awakening in 1800; of the wide-spread series of religious awakenings in 1820 to 1830, chiefly in our colleges, under such men as the Rev. Drs. Nettleton and Daniel Baker and later the Rev. Charles Finney, and the general revival throughout the country in 1857.

The interpretation of certain aspects of theological controversy and Church discipline might be very different had the correspondence of the active men in the earlier days been preserved, as these in the different branches of the Church contended for the truth. An illustration or two will emphasize the point. The New England theology had striking points of contact with the theology of Calvin and with the development and growth of the Presbyterian Church in different sections of the country. In order to a proper study and understanding of that influence, so as to give a true tone to the history, there should be available all the writings of such men as Edwards, Bellamy, Hopkins and Emmons. It is the antecedents and the causes of history that the Society must seek after, and hence, while its object is specific, the range of its observation must of necessity be a very wide one, so as to afford a true interpretation of a life or the history of any particular period. Thus in order to know why there was the disruption of the Presbyterian Church in 1837, there must be at the disposal of the student, so far as is possible, all the historical data which will enable him to trace, in cause and effect, the contact between the old Scotch Presbyterianism of the old-school type and the freer type of the New England

new-school Congregationalism. So also in studying the different periods of the Church's activity and progress, in which we have the heresy trials of Samuel Hemphill, Albert Barnes, Lyman Beecher and Charles Briggs, the Historical Society should have all that they have written or published of a theological or ecclesiastical character, as well as all the records of judicatories, the comments and reviews of the actions of the Church from secular journals and other publications. Anything and everything that is of any value should be preserved; and often despised and neglected tracts or pamphlets come to have a priceless value in the light they afford, in the proof they give, in the witness they bear on some doubtful case or controverted point, and settle it clearly and settle it forever.

Church History is a process of organic development and not a mere sequence of chronological events. There is often much back of the hymn, the creed, the tract, the sermon, the biography, the church's record, that needs to be noted and truly interpreted. The Historical Society prepares the way and aids in this great work, and is as a mirror that through its collections reflects all that has happened in speech and deed. But the historian is the crucible through which all is tested, purified and moulded into form. With a true historic instinct, from the data which should be placed at his disposal, he can picture the real man in his epoch and environment, catch the spirit of the age in which great things were done, and so tell a true story for men of a later generation. The student with clear, clean, conscientious historic insight can get beneath the learned theological treatise and find a real tender heart; can read between the lines of a formal, dry sermon and detect the presence of a loving sympathetic spirit; can find hidden in the musty records of an early church, made up of dates, names and a regular series of events, the life of a community, with its joys and sorrows, its trials, temptations and sins, its struggles, encouragement and progress. In a bundle of old letters, faded and torn, or a diary—fragmentary and sometimes indefinite—there may be revealed the life of a man actuated by the highest motives, and whose time was consecrated to the noblest service. It was thus that Carlyle, from a hundred letters or so and a few speeches, dis-

covers a true soul and gives to the world the true Cromwell; and thus Peter Lorimer sets the Reformer before the world in a new light in his "John Knox and the Church of England," on the basis chiefly of a single pastoral letter of Knox to his congregation at Berwick and a memorial to the Privy Council of Edward VI.

All these things, and others which might be mentioned, are necessary and invaluable to the student of history as he seeks to make a psychological study of an individual, come to a sound sociological opinion on civil and social conditions, and subject to a true theological test the prevailing types of religious thought, and out of it all give a faithful and full picture of the life and work of the church.

"There remaineth yet much land to be possessed." The files of the minutes of judicatories, the catalogues of educational institutions, the successive series of magazines and reviews should be complete. There should be the collecting together of old church and presbytery records, "time-stained journals and moth-eaten volumes," or current copies of the same, with all the town and county histories that can be obtained. The memoirs of all ministers, whether in newspaper article, funeral sermon or formal biography, should be found on the shelves. There ought to be complete collections of occasional sermons, like those on the tragic death of the Presidents, Lincoln, Garfield and McKinley, discourses about the time of the Revolution, and the Thanksgiving sermons of 1861, showing the spirit of the people in a restless and anxious time, together with all the published volumes of sermons and other works of ministers, with everything on church subjects written or printed by the active laymen of the church. There should be a full collection of the pictures of ministers, elders and churches, and especially of the exteriors and interiors of all old edifices about to be torn down. There is need of an exhaustive index of the minutes of General Assemblies and other judicatories of the churches, a complete card catalogue, by subjects and authors, of the Society's collections, which it now has to the number of over 25,000 titles. There ought also to be a general catalogue of historical material in the possession of Synodical or other historical societies and

in collegiate and theological libraries, so that the student may be able in a few minutes to know where in the land he may find what he needs. Then as a partial result from these preparatory conditions, we should have in due time a continuation of Hodge's "Constitutional History," showing, in the same masterly way, the growth and progress of the church, its conflicts and discussions in doctrine and polity down to the present day. Also a biographical dictionary as a miniature supplement to Sprague's Annals, historical monographs of the church by states or synods, and a general history of the denominations in the Reformed Church, which should be a standard, like Bancroft, Motley and Parkman in civil history.

Now we must conclude the record. There is much left unsaid that might have been written, but there has been sufficient given to let the church see what has been accomplished, and to realize something of the greatness of the work yet to be done. But a few of the names of the faithful men in the past years have been mentioned, who watched and waited and worked for the preservation of the church's history, and from them we have a goodly heritage. The names of those who to-day are bearing the burden and doing the work are not here given; but their interest is real, their time freely given, their labor one of love and their works will live after them.

May we not hope that there is far more in the prospect than has been revealed in the retrospect; that the faithful few of the former times shall become a host in the future; that the hundreds of dollars given by the small number in the narrower circle of the Society's local habitation, shall become thousands and tens of thousands as the gifts of men throughout the whole church; that the limited instrumentalities for the important work done by those who have ceased from their labors may become the larger and complete equipment for the greater work which is before the Society in the coming years. Then shall come to pass the full realization of that about which the founders dreamed and planned, for the successful carrying out of the object of the Society, which is to collect and preserve the materials and to promote the knowledge of the history of all branches of the Reformed Church in the United States of America.

The President, Dr. McCook, expressed the thanks of the audience to Dr. Ledwith for this valuable and elaborate paper.

The President also said that we have another greeting in the form of this beautiful mallet, made out of the mahogany pulpit of the old Second Church, of Charleston, S. C., which looked down upon the formation of this Society more than fifty years ago. It has been secured through the energy of the chairman of the Historical Collections Committee, Alfred Percival Smith, Esq.

All present were invited to the reception in the rooms of the Society, and to an inspection of the exhibits belonging to the Society or loaned for the occasion.

After the singing of the Long Metre Doxology, the meeting was closed with the benediction by the Rev. Allen H. Brown.

RECEPTION.

At the close of the meeting the audience retired to the rooms of the Society for an inspection of the exhibits belonging to it or loaned for the occasion. This remarkably fine exhibition was due chiefly to the indefatigable efforts of the chairman of the Historical Collections Committee, Alfred Percival Smith, Esq. To his generosity also were due the decoration of the rooms, the arrangement of the exhibits, the refreshments served to all, and the music in the meeting preceding. A large committee of lady members and wives of officers attended in the Library and Museum Hall and rooms to receive and welcome visitors and guests. They also gracefully dispensed the good cheer provided in the Council Room by Mr. Smith. They brightened up the rooms by their presence and added much to the success of the occasion. Besides the many precious relics already in the possession of the Society, many were loaned for this celebration or presented to the Society.

The Synod of Kentucky, through the courtesy of the Rev. Edward L. Warren, D. D., of Louisville, Ky., sent sixty-one pictures. These included portraits of ten ex-Moderators, and of others prominent in church and state, and pictures of the Theological Seminary, colleges, and an old camp-meeting scene.