

A Brief History
of the
Reformed Presbyterian
Church



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Authorized by the Synod of
The Reformed Presbyterian Church
In North America
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Prepared Especially for Young People

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Preface

The Synod of 1921 adopted the following recommendation which appeared in the report of the Forward Movement Secretary:

"That we seek to establish our own people more fully by a course of study in Covenanter History, and that a committee be appointed to re-write the historical part of our Testimony for the benefit of the young people of the church."

The committee appointed for the work was J. M. Coleman, D. H. Elliott and F. D. Frazer. The first draft of this history was printed in the Appendix of the Minutes of Synod of 1923. The work was revised and reviewed from year to year and finally referred to a special committee in 1928 with authorization to proceed with its publication.

The history begins with the church in Bible times. The narrative carries us through the Reformation struggles giving us the trend of events which led to the formation of the Reformed Presbyterian or Covenanter Church. It also brings the history of the Church in America down to the present time.

The desire is to stimulate, especially in the youth, a new interest in the fascinating story of the Church of the Covenant which purchased with its martyr blood the liberties we now enjoy.

CHAPTER I

THE CHURCH UNDER THE OLD TESTAMENT

"In the beginning God created the heavens and the earth." In this way a dwelling place was provided for man. Everything that God made was "very good."

Man Created Holy

"God created man in his own image." He was different in nature and kind from all other creatures on earth. He was not an animal, nor like an animal, nor derived from an animal. He was a perfect being by a direct act of creation. In the body of man God placed "a living soul." Man was noble in his appearance, in his physical powers, in his intellect and in his ideals when he was first created.

Man Sinned

Man disobeyed God and fell from the holy state in which he was created. The devil tempted Adam and Eve in the Garden of Eden and led them to reject the command of God. Thus their likeness to God was ruined. Death and pain and trouble followed. These things came also upon the children of Adam. All of his children have been sinners.

A Redeemer Promised

After Adam fell he could not live without sin. He and all of his children would have been condemned forever had it not been for Christ. Christ was willing to offer to die in man's place so that God's anger might be turned away and man might live. We know that this offer to redeem men was fulfilled when Christ died upon the cross.

Sacrifices Offered

God taught men to offer sacrifices of animals. These sacrifices pointed forward to Christ. Men were taught that they must be saved by a substitute. The animal sacrifice was not a substitute, but merely stood for the substitute. The earliest servants of God knew that the real substitute was to come (Heb. 11:13).

Works and Grace

When man, at first, could live a holy life and God agreed to bless and save him by reason of his good works, that agreement has been called, The Covenant of Works.

When man ate the forbidden fruit and fell from his holy state he could no longer live a holy life. It was due to God's mercy that a way of salvation was promised. God entered into another agreement which is called the Covenant of Grace to deliver his chosen people "out of the estate of sin and misery and to bring them into an estate of

Salvation by a Redeemer." The Redeemer was to be his own Son, the Lord Jesus Christ. He was the only one who could live a perfect life and pay the full penalty of sin. It was necessary that men should believe in the promised Redeemer that they might enter into this new Covenant and be saved.

Before The Flood

During this time we have been told little about the plan of the church. Godly men became very few and the church had only eight believers just before the Flood. These were saved in the ark made by Noah under God's direction.

The Patriarchs

The Patriarchal period ended when the law was given to Moses. During this time the father in the home, or in a clan, was the ruler, leader and priest. He led in the worship and in the offering of sacrifices. Though God had destroyed the wicked in the Flood, yet wickedness spread rapidly again. Men began to doubt God and follow after other gods. "Even Terah, the father of Abraham **served other gods." It became evident that a larger separation was needed than that of the circle of a good family.

A Separate People

God called Abraham to leave his home and native land. He led him to the land of Canaan. Abraham

and his children were to live as a separate people. He was the father of Israel. It was in Israel that the church grew until Christ came. There were times when sin was so common in Israel that there were few good men left. But all through the ages there were some who were true to God. These made up the true church. The church is an assembly called out from the world to follow God.

Israel In Bondage

The famine which came in the days of Jacob drove the people to Egypt for food. Jacob and his children remained there for a time, but later the people were made to serve as slaves to Egyptian kings. Though they suffered bitterly for four hundred years, they grew in numbers until God saved them from the bondage of Egypt.

Moses And The Law

Moses was the leader chosen of God to save Israel from bondage and to give them the law. The place where the law was given to Moses was at Mount Sinai. The ten commandments were written by God upon tablets of stone.

What The Law Included

There were two general parts of the law. The first part set forth man's duty to God. The second part set forth his duty to man.

It taught men what they were to believe about

God and how they were to worship. The only way of coming to God was through a sacrifice. In formal worship they must come through a priest. It gave them a complete plan for forming and conducting the church. In the sacrifice and the priest and the ceremonies, they had a picture of what Christ was to do and how he was to cleanse and save men.

The law also taught men how they should live.

Divine Worship

God provided a place of worship. To Israel he gave, first the tabernacle, and later the temple at Jerusalem.

God also taught his people the way in which they should worship him. He is very jealous of his worship. He said that they were not to add to, or take from, the form which he had given to Moses. The case of Nadab and Abihu, who took it upon themselves to worship in a different way from that which God had commanded, is an illustration of this law.

The Psalms

A book of praise is found in the Bible. The Psalms were written largely by David, who is called, the sweet singer of Israel. The Book of Psalms is the entire book of praise used by Israel. It was written in such a manner that it is suitable for worship in the church in all ages. It was used by Christ and the apostles, who taught us to use it in our worship.

Church and State

The law, when studied, is found to contain some sections which apply to the church and some to the nation. The church and the nation were to work together, but they were not to be united.

Covenants

God entered into a covenant, or a solemn agreement, with Abraham. He promised him so many children that they should form a great nation. He promised that through his children Christ should come. He renewed the covenant a number of times with Israel. He thus taught them, and us, that covenanting is a divine ordinance, which is to be observed by churches and nations.

The Bible

God directed Moses, and after him other good men, to write down just the things He wanted us to know about God and his plan of salvation. These writings are called the Bible. God guided these men so that they would make no mistakes in what they wrote.

The first division of the Bible is called the Old Testament. It tells how the world was created. It tells how man fell into sin and how he must be saved by a Saviour who was to come. God guided the judges and the prophets so that they might know just what writings were to be kept in this book called the Bible. The Old Testament part of the Bible was kept with the greatest possible care by Israel, God's chosen people.

The Prophets

The latter part of the Old Testament was written by prophets. They were given power to foretell events. They often foretold events hundreds of years before they came to pass. In every case the true prophet spoke the truth. God brought things to pass just as they had been foretold. This shows that God knows and directs all things, and also that he had led the prophets to speak his will. The most important thing the prophets foretold was the coming of Christ.

God Ever Supreme

God always ruled with supreme power. He controlled all things that he might bring to pass his glorious purposes. The history of the church is the record of his work of salvation.

Israel, God's own people, were often chastised to bring them back to him. These reproofs were usually sent in the form of famine, pestilence or war.

Other nations were punished by God for their sins, and in some cases were completely cut off because they were so wicked.

The Fulness of the Time

The Old Testament revelations looked forward to a greater Sacrifice, a greater Prophet, and a greater King.

At last John the Baptist came crying, "Repent ye, for the kingdom of heaven is at hand." He

directed men to Jesus, and said, "Behold the Lamb of God, which taketh away the sin of the world." The Father looked down from heaven and confirmed John's message by declaring: "This is my beloved Son, in whom I am well pleased."

CHAPTER II

THE NEW TESTAMENT CHURCH

The New Testament Church had its beginning at the death of Christ. The veil of the temple was rent, by God's power, from the top to the bottom. God thus showed that there was no longer a place called the Holy of Holies in the temple. The ceremonial law was then set aside. Sacrifices were no longer to be offered. Christ, the great sacrifice, had been sacrificed for us.

Jesus had lived his life among men. He had trained his disciples. He had died on the cross. He had been buried. He had risen from the dead. He had gone up to the right hand of God the Father, where he reigns forevermore. Thence he had sent the Holy Spirit to baptize with fire those who waited for him. These were to be witnesses for Jesus. They were to begin at home, and from this point were to work outward to the ends of the earth. Their task was to make the nations Christian. Christ promised to be with them until the work was done.

The Members

The New Testament Church first took form at Jerusalem. It was made up of the Apostles and those who believed in Jesus Christ as they did. At first there was little mission work outside of Jerusalem. But God, who wished each Christian to be a missionary, permitted the Jews to perse-

cute the Christians. As a result they were driven from Jerusalem and preached in regions near by and far away. Everywhere they went they witnessed for Christ. While all were made to suffer for the sake of Christ Stephen was the first martyr for the faith. From the first it was intended that Gentiles as well as Jews should be received into the church. God taught this lesson to Peter at Joppa and Caesarea, and through him to the whole church.

The Synagogue a Model for Christian Worship

The leaders in the early Christian Church were apostles or disciples who had been trained in the Hebrew form of worship. In their worship they followed the form used in the synagogue. In connection with the worship in the temple, sacrifices had been offered and instruments of music had been used. If the worship of the Christian Church had been modelled after that of the temple, instrumental music would have been used, and sacrifices would have been offered. In it, however, there was none of the ritual of the temple. Instead, the Bible was read; the Psalms were sung; prayer was offered and the Word was preached. The Covenanter church follows the form of the services of the early church.

The early Christians suffered as Jesus had foretold. Some were stoned like Stephen. Some were beheaded as was James. Some were burned in the

fire. So often did they suffer for the faith that "witness," and each christian was a witness, came to mean the same as martyr. When torture and death failed to silence the remaining witnesses, other means were tried. At one time it was ordered that all Christian churches should be torn down. At another that all the Bibles should be burned. But through all these years of persecution, the church grew in numbers and in power. Fires could not burn it. After three centuries of persecution there were few cities of the Roman Empire that could not count their martyr dead.

The Period of Popularity

About 325 A. D., Constantine, the Roman Emperor, made Christianity the legal religion of the empire. For three hundred years paganism had persecuted the Christian Church and in all this time the Christian Church had grown, while paganism had declined. The pagan priest had lost his influence with the people. As a result, Christianity had conquered paganism. Now as persecution ceased, the Christian Church was to meet the harder test of popularity. Accepting Christianity had now become a way to public office and public favor.

The Period of Decay

Church popularity is seldom a proof of a healthy condition in it. When the church was persecuted few except sincere Christians wanted membership in it. But when it became the Established Church of the Empire, men often sought admission to it who had no change of heart. Thus they became

Christians in name, while they remained pagan in life. As was to be expected, these unconverted members wished to keep up the old pagan practices to which they had been used. So it came about that pagan festivals and ceremonies were adopted by the church, which tried to adapt them to its own use. History tells us that the pagan saturnalia became the Christian festival of Christmas. False beliefs also crept into the church creed.

This serves to explain how the church of Jesus Christ and the Apostles became the corrupt Roman Catholic Church of the Middle Ages. Jesus planned that His church should be separate from the world. So when it became like the world it ceased to be loyal to Jesus Christ. Instead the church transferred its loyalty to the Pope of Rome. But we should remember that through all the changing centuries God preserved somewhere a faithful remnant to witness for Him.

Preparation for the Reformation

The Protestant Reformation was a long time in preparation and it finally came about mainly through the reading of the Bible. Before this time the Bible had been written only in Latin and Greek so that the common people could not read it for themselves. It was the work of John Wycliffe in England to put it in the words that the common people could understand. Then his preachers traveled through the villages of England reading it to

all who cared to listen. And so well did they listen that the language of this Bible became the language of the English people.

Somewhat later John Huss did for his own people in Bohemia much the same service that Wycliffe had rendered in England. For this a council of the Roman Catholic Church decreed his death and he was burned at Constance in 1415. About the time when Columbus discovered America, Savonarola was trying to make Florence the City of God. He also died in the fire by order of the Roman Catholic Church.

But while all these, and many more, had been preparing the way for the Reformation, none of them claimed to be Protestants. Yet while they died professing to be members of the Roman Catholic Church, they were martyrs for Jesus Christ. Through the centuries before Luther and Calvin and Knox there had been many witnesses of which we do not know their names. But God knows them all. Their names are written in His book.

CHAPTER III

THE PROTESTANT REFORMATION

Martin Luther was the son of a German miner. His family was very poor. When Martin went to school in Eisenach, he often sang for pennies in the village street. Later he became a monk at Wittenberg. In his monastery he found a Bible chained to the wall and its reading led him to question some of the beliefs of the Roman Catholic Church. Especially was he moved when Tetzel came into the neighborhood of Wittenberg selling indulgences which the Pope had granted as pardons for sin. The Pope had sent out men to sell these pardons so that he might have money to build a great church at Rome, which was called St. Peters.

Luther had learned from the Bible that men had no power to pardon sin. He had learned that only the blood of Jesus Christ could take away sin and make the sinner right with God. Therefore Luther forbade Tetzel to sell indulgences at Wittenberg. He did not want to leave the church, nor to quarrel with the Pope, but he wanted to get rid of the wrong things in the Roman Catholic Church.

One of the results of this dispute was that Luther nailed his arguments, called "Theses" to the door of the Wittenberg church. This took place on the last day of October, 1517. Soon copies of these theses were made and scattered all over Germany, so that all the people were talking about the things that Luther said were unscriptural in the church.

Finally when Luther would not give up his views, he was put out of the Roman Catholic Church. In this way Luther became a Protestant, because he made his protest against the Roman Catholic Church. After that the Reformers were all called Protestants and were not members of the Church of Rome.

John Calvin

As Luther was the leader of the German Reformation, that in France was guided by John Calvin. His home was at Noyon. His father wanted John to be a lawyer, but he studied theology instead. So well did he succeed in his chosen study that he wrote "The Institutes of the Christian Religion" when he was only twenty-six. In this work we find the principles on which the Presbyterian Churches rest their faith.

In order to win the favor of the king of France, Calvin dedicated the "Institutes" to him. It was Calvin's hope that he might win the king as well as the people of France to his views. But the king did not want to displease the Pope, so instead of gaining the favor of the king, Calvin soon found himself an exile from his country. He made Geneva his home and in this city he tried to put in practice his idea of a Christian commonwealth.

Luther was the founder of the Lutheran Church. Calvin laid the foundations of the Presbyterian and Reformed Churches. Luther gave to the Reformation its life, while Calvin gave to it order and law.

The Reformation in Scotland

The English king, Henry the Eighth, greatly disliked Lutheranism, because he feared that its acceptance would deprive him of some of his despotic power. While he did not want the Pope to be the head of the church, he wanted this place for himself. This caused him to try to keep the writings of Luther out of England. But in spite of all his care they came and in a little while the English people were talking against the pope as they did in Germany. Also there were some who were not satisfied with reading what Luther wrote. They wanted to talk with Luther himself. This led them to go to Wittenberg.

Patrick Hamilton

One of the first to take this journey was a Scotch nobleman named Patrick Hamilton. In Germany, Hamilton was won to the new faith. His first thought was to hurry back to Scotland with the message that was in his heart. No sooner had he reached Scotland than the priesthood saw that their calling was in danger and at once Archbishop Beaton was on his track. Hamilton was arrested and speedily brought to trial. His youth, his scholarship, his pure life, his noble birth,—all these pleaded for him, but in vain. Sentence of death was passed upon him and he died at the stake on the campus of St. Andrews. But his death did more for the cause which he loved than his life could have done. One warned Beaton

that when he burned another martyr it should be in a cellar, because "the smoke of Patrick Hamilton hath infected all that it blew upon."

John Knox

John Knox was the one man who, more than any other, saved Scotland and Great Britain for Protestantism. Of his birth and of his early years little is known, except that he was trained as a priest of Rome. In his later life he was preacher, reformer and statesman and he excelled in all. In 1543 he was acting as a bodyguard for George Wishart.

Captured by the French, Knox spent many months in the galleys, chained to an oar. Being freed, he visited England where King Edward offered him a bishopric. With the death of Edward and the crowning of "bloody" Mary, Knox fled to the continent, staying for a time with Calvin at Geneva. But whether in fortune, or misfortune, his heart was in Scotland. "Give me Scotland, or I die" was his prayer and God gave him Scotland.

The First General Assembly of the Church of Scotland

The time of the meeting was in 1560. The place was Edinburgh. John Knox seems to have been the first moderator and he, with five other ministers and thirty-six elders, made up the membership of the Assembly. Their task was to organize a church on the basis of the Bible, which would take the place of the Roman Catholic Church, now

set aside by law. Their first work was to write the Confession of Faith, which was soon finished and approved by Parliament. The Book of Discipline, which was supplementary to the Confession, was not approved by Parliament until the loss of power by Mary of Scots.

The reason why the Scottish nobility was slow in approving the Book of Discipline shows how broad was the vision of Knox and the Assembly. In the days of its power, the Roman Catholic Church had owned a large part of the land in Scotland. When this church was outlawed all the wealth of the Roman Church became public property. In the Discipline the Assembly had planned that the income from all this property should be used for public ends. One-third, they said, should be used for the support of the gospel ministers, another third was to be used for the setting up of a system of free schools in Scotland. The remaining third was to be reserved for the poor. Instead of this use of the church property for the common good, the Scottish nobility seized most of the lands and laid the basis for the later land question in Scotland.

The Struggle for Life

To keep Scotland under France and the Pope, Mary of Scots had been married to the French king. On his death in 1561, Mary returned to her native land as Scotland's queen. Before leaving France she had entered into an agreement with her Catholic friends to restore Scotland to the

Roman Catholic Church. Nor did her plans end with Scotland. If Elizabeth of England died, Mary might succeed to her throne as the nearest heir. Thus the Pope might also gain control of England.

For a time it seemed that Mary might work out her plans. By her arts she won most of the Scottish nobles to her side. The man who made all plans fruitless was John Knox.

Mary threatened him. She entreated him. She wept before him. But she failed to move the man "who feared the mass more than a thousand men."

Knox won the fight for freedom in Scotland. But he did much more. He saved not only Scotland for Protestantism but England and America as well.

But the victory was costly for the cause. The long toil at the oar in the galleys, his battle with the powers of the world, had sapped his strength. He died a broken man in 1572. The Covenanter Church has had many great men, but none greater than those who helped at her birth.

Andrew Melville

Knox made his fight against the crown and the priests. Melville made his against the crown and the bishops. Mary of Scots was the chief enemy of Knox. Melville had to deal with King James, the son of Mary. James had no special love for the bishops. All that he wanted was to have his own way, and he thought he could rule Scotland through the bishops. "No bishops, no king," he used to say. James, like all the other Stuarts, claimed that he did not get any of his power,

political or otherwise, from the people. He said it came direct from God to him. This is what is called "the divine right of kings." Anyone who would not obey the king, they said, was rebelling against God.

The Covenanters disagreed with King James. They wanted to elect their own pastors, as we do now. Also they wanted free assemblies. James thought, wisely enough, that if they were allowed to rule themselves in the church, they would also want to rule him. James wanted the bishops so that through them he might rule the church. For the same reason Melville did not want them.

The English Bible

King James did one good thing. In 1611 he had the Bible translated into the language of the people. So generally was the Bible read that it fixed the language in the form that it still retains. There are scarce a dozen words in the 1611 Bible that are not used in their present sense.

The Revival at Shotts

Each forward movement in the church has come as a result of a revival of religion. In the early days of the Seventeenth century the Church of Scotland was in a state of decline. Spiritual life was feeble. Seeing his opportunity the king had forbidden the assemblies to meet. The few that did meet, as that at Perth, obeyed the king.

It was the revival at Shotts which made the spiritual preparation for the National Covenant in

1638. This yielding to the power of the Holy Spirit at Shotts came in connection with the Communion. Nothing unusual was noticed during the preparation days. But Monday found the people unwilling to separate and they urged John Livingstone to preach to them. Finally he consented and five hundred dated their new life from that day.

This was the beginning of Monday services at Communion.

The National Covenant

Every individual Christian is in covenant with Jesus Christ. So all Christians are individual covenanters. We differ from other Christians in that we believe in social, as well as individual, covenanting. We get our name of Covenanters because we hold that churches and nations should enter into Covenant with God. Covenants were made in Scotland when the nation was in peril. They served to bind the people together under Christ to face a common danger.

The first national covenant was made in 1581. The next and more important was made in 1638. The danger at that time was that King Charles would destroy the liberties of the church.

Archbishop Laud had prepared a new service book to take the place of the one in use and wanted to introduce it in Scotland. But the Scottish churches did not want it. It seemed to them altogether too much like the Roman Catholic service. Charles hesitated about using compulsion, but Laud assured him the Scotch would yield when they saw the king was in earnest.

The Outbreak

The first attempt to use the new service in Scotland was in St. Giles Church, Edinburgh. There was no interruption in the service until the Dean reached the point where the new service was to begin and then all was confusion. Stools and Bibles were thrown at the reader's head until he was glad to make his escape. Janet Geddes is said to have been first in this form of protest.

The capital city gave the keynote for Scotland and soon the whole country was in revolt. Charles was very angry when he heard the news. It was plain that unless he could bring the Scotch to terms that no one would believe in his "divine right." So Charles set about getting an army ready to invade the North. But this he found no easy task. The English cared too little for the king and his cause to fight their Scottish neighbors.

When the Scotch people saw their danger they took their usual way of meeting it. They made a covenant. In it there were three parts. The first part was the Covenant of 1581, which had been written by John Craig. The second part was made up of the acts of parliament that condemned popery. This part was written by Archibald Johnston. The last part was the application of it all to the present need. This was prepared by Alexander Henderson.

This National Covenant was signed first by the nobility, next by the ministers, and last by the common people, in the closing days of March, 1638.

Afterward copies of it were sent all over Scotland, so that practically all the Lowlands were included in the bond.

The Blue Banner

The Scottish army under General Leslie marched southward from Edinburgh and encamped on the Dunse Law. Morning and evening they were called together for prayer. In the tents was heard the singing of the Psalms. Over them, probably for the first time, flew the Blue Banner of the Covenanters. The ground of it was the national blue flag of Scotland to show that this was a national movement. On it was inscribed, "For Christ's Crown and Covenant." It gave evidence that the Scottish nation was in Covenant with Jesus Christ.

It proved to be a bloodless war. When Charles saw the dissensions in his own camp and the unity of the Covenanters he knew that for the time his cause was lost. Soon he accepted the terms offered by the Covenanters and led his army home to await a more opportune time. Later he had the hangman burn the treaty he had signed, which showed how little regard he had for his word.

The Solemn League and Covenant

There were two reasons for the making of this covenant in 1643. The English had one of these reasons and the Covenanters had another. The English wanted a political league that would bring the Scotch army into the field against the king, who was at that time at war with the Parliament.

The Scotch Covenanters wanted a covenant with the English, which would intrench Presbyterianism in both countries. The name suggests that each party got what it wanted. The English got the league and the help of the Scottish army, which enabled them to defeat the king. The Scotch got the covenant. Both the league and the covenant were against the king in his plans. It was because the Covenanters were loyal to the covenants which they had made that they were persecuted.

The Westminster Assembly

In the war between the English king and the Parliament, the bishops sided with the king who had appointed them. This led the parliament, in order to get rid of the bishops, to abolish the Episcopal Church in England, as the Roman Catholic Church had been abolished in Scotland. Now England had no established Church, so the parliament called the Westminster Assembly. In the times in which we now live the people would not allow Congress or Parliament to organize a church for them. They would insist on making it in their own way. But this was not thought of three hundred years ago. Parliament having put down one church by law must set up another by law.

The Assembly at Westminster brought together the greatest men of the age. Pym was there, the leader of English statesmen. There, too, was Harry Vane. In the Assembly sat Francis Rous, who gave his name to a version of the Psalms.

Among the Covenanter commissioners from Scotland was Alexander Henderson, the Knox of the century. With him was Johnston, who wrote part of the National Covenant, and was to die for it later. There too was "the little fair man," Samuel Rutherford, the author of *Lex Rex*. Nor should we forget George Gillespie, who so confounded the learned Selden in regard to the powers of Presbytery that Selden said, "That young man has swept away the learning and labor of my life." Last comes Robert Baillie, who wrote what we know about the doings of the Assembly. We would expect things from men like these and would not be disappointed.

What the Assembly Did

There were three great acts of this Assembly. The first one, the one that occasioned the most debate, was the form of Church Government. Since the king had forbidden the meeting of the Assembly few of the Episcopalian divines attended. The Presbyterian members were in the majority and could easily have carried their points by their votes, but the discussion was long continued to bring about agreement. Finally the Presbyterian form was adopted.

After this came the Confession of Faith. Then followed the catechisms Shorter and Larger. It is probable that the Shorter Catechism is the clearest and most comprehensive system of faith that has ever been written by any body of men.

The Beginnings of Persecution in Scotland

This did not occur until after the restoration of Charles Second to the throne in 1660. It is hard

for us now to understand the unreasoning loyalty of the Scotch people to the Stuart kings. Though some doubted the wisdom of the act, the Scottish people brought Charles to Scotland and had him crowned at Scone in 1651. As a safeguard they had him swear to all the Covenants. Charles could do this the more easily that he did not intend to keep any of them. He could not believe that any man had religious convictions for which he would suffer, or that any woman had virtue. His aim was to gratify his pleasures.

There were two reasons why the Scotch friends of Charles brought on the persecution in Scotland. One of these reasons was that the Covenanters wanted free government. The king's party was opposed to free government anywhere. Another reason probably more important, was that the king's friends coveted the lands which the Covenanters owned. Claverhouse was notably greedy. It was the belief that persecution would make the Covenanters rebel. Then their lands would be confiscated and divided among the friends of the king. Greed of power and money were the chief causes of these twenty-eight years of persecution in Scotland.

Quitting the Manse

This is the title of a picture of persecuting times. It shows what happened in many places in Scotland on the first day of November, 1662. The Scottish Parliament had made a law that all the ministers must acknowledge the authority of the bis-

hops. Failing to do this they must leave their congregations and their homes. King Charles was assured by his advisers that the ministers would not make this sacrifice for principle. He learned better in the day when four hundred ministers and their families became wanderers for Christ's sake. By these men God saved the freedom of Scotland.

It is not possible here to tell of the heroic faith, the sufferings and the triumphs of those bloody years. Even the names of the heroes of the Covenanter faith would take much time to write and to read. What we need to know is what these lives did for Scotland and the world.

The Conventicle

The pastors, whom the congregations had chosen, might no longer preach to their people in the churches, so the congregations followed their pastors to the hills. Here, in some sheltered spot, the word was preached and the children baptized. Here also they held their Communion with each other and God. The field meetings came to be called Conventicles.

As might be expected, these field meetings by no means pleased the king's party. Their purpose was to separate the pastor from his people and the Conventicle only drew them closer together. What the king's men wanted was that the congregations should go to hear the curates, who had been put in the place of the exiled pastors. These curates were often ignorant men. Sometimes they acted as spies for the persecutors. Nevertheless some of

the Covenanters for the sake of peace, listened to the curates but more of them went to the Conventicles.

Conventicles Forbidden

Soon severe penalties were laid on those attending the field meetings. At first the penalty was a money fine. Landlords were fined if any of their tenants went to hear the old pastors.

When other means failed, the penalty of death was added. Many a covenanter as he made his way over the moors to hear his loved pastor in some hollow of the hills would be stopped by the soldiers. He would be asked a few questions, usually asking if he held to the Covenants. If he proved faithful to his Lord, there was no trial. There was a pistol shot and the dead body was left to be found by his friends. To be loyal to Jesus Christ, the Covenanters became rebels to King Charles.

The Armed Conventicle

When a Conventicle was being held, sentinels were posted to watch for signs of danger. As soon as soldiers came in sight, the alarm was given and the congregations would disappear among the hills. But there were times when escape was not possible. Then the leaders would be seized and hurried away to Edinburgh for trial and execution.

Some of the Scottish Covenanters had been soldiers on the Continent. These thought it hard that the congregations of men and women should be helpless in the face of the soldiers. So these vet-

erans began to come armed to the meetings. When danger appeared they stood between the soldiers and the people.

One of the places where the Covenanters defended themselves was Drumclog. Here the king's soldiers were beaten. Their leader, whose name was Claverhouse, escaped with difficulty. Drumclog was followed shortly by the battle at Bothwell Bridge. Here the Covenanters were defeated with great loss. Many of them were taken prisoners after the battle and were put to death. The resistance offered seems rather to have increased the sufferings of the persecuted.

The Declaration of Independence

This reminds us of the American Declaration of Independence of King George Third in 1776. But the declaration which the Covenanters of Scotland made in 1680 had a much larger cause and no less significance. Not all the Covenanters saw that the outcome of the struggle in England and Scotland against the Stuart kings would finally drive them from the throne. But Richard Cameron saw it and made ready for it. Others might still profess loyalty to the king who sought their lives, but Cameron saw that the armed conventicle meant rebellion. He saw also that the revolution needed a leader and he took the place.

A paper was drawn up declaring that they held no allegiance to the Stuart king "who has been reigning, or rather tyrannizing, over us these many years." On a spring day in 1680, a little band of

twenty-two men rode into the village of Sanquhar. A prayer was offered. A Psalm was sung. Then Richard Cameron read in a clear voice the declaration of their independence of King Charles. This declaration was then nailed to the marked cross. Then the little company rode away to die a few weeks later at Ayrs Moss. The head and the hands of Cameron were set on the wall of Edinburgh where they continued their public testimony for the Lord. So is history made.

Meaning of the Declaration

The Sanquhar declaration was an act, great in its heroism. But it was also great in its foresight. Within ten years the principles contained in that declaration were written plainly into the laws of England and Scotland. Great Britain was soon to cast out her Stuart king. But she is slow, as is our own nation, to own her rightful King, the Lord Jesus Christ. Acknowledging Him will be the final result of the testimony of such witnesses as Cameron.

The Cameronians

The place that Cameron held in the history of the time is shown by the fact that the faithful Covenanters were often known as Cameronians. When others fell away in the fiery trials of the time the Covenanters kept the faith of the Covenants. It is not likely that their numbers were ever large. Gordon of Earlston reckoned them as seven thousand. At the Revolution there were four thousand in Cle-

land's Cameronian regiment, but they may not all have been Cameronians.

The successive leaders of the Cameronians were Richard Cameron, Donald Cargill and James Renwick. These refused at all times to accept any sinful religious favors from the king. In 1690 these leaders were dead but their faithful followers refused to go into the established Church. After that they called themselves "the Remnant." From this remnant, through more than two hundred years of trial, have come the Covenanters of the present Synods of Scotland, Ireland and America.

The Societies

What was it kept the Covenanters together during the years when their leaders were so few and their meetings could be held only in secluded places? It was chiefly the societies. These were formed to meet the necessities and perils brought about by persecution. Many Covenanters will remember that these societies kept our own congregations together when pastors were few. Much more were they necessary in Scotland two hundred and fifty years ago.

During the years of the fiercest persecution these societies were formed through all the lowlands of Scotland. With these during his ministry, Renwick was continually in correspondence. For five years he worked among them with a price upon his head. Weak in body, but tireless in spirit, he hurried from one refuge to another. Now he was giving strength to the weak, now was he comforting the dying, again was he laying the dead away.

In one period of three months, so the record runs, he baptized three hundred children. Scarcely for two nights together did he sleep in the same place.

Nor was his work confined to Scotland. All through his ministry he was in correspondence with friends abroad in regard to the coming revolution, which he clearly foresaw. If Cameron was the inspiration, Renwick was the organizer of the Revolution in Scotland.

The "Killing Time"

Through the death of his brother Charles, James Stuart became king in 1685. In 1688 he abandoned the throne and fled away to France. The years between these dates have been known as the "killing time." Charles seemed to have had no moral convictions. James admitted himself to be a Roman Catholic, and he set out to make the Pope and the king supreme in Great Britain. He had called upon the Scottish Parliament to pass a law which declared the taking of the Covenant treason. Attendance on a conventicle was to be punished with death and confiscation of goods. Anyone refusing to give evidence in a case was held guilty of the offence charged. In his devotion to Rome, James was oppressing both Episcopalians and Covenanters and soon all parties, except Roman Catholics, were against him.

Martyrdom of Renwick

Early in 1688 Renwick, in carrying on his pastoral work, found himself in Edinburgh. While here a

spy heard the minister's voice in prayer and, recognizing it, carried the news to the authorities. At once Renwick was arrested and put upon trial. The judges knew that the persecuting days were over and did not want to condemn him to death. Instead they sought an excuse to set him free. But Renwick refused to yield on any point. His frail body was worn with the sufferings through which he had passed and he believed that his death for the cause would be worth more to it than his life.

Finally his reluctant judges sentenced him to die at the Market Cross, where so many had suffered. Around it was gathered such a crowd as Scotland had seldom seen. When Renwick tried to speak the drums were beaten. Once in a pause the waiting multitude heard this confession of his faith: "I die in the faith that thou wilt not leave Scotland, but that thou wilt make the blood of thy witnesses the seed of the church, and return again to be glorified in the land." This execution ended the Covenanter baptism of blood.

The Revolution of 1688

Since James had given up the throne and fled to France, William of Orange landed and became the king without striking a blow. In Scotland James still had a Claverhouse to fight for him. This notable persecutor defeated the royal troops at Killiecrankie, but in the battle Claverhouse was slain. His followers went on to Dunkeld, where they met Cleland's Cameronian Regiment. Cleland was killed, but when night fell what was left of the

highlanders who fought for King James, dispersed and went home. This ended the opposition in Scotland to William of Orange, and he became king of Scotland. It is interesting to remember that it was the Cameronians who made it easy for him.

The New Church of Scotland

The revolution to which the Covenanters had looked forward and which they had helped to bring about had come. A new king was on the throne. The Cameronians thought that their cause had won. Now they expected to have the broken Covenants renewed. They expected to see Scotland in covenant with Jesus Christ.

But their hopes were not realized. King William's chief thought was how he might unite Scotland under himself. To get that unity there should be but one church and that church should include all shades of belief. What form it should take he did not so much care. As the Scotch were Presbyterians, then the church should be Presbyterian, but he wanted both the faithful and the unfaithful Covenanters, both the persecutors and the persecuted, in it.

The Cameronians Refused to Join the New Church

It was an important issue to them and to us. Had they joined the new church, either there would be no Covenanter Church now, or God would have called out others to make it. Were they right in maintaining a separate existence? We think they were right for the following reasons:

1. The Cameronians were holding to the principles of the Reformation. It was the new church that departed from the true faith.

2. The new church took King William as its head. The Covenanters held that only Jesus Christ could be the head of the church.

3. The new church allowed the king to call and dismiss her assemblies. The Covenanters held that the assemblies were independent.

4. The church established in 1690 did not accept the Covenants for which the martyrs died. These had owned Jesus Christ as King of Scotland. Indeed, this was the chief issue of the persecuting period. The Cameronians insisted that Jesus Christ alone was the head of both church and nation. The established Church did not admit either.

What the Covenanters Won in the Revolution of 1688

One thing was political liberty. William was always a constitutional king. He saw, as Rutherford did, that the law was king.

Another thing was religious toleration. Henceforth no man could be officially persecuted for his religious views.

Everything else for which they had struggled was denied to them.

To have joined the church which was established in Scotland would have meant the denial of all the religious issues for which they had suffered so long.

However we can understand why so many Covenanters did join the establishment, even against the voice of conscience. It ended persecution for conscience sake. They had gained part of what

they wanted. They were anxious for peace after twenty-eight years of bitter trial. They still hoped, vainly as it proved, that they would gain within the Established Church what was at first refused.

But the fact remains that those who gave up the truths for which the martyrs died, were not loyal to their dead comrades, nor to the living Christ. It was the "remnant" that were witnesses with Cameron and Renwick "who finished the course and kept the faith."

The Remnant

It was a scattered flock without a shepherd that was left in 1690. All the pastors, with some protest, went into the Established Church. Probably this was what led the Cameronians to take the name of the "remnant" and to keep it for many years. It reminded them of Isaiah's promise to Israel.

What was it kept them through the troubled years that followed? First it was God. Next it was the Societies. Into these they gathered across the moors as in the days of persecution. For, indeed, the persecution was not ended. No longer did it mean fines, or bodily suffering. But the "Remnant" had to bear the unpopularity of the little sect that dares to differ from its neighbors.

But now, at least, they could sing the Psalms without posting a sentinel on the hills. They could pray without danger from spies. They could read together a sermon from the martyred pastor. Cameron and Renwick and Cargill could still hold communion with them.

John Macmillan

In the year 1706 John Macmillan joined the Societies. He had belonged to them earlier, but while getting an education had joined the Presbyterian Church. He seemed to have thought, as did others, that this church might be led to accept Covenanter views.

But instead of coming to Reformation ground, the tendency of the church was rather toward the world. Having completed his education Macmillan was ordained pastor of Balmaghie in the Presbytery of Kirkcudbright. Here he labored to have his Presbytery accept the Covenants, for which he was censured by Presbytery. One of his most troublesome opponents was Alexander, a brother of Richard Cameron.

Finally MacMillan gave up the struggle in the Presbyterian Church and joined the Societies. Now that the Societies had a minister for the first time in sixteen years, they prepared for holding a Communion. This was observed at Auchensaugh in 1712, the services being in the open air. It is said that during the time when the thousand communicants were sitting at the tables a heavy rain was falling. As was customary in those day, few except the older men communed. Macmillan was assisted in serving the tables by a licentiate named Macniel. This was the first Communion since 1690.

For many years thereafter Macmillan lived in the manse and preached in the parish church at Balmaghie. In 1727 he gave up both of these and it was six years before a house was built for him. No

regular salary seems to have been given. The first Covenanter Church was built in 1781 near Glasgow.

How We Got the Name Reformed Presbyterian

About the origin of the name there is some doubt. Some have thought it came from the Reformed Presbytery, but this cannot be correct, since it existed before the Reformed Presbytery. The first recorded use of the term was in 1701. In that year Robert Hamilton died. Among his last words were these, "I die a true Protestant, and to my knowledge a Reformed Presbyterian." The probable meaning is that the Covenanter Church unites the views of the Reformed Churches of the Continent, with which the Cameronians had been closely related, with those of the Presbyterian Church of Scotland. The name Covenanter is much better known and understood.

The Reformed Presbytery

As long as John Macmillan was the only ordained minister of the Societies, they could not legally have a meeting of Presbytery, which would require at least two ordained ministers. During all these years church affairs had been managed by the General Meeting of the Societies. This seems to have been a popular meeting of all those who cared to come and share in the deliberations.

But this popular assembly had no right to ordain ministers and Macmillan could not act alone. This difficulty was overcome in the year 1743 when Alexander Nairn joined the Societies. At once an or-

ganization was affected which was called the Reformed Presbytery. Also in this year another Communion was held, the next after 1712. On each of these occasions the Covenants were renewed with changes to suit the existing needs.

CHAPTER IV

COVENANTERS IN AMERICA

Why They Came

The Covenanter Church in America grew out of the persecutions in Scotland. Some came because they were banished from their own country. Others, since they chose to be loyal to their convictions, fled in order to escape fines and imprisonment imposed by the British government. All who came hoped to find in America a home of freedom, where they could worship God according to what they believed to be the teachings of Scripture.

Where they Settled

The little bands of Covenanters who came to America had no plan for locating together. They were scattered from Nova Scotia on the north to the Carolinas on the south. The larger numbers settled in Eastern Pennsylvania. Wherever families were located together they formed a society for the worship of God. Their first churches were built of logs. Sometimes they worshiped in private homes or in barns or under the branches of the trees.

Congregations today are located in Canada. Orlando, Florida, is the farthest point south. From the Atlantic Coast they are dotted westward into Colorado. Then they extend along the Pacific Coast from Seattle in the Northwest to Los Angeles in Southern California.

The Struggle for a Ministry

The Covenanter bands in America were without a minister until 1742. Rev. Alexander Craighead then joined them from the Presbyterian Church. After serving seven years he returned to the Presbyterians. The Covenanters were again left without a minister. In 1751 Rev. John Cuthbertson came over from the Church in Scotland. He labored alone for twenty years. Some of the ministers who later joined the Church did not prove faithful to her cause. Still the struggling societies continued faithful and kept growing.

The early ministers in America served at great sacrifice. They rode long distances on horseback, often over trails in the mountains. Sometimes, hungry and weary, they would spend the night amid the dangerous surroundings of wild beasts and Indians.

Organizations

The Reformed Presbytery in America was organized at Paxtang, Dauphin County, Pennsylvania, March 10, 1774. It began with three ministers and elders from the societies. The ministers came from Ireland. This organization continued for eight years, when it was lost through a union with the Associate Presbyterian Church.

The Reformed Presbytery of North America was organized at Philadelphia in May, 1798. This was distinctly an American organization. For the past sixteen years the scattered bands had been guided by the Reformed Presbytery in Scotland. At this

time the Church became independent of the Presbyteries of Scotland and Ireland.

The Synod of the Reformed Presbyterian Church of North America was organized in Philadelphia, May 24, 1809. There were also formed at this time the Northern, Middle and Southern Presbyteries. In 1823 the Synod became a delegated body with two ministers and two elders from each Presbytery. The meetings were held every two years. In 1831 two Synods were formed, called the Eastern Subordinate Synod and the Western Subordinate Synod. The Allegheny Mountains were the dividing line. In 1840 this division was abolished. In the following year the Synod was again composed of all the ministers and an elder from each congregation. Since 1861 the Synod meetings have been held year by year.

Divisions

The Reformed Presbyterian Church in America many times survived what seemed like a death struggle. Periods of growth and prosperity were followed by a falling away and division.

The first great division occurred in 1782. The spirit of church union was growing in favor. The Associate Presbyterians (or Seceders) and the Reformed Presbyterians seemed closer together than others. Yet their views of Christ in His relation to Civil Government cannot be harmonized. But the spirit of union swept on until the ministers of the Reformed Presbyterian Church and the Associate Presbyterians united on November 1, 1782. This formed the Associate Reformed Church.

All the ministers of the Reformed Presbyterian Church and all but two of the Associate Presbyterians went into the union. This resulted in the disorganization of the Reformed Presbytery. The people, however, did not all unite. A remnant of the Reformed Presbyterian Church still remained.

The Associate and the Associate Reformed Churches united in 1858 and formed the United Presbyterian Church.

The second division occurred in 1833. It is remarkable how a struggling handful of faithful Covenanters held on without a ministry and again developed into a growing church. In the midst of prosperity, however, a few grew restless. They began to attack the Church's position of dissent against a non-Christian government. From pulpit and press they tried to show how Covenanters could incorporate with the government and still be free from its sins.

This discussion yielded its harvest. In 1833 those who sought to overthrow the historic position of the Church withdrew. With them they took all who accepted their teachings. They formed The General Synod of the Reformed Presbyterian Church. This branch is known as the Reformed Presbyterian Church, New Side. Their beliefs and practices are essentially the same as those of the United Presbyterian Church. This division caused a serious break in the unity and progress of the Covenanter Church.

The third division occurred in 1891. This break followed the same line as that of 1833. Certain leaders became dissatisfied with the position of

political dissent. They could have peaceably withdrawn and united with a church that held their views. They sought instead to persuade the Church to abandon the position which they themselves had covenanted to maintain. In this they failed. But it drove a wedge of division that caused a minority of ministers and members to sever connections with the Church.

Principles Unchanged

The principles of the Covenanter Church remain unchanged. If they were true three centuries ago they are true today. If they were worth dying for then, they are worth living for now. At times when the Church was all but extinct, when not even a minister was left to rally her scattered members, a faithful few held up their blood-bought principles as an ensign before the world. Many branches have been broken off. Every denomination has among its members descendants of the Covenanters. But the old tree still stands. It has for centuries weathered the storms of hate and division and persecution. Its roots are deeply anchored in the soil of the Gospel. The truth can never die.

What Covenanters Stand For

It is not necessary to dwell on the great truths of salvation held in common with other branches of Christ's church. Reference will be made to a few things that are outstanding in Covenanter history.

Civil and Religious Liberty

The Covenanters have been pioneers in the struggle for freedom and independence. They fought to the death against the tyranny of both the Episcopal and Roman Catholic Churches. They stood against the despotic rule of kings who dictated to the Church how it must worship God.

When despotism and persecution were at their worst, the Covenanters in Scotland, led by Richard Cameron, published their Declaration of Independence. This they nailed to the market cross in Sanquhar June 22, 1680. In this paper they declared to the world the principles of true democracy. It meant persecution and death to those who proclaimed them. But in the death pangs of martyrdom free nations and free churches were born.

The Covenanters had an important part in moulding our American Declaration of Independence. With one heart they preached and worked for national independence. They supported the cause of the Revolution. Rev. Alexander Craighead, then a Covenanter minister, called his followers together in 1743, at Octorara, Pennsylvania. There they renewed the Covenants and swore with uplifted swords to defend their lives and property and consciences against the oppression of the King of England. In 1775, through the influence of this same minister and his followers, the first Declaration of Independence was issued at Charlotte, Mecklenberg County, North Carolina. This was called the Mecklenberg Declaration. The sentiment of the American Declaration of Independence adopted July

4, 1776, shows a remarkable similarity to the "Queensferry Paper" written by Donald Cargill, and to the "Mecklenberg Declaration," originated by Alexander Craighead. Some historians question the accuracy of the Mecklenberg claim, but the evidence at hand seemed to warrant the view of the Covenanters.

Comparing the Declaration of Independence and the Mecklenberg Declaration, Judge Tucker says, "Every one must be persuaded, at least all who have been minute observers of style, that one of these papers had borrowed from the other."

Bancroft, as quoted by Glasgow, says, "The first public voice in America for dissolving all connection with Great Britain came not from the Puritans of New England, the Dutch of New York, nor the Planters of Virginia, but from the Scotch-Irish Presbyterians of the Carolinas."

The Supremacy of Christ

The affairs of this world have been placed under the supreme control of the Lord Jesus Christ. He is the Ruler of nations and the Head of the church. All earthly sovereigns and civil governments are fatally at fault when they usurp the authority which belongs only to Christ, whereas the system of popes and bishops is without any Scriptural authority whatsoever. Christ is to be acknowledged as the "First and the Last" everywhere and always—the First and the Last in individual life, in business life, in social life, in political life; in short, as Head over all things for the sake of His church.

Christ's Kingship Over Nations

Covenanters bear testimony for the Crown as well as for the Cross of Jesus Christ. If Christ is the "King of Nations" the nations should acknowledge His kingly rule. America did acknowledge Him in the documents of her early history. But she rejected Him in her Constitution in 1787. Benjamin Franklin eloquently pleaded that prayers for divine guidance be offered in the Constitutional Convention. But no prayers were offered. No wonder the Constitution drawn up is silent concerning Christ and His Law.

The Constitution, with all its excellencies in other respects, makes no recognition of Christ. "We, the people," as its opening words assert, are the only source of authority in this country. But Jesus Christ alone is the Ruler of nations. The Constitution further declares that it is itself "the supreme law of the land." But the Bible declares that the law of God is the supreme law for nations. The Covenanter Church cannot agree to anything that fails to give first place to Christ and His law. Therefore its members cannot swear allegiance to the Constitution so long as it places itself above the law of God, and makes the will of the people higher than the authority of Christ. We are therefore laboring for such an Amendment to the Constitution as will acknowledge Christ to be the fountain head of all authority and law in our land.

Covenanting

The covenanting spirit so prominent in Scotland and Ireland was carried also to America. The Cov-

enants were renewed at Middle Octora, Pennsylvania, in 1743, under the leadership of Rev. Alexander Craighead.

The American Covenant was sworn at Pittsburgh, Pennsylvania, May 21, 1871. It was subscribed by seventy-four ministers, seventy elders, five licentiates and four students of theology. It was later subscribed by members in the various congregations. The Church enjoyed a period of unusual prosperity after the Covenant was signed. The fiftieth anniversary of the Covenant was celebrated by the Synod at Pittsburgh, in 1921.

The Psalms in Worship

The song-book used in the praise of God in the Reformed Presbyterian Church, is the one hundred and fifty Psalms of the Bible. The Scriptures teach that both the Old Testament church and the New used only the Psalms. There is no authority in the Word of God for the use of any other songs in divine worship. It is because of this fact that the Covenanter Church has always used the Psalms alone in singing praise to God.

No Instrumental Music in Worship

Another noteworthy fact in the history of the Covenanter Church is that it has never used instruments in divine worship. Christ did not use them, nor authorize their use. The early church did not have them. The Reformed Churches, and the Presbyterian Churches of the Reformation, did not allow them. Musical instruments were a part

of the ceremonial and typical worship in the temple and had no place in the synagogue after which the New Testament church was patterned.

No Oath-Bound Secrecy

The Reformed Presbyterian Church holds that according to the teaching of Scripture, the Christian cannot be faithful to the lodge and loyal to the Christ. The very principle of organized secrecy, according to the plainest precepts of the Bible, is wrong. Christ ever spake openly to the world. He said specifically, "In secret have I said nothing." His religion is a system of light. He condemned the works of darkness and said that when men loved darkness rather than light, it was because their deeds were evil. The lodge, it is true, has its forms of worship, but it is usually a worship without Christ. Some lodges claim to provide salvation, but it is a salvation without Christ. They have exercises of a religious nature but their religion is certainly not the Christian religion. The New Testament makes it clear that Jesus Christ would not have joined nor wanted His followers to join, any oathbound secret organization.

Christian Education

The Church of the Covenanters has always held a high standard of Christian education. Her ministry is made up of college-trained men. To maintain this standard the Church has endowed a College and Seminary for the education of her youth.

Geneva College

"Geneva Hall" was founded by the Lakes Presbytery, at Northwood, Ohio, April 20, 1848. The first superintendent was Rev. J. B. Johnston. Forty-two students were enrolled the first year. The first catalogue was issued in 1850. Geneva Female Institute was founded at Northwood in 1851. In 1856 the Board of Trustees declared that "Geneva Hall was not designed as a rival of any other institution. Its design, as entertained by its founders, was to advance the cause of perpetuating and increasing the Gospel ministry, particularly in our own Church."

The Synod took over the control of the College, May 31, 1859. In 1872 the name was changed from "Geneva Hall" to "Geneva College." One hundred and twenty-four students were enrolled that year and the college curriculum was enlarged.

The Synod of 1878 appointed a committee to report on the advisability of changing the location of the College. At the following Synod three places were proposed for the new location: Beaver Falls, Pa.; Morning Sun, Iowa, and Bellefontaine, Ohio. The offer of Beaver Falls of ten acres of ground and \$20,000 for the erection of a building was accepted. Accordingly, the College was established at Beaver Falls in 1880.

Geneva College has grown until now it has a beautiful campus, a group of six substantial build-

ings and a fine athletic field and stadium. The buildings, grounds and endowments represent a valuation of more than \$1,000,000. The enrollment in 1927-28 in all departments was about 1,500.

Theological Seminary

A Theological Seminary was established in Philadelphia in 1810. Rev. Samuel B. Wylie was the instructor. In 1838 two seminaries were opened, one at Coldenham, N. Y., under the professorship of Rev. J. R. Willson, and the other at Allegheny, Pa., under Rev. Thomas Sproull. In 1840 these two institutions were united at Allegheny, under the joint care of both professors. In 1845 the Seminary was moved to Cincinnati, Ohio, and in 1850 to Northwood, Ohio, so that the College and Seminary might be together. In 1851 the institution was suspended and the students were directed to prosecute their studies under their respective Presbyteries. It was reorganized in 1856 and located at Allegheny, Pa., in which vicinity it has since remained.

Temperance

Intoxicating Liquors

This Church took an early stand on the liquor question. The Synod of 1841 prohibited its members from engaging in this traffic. Year after year the position of the Church was strengthened. Support was given to every legitimate temperance organization. Every Covenanter is subject to discipline if he makes, sells, drinks or gives away intoxicating liquors.

Tobacco

Tobacco is also an outlaw. In 1864 members of the Church were urged not to use it. In 1879 it was decided not to license any minister nor ordain any officer who used tobacco. Later it was recommended that no tobacco user should be employed as a teacher in the Sabbath School. The constant aim is to lead the membership to the same high standard of a clean life.

Anti-Slavery

The Covenanter Church never compromised with slavery. Her ministers did much to secure relief for the oppressed. They condemned slavery as a national crime against God and man. They were sometimes mobbed and burned in effigy, but they were not silenced. Every member that fought in the Civil War fought with the armies of the North. The Church's attitude on slavery accounts for the fewness of Covenanter congregations in the Southland now.

Home Missions

Among the Freedmen

While the Civil War was still in progress, the Church sought to establish missions among the negroes in the South. A missionary was sent to Beaufort, S. C., in 1862. Later, work was begun at Fernandina, Fla., Washington, D. C., and Natchez, Miss. The work is now centered at Selma, Ala. It was opened in 1874, with fourteen pupils.

It has grown to a school of nearly 600. A congregation was organized in 1875. It has a minister, efficient officers and an increasing membership.

Among the Indians

Work was started among the American Indians about twenty miles from Fort Sill, Oklahoma, in 1889. Rev. W. W. Carithers and wife were the pioneer missionaries. Buildings were erected and a school was started. The first communion was held in 1895. A congregation was organized by the Kansas Presbytery in October, 1902. The school was discontinued in 1918, but missionary work goes on. The Mission property consists of a group of nine buildings in connection with 160 acres of ground.

Among the Jews

The first work among the Jews was started in Cincinnati by Rev. J. C. Smith. This was in 1893, and the work was done in connection with his congregation. Rev. Louis Meyer, a scholar and a recognized authority on Jewish affairs, was a product of this mission. Rev. J. C. McFeeters, about the same time, started a similar work in Philadelphia. Dr. David Metheny provided the first building. The work in Philadelphia still continues. It is directed by the Jewish Mission Board elected by the Synod. The Church owns a suitable building in the heart of a large Jewish section of the city. Two lady missionaries are now carrying on the work.

Foreign Missions

Levant

The Church has three principal mission centers in the Levant: Latakia, Syria; Mersina, in Silicia (Asia Minor), and the Island of Cyprus.

Work was begun at Latakia in 1859. The first missionaries were Revs. R. J. Dodds and Joseph Beattie. Dr. David Metheny went out as a medical missionary five years later. Many faithful missionaries have served in this field, some of whom laid down their lives. Fourteen mountain village schools and fourteen Sabbath Schools are now counted in this district. Extensive medical work is also done here. The present working force is ten missionaries from the home church besides the native workers. The native church has now a membership of 240.

The work was started at Mersine by Dr. David Metheny in 1882. This station was the center of great disturbances during the World War. It has before and since been the scene of famine, pestilence and massacre. Thousands of refugees crowded into the city for shelter. The missionaries remained at their post, ministering relief and teaching Christ to the people. Some of our finest missionaries sacrificed their lives in this field. Work was done for many years in other stations in the Levant, including Tarsus, Adana and Suadea.

Three Centuries of Persecution

The work on the Island of Cyprus was begun in 1887. Rev. J. R. W. Stevenson was the first missionary. This is a promising mission field. Work

is established in two centers. One center is Larnaca and the other is Nicosia. At Larnaca is a well established academy for boys, with nearly 200 students. This school has a wide influence on the island. Evangelistic and Sabbath School work is also carried on. Nicosia is a center for medical work. A school for girls was started here in 1923. Eleven American missionaries are now representing the Church in Cyprus. There is one organized congregation at Larnaca and another at Nicosia.

China

Missionary work was started in China in 1895. The first missionaries sent out were Rev. A. I. Robb and Rev. Elmer McBurney and their wives. The chief center is Tak Hing Chau in South China. This was one of the great strongholds of idolatry. Here evangelistic, medical, educational and industrial work is extensively carried on. There is a school for boys, one for girls, one for women and one for training young men for the ministry. Two other important stations are located at Do Sing and Lo Ting. The work in China has far-reaching influence. The Church has grown to a membership of over 700 and is making progress toward self-support. The Church in America has recently had more than twenty representatives in China. Some others have returned home because of ill health and some because of unsettled conditions in the country. Some who have finished their labors have fallen asleep.

National Reform

The Reformed Presbyterian Church has sought to carry the message of Christ's supremacy to the nations. Our Constitution of civil government does not acknowledge Christ the King. The great task, then, is to secure an amendment to the Constitution that will recognize Christ and to promote national reformation. To this end the National Reform Association was organized in 1863. Covenanters were the prime movers in this organization. It is composed of a great body of Christian citizens who are in sympathy with its ideals. It stands for the maintenance of the existing Christian features in our government, for needed reforms and for the nation's subjection to Christ. This Association has exerted a wide influence in national affairs. Many of its leading spirits still are members of this Church.

The Witness Committee is an organization within the Church. Its work is to disseminate the distinctive truths for which this Church stands. It distributes vast quantities of literature. It has had at times a lecturer giving his time to colleges, presenting to students the social Gospel.

World Peace

The Covenanter Church stands for peace. She believes that world peace will come only when the world accepts the Prince of Peace. Her members resort to arms only in defense of righteousness. In Scotland they fought against tyranny and for Christian freedom. In the Revolutionary War they

fought for national independence. In the Civil War they fought for the deliverance of the slaves. In the great World War they fought to save the world from military depotism. But Covenanters love peace and long for the time when the peace of Christ shall prevail. They believe that war should be forever outlawed as a Policy for settling difficulties between nations.

Publications

The following publications were edited by Covenanters, but not as official organs of the Church:

The Evangelical Witness, The Albany Quarterly, The Christian Statesman, Our Banner, The College Cabinet, The Monthly Advocate, The Guiding Star, The Reformed Presbyterian Standard, The Hebrew Messenger, The Christian Nation, The Herald and Mission News and America's Great Decision.

The Christian Nation was first issued in 1884, with John W. Pritchard as editor and publisher. This was a weekly publication which served the church until 1928.

The Herald of Mission News, later known as Olive Trees was a monthly magazine controlled by the Board of Foreign Missions. It was first published in 1887 with Rev. R. M. Somerville as editor.

The Christian Nation and Olive Trees suspended publication in 1928. In their place the church began publication of The Covenanter Witness. Rev. J. H. Pritchard was made the editor-in-chief with three others who should act as an advisory counsel and as associate editors.

The Forward Movement

The Synod of 1919 drew up a program for a Forward Movement. This contemplated advances along all lines of Christian work.

Rev. D. H. Elliott was chosen as general secretary and continued the work for seven years. This movement has emphasized the deepening of the spiritual life, the guiding of young people into their life work and the acceptance of the principles of Christian stewardship. The budget system of finance has been in operation since 1920. The average contributions of Covenanters to religious work is about \$50.00 per member.

In 1929 the name of the Forward Movement was changed to "Department of Young People's Work and Home Resources". Rev. J. D. Edgar was chosen secretary and now directs the work.

Women's Synodical Missionary Society

This society made up of the members of Women's Missionary Societies of all the congregations, was organized in 1919. Its first conference was held at Belle Center, Ohio in conjunction with the meeting of Synod. Mrs. Myrta M. Dodds was its first president. This organization now meets every two years at the same time as the Synod.

Pre-Synodic Bible Conference

This conference, which grew out of the Forward Movement and at first called Pre-Synodic conference, held its first session at Kansas City, Kansas,

in 1922. Since that time it has been held each year for one week previous to the meeting of Synod. It is for all who care to come together for a few days of prayer, Bible study and conference on questions of Christian life and Christian service.

Young People's Synodical

Out of the Forward Movement grew the Young People's Synodical Conference. This conference met in its first national gathering at Winona Lake, Indiana, August 6, 1926. It lasted for ten days. There were 740 enrolled delegates, gathered from practically all of the Covenanter congregations in America and some from Canada. The plan is now to hold this conference every four years.

A Constructive Program

The Church in America has an annual Synod, eleven presbyteries and ninety-three congregations. Foreign mission work is carried on in four countries. Forty missionaries are serving abroad, or one for every 161 members at home. Mission work is carried on in the home land among three nationalities. Twenty-one persons are so employed. Evangelism, education and reform are also prominent in the Covenanter program. The great aim and purpose is to honor Christ in the conversion of men, the evangelization of society and the Christianization of nations.

A Forward Glance

The Church of the Covenant confesses to many failures in the past. Her record at best is that of an institution laden with imperfections. But she is not ashamed of her martyr dead, nor of the unchanging truths for which they died. Above all else she is not ashamed of the Christ who has been her inspiration through the ages. The brand of truth flung out from generation to generation burns on. Divinely-kindled fires can never die.

Only God knows what experiences the Church will meet in the future. But His covenant people, be they many or few, propose to continue their testimony as faithful stewards of the truth. "The Battle is Jehovah's." The power and the victory are His. It is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."