

ONE HUNDRED YEARS
OF THE
PRESBYTERIAN CHURCH
OF
FRANKFORD.

COMPILED BY

THE REV. THOMAS MURPHY.

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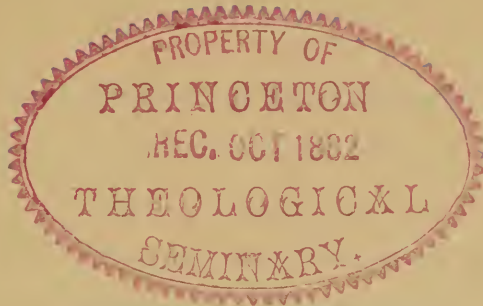
PRESBYTERIAN CHURCH OF FRANKFORD, AS IT WAS.



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PRESBYTERIAN CHURCH OF FRANKFORD,
AS IT IS.



INTRODUCTION.

WEDNESDAY, the Fourth of May, Eighteen Hundred and Seventy, was a day never to be forgotten in the history of the Presbyterian Church of Frankford. It was the Centennial Anniversary of the laying of the corner-stone of its first church edifice. The occasion was observed with such an impressiveness and such a gladness as were becoming an epoch over which few churches, at least in this land, are as yet permitted to rejoice. The memory of the day itself should be cherished. Its joy, its harmony, its hallowed memories, its festivities, its impressive services, its happy gathering, the smiles of Providence that were upon it, should all be recorded, that they may be read over in the

future for the renewed pleasure of those who participated in them, or for the information of those who may form this congregation when its present members shall have passed away.

Some months previous to the day, the Session of the Church appointed a committee of eleven members of the congregation to make suitable arrangements for its celebration. The names of this committee were, Reuben Myers, Alfred H. Foster, John McMullen, Frederick K. Womrath, James C. Thompson, Linford Castor, Joseph Ball, Howard Yonker, Samuel Wakeling, Wm. E. Hamill, Rudolph Adams. Faithfully and well did this committee perform the duties which had been assigned them, projecting a plan for the observance of the day, forming themselves into sub-committees for carrying out that plan, and devising means by which all necessary expenses should be provided for. But the committee were not under the necessity of acting alone. The officers of the Church, its Session and Trustees, and the members of the congregation generally, entered into the work most heartily. To the ladies

particularly thanks are due for the successful manner in which most of the arrangements were carried out. It was by them that money was collected, that bountiful entertainment was prepared, and numberless efforts made for the welcome reception of all friends who might come to share in the festivities of the joyous occasion. So completely were all the arrangements made, and with so much unanimity did all enter into the matter, that from first to last there was not one serious disappointment, and not one thing to disturb the perfect harmony and good feeling. All looked forward hopefully to the important occasion, but the success which attended its observance went far beyond the expectations of any.

When the day arrived the weather itself was propitious. The days before had been stormy—those which followed were cold and gloomy. But upon this day the sun rose cheerfully, and the air of early May was mild and balmy. It seemed as if Providence was smiling upon us even in this respect. An almost Sabbath calm prevailed. The serene

atmosphere and joyous sunshine tempted all abroad, and spread over all a feeling of cheerfulness.

Outside of the Church, which stood upon the ground that had been devoted to the worship of God for an hundred years, all was calm, and bright, and inspiring. Never had its old trees looked down upon happier hearts than upon the hundreds who were gathering into the house of God that morning. Inside of the Church there was felt to be an almost sacred satisfaction by every one that entered. The simple, yet most appropriate and impressive decorations which covered the walls and hung from the ceiling, the fragrance emitted from wreaths and flowers, and the hearty words of welcome filled all with surprise and pleasure. The adornments were not elaborate, but they were beautiful in their simplicity and in the suitable thoughts they were calculated to awaken. On the platform which extended across the pulpit end of the church there were two wide-spreading century plants emblematic of the great occasion. Spanning the pulpit,

on the wall, in letters of evergreens, was the sublime and fitting text,—“Thou hast been our dwelling-place in all generations.” Before this text stood conspicuously the figures, 1770—after it, 1870. Noble festoons of laurel, ivy, and cedar sprang down from the four corners of the ceiling, and were looped up together at its centre. Wreaths surrounded the gas brackets around the walls, from which also were suspended fragrant hanging baskets of flowers. Flowers, as fresh and beautiful as that May morning, were on the pulpit, on the platform, in the garlands which wreathed the gallery, wherever the eye could turn. The purest sense was gratified, the sweetest thoughts awakened.

Previous to the anniversary there was much speculation as to whether a large attendance could be secured on a day in the middle of the week; but as the hour of the morning exercises arrived all anxiety on that score disappeared. The house soon began to fill. In the afternoon it was crowded. In the evening very many could not find room to enter. It

was a most inspiring scene, as the cars brought load after load of friends from the city, as carriages drove in from all the surrounding country, and as the streets in every direction were alive with persons coming to join our happy celebration. Many persons came from a distance who themselves in former days had worshipped in the Church, or whose ancestors and other relatives had been connected with it. Members of families long separated came together in the spot hallowed to them all. Friends who, in former days, Sabbath after Sabbath, had gone up to the old Church in company, now met once more on earth, before the days of their pilgrimage were ended. Representatives of old families of the Church came home again, some of them from distant States. At the joyous re-union how many sacred old associations were revived! how many hallowed remembrances of the past were brought up! how many sacred scenes were revived, and fixed still more indelibly on memory! how many dear names were spoken of which were once cherished on earth, but now

recorded in the General Assembly and Church of the First-born above! Besides those who were thus drawn together by the precious memories and associations of the past there were also large numbers of others present. All the denominations of the community were largely represented. On the platform there were ministers of the various churches, United Presbyterian, Baptist, Methodist, Episcopalian and others. Clergymen and other distinguished visitors, including the Mayor of the city and judges of the courts, honored us with their presence. Such a concourse of honored names had probably never been gathered together on one occasion in Frankford.

It was a great source of pleasure to the Committee having the celebration in charge, that they were able to secure the services of such eminent men as speakers for the occasion. Most kindly and promptly did they consent to be present, and lend their aid. It was also highly gratifying that all those who had engaged to deliver the addresses, save two, were enabled to attend. Hon. J. Ross Snowden,

whose father, in olden times, had often preached in the church, was prevented by sickness. The Rev. Henry W. Biggs, son of one of the former pastors, was also providentially prevented from being present. The addresses were in every respect such as to give the highest satisfaction. They were listened to with the deepest interest by the vast audiences who were present morning, afternoon, and evening. They touched upon almost every point that was appropriate to the Centennial Anniversary of a Presbyterian Church, and of this Church in particular. It was fortunate that, through the skill of an excellent phonographer, the Rev. S. M. Stiles, of the Methodist Church, these addresses have been preserved so fully; and that they may thus be handed down in this volume.

The music of the occasion was not its least attractive feature. Conducted entirely by the Church's own choir, the expressions of satisfaction it called forth from every quarter were all the more gratifying. The choir entered fully into the spirit of the day. This they could

well do, for the Church was dear to them, as it had been to many of their fathers. This hearty love for the cause gave zeal in the selection of the music, and inspired life and excellency in the sacred songs with which the exercises of the day were diversified. Most animating were the moments when some dear old tunes, uttering words hallowed to the children of God, were joined in by the vast assemblage, and filled the whole house with the sounds of praise.

As it is desirable that all the prominent events of the day should be fixed upon record, there must be mention made of the abundant entertainment which had been provided. This was, of course, the work of the ladies. With taste and zeal they had planned for receiving, with the most generous hospitality, all friends who might come up to the great assembly. It was believed that large numbers of strangers would come to spend the happy day with us, and nothing was left undone which it was supposed would add to the heartiness with which they would be welcomed. The expenses neces-

sary for this provision were contributed most cheerfully. Though over one thousand dollars, in money, and in the estimated value of articles donated, were required, there was no difficulty in collecting enough—yea, more than enough. So great was the enthusiasm that there should be no deficiency in the hospitality, that an overflowing abundance was offered without any urgency of application. Dinner and tea were provided, and all comers were invited to partake in the festivities of the day. The Sabbath-school room of the Church was furnished with elegance and true taste for the cheerful gathering. Five tables extended the length of the room, and were fairly ablaze with shining plate, with brilliant flowers, and, above all, with the savory and substantial dishes with which they were loaded. Course after course of guests filled these tables, and made the whole scene most animated and cheering. It was estimated that not less than fifteen hundred individual repasts were partaken of, and still there were preparations for more. Of all the pleasure furnished by this

entertainment, there was none so great as that of the fair entertainers, who doubly rejoiced in the enjoyment of their friends.

As a part of the history of this celebration, we give extracts concerning it from some of the journals of the day, whose editors or reporters were present. A desire to preserve it as fully as possible for the future may apologize for retaining the reference to the historical address read on the occasion, which perhaps good taste required to be omitted.

The editor of "The Presbyterian," the Rev. Matthew B. Grier, D. D., who was present on the occasion, and took part in the exercises, gave this account of it in the next issue of that paper:—

"A very bright and pleasant day was Wednesday, the 4th inst., the day of the centennial anniversary of the Frankford Presbyterian Church. The Church was garlanded with evergreens and gay with spring flowers. On the walls were '1770—1870,' indicating the years through which the church's life had run, and with them words of Scripture most appropriate to the time and place. 'Thou hast been our dwelling-place in all generations.' A large platform extended entirely across the

eastern end of the church, on which was seated a large number of ministers of our Church and some of other denominations. At the other end of the church was the choir, with the organ, which varied the services by appropriate music throughout the day.

The services of the Anniversary were divided into three parts, and the morning, afternoon and evening were thus occupied. The introductory address was made by the Rev. Dr. Musgrave, and the historical address, containing a *resume* of the events which had marked the church's life for the century just past, by the Rev. Thomas Murphy, who has been for twenty years the useful and beloved pastor of the church. This address, which was the chief feature of the exercises of the morning, was undoubtedly one of the finest historical sketches we have ever heard. Much labor had been expended upon it, but this appeared only in the exactness and fullness of statements in regard to the events of the church's history. The style of the address was admirable; and though the reading lasted one hour and a half, it was listened to without weariness to the close. Five well defined periods were described as belonging to the history of the church, and in each of these some marked and salient event was used, around which the other events of the period were grouped. We were surprised to find that for the first thirty-two years of its existence the church had belonged to the German Reformed body, and joined the Presbyterian Church in 1802. The names and services of

many of the pastors, particularly of the Rev. Mr. Doak and the Rev. Dr. Biggs, now departed, were made subjects of special mention. The names of those who had served as elders and trustees in the church were carefully noted. Very few of our churches, which have reached the age of one hundred years, will have as full and accurate a history as that which has been so finely written of the Church in Frankford by its pastor.

In the afternoon, the Rev. Dr. William D. Howard, of Pittsburg, Pa., who was pastor of the Church at Frankford from 1838 to 1849, gave his reminiscences, which were very interesting. He described the old Church as it was when he assumed the pastorate, the Church that was removed to make room for the present fine structure. He paid a hearty and affectionate tribute of praise to some of those who labored with him in the gospel, and who stood fast by the Church in its low estate, but who have gone to the assembly and church of the first-born in heaven. After Dr. Howard came addresses from Dr. Hodge and Dr. McCosh, of Princeton, who had come to join in the pleasant services of the day, and who spoke with much force and aptness.

In the evening addresses were made by the Rev. Dr. Beadle and Judge Allison, of Philadelphia, and Dr. John Hall, of New York; but these we were not so fortunate as to hear. Thus ended, amidst joy and congratulation, the well-devised and well-ordered proceedings of this important era in the history of the Frankford

Church. May the close of the century upon which it has now entered find it in abundant prosperity; the centre, as now, of good influences, and the home of many precious souls.

We must not forget to add that the hospitalities extended by the Church to the strangers who were drawn by the attractive services of the day to Frankford, were generous and hearty. The ladies of the Church had provided dinner and tea, and gave their guests such a bountiful entertainment that, we doubt not, many of them wished that they could see their fair entertainers oftener than once in a century. And the only shade of regret which steals in on such occasions, comes with the thought that when the anniversary arrives again, all the faces which looked so bright and happy last week, will have vanished from the earth, and all the voices that spoke or sang be silent on earth forever. Blessed be God for the hope that all will at last be gathered where the worshippers do not separate, and where the generations that have successively filled one Church on earth will sing together of the loving-kindness of the Lord, and praise Him who has been the dwelling-place of his people in all generations."

The next extract is from the "Reformed (German) Church Messenger." This notice of the event is valuable, as coming from a leading journal of that body with which the Church was originally connected.

“A very interesting series of religious exercises was held in the Frankford Presbyterian Church on the 4th inst. They were participated in by a large number of Presbyterian clergymen, to whom was added Judge Allison of this city. It was the centennial celebration of the laying of the corner-stone of the first Church. The proceedings possess more or less interest for members of the Reformed church, in view of the early ecclesiastical relations of the congregation.

The pastor, the Rev. Thomas Murphy, presented a full and interesting history of the Church from its commencement to the present day. As is known to some of our more aged ministers, this Church was organized and sustained as a Reformed church for a number of years, but eventually passed over into the Presbyterian church, as did some others in other sections of the church, about the same time and at a later period, in consequence of the introduction of the English language into the services, to which our early German ministers manifested a marked degree of hostility. The transition, in some instances, was made, not only with their full approbation, but even at their suggestion. How far this applies to the present case, our sources do not authorize us to assert positively. The transition, however, was at least more legitimate and justifiable, than are some effected at a later day.

According to the historical statement of the pastor, which, as far as our knowledge extends, is correct, the corner-stone of the original building was laid on the 4th

of May, 1770. During the first thirty-two years of its connection with the Synod of the German Reformed church, the services were conducted exclusively in the German language. In 1802 the English language was introduced, and some few years later, we presume soon after the close of the services of its last pastor, connected with the Reformed church, the Rev. John William Runkel, in November, 1805, the congregation passed over to the Presbyterian church."

The next extracts are from "The Holmesburg Gazette," penned by its editor, Mr. W. F. Knott. We omit his very full account of the addresses, and give only a few paragraphs descriptive of the more general exercises.

"Last Wednesday was a day in the history of Frankford, that will long be remembered by its citizens as the occasion of the Centennial Anniversary of the Presbyterian Church. For some time past this event was looked forward to with an interest that knew no abatement until the occasion itself should arrive, and the good work be duly consummated. As if acting in concert, the weather was all that could be desired—clear, cool and pleasant. The fine rain of the evening previous served to purify the atmosphere, and lay the dust in the streets, thus enabling strangers who had been drawn to Frankford to participate in this event to enjoy, during the recess of the sessions, a promenade along its thoroughfares.

The interior of the Church was most beautifully decorated. From each of the gas brackets hung suspended a magnificent basket of rich and luxurious plants, while, from the ceiling of the recess in the rear of the pulpit, hung suspended a large, and elegantly arranged bouquet of flowers,—a credit to the fair fingers that weaved it together in so artistic a manner. At each end of the platform was placed a fine specimen of the “Century” plant, seeming so appropriate with the day itself. In the centre of the ceiling was fastened a large wreath of evergreen, which threw out long streamers in various directions, while the walls over the windows were festooned with the same materials.

Long before the hour announced for the commencement of the morning session, the large building was filled by a large and intelligent audience, who seemed desirous of taking part in the interesting exercises of the day. The platform was filled by eminent clergymen of the Presbyterian Church, and others holding official connection therewith.

At the close of Mr. Murphy’s address another anthem was sung by the choir, after which the Rev. Henry W. Beggs pronounced a Benediction. The announcement was now made to the large audience assembled, that the ladies of the Church had prepared a dinner for those who chose to partake of it. The lecture-room had been handsomely fitted up for these festival purposes. Five long tables were erected, each of which would accommo-

date on an average forty-five persons. These tables were covered with everything that the fancies of the lady managers could suggest, in the shape of excellently prepared edibles, and which it is needless for us to say was liberally patronized. It was thought that about six hundred took dinner, while the kind offer of the ladies to furnish supper was accepted by about one thousand persons.

During the recess that intervened between the afternoon and evening sessions, the streets of Frankford were made to assume quite a lively appearance by the promenade of many of the friends in attendance at the Church. Stepping into the room, previously referred to as being fitted up by the Society for the entertainment of their guests, the same magnificent sight met the eye as was observable at the noon-day meal—tables handsomely decorated with flowers, and heavily freighted with substantial tokens of good-will and esteem. We must be pardoned for saying here that we think for courtesy, kindness and liberality, the ladies of Frankford are unexcelled. We could not help wishing that their future lives might be full of happiness, and that they might be spared to entertain their friends upon future occasions.

“Lord, Dismiss us with Thy Blessing,” was sung by the choir and congregation, after which the Benediction was pronounced, and the large assemblage began to disperse, happy at the thought that they had been participants in an Anniversary held under such auspicious circumstances.

We cannot close our somewhat imperfect sketch of the Proceedings of this Anniversary without making special reference to the perfect manner in which the event was managed in all its details. The committee all seemed to have done their work admirably—laboring together in harmony, and determined to spare no pains to make the visit of their friends an interesting one. We feel sure that all who participated in this Centennial Anniversary will long remember the occasion, and regret that such a thing comes but once in a hundred years.”

Most of the daily papers of the city had full reports of the Centennial; we give the opening and closing paragraphs of one of the most complete of them—that contained in “The Press.”

“At an early hour a rejoicing throng began pouring into the beautiful Church structure, at the corner of Main and Church streets, and at the opening of the exercises the Church was filled in every part. The interior of the Church was beautifully decorated. From the ceiling and upon every wall graceful festoons depended: numerous hanging baskets were hung at short distances from each other, while a large number of potted tropical plants, exquisite bouquets, and vases of cut flowers rendered the scene one of great beauty.

The platform was occupied by prominent clergymen and others invited to participate in the interesting exercises of the day.

The music was rendered by a large choir in an excellent manner, the selections being made with great taste and a due regard for the jubilant character of the occasion.

At the conclusion of these eloquent addresses, of which we can only give the foregoing scanty abstract, the audience was dismissed with the benediction, and dispersed full of the best and happiest feelings, and greatly impressed with the golden truths which they had caught from the lips of the denomination's greatest champions.

We cannot conclude this report without special mention of the great courtesy shown us by the Committee on the celebration, who fairly overwhelmed us with their warm hospitalities and ministrations to our comfort during the protracted stay which the occasion demanded. We append the names of the members of this committee: Reuben Myers, chairman; Joseph Ball, secretary; Linford Castor, treasurer; Alfred H. Foster, John McMullin, William E. Hamill, Frederick K. Womrath, Rudolph Adams, Samuel Wakeling, Howard Yonker, and James C. Thompson."

Such was this memorable day in the existence of the Presbyterian Church of Frankford. It is no wonder that the whole community was alive and excited by the occasion. It is no wonder that, on every hand, from those who entered heartily into it, was heard the

assertion, "It was the happiest day I ever spent." It was a day that never can be forgotten. Not only in the event which it celebrated, but also in its own successful and happy occurrences, it was one day of a century.

CENTENNIAL CELEBRATION.

Morning Services, 10 A. M.

REV. MATTHEW B. GRIER, D. D., PRESIDING.

I.

INVOCATION.

BY THE REV. JOSEPH BEGGS.

WE would worship and adore thee, O God, as the self-existent, the independent, and the ever-blessed God. Thou hast been our dwelling-place in all generations. We thank thee this morning for thy wondrous mercy and grace to thy church ; and especially would we thank thee for thy goodness and thy mercy to this particular church. We thank thee for all that thou hast done for us ; and, as we come here to-day to worship and to talk of the things pertaining to thy kingdom, we pray that thine especial presence

and thy blessing may be with us ; that every thing that may be done this day shall redound to the promotion of thy great glory and to the advancement of the Redeemer's kingdom upon the earth. We pray that thou wouldst be with us when singing the songs of Zion, and grant that, notwithstanding the sins and the imperfections that cling to our nearest approaches unto thee, the words of our mouths and the meditations of our hearts may be acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

II.

HYMN.

READ BY THE REV. JAMES PRICE,

PASTOR OF THE UNITED PRESBYTERIAN CHURCH OF FRANKFORD,

AND SUNG BY THE CHOIR AND CONGREGATION.

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.

Know that the Lord is God indeed,
Without our aid He did us make ;
We are His flock, He doth us feed,
And for His sheep, He doth us take.

O enter then His gates with praise,
 Approach with joy His courts unto ;
 Praise, laud, and bless His name always,
 For it is seemly so to do.

Because the Lord our God is good,
 His mercy is for ever sure ;
 His truth at all times firmly stood,
 And shall from age to age endure.

III.

READING OF THE SCRIPTURES.

BY THE REV. W. E. SCHENCK, D. D.

PSALM XLVIII.

1. Great *is* the Lord, and greatly to be praised in the city of our God, *in* the mountain of his holiness.
2. Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great king.
3. God is known in her palaces for a refuge.
4. For lo, the kings were assembled, they passed by together.
5. They saw *it*, *and* so they marvelled ; they were troubled, *and* hasted away.
6. Fear took hold upon them there, *and* pain, as of a woman in travail.
7. Thou breakest the ships of Tarshish with an east wind.
8. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God will establish it forever.
 Selah.

9. We have thought of thy loving kindness, O God, in the midst of thy temple.

10. According to thy name, O God, so *is* thy praise unto the ends of the earth : thy right hand is full of righteousness.

11. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12. Walk about Zion, and go round about her : tell the towers thereof.

13. Mark ye well her bulwarks, consider her palaces ; that ye may tell *it* to the generations following.

14. For this God *is* our God forever and ever : he will be our guide *even* unto death.

PSALM CXXII.

1. I was glad when they said unto me, Let us go into the house of the Lord.

2. Our feet shall stand within thy gates, O Jerusalem.

3. Jerusalem is builded as a city that is compact together :

4. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

5. For there are set thrones of judgment, the thrones of the house of David.

6. Pray for the peace of Jerusalem : they shall prosper that love thee.

7. Peace be within thy walls, *and* prosperity within thy palaces.

8. For my brethren and companions' sakes, I will now say, Peace *be* within thee.

9. Because of the house of the Lord our God I will seek thy good.

IV.

PRAYER.

BY THE REV. WILLIAM BLACKWOOD, D. D.

Almighty and ever-living God, we desire now to enter into thy heart-searching presence, to draw near unto thee, our Father in heaven, to praise thee for the mercies of thy hand, humbly to confess our great unworthiness, to tell thee of all our wants, and to entreat thy forgiveness, and the abundant bestowal of all the precious mercies that thou knowest we need for the life that now is, and for a full and gracious preparation for the life that is to come. O Lord, our God, we entreat thee, lift now our hearts up unto thee in humble trust, in the exercise of a spirit of faith that realizes thy presence, that recognizes the faithfulness of thy character, as well as the freeness of mercy that thou dost vouchsafe unto thy people. Put away all will-worship; put away out of our hearts, we beseech thee, everything that is cold, that is formal, and lead us now to thy throne in the spirit of thy children; and help us, Lord, to have communion with thee, our Father, such as shall refresh and strengthen our souls.

We bless thee that thou, who hast created us, who dost hate all sin and abhor all iniquity, yet in mercy

hast spared us, not only to crown us with the blessings needful for the present life, but also to bestow upon us the blessing of thy gospel, yea all the provisions of the covenant ordered in all things and sure. We bless thee, Almighty God, that in consequence of this, the arrangement of thy grace, the lost race of the family of man has heard the tidings of salvation. We bless thee that the gospel has reached us; and though our fathers have rebelled against thee, though we have been undutiful and rebellious likewise, yet Lord, didst thou cheer them and bless us with thy precious word, with the organization of a church in the midst of us and our generations; and thou, Lord, art still continuing unto us this precious treasure, giving us so richly, so continuously, to enjoy all that thy word doth hold forth unto thy believing people.

We praise thee, Almighty God, that in the days that are past thou didst organize a church in this place. We recognize thy mercy unto the fathers that have gone hence; and we praise thee for all the light thou didst give unto them in their day; for the manner in which thou didst direct and sustain them in thy service; for all the grace given unto them in cheering them, in looking forward to the realities of eternity. We adore and magnify thy name that thou art still present from day to day, blessing thy servants, giving

thy blessing, and causing this church and congregation still to be a living witness for thee. O Lord, our God, we entreat thee, have mercy, and pour out the abundance of thy blessing upon thy servants that labor in this place; upon the pastor, as every Sabbath he may proclaim the unsearchable riches of Christ; upon the eldership appointed to uphold his hands; upon all the membership of the church, that one and all may love, fear and serve thee, as it is their duty to do; give them, abundantly, we pray thee, the wisdom that is from above. Strengthen thou the heart of the pastor when difficulties seem to lie in his path; give him all the strength he requires for the ministry unto which thou hast called him. Let him never labor in his own wisdom or power, but bring him from Sabbath to Sabbath to this place endued with the Holy Ghost, and let the gospel be accompanied with the mighty power of God; so shall it be effectual to enlighten, to convince, to convert, to build up and to prepare the people for glory. May his soul be cheered and sustained, and during all the days of his pilgrimage may he in his soul feel that God is merciful, and that he is blessing him and the labor to which he has been called.

May thy servants, the eldership in this place, be men of prayer, of great wisdom, of much kindness

and gentleness, loving their pastor, loving and kind to all the people; may they, united, be helps to the ministry such as they ought to be. And may those that are in the membership of the church feed upon the gospel and grow in grace, and lay themselves out for godly service, doing the will and mind of God, as here taught from Sabbath to Sabbath; may they live for God—not only with God, but for God—and so may they, in their day and generation, be a law unto all around them, commending the gospel to the world lying in sin and wickedness.

We entreat thee, Lord, grant a gracious outpouring of thy Spirit from time to time upon thy servants in this city. Yea, may they all be baptized in their households, that their households may be Bethels; may fathers and mothers be faithful to their covenant vows; may they see to it that in the discharge of every duty they have undertaken they shall look for the blessing, and wait and long for it, that when they go hence they may leave behind them households trained in faith and nurture of the Lord.

We entreat thee, bless all connected with this church wherever the members or families may, in thy providence, have been carried; follow them with thy blessing; direct them in all the work of their hands. And let thy blessing rest upon the pastors brought

together here, this day, on this interesting occasion. Thou knowest what we need ; thou, who hast called us unto thy service, who hast put us into the vineyard, Lord, Lord, thou searcher of the hearts of the children of men, thou who goest through Jerusalem as with lighted candles, and knowest every thought and feeling of thy people's souls, knowest our difficulties, our weaknesses, when and why we faint in thy service ; oh ! let thine arm uphold, let thine hand lead us, let thy grace enrich our souls, and leave us not, Lord, to yield or faint under the difficulties of our ministry, but let thy blessing from day to day descend upon us, that as our duties are we may have strength from thee. Bless those to whom we minister ; add many to their number of such as believe. Help us, Lord, that we may be faithful in all the duties to which we are called ; and so may thy cause abundantly prosper in our hands. Let thy blessing rest upon all that from our church are going forth to the desolations of this mighty land, that they may feel that God is with them in the labor to which they have devoted themselves. Give them wisdom and strength for their mission, and be helpful unto them from day to day, and so may thy cause mightily prosper and prevail.

We would carry upon our hearts to thy footstool our brethren who have gone to the heathen. Thou

knowest all that they feel when they look out upon the millions around them, engrossed with the world, living in its lust, burdened with its sin, and yet dark, and cold, and dead, and unbelieving! Father, we pray thee sustain them in the work to which they have given themselves. Remember, Lord, thy agony of Calvary; remember the covenant, the promise; let the time soon come when the heathen shall indeed be given to Christ, and the uttermost parts of the earth be his for a sure possession.

Hold not back, Lord, the blessing from thy servants because of the prayerlessness, the unbelief and apathy in the Church in this and other lands; and when thy servants, that have gone in obedience to thy call, remember how little sympathy is felt, how little interest is displayed, by those who have professed to be thine, let not their hearts faint, but carry them on in their duty, and give them thy blessing, we beseech thee; and let the evidence that thou art the same, blessing the world by the agency appointed—the evidence that thou art still faithful and gracious, awake the Church to a clearer view of its great high mission to evangelize the world. Hasten the time when thy Church, thus awakened, shall be altogether glorious, and thy people in every land shall address themselves to the work of making known the blessed gospel of God.

We entreat thee be very merciful unto us ; forgive our offences ; wherein we do that we ought not to do, deal not with us as we provoke thee. Wash us in the blood that cleanseth from sin ; keep us in thy fear ; be helpful according to the cries of our necessities ; and enable us to live so that when we pass hence, we may have a clear title and abundant meetness for the rest and inheritance of Jesus.

And now we commit unto thee the sick and afflicted. We pray for all that are in tribulation and distress ; we commend unto thee the dying, those who are now near to Jordan ; oh, that their eyes may be enlightened, that doubts, and apprehensions, and fears, may pass away, and that with the soul strengthened and the spirit waiting, they may be enabled to say, “ I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day ; ” and so, Lord, from pain, and weakness, and fainting, may they pass unto the better land and behold Him who has loved them and washed them in his blood.

Thus, Lord, we pray thee, bless us, yea, each of us ; and when the time shall come that we shall feel the dissolution of nature, then may the Lord be very precious, and may our souls be filled with the peace of God that passeth all understanding ; and when the eye

shall be closed in death, may our souls awake in the New Jerusalem, and there be prepared for joining in the song of Moses and the Lamb, "Unto him that loved us and washed us." All that we ask is for Jesus' sake. *Amen.*

V.

INTRODUCTORY ADDRESS.

BY THE REV. GEORGE W. MUSGRAVE, D. D., LL. D.

My Christian friends, I accepted promptly the invitation of the pastor to be present on this occasion, because I knew that it was not likely I should be asked to take any part in the *second* centennial anniversary of this church; so it was now or never. But, aside from that, it is some gratification to meet with Christian people on such an occasion as this, so rare at least in this new country of ours. How few churches there are in this land that can celebrate their first centenary anniversary! The great majority of our churches have been organized within half a century, and multitudes of them are not yet out of their teens; and some that existed a long while ago have become extinct, and are known only in their brief, and, in some respects, melancholy history. I know it is hard

to kill a Presbyterian Church, it is such a sturdy plant; and yet we must acknowledge that some few have died, and then others again have so changed their character and location that their identity seems to be almost lost. You can hardly believe that the churches that once stood at certain points are the same, now in the distance. Not only is the location changed, but also there are very few of the descendants of the men who organized the church and nursed it in its infancy to be found; but here we celebrate the centenary anniversary of a church that occupies, not precisely the same building to be sure, for this beautiful house is comparatively new, but the same old site. Here we stand upon the same hallowed ground where our fathers erected their altars, and where perhaps among those who are now present, are those whose grandfathers knelt and worshipped our covenant God.

I have sometimes regretted that our churches were not more stable in some respects; that the houses which are erected at the beginning should be so ephemeral, intended merely for a temporary occupation. How different it is in the Old Country! There you see the venerable piles that have stood for centuries, and, in some instances, you have the name of the family on the pew-door, where generations successively

have worshipped God. Oh, what hallowed associations are thus connected with the house of God! How strong must be the tie that binds the family to such a sanctuary, when they go to the same slip that their fathers and grandfathers occupied, and the family name is engraven upon the plate at the entrance of the slips! I say, I have sometimes regretted that we should have buildings so temporary in their character and use. I would that our sanctuaries were built for centuries, and that the people might come through successive generations to the same house,—the same families occupying the same pews. I think it would be a great gratification, and would have a moral influence exceedingly precious. But of course, in this new country and with a population constantly shifting, we cannot have such stability as is witnessed in the fatherland.

But it is not only exceedingly interesting to members of this church to come up here and celebrate their centenary anniversary, but it is grateful also to every Christian and to every enlightened people. We could not say this if the character of this church was different from what it is; for there are some institutions called religious, some sects called Christians, that have no religion and no Christianity, and we would not only take no interest in celebrating the anniver-

sary of such a—church, shall I call it?—but we would also conscientiously abstain from countenancing it. What Protestant would take any interest in the anniversary of a Papal, Socinian, or Unitarian Church? No, we rejoice on this occasion because we are celebrating the anniversary of an evangelical church, an orthodox Presbyterian Church, holding the grand doctrines of the Reformation, the glorious truths of revelation, so honoring to God, so strengthening and comforting and sanctifying to God's people;—truths which have been instrumental in the conversion and salvation of millions. Aye, it is because this church has maintained its doctrinal purity, its evangelical spirit, that we so rejoice at its centennial anniversary.

How melancholy the history of some churches! even those that were once orthodox. Alas! alas! even some of the churches in which Calvin preached and in which Luther ministered—where the reformers proclaimed the gospel, even in those very houses there are Socinianism and Rationalism proclaimed. And so in our own country, young as it is, in New England, in the city of Boston, some of those old churches once resounded with the pure doctrine of the trinity, the doctrines of the gospel, that are now corrupted into a low Unitarianism. Thank God that this Frankford Church, with others around here, has, for the century,

maintained the truth as it is in Jesus, and preserved its evangelical spirit. Oh, that is its glory! that is primarily at what we rejoice on such an occasion as this.

But it is a Presbyterian Church; and not only as Christians, but, as I intimated, also as citizens, we rejoice in its continuance; for Presbyterians have the old form, and through all the past ages have been the staunch friends and defenders of civil liberty. Why, all that this world now enjoys of freedom it owes to the Presbyterian Church. Yes, what would Great Britain be to-day but for the Puritans and Calvin and the Presbyterian Scotch and Irish? Who does not know that our own government has been modeled after our Presbyterian government? We rejoice in the anniversary of such a church because we are patriots, and rejoice that as long as there is a Presbyterian Church on earth there will be one friend and champion of religious freedom.

Moreover, we are interested in this anniversary too on account of the catholicity of the Presbyterian Church. This is another excellence of the Presbyterian denomination—that she is one of the most catholic of all her sister Protestant denominations. She recognizes every child of God as a Christian brother or sister. She recognizes every minister of Christ as

an ambassador of God. She does not unchurch any man that is a Christian. Why, even our Episcopal brethren must acknowledge that in this respect we have the advantage; for, though we claim to have apostolic succession, and our Church association fairly represents the original form of the Christian Church, though we believe that our ordination is the most scriptural, and that Episcopal diocesans, Episcopal ordinations are unwarranted in Scripture, yet we do not unchurch our Episcopal brethren. We would preach for them if they would ask us. We ask them into our pulpits, and sometimes they do come; we invite them to our communion-table—we do not exclude them, though they attempt to exclude us.

By the way, I feel I must tell you an anecdote; shall I? Well, there was an Episcopal gentleman in New York, that frequently invited a Presbyterian in the neighborhood, to go and hear one of their distinguished clergymen, and he went; then the Presbyterian respectfully returned the compliment, and wanted his Episcopal friend to go and hear some distinguished Presbyterian minister; he declined, saying, he did not recognize his friend's minister as having been lawfully ordained. A few weeks after, the Episcopal friend asked his Presbyterian neighbor to go with him again to hear a distinguished Episcopal

preacher. "Why," said the Presbyterian, "I cannot do it, sir." Well, why not?" "Why, I cannot recognize that man's ministry." "Why not?" "Because he has not been scripturally ordained." "Why, how so?" said the Episcopalian. "Why, sir," answered the Presbyterian, "I do not read in the Bible about bishops ordaining men, but I do read about the ordaining of men by the laying on of the hands of the presbytery; and as that gentleman was not ordained by a presbytery, I cannot recognize the validity of his ordination." Well, that was turning the tables upon his friend. He ought to have known, however, that the Episcopalians very properly ordain by presbyteries after all. You never knew a bishop ordain a man single-handed; he always has one or two presbyters to present the candidate and unite in the services; and so, after all, it is ordination by the presbytery, and hence we can consistently recognize it as scriptural.

And so it is with the Baptists. They insist upon it that a man must be immersed, otherwise he cannot come to the Lord's table. We believe affusion to be the scriptural mode; we are sure of it, and know that for centuries it was the practice of the Church universally; nevertheless, we will not quarrel with our Baptist brethren; we allow them to have their

opinion, practise as they think best, but we do not unchurch them ; we exchange pulpits with them whenever they let us, and invite them to the Lord's table with us though they will not let us come to theirs. In short the Presbyterian Church is one of the most liberal, catholic churches upon earth. While it maintains firmly its own doctrine and polity, it recognizes Christ's image anywhere, takes by the hand every true Christian, welcomes him to its bosom and communes with him. Yes, and as a people how ready we are to co-operate with all other evangelical sects ! Read the history of voluntaryism, and you will find Presbyterians, after all, are their main supporters. Your Bible, and Tract, and Sunday-school Union and what-not — where does the money come from but mainly from the Presbyterian Church ? And so she shows her liberality and her catholicity by bidding God-speed to all his people and heartily co-operating with them in every good work and word.

Now, I say, a church so pure, so scriptural, so liberal and catholic, ought to command the warmest affection of every true patriot ; and hence this anniversary gives us pleasure, because we may show our gratitude and thanksgiving to God that this good old church still exists and maintains its purity and gospel spirit. The Lord help you to maintain it. Re-

member to-day you are making history. Did you hear it? You who are members of this church are every day, every year, making history for this church—for the next century will be, under God, very much what you make it. What shall its history be when its *second* centennial anniversary shall be observed? Shall the orators on that occasion be able to commend this church for its continued fidelity? Shall the people of God rejoice that for two hundred years the church of Frankford has maintained its integrity? I trust in God it will be so. Cultivate, then, the spirit of God's truth, the spirit of true holiness, the spirit of earnest piety. As members of this church take a holy pride in her history; try to improve it, if practicable; to make it still more distinguished and successful. God grant that when the second centennial anniversary arrives, the church then existing may be able to commend the church of Frankford for its fidelity to Christ and to his cause.

VI.

ANTHEM.

“THE LORD IS KING.”

CHORUS :

The Lord is King, The Lord is King,
The Lord is King, and hath put on glorious apparel.

And girded Himself with strength.
He hath made the round world so sure, that it cannot be moved

DUETT :

Ever since, Ever since the world began, hath Thy seat been prepared.

Ever since the world began, Thou art, from everlasting to everlasting.

BASS SOLO :

The floods are risen,
O Lord, The floods lift up their voice,
The floods lift up their waves,
The waves of the sea are mighty,
And rage horribly,
But yet the Lord that dwelleth on high is mightier.

RECITATIVE TENOR :

Thy testimonies O Lord are sure, very sure.

CHORUS :

Holiness, Holiness, becometh Thy house, for ever and ever.
Amen.

VII.

HISTORICAL ADDRESS.

BY THE REV. THOMAS MURPHY, PASTOR.

Why do we celebrate this hundredth year of our Church, and write the history of the way in which God has led it? Because great is the gratitude we

owe him for having kept in existence so long this branch of his Zion, and having favored it with such a measure of prosperity. Because the completion of a century of a church's history is a great event in itself—but a few times before has such an event occurred in this city. Because there is a wholesome curiosity that would carry us back into the past, and receives its highest gratification in tracing the footsteps of those who have gone before. Because we owe too much to those who have sent down to us the heritage we now possess, to forget them in a short time. We would save their honored names from sinking into oblivion. We would speak of what they were and what they have done as the great roll of the centuries moves on. Because we would learn to prize more highly the blessing which has been given us in a church, with its ordinances unimpaired, its doctrines uncorrupted, and its testimony for the truth unbroken for a hundred years. And we would write this history, because from it we would receive a new and stronger impulse to preserve this Church, improve its privileges, and send down its blessings, in all their richness, to the generations that are coming. If there shall be some tediousness in detailing events and recording names, I am sure that the importance of the object in view will be a sufficient apology. I would

then trace the ordering of God's providence, in the history of this Church, during the past hundred years. I would record the names of many of the honored ones who maintained its interests and shared its fortunes. I would mark the great epochs which measure its past journey. I would dwell upon its progress from the very smallest beginning, to what it is to-day.

There are *five* well-marked periods in the hundred years' history of this Church, and by keeping these in mind it will be better understood and remembered.

The first period was from the laying of the cornerstone of the original building on May 4th, 1770, until the year 1802. During these thirty-two years it was connected with the German Reformed body, and its services were conducted mainly in the German language.

The second period was from 1802 to 1809. This was a season of weakness and transition. During this period the Church passed from its original connection until it was completely organized as Presbyterian.

The third period was from 1809 to 1831—a space of twenty-two years—which embraced the pastorates of the Rev. John Doak and the Rev. Thomas Biggs.

The fourth period extended from 1831 to 1838. During this short period of seven years the church was in an unsettled state, with several short pastorates.

The fifth period was from 1838 until the present

time. At that date the Rev. W. D. Howard commenced his pastoral services; and there have since been thirty-two years of quiet and uninterrupted progress.

In tracing the history of the Church through these years we have as our guides, our records—in the earlier periods very scanty,—the records of the Presbytery of Philadelphia, the Baptismal and Marriage register of the old Market Square Church in Germantown, the traditions of the past, the memory of the aged, and other unexpected sources of information. I must especially mention the assistance rendered me by Mr. John Deal, now the oldest elder and trustee of the Church. He has been most intimately connected with all its affairs for the last forty or fifty years, and his clear and affectionate remembrance of them has served as an invaluable guide in these years of its history. Consulting all these and comparing their various teachings we have probably gotten very near to the facts in most cases.

It will give interest to this history to glance at the state of the community at the time when it originated. We cannot well understand its beginning without this. When the corner-stone of the old edifice was laid no railroad had ever been constructed, no steamboat had ever floated. At that time no American vessel of any kind had ever sailed on Chinese waters;

At the time when its foundations were laid Europe was agitated by the division of Poland. In this country the British troops had just occupied Boston; mutterings of discontent with English rule were heard throughout the colonies. Patrick Henry, Adams, and Hancock were beginning to promote the Revolution. Whitefield died the very year the corner-stone was laid, and Wesley was then in his prime.

There was a bright array of English authors then penning their immortal works—amongst them—Goldsmith, Johnson, Blackstone, Burke, Cowper, Burns and others. This city of Philadelphia had then but a very small population. It was not larger than Lancaster is to-day. Frankford has now two-thirds as many people as the whole city had then. All the churches in the city then were—four Presbyterian, three Episcopal, two Catholic, two Lutheran, and Methodist, Baptist, Moravian, German Calvinist, and Swedish Lutheran—each one. This was all—but two or three more than are in Frankford to-day. In Frankford itself there was then but one place of worship—the old Friends' Meeting House—the second in the state—a wooden structure, which five years afterwards—in 1775—gave place to the present brick building on Unity Street.

It was in the midst of these years that our Church

was founded. Its founders were, most of them, Swiss, from the city of Basle. A few of them were of the original German settlers of Germantown and all this region. They therefore commenced it as a German Calvinist, or German Reformed Church, with all its services and all its records in the German language.

The only important document we have remaining to us of the first period—the period of thirty-two years—the period during which the Church continued German Reformed—is a sort of dedicatory record. It is in German. In order that its very spirit may remain, I will give it as it was translated by a German—in the exact idiom of the original.

“In the name of the Holy Trinity. *Amen.* Whereas it has pleased the Almighty and All-wise God through His providence and His Holy Ghost, to inspire the following persons, viz : George Castor, Sr., Henry Rohrer, Sr., Rudolph Neff and Sirach Schudy to build a house for the glory of His holy Name : Therefore, these above-named persons, with their friends, have consulted together about the undertaking of this great work ; and the following persons, viz. : Frederick Castor, Rudolph Mawrerer, Jacob Zebly, Jacob Myer, have joined them to help with heart and hand and deed to carry out the above measure. The beginning of this was undertaken by the above-named persons, in the year of our Lord 1769, in the month of January in the purchase of a lot for a burial-ground. But after this through the help of God, and the many friends and patrons,

whose names will be found in the minute books, and to whom we and our successors will owe the most sincere thanks, it was resolved that a church should be built on the said burial-ground, and the work thereof was commenced in April, 1770.

We can well affirm that the progress of this building was conducted in a desired manner, by the blessing of God, in great harmony, in a peaceful and untiring effort. On the fourth of May, in the same year, the corner-stone was laid by the Rev. Mr. Fœhring. Since the church is not entirely out of debt, as you will see in the minutes and records, as well as from the receipts of Rudolph Neff and Frederick Castor; we therefore felt constrained to present a correct account and full statement of all, that our descendants and all who shall be interested might have a record which they could examine in the future. Wherefore, we say to those who will follow us, be careful and wise; be on your guard—so that you may increase as well as enlarge your numbers; and never get tired of keeping this building in good repair. We wish you therefore good success. ‘O Jerusalem, Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.’ Now God Almighty, Creator of the universe, we commend to thee this house which we have built in thy holy name and for the glory of God. Keep in thy hands and protection those who shall meet in it. Destroy all false doctrines and all that is intended to destroy thy word. Give now and forever thy grace, peace and unity, and thine shall be the praise and thanks, honor and glory, now and forever. *Amen.*”

This devout and very important document is written in a beautiful hand at the beginning of what was intended for a Book of Records; but, alas,

excepting some accounts, it is the last record made for thirty-two years, whilst the Church was German Reformed. We must pause to look at the honored names with which this Church originated :—George Castor, Rudolph Neff, Henry Rohrer, Sirach Shudy. Excepting the last, their descendants are still with us. The first is grandfather of another George Castor, to whom the Church is more indebted than to any other man. And with them were other names not to be forgotten, some of whose descendants are still prominent in the Church. Jacob Myer (now Myers), Rudolph Mowrer, Jacob Zebley, and Frederick Carster (now Castor), son of George. Their names must never be forgotten while this Church stands. It is believed that all these had either come from Switzerland or were of Swiss descent. We must also put on record the names of some others of those who by their contributions helped to erect the original edifice. Among them we find Samuel Neswinger, Rudolph Shutz, Leonard Froelich, Yost Myers, Jacob Madeira, Jacob Schmid, Jacob Mag, David Bleuh, Christopher Bender, Frederick Scheibly, George Wilkins, Edward Steils, Jacob Geisse, Leonard Kauffmann, Alexander Edwards, Ulric Neff, and a long array of other names which we must omit. All these helped the good work.

It is curious to know the dimensions and the cost

of the original building before it was enlarged in 1810. The record of these is found in fragments of the old minutes still remaining. The church edifice, as it was first erected, was only forty feet wide and thirty feet long. That made it just about one-fourth as large on the floor as this building in which we are assembled. Even the specific cost of the various articles of its construction is preserved. As a curiosity I will name it here.

	£.	s.	d.
The stone, lime, sand, hair, and hauling.....	133	2	10
Boards, planks, shingles, and other lumber.....	109	6	3
Paint, oil, glass, and painting.....	27	16	8
Mason work and plastering.....	64	16	0
Carpenter and cabinet work.....	97	16	9
Blacksmith work and other incidentals.....	28	17	5
<hr/>			
Whole cost of building when finished.....	461	15	11
or about two thousand four hundred dollars (\$2,400).			

For thirty-two years after its commencement, or until 1802, we know but very little indeed of the history of the Church. There were no records kept, or if there were, they are lost. One or two incidents loom up distinctly in the darkness. One is peculiarly interesting. During the Revolutionary War, after the battle of Trenton, some of the prisoners captured in that engagement were brought and for a time

imprisoned in the old building. Of this fact there is no doubt. We were first made acquainted with it by traditions lodging in the memory of the aged. But besides this, the Rev. D. S. Miller, D. D., of the Episcopal Church in this place, has kindly communicated the remarkable fact of his having examined a journal found lately in Hesse Cassel, Germany, which had been written by a Hessian officer, who was in the battle of Trenton, and was amongst the captured, and states that they were imprisoned for a time in a church of a little village called Frankfort above Philadelphia. Another interesting fact of that early day was that the old Lutheran Church on the corner of Church and Adams streets, was built by a few of the older Germans who broke off from this church, because the younger members insisted on having occasional services in the English language.

But who were the ministers of this church during that first period of thirty-two years? Tradition gave us the first clue. Old people told us that they had heard of the preachers in this church coming from Germantown. They recollected to have heard the names of Helffenstein and Hermann among these preachers. They told us of their fathers and mothers going to Germantown to be catechized. This sent us to examine the records of the Market Square Church—the

old German Reformed Church of Germantown. We found their records to be mere registers of baptisms, deaths and marriages. But if their preachers officiated at Frankford we ought to find Frankford names among those baptisms and marriages. And that discovery, much to our satisfaction, we made. There we found the names of Neffs, and Mowrers, and Zebleys, and Myers and Froelighs. This seemed to make the probability very strong. But another fact reduced it almost to a certainty. The minister who dedicated our old church building was the Rev. Mr. Fœhring. Then, as the thirty-two years of darkness are broken in upon by the return of our records in 1802, we find a minute of a settlement made with the Rev. Wm. Runkle for his pastoral services. But in the Germantown registers we find that the pastor of that church in 1770 was the Rev. Christian Frederick Fœhring, and its pastor in 1802 was the Rev. Wm. Runkle. Now, if the pastors of that church at the beginning and at the end of the period preached here, and if we have the other corroborative evidence already named, the conclusion is tolerably certain that the supplies for this church during all that period came from that source.

This theory was afterwards confirmed when we discovered several works pertaining to the early ministers

of the Dutch and German Reformed churches in this country; among them, "*The Fathers of the Reformed Church*, by the Rev. H. Harbaugh," and "*A Manual of the Reformed Church in America*, by the Rev. Edward T. Corwan." From all these sources light is thrown upon that early period of the church, which makes it tolerably plain. Undoubtedly, then, the first minister of this church, and the one who laid the corner-stone of its original edifice, a hundred years ago, was the Rev. Christian Frederick Fœhring. His history was a remarkable one. He was born in Hanover about the year 1736. His father died in the military service of that country, and his mother knew that if her son remained in his native country, he also would be compelled to enter the army. To avoid this, when the lad was seven years old, she tied him to her back, and, skating across the Rhine, escaped. With her son she finally reached Germantown, where they settled. Afterwards Mr. Fœhring entered the ministry, and became eminent for his piety, talents and success. He preached in German, Dutch, and English. In 1779 he died of a cold caught in escaping from a party of British soldiers sent to capture him because of his zeal in behalf of liberty. Mr. Fœhring supplied this church only a short period—probably from one to two years.

He was succeeded in the church of Germantown by

the Rev. J. C. Albertus Helffenstein, who also undoubtedly ministered to this church most of the time of his stay there. At first he remained but three years—from 1772 to 1775. Then, after a pastorate of four years in Lancaster, he returned in 1779, and remained ten years. Mr. Helffenstein belonged to a family in which there has been a succession of ministers since the Reformation. He was born in the Palatinate. While on his way to this country, a severe storm at sea led him to consecrate himself more entirely to the service of God. His sermons were very pointed and stirring, and his ministry was greatly blessed. Often, it is said, was his congregation overwhelmed by the mighty power of truth, as it flowed with majesty and tenderness from his heart. He died of consumption in the year 1789.

During part of the interval between 1775 and 1779, while Mr. Helffenstein was at Lancaster, the church was probably supplied by the Rev. Samuel Dubben-dorf, then pastor of the German Reformed Church of Germantown. He had come over from Europe as chaplain with the Hessian soldiers. But, afterwards “through the plunderings of the English soldiers, he lost nearly all he had, and amid terror, want and famine, saw all his satisfaction and comfort in temporal things carried away as by a storm.” On this ac-

count he left his field in Germantown and vicinity after a stay of about two years. Mr. Dubbendorf was a man tender and refined in his feelings, of strong affections, and greatly devoted to the work of the ministry. He was never married. Neither the date of his birth nor his age is recorded.

Towards the latter part of Mr. Helffenstein's pastorate—in 1787—we find, in an Act of Incorporation, that the Rev. Philip R. Pauli was minister of this church. It is probable that he became such in consequence of Mr. Helffenstein's declining health. Mr. Pauli was a native of Prussia, born in 1742. In that country he was fully educated, and came to America in 1783. Soon afterwards he took charge of the Academy of Philadelphia for six years. It was during part of that time that he was minister of this church. Subsequently he became pastor of the German Reformed Church in Reading, Pa., which he served for a period of nearly twenty-two years. He was a superior linguist, a thoroughly educated man, and an active and faithful minister of the gospel. He died in 1815, amidst the deepest sorrow of the people to whom he had successfully ministered for so long a time.

The next minister who officiated in the Germantown and Frankford Churches was the Rev. Lebrecht

Frederick Hermann. His ministry commenced here about 1789 or 1790, and continued for twelve years. I have found old people who still remember him. In many respects he was a very remarkable man. He was a native of Germany, and the last of the German missionaries sent over to this country under the care of the Classis of Amsterdam. After leaving his charge here he preached in various places in Chester, Montgomery and Berks Counties. No less than five of his sons entered the ministry for which he had himself prepared them. During many of the last years of his life he was blind. He outlived all his early friends and fellow-laborers, and died in 1848 at the age of over eighty-four. Among his last words were: "It is well with me. I am nearing heaven—my body is very weak, and will soon be dissolved; but Jesus, my Redeemer, will construct for me a glorified body from this mass of corruption."

The last of the German ministers who officiated here was the Rev. John William Runkle. He was pastor of the Germantown Church, but preached regularly here from the 1st of March, 1802, for a few years, until the Church passed gradually over to the Presbytery. He also was a native of Germany, came to this country when about fifteen, and died in 1832, at the age of eighty-four. He must have been a man

of decided character, as has been described. "He was a man of strong physical constitution, tall and raw-boned in person. His powers of endurance were very great. He was venerable and patriarchal in appearance, excitable in temper, warm in preaching, in short, a 'son of thunder.'" He was in advance of his time, and hence regarded somewhat as a fanatic. His preaching was evangelical, apt in illustration, and affectionate in appeal. He ever manifested much sympathy towards the suffering, visiting also prisoners and those under sentence of death.

Such was the goodly array of men of God, most of them ministers sent from a distant land, under the care of the orthodox and pious Christians of Holland, who for a long time ministered in this venerable church.

I must here state an interesting fact. The last name, recorded in the Baptismal Register of this Church before penning this history is that of a great-great-grand-child of that Rev. Mr. Helffenstein who probably was the first permanent supply of the Church. That was by her mother; but by her father she is also the great-great-great-grand-daughter of the Neff who was one of the four originators of the Church. For this reason the name of little Catharine de Monseau Wakeling, daughter of Edmund de Monseau

Wakeling, shall be written in this history. I have further only to state the few names of the officers of the church during that long period which have come down to us. Of its elders we know of but four, viz. : Jacob Grandsback, the first on record, Rudolph Neff, Conrad Axe, and George Castor, first elected to that office in 1801, and holding it still in 1844, when he died. We have, towards the close of the same period, the names of three deacons, viz. : John Myers, Daniel Peltz, and Henry Castor. All the trustees of whom we know are John Rohrer, Rudolph Neff, Frederick Castor, Joseph Dearman, and Jacob Bener. And the old sexton appointed in 1799, and who held that office for twenty years, was George Rohrer. All these have passed away from earth. Not one of them remains. Only a few very aged persons, who were then little children, are now alive of all those who saw the first period of our Church. All the others rest from their labors and their works do follow them.

The second period was a short one, but probably the most eventful one in our Church's outward history. It extended from October 2d, 1802, until July 18th, 1809—only seven years. At the first of these dates the Presbytery of Philadelphia began to help the Church; at the second of them the Rev. John W. Doak was installed the first Presbyterian pastor.

This was, therefore, a period of weakness, of change, of transition.

What were some of the events of the world occurring at that period? Napoleon Bonaparte was the great name sounding through the lands. The first locomotive engine was tried in 1804. Fulton's first trial of a steam-boat was made in 1807. Sunday-schools had been established but ten or twelve years before. The American Board of Foreign Missions did not come into existence until three years afterward. Such was the age of the second period of our church. The Minutes of the Presbytery of Philadelphia, October 2d, 1802, tell us—"It was represented that there are many people in the town of Frankford who are destitute of the privileges of the gospel, and who are desirous of receiving it from the ministers of this Presbytery. And it was therefore ordered that the Rev. Messrs. Boyd, Milldoller, Linn, Potts and Janeway, each supply said people two Sabbaths before the next stated meeting of Presbytery, and make arrangements among them for that purpose." This was the first connection of Presbytery with the Church. It shows that the Church had sunk to a very low ebb. After this, five years pass, the Church still retaining its relation with the German Reformed, but evidently in a very weak and struggling

state. At the close of the year 1802, the building was leased to what was called the Church Company, for every Sabbath except one in each month. That one was retained by the Church for its own services. The Company seems to have rented the house for the use of several other denominations. This lease was annulled three years afterwards. About 1805 or 1806 the pulpit was frequently supplied by a Baptist minister by the name of Allison, who had charge of an academy. He preached with great acceptance. He was soon assisted in the academy by another minister of the same denomination called Montoney. He also frequently preached. But after a while a number of persons united with them, and in 1807 organized the Baptist Church, located formerly on Pine Street, now on Paul and Unity Streets, and which has since gone on and prospered until the present time.

At first there were no pews in the church. For thirty-seven years there was nothing but benches. But in the year 1807 by a great exertion, as the Church was still very weak, the benches were removed, pews erected, and a new roof put upon the building.

This year, 1807, was a very important one in the history of the Church, for the event just stated and

others. It was in this year that it formally dropped its connection with the German Reformed body, and became connected with the Presbyterian. The record of this event is tolerably full. On the 18th of April, Mr. George Castor was appointed to visit the Presbytery of Philadelphia, and solicit from it a supply of ministers for the pulpit. In consequence of his visit and statements, by adjournment, Presbytery met in this Church for the first time on the 8th of December, 1807. This was a memorable meeting in our annals, and we must preserve the names of those who composed it. They are prominent in the history of Presbyterianism. They were the Rev. Messrs. William Tennant, Green, Archibald Alexander, Janeway, Latta and Potts. Before this meeting was laid the petition of the German Reformed Congregation of Frankford—composed of about thirty families. The petition asked that the congregation be taken under care of Presbytery, and pledged that they should be governed by the rules of the Presbyterian Church. Presbytery being assured that these families were nearly all that composed the congregation, and that they were then in no other ecclesiastical connection, agreed to take them under its care, and made arrangements for furnishing them supplies. This was in the close of the year 1807, when the ecclesiastical change

was made. In the next year the transfer to the Presbyterian connection was legalized by an act of incorporation from the state. In this article the reasons given for the change of connection are these : 1st. There were not enough members in the old connection to fill the places of trust required by law. 2d. The shades of difference between the principles of the German Reformed Church and those of the Presbyterians of the United States were unimportant. 3d. The ministers of the gospel could be maintained only in connection with the Presbyterian Church. To this they subscribed with one mind, and left us their names, forty-six in number.

After this, one of the first acts of the church in its new connection was the purchase, in the same year (1808), of the old Frankford Academy, at the price of \$2,000. This the church kept in operation for a great many years afterwards. Frankford and the vicinity were indebted to it as their principal place of learning for a long time. In that academy many now living, but far more who are dead, received that education, which but for the nurturing of this Church, they would never have reached. This acknowledgment is due to the wisdom and foresight of the fathers. And it was at great sacrifices that the Church maintained its academy. The support of the Church itself

does not seem to have occupied more of the care and struggles of the trustees than did the welfare of their academy. I could easily fill all this discourse with a history of their efforts to keep it alive and prosperous. We shall not understand the value of what they did unless we reflect that there were then no public schools, and that consequently the whole education of the community depended largely on this institution.

Who were the trustees and the other officers of the Church during those seven eventful years? who stood by it in its transition state? who received its new charter? who established its institution of learning? Many of them the ancestors of those who are with us to-day. In addition to the trustees whom we have already recorded as belonging to the first period, we have now to name, Philip Buckius, Stephen Decatur, Benjamin Fisher, George Castor, Jacob Myers, Jacob Mower, John H. Worrell, Thomas Horton, Frederick Teese, John Buckius, George C. Troutman, Henry Retzer, Jacob Harper and Ezra Bowin. These were the trustees in the order of their election. There was but one deacon then—Jacob Deal. Two elders were added to the session—Philip Buckius and Caleb Earl. There was no stated pastor in the church in those years; but we are so fortunate as to be able to tell nearly all who supplied the pulpit occasionally. From a receipt ac-

cidentally met with in an old book of records, we learn that the Rev. Wm. Runkle was the principal supply for two or three years. From the minutes of the Presbytery of Philadelphia we have seen that some of its members were occasional supplies. But for the most valuable information on this point, we are indebted to an old book of accounts found in a garret. It is a sort of journal of the Sabbaths, kept by George Castor, President and Treasurer of the Board of Trustees and Elder of the Church. For years he gives the names of the preachers for the day, the amount collected for the Church, and often the state of the weather. We can hardly over-estimate the value of this old book in the history. From this document we learn that the following persons supplied the pulpit. I begin with Dr. Wm. M. Tennant, who preached twenty-one Sabbaths, and give the others according to the frequency of their preaching. Rev. Mr. Jones, Rev. Nathaniel Snowden who supplied the pulpit not only then, but also at a subsequent period, Rev. Wm. Latta, Rev. Jacob L. Janeway, Rev. Dr. Clarkson, Rev. George C. Potts, Rev. Mr. Ervin, Rev. Archibald Alexander, Rev. Dr. Wilson, Rev. Joseph Eastburne, Rev. Dr. Blair, Rev. Mr. Finley, Rev. Mr. Helffenstein, Rev. Mr. Edwards, Rev. Mr. Larzalier, Rev. Mr. Boyd, and several others, who each preached but one Sab-

bath. This is a precious page in the history of our old Church. By the light of this old account-book and many other lights which we have unexpectedly found to guide us, we can look in upon the meetings of the venerable sanctuary on one of those Sabbaths between sixty and seventy years ago, and almost feel ourselves among its members. We will take Sabbath, the 4th of June, 1807. As we go to the sanctuary on that bright morning of the day of rest, how different from the streets of Frankford now! There was but Main Street then of any importance as a street. Even its houses were sometimes far apart. On the other side of the way from us there were but four or five houses from Church up to Orthodox Street. Orthodox Street itself was only an avenue of poplar trees leading back to the present residence of Mr. William Overington, then occupied by Mr. Robert Smith—afterwards one of the elders of this Church. And the opening on Main Street was through a gate. Below Church Street were the old residences of Ruan and the present Womrath property, where even now stands the summer-house in which, tradition says, the signers of the Declaration of Independence spent the afternoon of the day on which they put their hands to that momentous document. Besides this main street or road, then lined only by post and rail fence, there were then only

Paul's Back Lane, now Paul Street, with eighteen or twenty houses upon it, Meeting House Lane, now Unity Street, and Church Lane, now Church Street, with an orchard where the Decatur Engine house now stands, and only three houses occupied by colored families, as far back as the creek, then crossed by a log, and with a saw-mill on its bank. Such is the village around you as you approach the venerable house of worship. You see others coming with you—some on foot, some on horseback, some in wagons, some in carts. As you enter the enclosure of the sanctuary, you are not covered by the venerable trees which stand there now. They are only saplings, transplanted recently from the woods near Milestown. The congregation now assemble—not more than forty or fifty families in all. We can tell you the names of most of them. There were the ancestors of very many of the families who worship here from Sabbath to Sabbath, even now. Among them were the old families of Buckius, Castor, Myers, Teese, Deal, Harper, Neff, Worrell, Rohrer, Mowrer, Benner, Smith and Froeligh. There were Col. Patton and his family, then postmaster of the city, an office he had held since placed in it by President Washington. There was Mr. John M'Allister, ancestor of the well-known family of that name, still in the city. There was pro-

bably Enoch Edwards, brother of the younger Dr. Jonathan Edwards, from whom Edwards street derived its name. There were the father and mother of the naval hero, Stephen Decatur. Many other dear names were there, which we either have mentioned or shall yet mention. The inside of the building itself is plain and primitive. There are simple benches instead of pews. The pulpit is small and very high. It stands not at the end, but at the south side of the church. From it, on either side, extend elevated seats, which are occupied by the officers of the church. The walls are ornamented with tin candlesticks. The men are seated on one side of the church and the women on the other. The music is led by Mr. Andrew Lockey, a Scotchman, who stands beneath the pulpit, with a table before him, and lines out the hymns—the good old hymns of Watts—as he sings them and is followed by the whole assembly. The amount of the collection is two dollars and thirty-five cents. But who is the preacher of the day? No other than the Rev. Archibald Alexander, whose name is still fragrant in all the churches, and will be for many a generation to come. And his text is the memorable verse of the apostle Paul—“As I passed by, and beheld your devotions, I found an altar with this inscription: *To the Unknown God*. Whom therefore ye ignorantly

worship, him declare I unto you." Acts 17: 23. The great and good man is in his prime, and we can well imagine how the audience hangs upon his voice as he proclaims the everlasting gospel, or wrestles, as few could wrestle, with God in prayer. Such was the worship of that brief period whose annals we record and look back lovingly upon, for one short moment, from this distant age.

The third period of our Church's history begins on the 18th of June, 1809, when the Rev. John W. Doak was installed its pastor, and extends twenty-two years to the fall of 1831, when the pastorate of the Rev. Thomas Biggs closed. The outline of the history in that time is this. The pastorate of the Rev. John W. Doak lasted seven years, commencing June 18th, 1809, and closing September 1st, 1816. Then the Church for two years had no stated pastor. The pulpit was filled by occasional supplies. The old account book of Mr. Castor, to which I have already referred, gives us their names. Among them we find the Rev. Nathaniel Snowden, the Rev. Drs. Rogers and Janeway, Neill and Skinner; the Rev. Messrs. Belville and Janvier, Latta and Dunlap, Lambert and Foot and many others. On November 10th, 1818, the Rev. Thomas Biggs was installed pastor, and he remained thirteen years—until the fall of 1831. It is

interesting to recall the important epochs in the history and speak of the actors in them. When Mr. Doak was installed he was received from the Presbytery of Abington in Virginia ; at his installation, the Rev. Jacob L. Janeway D. D., presided, the Rev. James P. Wilson D. D., preached the sermon, and the Rev. Wm. M. Tennent, D.D., gave the charges to both pastor and people. At the ordination and installation of Mr. Biggs, nine years afterwards, the same Janeway presided, Dr. Wm. Neill preached, and the Rev. George C. Potts gave the charges to pastor and people. The first person admitted, according to the roll, to the membership of the church after it had become Presbyterian, was the mother of Commodore Decatur. The elders of the church elected during this period, according to the time of their election, were Robert Smith, Samuel W. Doak, Jacob Myers (1810)—Edward Gilfillen M. D. William Nassau, Capt. Jacob Peterson (1812)—Rodrick Adams (1820)—William Gibson, Christopher Coon, Thomas D. Mitchell M. D. (1829)—Alfred Jenks, George T. McCalmont (1830). With one exception, these have all now passed away from earth. Then this period had a long array of trustees whose names will call up grateful remembrances to many present. They were George Wilson, Edward McVaugh, Adam Baker, Jacob Peter-

son, Edward Gilfillen, M. D., Jacob Deal, Dr. William Hurst, Lewis Wurnwag, Peter Brous, George Haines, Henry Rohrer, Conrad Baker, Robert Worrell, Hugh McKinley, Henry Castor, Danfrith Woolwurth, Daniel Thomas, Jacob Myers, Abraham Tenbrook, John R. Neff, Benjamin A. Prentiss, Joseph Pierson, Capt. William Hess, Joseph Wigfall, Jacob Coates, Peter Buckius, Gardner Fulton, James Tatham, John G. Teese (who long and faithfully filled that office—the latter part of his life President of the Board), Dr. John White, Abraham Yonker, Conrad Fries, Roderick Adams, Samuel Wakeling, Samuel Castor, Dr. Thomas D. Mitchell, Joseph Allen, William Gibson, Bela Badger, John Wilen, Charles Dewees, Rudolph Buckius, George K. Budd, Adam Slater and Alfred Jenks. I do not know that one of these is alive now; but very many of their descendants are still with us. At the beginning of this period Joseph R. Dickson was leader of the music of the sanctuary. He was succeeded in 1810 by Samuel White, who conducted it only one year. Then John G. Teese led it for seven years. In 1818 Jesse Y. Castor established what was called the Harmonic Society—a sort of singing-school—whose first meetings were held around the stove of the Church, but which continued in existence for many years. He was the leader of the music for three years,

though he had before been associated in that office with Mr. Teese. It was by him about this time that a choir was first organized. After him came James Seddins, who conducted it for six years. Then Dr. Mitchell and William Gibson had charge of it until 1833, a space of about six years.

The two memorable events of this period were the enlarging of the Church edifice, and the commencement of the Sabbath-school. Soon after the settlement of Mr. Doak it was found that the old building was too small to accommodate all the worshippers. Something must be done to enlarge. On the 26th of August, 1809, the congregation determined to undertake that work. Contributions were solicited in the Church and in the community, and the effort was so successful that in the next year an addition of forty feet was made to the front of the Church, which a little more than doubled its capacity. Long lists of those who subscribed for this object are still in existence, from which I select a few names—omitting those already given in the roll of trustees, all of whom subscribed. We find among them—Ann Decatur, John McAllister, Joseph Wigfall, Mary Baker, John McMullen, George Onyx, Jacob Fraley, Yost Yonker, Robert Ralston, Abraham Kintzing, Abram Duffield, Samuel Wakeling, Anthony Kennedy, Rebecca Neff,

Alexander Martin, Robert Patton, Derick Peterson, Rachel Wetherill and Col. James Burn. The Building Committee who contracted for the work and superintended it, consisted of Messrs. George Castor, Joseph Dearman and John H. Worrell. The carpenter work was done by Henry Retzer; the mason work by Jacob Deal, whose son Charles, forty years afterwards, built this edifice in which we are now assembled. Such was the old building which most of us remember, and which was taken down eleven years ago, to give place to the present large one which stands on the same spot.

The Sabbath-school of the Church was commenced fifty-five years ago in the spring of 1815. It was projected by Mr. George Castor. By his persuasion Mrs. Martha Dungan commenced the school in the month of April, of that year. Its first session was held by the stove in the Church, but afterwards in the gallery. Mrs. Dungan had associated with her Mrs. Patterson—the only other teacher. The scholars were for a time all girls—at first only seven in number. Of these seven, four are still living—and all with us but one—members of the Church—they are Mrs. Mary Wakeling, Mrs. Mary Stratton, Miss Martha Harper and Miss Sarah Neff. The greatest opposition to the school at first was because it was free. Parents alleged that they could afford to pay

for their children's schooling. The boys' department of the school was commenced three years afterwards in the old square pews in the body of the Church. Its first teachers were Messrs. William Gibson, Nassau, and John Deal. Such was the beginning of this Sabbath-school which was one of the first in the land, which has continued for more than half a century, in which hundreds of souls have been converted, and which to-day is so large and prosperous.

Of the two honored servants of God who during that period ministered in the Church, I would now love to give a sketch. The history would be otherwise imperfect. But in reference to the first of them, the Rev. John Whitefield Doak, I am not able to do so with any degree of fullness. I have not the material. What we do know of him is that he was the son of the eminent Rev. Samuel Doak, D. D., of East Tennessee. He was born in 1788 ; was educated by his father ; was licensed to preach by the Abington Presbytery, when he was in his nineteenth year ; and shortly after was ordained and installed pastor of New Dublin and Wythville churches in Virginia. He was subsequently pastor of Mount Bethel and Providence churches in Tennessee. He was next installed pastor of this Church in 1809. Here he labored diligently for seven years, leaving an impress

never to be effaced, and a name that was honored—that is yet named with respect, and that is still borne in families that received the word from his lips in that olden time. In consequence of the failure of his health, which rendered it doubtful whether he would be able to continue in the ministry, he studied medicine, returned to Tennessee, and became a very successful medical practitioner, and at the same time officiated as stated supply of Salem and Leesburg. He died in October, 1820. He was distinguished for his talents and usefulness.

Of the Rev. Thomas Biggs, whose pastorate here was longer than any other previous to the present, we happily have enough information to enable us to appreciate the high excellency of his character and ministry. He was born in this city Nov. 29, 1787—became a member of the Old Pine Street Church in 1807, when the Rev. Dr. Archibald Alexander was its pastor—graduated at Princeton College in 1815, some of his classmates being Drs. Daniel Baker, Charles Hodge, S. C. Henry and Bishop John Johns; was for a time tutor in Princeton College—studied at Princeton Theological Seminary, and was ordained by the Presbytery of Philadelphia, and became pastor of this Church in 1818. After remaining here thirteen years he accepted a professorship in Lane Theological

Seminary at Cincinnati. That office he held for seven years, and became President of Cincinnati College in 1839. In that position he continued for six years, and for three years more was President of Woodward College in Cincinnati. In 1852 he was installed pastor of the Fifth Church of that city, and after four years resigned that charge. From that time he ceased from active service. In 1864, at the age of seventy-seven, he fell asleep in Jesus. Of this good man the memory is most fragrant with all those who remember him as pastor of this Church. None ever speak of him in other words than those of veneration and love. There are those still with us who call him blessed for having been instrumental in bringing them into the kingdom. The best tribute to him I have seen is that of Bishop McIlvaine of the Episcopal Church in Ohio. It was spoken at his funeral.

“I have known the deceased for fifty years. I entered the college of New Jersey in 1814. The first time I saw him was when he came forward in the chapel to lead the singing, which he was accustomed to do. Dr. Green was then President of the college. The students were generally irreligious, and opposed and persecuted the few who professed religion. The latter, only twelve or thirteen in number, one of whom was young Biggs, were very faithful. They were accustomed to meet every evening at nine o'clock for prayer in the room of one of their number, and in these meetings they prayed earnestly for a revival

of religion in the college. Prior to this there had never been a revival of religion in the college, and it required great faith to expect it. At length, in answer to prayer, the Spirit of God was poured out, so that in two or three days the largest room in the college was filled with the previously irreligious, asking for the prayers of the pious. The twelve or thirteen were now fully occupied in ministering to their fellow-students. The first prayer meeting I ever attended was in the room of young Biggs and Daniel Baker. Many were brought into the kingdom in connection with this revival. Among the rest were Dr. Armstrong, late Secretary of the American Board of Foreign Missions, and Dr. Hodge, who had previously seemed to be almost a Christian. Since Dr. Biggs came to the West in 1832 until his death, our acquaintance was intimate. We did not know each other as Episcopalian or Presbyterian. A beautiful trait in his character was the largeness of his Christian regards. He was beautiful too in his faith, and the joyfulness of his hope. He never seemed to see God in the pillar of cloud, but always in the pillar of light. Christ was so near to him that he felt no doubts. Great lovingness of mind and heart characterized him beyond what is usual. It beamed from his countenance, it spoke from his voice, and was expressed in his whole manner. He *must* have been useful, as he was."

These twenty-two years were a period of progress in the Church. Especially during the ministry of Mr. Biggs many were added to the kingdom of Christ, most of whom have gone with their beloved pastor to the blessed congregation above. The Church became then better established, and all her ordinances pre-

pared for the work of the generations that were to succeed.

The fourth period of our history was a short one. It covers a space of little more than six years. It began with the close of the ministry of the Rev. Mr. Biggs, in the fall of 1831, and extended to the installation of the Rev. Wm. D. Howard, March 13, 1838. The outline of its history is soon given. The Rev. James G. Watson was invited by Mr. Biggs to preach for a short time as he left the Church. This he continued to do for a few months when he was called to accept the pastoral care of the Church. But this call he declined. Soon after this the Rev. J. T. Marshall Davie received a call and was installed pastor, August 28, 1832. In this service the Rev. Alexander Boyd presided, the Rev. Wm. F. Gibson preached the sermon, and the Rev. Robert Steel delivered the charges to the pastor and people.

During that summer, between his call in spring and installation in the autumn, the Church, and indeed the whole community, was sorely distracted by the prevalence of cholera; and during that time there was only occasional preaching by a Rev. Mr. Barber. Mr. Davie remained but two years. Then the Rev. David X. Junkin supplied the pulpit for a few months. The Rev. Austin G. Morss succeeded and

was installed pastor on April 30th, 1835. At his installation the Rev. Robert Adair preached, the Rev. John McDowell, D. D., presided and gave the charge to the minister, and the Rev. James L. Dinwiddie the charge to the people. Mr. Morss remained only two years and closed his ministry here in 1837. During the intervals of these various changes there frequently were Sabbaths when no preacher could be had; on such occasions the time was generally occupied as a prayer-meeting, conducted by Mr. Gibson, Dr. Mitchell, or others. During this period there were but three elders elected, namely, Charles Dewees, John D. Harper and John Deal—the last named of whom is still with us, having faithfully fulfilled the duties of that office now for thirty-four years, and having been thoroughly identified with all the interests of the Church for a much longer time. The clerks who conducted the music were first Daniel Axe, in 1833, and then Abraham Barnard from 1834 onward. The trustees, according to the date of their election, were Christopher Wisner, Peter Slaughter (a man affectionately remembered for his purity of character, his Christian activity, and long-continued usefulness in the Church), David Smith, Samuel Dixon, Thomas Bell, Daniel Yonker, Francis Putt, George J. Foulkrod, John D. Harper, John Lamb,

M. D., John Deal, David Hunter, William Wilkey, Dr. R. R. Porter and Jesse Y. Castor.

All the ministers who officiated in the Church, either as pastors or stated supplies during that period, are still alive, with one exception—that of Mr. Davie. Though his ministry here was short yet we must pay his memory a passing tribute, for he was a good man, and his pastorate was the brightest spot in this unsettled period of our Church's history. His death occurred in March, 1862, at Flatlands, L. I. He fell with his harness on in the midst of a beloved people with whom his memory is still fragrant. Two things were characteristic of Mr. Davie—an earnest adherence to the doctrines of the gospel as held by our Reformed Churches, and a most tender and loving heart in presenting them. One who was most intimate with him bears testimony that he was an Israelite indeed in whom there was no guile—that prudence, practical wisdom, and earnest, persevering labor in preaching and pastoral duties characterized him. Another who had been an inmate of his family for months declares of him that he had never seen his temper even ruffled. And another that he was uniformly happy and forbearing so as never to be excited into any unkind remark about any one. Such was that good man whose ministry was only too short with

this people. It was during this period that the Presbyterian Church of Bridesburg was organized. The pastors of this Church, especially Mr. Biggs, had preached there before in a school-house. By their means the way was prepared for the organization of a separate church on the 24th of February, 1837. The elders at its organization were Alfred Jenks, Samuel Powel, Charles Ramsey and Andrew Ramsey. Since that it has gone on and prospered and, for thirty-three years, been a source of blessing to the community, and has to-day a bright prospect of usefulness before it.

Such was this short period of our Church's history. It was an unsettled season—a season of great change as we have seen—a season, towards its close, of strife over which we will cast the mantle of oblivion excepting so far as fidelity compels us to say that the Church was thereby weakened, and, for the time, injured greatly in her usefulness.

The fifth period into which I have divided our Church's history is in one sense the most easy, and in another the most difficult to record. It is easy because it is smooth, unruffled and steadily progressive; but difficult to enlarge upon for that very reason, and because it is comparatively destitute of striking events; besides most of its incidents are so recent that it seems

scarce worth while to dwell upon them before those to whose memory most of them are so fresh.

This period embraces thirty-two years—from March 13, 1838 until the present time. At that date the Rev. Wm. D. Howard was ordained and installed pastor. On that occasion the Rev. R. W. Landis preached, the Rev. William Neill, D. D., presided, and gave the charge to the minister, and the Rev. Robert Steele, D. D., the charge to the congregation. Mr. Howard remained pastor for eleven years, and then removed, in the spring of 1849, to Pittsburg. A few months afterwards the present pastor was called, and was ordained and installed, October 11th, 1849, the Rev. Robert D. Morris presiding on the occasion, the Rev. Silas M. Andrews, D. D., preaching, the Rev. Robert Steele, D. D., giving the charge to the pastor, and the Rev. Henry S. Rodenbaugh to the people. This last pastorate has continued now for over twenty years. The elders elected during this long period have been Robert Pattison (1839), Robert W. Solly, William Irwin, Philip Cressman (1853), Benjamin Rodgers, William J. Warner, James Miller (1864), and Robert Cornelius (1866). I must also record the names of the trustees, who, with much care, have conducted the temporal affairs of the Church,—Francis Deal, Frederick Tryon, Enoch Arthur, Robert W.

Solly, George J. Castor, William Jones, Thomas Wriggins, Benjamin Rodgers, Joseph Scattergood, William Blackburn, Randolph W. Evans, William E. Hamill, David Murdock, William Irwin, James C. Thompson, Rudolph Adams, Reuben Myers, Dr. E. F. Leake, Thomas W. Duffield, John G. Cumming, Alfred H. Foster, James Miller, Samuel Wakeling, Joseph Ball, James McAllister, John C. Cornelius, Jacob F. Wagner, Thomas Banes, Dr. William F. Guernsey, William Keas, F. K. Womrath, Barton Castor, John McMullen, Charles H. Fidler, George Taylor and George F. Borie.

Those who have led in the praises of God up to the present time, during this period, must here find a place. Abraham Barnard continued in that office until 1840. Then Henry Bill followed for four years until 1844. After him came William J. Warner until 1848. He was succeeded by David Chipman for three years, until 1851. Then James O'Neill for one year, and afterwards Luther B. Guernsey one year, until 1853. In 1854 the present leader of the music, Marshall Davie Yonker, entered upon his office, and has most faithfully and well discharged its duties for sixteen years. During all that time there has been no serious difficulty or strife of any kind in the choir; but they have conducted the music of the

sanctuary to the great comfort, peace and edification of the Church. Since the organ was placed in the Church in 1865, George Lehman has been the skillful organist.

I have already said that in 1799 good old George Rohrer was appointed sexton. That office he held for nineteen years, and was succeeded by Jacob Harper in 1818, though he continued to assist for a year or two still. Jacob Harper held the position until 1829. Then John D. Harper performed its duties for two years, and James P. Williams for two more. In 1842 the present esteemed sexton, Joseph Watson, was appointed, and has now filled the office twenty-eight years, until he has become an essential part of the Church.

On the 26th of April, 1853, the Presbyterian Church of Holmesburg, was organized as an offshoot from this. Both Dr. Howard and the present pastor of this Church had frequently preached there to gather the nucleus of a new church. Accordingly the church was organized with Robert Pattison, from this Church, as its first elder, and the Rev. James Scott its first pastor. Since that it has faithfully held its place in the sisterhood of our churches.

I have taken up too much time and must now confine myself to general results. During the pas-

torate of Mr. Howard the Church grew and prospered. Many souls were added to it, especially in the year 1848, which was a time of refreshing from the Spirit of God. Old strifes were healed. All the machinery of the Church was brought into efficient working order. The church edifice was repaired and remodelled; the parsonage was built in 1844; and the Sabbath-school was brought up to a state of numbers and efficiency, which placed it in the front rank of such institutions.

As to the present pastorate, though it has been long, I have time or inclination to give only some of its results. The great event in the outward condition of the Church, during this time, was the removal of the old building which had stood for ninety years, and the erection of this one, twice its capacity, in its stead. Many and dear were the associations which had to be sacrificed; but the necessity for more room compelled the sacrifice to be made. The corner-stone of this building was laid June 9th, 1859; and the house, completed, was dedicated to the worship of the Most High God June 14th, 1860. The mason-work was done by Mr. Charles Deal, and the carpenter work by Mr. William Irwin. Other improvements have been made in these twenty years—as the liquidation of debts, the enclosure of church and grave-yard, and

the purchase of a large organ—but I pass by these to speak of the higher, the spiritual blessings vouchsafed to us. We have had times of refreshing, as in 1854 and 1858, but especially, 1866, during which year nearly one hundred persons were added to the Church. Out of the eighty-two communion seasons we have had in that time, there were but two when no names were added to our roll. In the beginning of these twenty years there were one hundred and thirty-six members in the church; there are now four hundred and thirty-three. Of those who were with us then there remain now but forty-five. The Sabbath-school which at first had but nine, now numbers over five hundred persons. During these twenty years we have had the inexpressible pleasure of receiving nearly six hundred persons into the Church. Thus has God blessed us, and to his name be the praise.

One century of our Church has closed, and as we look back over it we must pay a grateful tribute to the memory of those who toiled, and struggled, and prayed to keep the light of truth burning here and to build up the walls of this Zion. Amongst those who have lived for God and their race let not their names be forgotten. Let not us especially who have entered into their heritage forget them. Four or five of their names we would repeat before we close. They were

rulers in this house of God, and but recently in the century went to their rest.

The first of these elders who slept in Jesus, was Roderick Adams in 1838, at the age of 51. For a short time he was the sole elder of the Church. Truthfully could it be said of him that he was a man with scarce an enemy. Prudent, amiable, retiring, he could be known only to be beloved.

Next to go home to Jesus was George Castor, in 1844—at the age of 79. A descendant of one of the four who laid the foundations of the Church in the beginning, he was five years old when his grandfather helped in that good work. Himself among the first of its elders—when the church was to be established in a new connection—when its first house of worship was to be enlarged—when great trouble had to be taken to supply its pulpit—when great sacrifices had to be made to bear its expenses and maintain its ordinances—George Castor was always firm and ready. He has been known even to mortgage his own property, that the interests of his Zion might be supported. Such was the venerable and upright man, whose name for nearly half a century was on almost every page of our Church's history.

The next of these elders who slept in Jesus, was

William Gibson, in the year 1851, at the age of 63. A native of the North of Ireland, he early embraced and was deeply grounded in the principles of the grand old system of doctrines which we profess. But he was also active in all the departments of Christian usefulness. As one of the founders of its Sabbath-school, a leader of its music, an active elder, a man of prayer, the possessor of a warm, Christian heart,—his name shall long live in our Zion.

Next of these beloved names is that of Alfred Jenks, who rested from his labors in 1854, at the age of 61. He was a man of strong faith and trust in God. As one who was never tiring, and most generous in enterprises for the promotion of Christ's kingdom, he is well remembered. Even though at a distance from the house of God, he would seldom be absent from its services either on Sabbath or week-day. While the church esteems those who are lovers of good men and friends of Christian enterprise, the name of Mr. Jenks will be fragrant.

Another of those whose memory is still cherished with us is John D. Harper. As elder and trustee of the church, and superintendent of the Sabbath-school and member of a family connected prominently with the Church from its commencement until the present time, Mr. Harper cannot be forgotten. None was

more active than he in every good word and work. Hand and heart, he was ready to engage in everything calculated to promote the cause of Christ. Mr. Harper was eminently a man of peace. Affectionate in his own disposition, it was his study to promote the brotherly affection and harmony of the church. He was ever a staunch friend of his ministers in all efforts to advance the interests of Zion. In October, 1865, at the age of fifty nine, he slept peacefully in Jesus.

One other of these dear names I must mention—that of Dr. Thomas D. Mitchell. He finished his earthly work and went to his crown in 1865, at the age of 74. For a long time he was ruling elder of this Church, and his name stands upon its records as prominent in every good word and work. His piety and zeal were unflinching, and oh, how many will rise up to call him blessed! Many other names of elders and others I would love to linger upon, but time utterly forbids, and I would not know how to select without appearing partial.

But while we speak gratefully of these, to the Great Head of the Church our supreme gratitude is due. He planted this branch. He has kept it alive. He nurtured it during all these years. He sheltered it under the rage of every storm. He has brought it at the close of a century to be the goodly tree we now

behold. And, with all our hearts, we say to him, as our fathers did in the beginning, "Thine be the praise and thanks, honor and glory, now and for ever."

And what a goodly portion is ours, dear friends of this Zion! It has been prepared for us by the labors, and sacrifices and prayers of a hundred years. We come to it when our Presbyterian Church is united and entering upon a new era. We come to it in an age which is most eventful and promising. Oh what a glorious prospect we may have before us! But what a solemn responsibility too! Let us then be faithful in our lot. Let us recognize what that lot is. All this accumulation of power for Christ and souls let us use with the ardor it deserves. Let us look upon these hundred years as the preparation, the sowing time—now let our striving be for fruit an hundred-fold.

The stream of this Church's time is following on and on. We have now been thrown into it, and our portion is floating by. Where shall it bear us? If another hand writes our history in the years to come, what shall it be? A history of usefulness, of loving piety, of burning zeal for Jesus, whose name we bear and whose blood saves us? God grant that it may be—and then, in eternity, a hundred years to come—and a hundred hundred years to come—we shall render him far louder praise.

Our forefathers, a hundred years ago, left this Church to their successors, with a solemn charge to preserve it, and to seek to increase its numbers.

We now, at the beginning of another century, send it down to our successors, and this is our charge to them: Maintain the truth. Be faithful to Jesus, your King. Keep Him near your hearts. Gather men into the kingdom. Grow in grace. And our last obligation—love one another.

VIII.

ANTHEM.

SUNG BY THE CHOIR.

“THE LORD OF HOSTS.”

CHORUS.

LORD of Hosts, to Thee we raise,
 Here a song of grateful praise;
 Thou Thy people's hearts prepare
 Here to meet for praise and prayer.

TREBLE SOLO.

Let the living here be fed,
 With Thy word, the heavenly bread;
 Here in hope of glory blest,
 May the dead be laid to rest.

DUETT. 1st and 2d Treble.

Here to Thee a temple stand,
 While the sea shall gird the land.

Here reveal Thy mercy sure,
While the sun and moon endure.

CHORUS.

Hallelujah, Hallelujah earth and sky,
To the joyful sound reply ;
Hallelujah, Hallelujah, hence ascend,
Prayer and praise till time shall end. *Amen.*

IX.

BENEDICTION,

BY THE REV. J. ADDISON HENRY.

Afternoon Exercises, 2½ o'clock.

THE REV. J. GRIER RALSTON, D.D., LL. D. PRESIDING.

I.

INVOCATION.

BY THE REV. JOSEPH A. WARNE.

ALMIGHTY and most merciful Lord, our God, thou hast been the dwelling-place of thy people in all generations. A thousand years in thy sight, when they are past, are but as yesterday. We are met, in thy good providence, to celebrate the centenary anniversary of the church which worships thee within these walls. We bless thee for thy dealings with them, and we now ask thy blessing upon these exercises which yet remain. If thou wilt bless us, no place shall be large enough to receive the blessing; and though the ordinary ministrations of the sanctuary are not those of the present hour, we ask that blessing from on high which renders those ministra-

tions fruitful. Bless every exercise of the present hour. May those who shall speak, speak from pure motives, speak guided by heavenly wisdom, and may what they speak be blessed by thee to the most beneficial results, and to the greatest glory of thy name. When thy praise shall be sung may it be sung in the spirit and the understanding; and may those who lead in this delightful part of worship, without a solitary exception, unite at last, in the song of Moses and the Lamb, at thy right hand. Hear, answer, forgive, and accept us for our Redeemer's sake. *Amen.*

II.

ANTHEM.

SUNG BY THE CHOIR.

O PRAISE GOD IN HIS HOLINESS.

O praise God in his holiness,
Praise him in the firmament of his power,
Praise him in his noble acts,
Praise him according to his excellent greatness,
Praise him in the sound of the trumpet,
Praise him upon the lute and harp,
Praise him in the cymbals and dances,
Praise him on strings and pipes.
Let everything that hath breath praise the Lord.

III.

PRAYER,

BY THE REV. ALBERT BARNES.

O LORD, our heavenly Father, assist us, we pray thee, by the influences of thy Spirit, as we enter upon these services. We pray that thou wilt be with us in all that we may do; that we may have a single eye to thy glory, and an earnest desire to advance the interests of the Redeemer's kingdom. We thank thee for the exercises in which we were engaged this morning, and that we have been permitted to come unto this house and celebrate thy praises, to call upon thy name by prayer, to call to remembrance thy goodness to this church, during the long period of its past history; for thy favor shown to this Church during these hundred years, that thou hast been with it in its struggles, conflicts and changes; that thou hast watched over this vine of thy planting and caused it to bear abundant fruit; for thy servants whom thou hast raised up and sent to this place to preach the unsearchable riches of Christ; for all the aid thou hast given them in their ministry, the success that attends their labor. We bless thee for the great numbers that have here been converted by thy truth dispensed; sustained in the

trials of life; guarded in its temptations; upheld in the hour of death; and gone to be with their Master and Saviour in heaven. Blessed be thy name for these great evidences of thy favor to this Church; for its personal prosperity; for this house of worship; for these arrangements for thy praise; for prayer; for the administration of the ordinances of thy house, and instruction of the young.

We pray thy blessing still to rest upon this Church and congregation; that thou wilt be very gracious to it in time to come, as in times past; that it may be to this community a light set upon a hill, which cannot be hid, its influence seen and felt far and near; that thou wilt graciously bless thy servant the pastor, endue him plenteously with heavenly gifts, with health, and prosperity and long life; smile upon his labors when he preaches the gospel, and in all his intercourse with his people. Bless the officers of this Church, that they may be righteous men, acting in the fear of God, sincerely seeking the honor of the Saviour and the best interests of religion. We pray for all the members of the Church, present or absent, for any who may be sick or afflicted in any form, for all connected with the congregation, for all those who are trained up in this sanctuary, who have been in the Sabbath-school or Bible-class, and early placed under

the instruction of thy word, and have gone forth into the great world; wherever they go protect them, bring to their remembrance the lessons of their early life that they may practise them; if converted, keep near thyself; if still strangers, bring the lessons of thy truth to their remembrance, that they may give their hearts to God the Saviour.

Let thy blessing rest upon this place and people, upon all the churches here and ministers of religion, and pour thy blessing upon this city, upon the whole country, and upon every land. Hear our prayer and be with us for the Redeemer's sake. *Amen.*

IV.

ADDRESS

BY THE REV. WILLIAM D. HOWARD, D. D., FORMERLY PASTOR OF THE
CHURCH.

Before I proceed to say what I intended to when I came from my somewhat distant home to-day, I have been requested to express the thanks of my brethren here on the platform, and those scattered through the house, and all others who partook of the bountiful repast a while ago, which was provided by the ladies of this Church. I hardly know why I was deputed to express their thanks, unless, it may have been

because having met with so many of my old friends, I did not get into the dinner room at a very early hour and therefore was not so filled that I was beyond utterance, which may have been the case with some others. The thanks of the brethren here, and all, as I said before, are most cordially tendered to the ladies for the repast which they provided.

I have a brief story to tell in relation to this Church, with which no one is so familiar as myself. This is my apology for occupying a few moments of your precious time on this interesting occasion.

The year 1838 was a memorable year in the history of the Presbyterian Church in this country. A variety of agencies, which had been gathering strength for some time, at length sundered the Church into two nearly equal parts. The stream which had flowed so long with a gradually increasing volume, was rudely divided into two branches, which having continued their separate, though nearly parallel courses for nearly the third of a century, are now, by the good providence of God, again happily re-united. The year 1838 was also somewhat memorable in the history of this particular congregation. The Frankford Church had felt the violence of the storm which beat upon the church at large, and was well nigh wrecked by it. Just before the rupture of the whole

church, this little branch was riven and so beaten down as to excite the fears of all, except a few sanguine friends who hoped against hope, that its life was extinct. It was at this time that the speaker became acquainted with it.

He had been licensed to preach in October, 1837, and during the winter of 1837-8, repeatedly occupied this pulpit. Early in the year a unanimous call was tendered him by the congregation, which he accepted, and on the 13th of March was ordained and installed their pastor. At that time the Second Presbytery of Philadelphia, under whose care the church was then, as it is now, consisted of sixteen ministers, among whom were Dr. John McDowell, Dr. William Neill, Dr. C. C. Cuyler, Dr. Robert Steel, and Dr. Courtlandt Van Rensselaer. What havoc has the third of a century made in its ranks ! But a single man remains ; Dr. Silas M. Andrews, who was then connected with it. Nine, if not ten of the sixteen, are dead. The industrious McDowell, the eloquent Neill, the wise Cuyler, the courteous Steel, and that model man, Christian and minister, Courtlandt Van Rensselaer, are gone "to join the glorious company of the Apostles, the goodly fellowship of the Prophets and the noble army of the Martyrs," in the services of the upper sanctuary.

At the time the new pastor was inducted into office the Church was in a very feeble condition. The Sabbath audiences were small, not exceeding perhaps, on the most inviting days, a hundred or a hundred and sixty persons. With few exceptions the people were poor, and could only afford for the support of their minister some six hundred dollars a year.

The Church roll contained from eighty to eighty-five names ; the Sabbath-school consisted of some thirty or thirty-five children, taught by five or six teachers ; the corporation was very considerably in debt, and the Church edifice, and indeed the whole Church property, was in a very unpropitious condition.

You must not suppose at that time there was such a tasteful and commodious building as this. Our temple was much humbler, though to the speaker, and peradventure to a few of his audience, owing to the very tender memories which cluster about it, even a more cherished object than this. It was a small but substantial stone edifice, standing nearly, if not exactly on the same spot as this building, and, like it, fronting the Main street. It was not wholly destitute of architectural pretensions. The front door and windows presented quite a churchly appearance, and were certainly creditable to the taste and liberality of those who erected the building. The rest of the house,

both inside and outside, was quite plain. It was but one story in height, and you entered the audience chamber directly from the Church lawn. In one end of the house was a small gallery which accommodated the choir, and also afforded ample room for the tiny Sabbath-school; in the other was a small pulpit, not much larger than a barrel, which, according to the strange taste of the times in which it was built, was put as far from the people and as near the ceiling as might be. It was reached by a single flight of steep and narrow steps. The house was heated by two coal stoves; one of good, portly dimensions under the gallery and immediately within the front doors, prepared to battle with Jack Frost at the very threshold; the other near the other end of the Church, and that with the double purpose, it may be, of protecting the ends of the pews from an excess of heat and securing heat of some sort in the pulpit, was elevated upon a table in the middle aisle, and a few feet from the preacher. This stove, with its tall, slender, rusty pipe, which ran at an angle of perhaps sixty degrees to an opening in the ceiling, though a very useful, was certainly not a very elegant piece of furniture.

From the centre of the ceiling was suspended, by a huge iron rod, a glass chandelier, which, doubtless, had been both costly and beautiful, but which at the

time of which we speak was much the worse for age. Indeed, so dilapidated was it, that though your speaker spent some days of anxious and patient toil, and no little ingenuity withal, upon it, he was unable to put it in even tolerable repair. The other facilities for lighting the Church were a number of tin sconces hung upon the walls. When these were all provided with their sperm candles, at our Sabbath evening services, we were furnished, in the fullest sense of the term, with a "dim religious light."

The pews were remarkable for their affluence of lumber. The backs, of hardest and costliest pine, all innocent of upholstering or paint, reached well up to a short man's neck. The walls had been colored with a blue wash, which the most skillful and persistent endeavors could never cover with more becoming white.

But the appliances for administering the communion were, perhaps, more unique than anything else. Of the communion service itself the speaker has not a distinct remembrance. He recollects, however, to have found—though whether it was used or not he cannot say—in a closet under the pulpit, a tankard, some goblets, and possibly plates—all of pewter, and so odd and antique that he presumes they had been handed down from our good old High Dutch prede-

cessors, and possibly came over from the Fatherland much more than a hundred years ago. But our communion table! Ah! it would have thrown a ritualist into convulsions. It was a small stand, the top of which was about two feet square, and as it was not high enough, when standing on its own proper legs, to reach the top of the ceiling, which enclosed a little chancel in which the minister stood whilst administering the ordinance, there were four sticks provided which were tied to the proper limbs of the table, by which a cubit or two were added to its stature. Repeatedly on this very spot, have we administered the most solemn and instructive rite of our holy religion from this very structure, and certain are we, with not less comfort and edification to God's dear people, many of whom are now in heaven, than if our communion table had been of the finest Corinthian brass and the service of burnished gold. "What is the chaff to the wheat? saith the Lord."

But whilst everything was thus plain—perhaps some will think rude—within our little sanctuary, the scene without, especially at certain seasons of the year, was one of rare beauty. The smooth, green sod, softer than an Eastern carpet; the pleasant shade of numerous trees, and especially the row of majestic and graceful elms in front, unrivalled in this country,

perhaps in the state, which—alas! like those who planted them a hundred years ago, and many who have admired them and enjoyed their grateful shade—have passed away; the Sabbath stillness and the subdued light streaming in at the open door and windows, as the little company of worshippers waited on God in the ordinances of his house constituted a picture of very unusual beauty.

Though they were a little flock there were among them some godly men and women who loved the Church for its own and its Master's sake, and who labored prayerfully and earnestly to build up its waste places. Some of these are still living and still here, whom to mention, therefore, would not be fitting. Some, however, have been taken to the church above, and there is great propriety on this occasion in calling to remembrance their names and services. Prominent among these were Mr. George Castor and his most estimable family; Mr. John D. Harper, who was "an Israelite indeed in whom" there was "no guile,"—to whom more than to any other one the congregation is indebted for the comfortable parsonage they have so long possessed; Mrs. John Deal, one of the gentlest of Christians, a lady whose life was spent in deeds of charity; Mrs. David Hunter, whose affection for the church was as tender as a mother's for her child; Mrs.

Parthenia Clark, a godly widow who helped us much by her prayers; Mr. Tennant and Mr. Finlayson, the one a canny, the other a fierce Scot, who had a passion for orthodoxy, and who, at three-score years and ten, we have no doubt, would have been ready to shoulder a musket in defence of the kirk and the crown rights of King Jesus.

Mr. Castor was a man of iron will and extraordinary energy, and as he had considerable substance he was, for a long period of years, an efficient friend of the congregation; and to his family, every one of whom now sleep beside him in the little cemetery adjoining, this Church owes a deep debt of gratitude. We rejoice to be able to say that not only Mr. Castor, whose generous friendship and efficient aid in our work we shall ever look back upon with especial pleasure; but others whom I have mentioned have left descendants who still live to love this Church and to labor efficiently for its prosperity. There were others whose names in the hurry of writing we could not recall. Had we time it would afford us unfeigned pleasure to summon their names to our memory, and to record at length our testimony to their faithful and self-denying services; for to us there is nothing more grateful than to accord to those who have labored with us in the gospel their full recompense of praise.

From time to time others, who became efficient helpers, were added to the little band. Among these was our now venerable and dear friend, Mrs. Hamill, whose husband had been for a long time an elder in the Seventh Church of Philadelphia. Mr. Hamill never worshipped with us. He came here only to die. Had he lived, we are well assured the little Church would have found in him a most valuable acquisition to its strength, and the young pastor a very efficient helper in his work. The families of Dr. George T. McCallmont, Mr. George F. Womrath, Mr. John Wetherill, Mr. Thomas Wriggins, Mr. William Blackburn, Mr. Samuel C. Ford, Mrs. Ball and her sons Joseph and Charles, cast in their lot with us, and from these households, mainly after the retirement of the speaker, the Church derived many of its most consistent members, and active and liberal Christian workers.

From time to time many of the youth whose parents had long been connected with the congregation became members of the Church. Among these were members of the families of Mr. Enoch Arthur, Mr. Daniel Yonker, Mrs. Hubbs, Mrs. Quicksall, Mrs. Dewees, and others. There were several families to whom the Church was much indebted, who did not live within the bounds of the congregation, but who still retained

their connection with it. The principal of these were Mr. Bela Badger, Mrs. James Hart, his daughter, and Mrs. Martha Dungan, his sister-in-law. Mr. Badger was a liberal man, and was ever ready to help us with his counsel and his purse. These families did much to carry forward the first fairs which were held in the congregation, and it was in no small part owing to their activity and liberality, that they were so successful. During the summer the congregation was increased, the treasury somewhat replenished, and the pastor encouraged by the presence of a number of families from Philadelphia, whose country residences were in the neighborhood. Among these were Comegys Paul, of the First Church, James N. Dickson, an elder in the Sixth Church, Alexander W. Mitchell, M. D., an elder in the Tenth Church, William McMain and Dr. Bergen. In the early part of the ministry of the speaker the congregation was under great obligations to Dr. John F. Lamb. Dr. Lamb was a somewhat remarkable man, and though he subsequently became alienated from the congregation and withdrew from it, yet he was, in one of the darkest hours of its history, an efficient friend. Forgetting everything that was, or that seemed to be unkind either to himself or to the Church, the speaker feels himself called upon to bear this testimony in favor of one who spent a

long life in this community, and whose ashes now lie in yonder little church-yard.

One of the first things the young pastor felt called upon to do was to endeavor to heal the breaches which had been made by the unhappy controversy which had preceded his coming. In this difficult task he was singularly aided by giving heed to one word dropped by a wise and good man. That word was "Conciliation." "A soft answer turneth away wrath." So we found it. Conciliation was like oil on the troubled waters. Families which had been alienated returned to the congregation, and some of these were among the most valuable families we had; friends who had been at variance were reconciled; the past was forgotten because we resolutely refused to allow it to be spoken of; and ere long a day of slow but increasing prosperity dawned upon us. From the beginning a few were added to the Church. Very few indeed at first, but still enough to show that the work had the Master's approval. The first year only seven—three on examination and four on certificate; the second, fifteen—nine on examination and six on certificate; the third, ten—two on examination, and eight on certificate—and so on. At no time during the first ten years was there any special outpouring of the Spirit. In the eleventh and last year, however, a

gracious visitation was enjoyed, during which twenty-three persons were received into the Church on profession of their faith, which though not absolutely, was relatively, a large number ; and it was regarded as a special mark of the divine favor. During the time of the speaker's pastorate there were added to the church one hundred and forty-two persons—eighty-two on examination and sixty on certificate, nearly doubling the number of names on the church roll.

Early and special attention was given to the children of the congregation. Every appliance we could command to increase the numbers in the Sabbath-school and to increase its efficiency was brought into requisition. Among others a magic-lantern was procured, and as often as possible exhibitions and lectures on Scripture subjects were given, not only to the scholars of our own school but also to the children of the town. On these occasions the little Church was thronged not only with children, but also with men and women, who seemed to take just as much pleasure in looking at the gay pictures and listening to the simple lectures as the juveniles themselves. When the speaker came among this people there was a faithful and persistent, though very small band of Sabbath-school teachers, to whose ranks, from time to time, as scholars increased, others were added, until

they became a little host. Our quarters in the gallery were presently found to be too confined for us, and we were obliged to betake ourselves to the body of the Church; and in process of time the little sanctuary was well-nigh filled with scholars, teachers and school-officers. In eleven years we had grown certainly from less than fifty teachers and scholars to over three hundred.

One of the most pleasing facts in this connection is that quite a number from the school was brought into the Church. For a long time we were accustomed to have a little prayer-meeting immediately after the exercises of the school were over. These were among the most precious meetings the speaker ever attended, and he believes the simple services conducted on these occasions were more successful in gathering souls into the fold of Christ than any other service he performed. The Sabbath-school was emphatically the nursery of the Frankford Church.

Whilst attending to these more important matters, the congregation did not neglect the house of worship. To all, we may say, to a few especially, the very stones and dust were precious. We began by mending our ways. A brick pavement was laid from the sidewalk on the street to the front door. A vestibule was partitioned off; the stoves were displaced by a capacious

furnace in the cellar; the venerable chandelier and homely sconces were succeeded by more modern and somewhat splendid fixtures, to burn oil; the lofty pulpit was taken down and one put up, which, though plain, was really not only convenient but also beautiful. In front of it was a platform which was furnished with neat mahogany chairs; the little, crippled communion table was set aside for the one which is now before me; a new communion service was procured; the pews were taken down, remodelled and painted; the depressing blue on the walls, as we could do nothing else, was covered with a coat of plaster; and the aisles were carpeted. And when all this was done we had as pretty a little village church, methinks, as could have been found within the limits of our broad Commonwealth.

The funds to make these repairs and improvements, were raised in considerable part, by fairs gotten up and conducted by the ladies of the congregation. This was at a time when fairs were not so common, so profitable, nor so objectionable, peradventure, as now. Ours were conducted on the *fairest* principle, by the *fairest* ladies, and the results withal were very *fair*—not only that they furnished a considerable amount of money, but they also taught the congregation the importance of combining their efforts, and working

together to further the interests of Christ's kingdom. About 1844, if we remember aright, the congregation took active measures to build a parsonage, constructing it in such a way as to secure a lecture-room under the same roof. The house was finished and the lecture-room furnished at a cost of about twenty-five hundred dollars. It was a very considerable undertaking for the congregation at the time, but as it was engaged in, after much deliberation and prayer, with great earnestness and resoluteness of purpose; in due time it was successfully accomplished. The subscriptions were not in money alone, but in material, labor and time. One for example gave the stone in the quarry, others took it out, whilst others hauled it. The sash was all painted, and, unless our memory is at fault, every pane of glass put into them by Mr. John D. Harper, assisted by the unskillful hands of the pastor. He, however, as we can testify, became quite an expert painter and glazier before the work was completed.

Whilst these labors were being carried forward in Frankford, there were several places in the surrounding country where occasional religious services were held. One of these was at a school-house on Hart Lane, between, as the phrase then was, Frankford and the city; another at Bustleton, a village some five

miles to the north-west ; and a third at Holmesburg, about as far north. At this latter place, where several families belonging to the Church, including one of the elders, Mr. Robert Pattison, resided, these humble endeavors proved to be the germ of a church, which, however, was not organized until after the speaker left.

Gradually, but steadily, under the smile of Heaven, the little church grew. The people were united and harmonious. Their pastor had their confidence and most cheerful assistance, and they had his affection and undivided toil. Thus pleasantly, and through the divine favor somewhat usefully, we trust, eleven years and upward glided by very quickly. Those eleven years had wrought very considerable changes. When the period began the congregation was feeble and discouraged ; when it closed it was comparatively strong and full of hope. When it began the sanctuary was by no means comfortable—there was no parsonage, no lecture-room, considerably less than a hundred church members, the Sabbath congregations were small, and the Sabbath-schools very small. When it closed the church-building was a sightly and most comfortable house of prayer—there was a good parsonage, a small, but pleasant lecture-room, the church-membership had been doubled, the congregations were more than doubled, and the Sabbath-school increased

eight or ten-fold. "It was the Lord's doing." To him be all the praise.

The speaker is grateful to the Master, that he permitted him to engage in his work here, and that he gave him so many tokens of his favor. Not the least of these was that he sent him such a man as he did as successor. His wise and faithful labors at once preserved and perpetuated the work of his predecessor. And among all who are here to-day, there is no one who more heartily congratulates him on his success. From the small plant which we left and he found, by the help of the Great Head of the Church, he has reared a majestic and fruitful tree; from the small beginnings to which we have referred, he has been enabled to raise a superstructure, which, every one who loves our Lord Jesus Christ and his blessed cause, must contemplate with delight. It is worth a life-time to do such a work. But here again, we say, "It is the Lord's doing." To him be the praise.

And now, whatever may betide the speaker or this congregation, whilst memory lasts, he shall not cease to look back upon his residence and his labors among this dear people with the tenderest recollections; and when his work is done he hopes to meet many, to whom he here brake the bread of life, at the marriage supper of the Lamb in Heaven.

V.

ANTHEM.

SUNG BY THE CHOIR.

JEHOVAH'S PRAISE.

CHORUS.

Jehovah's praise, Jehovah's praise, in high immortal strains
Resound, ye heavens, through all the blissful plains.

SOLO.—*Treble.*

His glorious power, O radiant sun display.
Far as thy vital beams diffuse the day.
Thou silver moon, arrayed in softer light,
Recount his wonders to the list'ning night.
Let all thy glitt'ring train attendant wait,
And every star his Maker's name repeat.

DUETT.—*Treble and Alto.*

Ye glorious angels, tune the raptured lay,
Through the fair mansions of eternal day,
His praise let all the shining ranks proclaim,
And teach the distant worlds your Maker's name.

CHORUS.

Bright with the splendor of his dazzling rays,
Exalted realms of joy reflect his praise.

VI.

ADDRESS

BY THE REV. CHARLES HODGE, D. D., LL.D.

Christian friends, I find my name on this programme, and the subject assigned me is "The Early History of Presbyterianism in this Country, and Reminiscences of Rev. Dr. Biggs." As I purpose to occupy only a few moments of your time this afternoon I shall take the liberty of making a choice of one of the two themes assigned me, and confine what I have to say to reminiscences of my old friend and class-mate. Though it is more than fifty years since he was pastor of this Church, and more than a generation of men have passed away since then, I know there are many present who were personally acquainted with him during his pastoral life, and still more who have heard of him from their parents and cherish his memory to the present hour with fond affection.

It was in the year 1812, fifty-eight years ago—it seems almost incredible—in the sophomore recitation room of Princeton College the roll of the class graduating 1815 was first called. At that period in the history of the college there was no freshman,—or none to speak of. Allen, Baker, Biggs,—names familiar from 1836 to 1840—constituting the class, of whom

much less than half, probably not more than one-third still live. As might have been expected there was a great diversity in the age and degrees of preparation for the college course among the members of this class. Dr. Biggs was one of the oldest and one of the best-prepared for the curriculum upon which he was about to enter, and was very well qualified to teach the rest of us. Almost all were so much below him in the standard of preparation for college that he was well qualified to be our tutor. During the three years we remained together in college, and the two years spent in the theological seminary, we were very intimately associated; so that I have the clearest recollection of the man and feel qualified to bear testimony in the midst of this large congregation, to the many who either knew or have heard of him as pastor of this church, that he was a man characterized then, and through life, by wisdom, goodness and benevolence. He was a man of large benevolence and fine feeling. This is the character he has left impressed upon the memories of the people—a wise, good, amiable, affectionate man.

His associates in the class of 1815, many of them, have become more or less known to the church as preachers of the gospel. It was during the last winter of connection in college—the winter of 1815—

that that revival of religion within the walls of Nassau Hall occurred, which is, perhaps, one of the most remarkable that has ever been known in the history of the college. I believe at least twenty ministers were the fruits of that revival. Twenty young men from the number of those then gathered into the church consecrated themselves to the service of Christ in the ministry of reconciliation. Dr. Biggs, however, and his room-mate, the Rev. Daniel Baker, had long been members of the church, and it was largely to their influence, to the wisdom of their counsels, to the fidelity of their admonition, to the assiduity of their efforts, that that work of grace was, under God, so successfully carried on. I wish I could summon around me some of the men who were then in college, and ask them if they could not remember the room of Biggs and Baker in the north-western part of that college building. That room is consecrated in the memory of many yet living. There, night after night, we young men bowed down with broken hearts and subdued souls, bathed in tears, struggling for eternal life; and those men, afterwards so prominent in the history of the church, were all to guide, to admonish, to point to Christ and bid no man despair since Christ, the Son of God, had died. Those of my hearers who have lived through a single genuine,

orthodox revival will never, never forget it. They know, as surely as they know their existence, that such occasions are not due to the mere working of the natural feeling, to the mere moral efficacy of the truth, but to the presence, power, and controlling influence of God's Holy Spirit.

I should like to be indulged for a few minutes in speaking of some of those men, who were then in college. One was the Rev. Daniel Baker, whose name I have already mentioned. I dare say there is not a man on this platform who has not heard of him. It has been a lesson to me, it may be a lesson to some of our younger brethren, to show how little we can forecast the future, to say that when he left college in 1815, he refused to enter the Theological Seminary at Princeton, and gave as a reason that he intended to spend his life in preaching the gospel to the poor in the mountains of Virginia. In six months he was licensed. The first place to which he was called, was the city of Savannah, and next the city of Washington. That was the way God ordained things. God had given him natural gifts, however, and the Spirit had endued him with certain special graces, and God sent him through the length and breadth of this land as an evangelist, or, as commonly and properly called in our times, a revival preacher ; and God blessed his

labors ; and there he is (pointing upwards) before the throne, with crowds around him on whom he can look and say, " Here, Lord, are the souls whom thou hast given me."

Another of our classmates, who was specially intimate with your former pastor during his college-life, was Bishop Johns, of Virginia, our first-honor-man. And I want to say here, as I speak in the presence of a great many young people, that his character and standing in college and in the seminary and afterwards as a preacher, was this—it was always to do his best—always to do his best. He always prepared for every recitation the best way he could ; for every oration he had to deliver he made the most careful preparation in his power—he wrote it two weeks before delivered and had it committed ; and so when he entered the ministry it was the same way ; and I question whether there is any man in the American church, who has done more good than he. Always, young brethren, do the best you can.

And now I must stop. Here we are where Dr. Biggs stood and preached. My dear hearers, do you think Dr. Biggs' influence is gone? Men of science tell us that force is indestructible. Some one long ago said, though perhaps extravagantly, that every word uttered on the face of the earth is still pulsating some-

where in the regions of space. But the sober truth, scientifically told, is, that no force is ever lost. And if this be true of physical, it is no less true of moral and spiritual forces. No word ever uttered for Christ loses its effect—never. Every impression made on an immortal soul for good, continues, still operates, directly or indirectly, and will operate on that soul to all eternity. Nor is that all, nor is that a thousandth part of the truth. No such impulse imparted to one soul fails to be communicated to other souls, and from others to others, and to others and to others, till it swells and extends immeasurably. O ye pastors, down-hearted pastors, who think you are doing nothing, that your words are vain, who take up the lamentation of Isaiah and say, “Lord, who hath believed our report? and to whom is the arm of the Lord revealed?” oh, remember, you have never uttered a truth that will not last in its influence for ever. Every song of praise to Jesus Christ, my dear hearer, rings through all space, and through all eternity. And it occurs to me—though this perhaps is not exactly the place appropriate to say it, yet I cannot help saying,—O, ye sons of men, remember, that every wicked influence you exert upon your fellow-men lasts, lasts forever.

VII.

ANTHEM.

SUNG BY THE CHOIR.

AND IT SHALL COME TO PASS.

BASS. SOLO.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the tops of the mountains,

And be exalted above the hills.

CHORUS.

And it shall come to pass, &c.

And all nations shall flow unto it,

And many people shall go, and say,

Come ye, and let us go up to the mountain of the Lord : to the house of the God of Jacob,

And he will teach us of his ways and we will walk, will walk in his ways. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.



VIII.

ADDRESS.

BY THE REV. JAMES M'COSH, D.D. LL.D.

When your pastor invited me to be present on this occasion of the centennial anniversary of your Church, I was induced to accept his kind invitation partly because he came to me with an Irish tongue, and I

had some evidence that he had an Irish heart. But that was not all. He has a very promising boy in our college at Princeton, who, if he continues as he has begun, will prove himself worthy of his father; and I thought as you had sent this boy to Princeton, I must return the compliment by coming to see you.

I see that I am expected to speak of Presbyterianism and an educated ministry. In doing so I may say, I believe in the holy Catholic church—not the holy Romish Church, for I am not sure that she is entitled to be called holy, and I do not believe the Romish church is the Catholic church. Notwithstanding, I do believe in the Catholic church and the communion of saints. I believe the church is one; I believe therefore in other portions of the church of Christ, that do not agree with us Presbyterians in every thing. I have great pleasure in holding fellowship with Episcopalians, Methodists, Baptists; indeed I do not think of any leading denomination in Great Britain or Ireland, with which I have not had pleasant connection, doing some small service for them, and receiving far greater benefit in return. But still we are met here as a body of Presbyterians, with our friends of other denominations whom we are glad to see here, and it is therefore allowable for us, once in a hundred years, to speak a little about Presbyterianism.

We believe Presbyterianism is founded on the word of God, and agreeable thereto ; but as an organization of the church, separate from other organizations, it began in the era of the Reformation. It was bred in a mountain country, Switzerland, transplanted into Scotland ; came to the north of Ireland ; and thence was transported to America, and has flourished and taken deep root here. There is one characteristic of this church which I wish especially to bring before you on this occasion, and that is the close and intimate connection, throughout its whole history, that has existed between Presbyterianism and education. I believe Protestantism in itself is favorable to enlightenment ; it cannot subsist except among a people taught in the word of God. Presbyterianism, in particular, from the fact that it is an organic system, at an early date sought to establish a system of schools—lower schools, upper schools, higher schools or academies, and colleges or universities. It did so in Geneva, the place of its birth. Travelling in Switzerland you can tell whether you are in a Protestant canton, or in a Roman Catholic canton, by five minutes' conversation. But the system of elementary education was first organized in Scotland. I know that something is claimed for the United States of America as the first to organize a system of common

schools ; but the principle that every parish ought to have a school, and that every child has a right to be educated, was undoubtedly first announced by John Knox ; and not only did he announce this as a speculative principle, but he put it into execution ; and when he died, there was a school in every parish except a few of the most remote, and an academy in every important town, and no less than four universities in that comparatively small country ; and ever since that time, the Presbyterian church has had an educated ministry. The Presbyterian church in Scotland has passed through many and great difficulties. For twenty-eight years her communicants were hunted upon the mountains ; yet descended from that noble old Scot, they stood up for the independence of the church, and resisted foreign aggression, though subjected thereby to imprisonment and death ; and during those twenty-eight years they insisted that the great body of their ministers should be thoroughly educated.

In that country they require, first, attendance upon some college for four years, then at a theological school three, four or six years ; and it is only after they have gone through this process, that they are considered prepared to enter upon the ministry. They hold that to build up the Christian church, men should be well-educated, highly cultivated, able to

bring out of the treasury things new and old, thoroughly conversant with the language in which the Scriptures were written, and with the word of God as a system, and with the history of the church in various ages; and thus fit instruments in the hands of God, to enlighten the people from Sabbath to Sabbath. That is the principle laid down by the Presbyterian church in Scotland, and continued from the time of John Knox in 1660, to this day.

The church passed through that country into Ireland, and there it has been the happiest educational agency that has been employed—I may say the only agency within the last four years. In the north of Ireland, you will find the people industrious and moral. Crime is scarcely known among them; half a dozen policemen keep the whole of northern Ireland in order. If you go into prisons you will find not above two in a hundred that are Presbyterians. Parents educate their children, even where it is a matter of very great inconvenience. In this country also you find an educated ministry. In Ireland every person in ordinary circumstances, intended for the ministry, is required to go at least three years to some college—very commonly now Queen's College. He is subjected to a very rigid examination before entering, and again at the close. He then pursues a three

years' course in the theological seminary, where the professors are men of great learning and ability. The order recognized there is that a man must first be called of God, and then educated, and sent forth to the work of the ministry.

Now, it was out of Scotland, not directly, as out of Scotland in Ireland—what you call in this country the Scotch-Irish, that the great Presbyterian churches, with the exception of the Dutch-Reformed, have come, embracing now, I believe, somewhere about six thousand congregations. And these men brought over with them the principles in which they had been taught in Scotland and Ireland; and throughout the whole history of the Presbyterian church what has been the fact? Schools have sprung up here and there, fitted to impart a higher education, and theological seminaries for the education of young men for the ministry. Princeton was primarily established for the purpose of educating those who felt themselves called to preach the gospel; but others have availed themselves of its advantages, so that not half the young men educated there intend entering the ministry. During the last two or three weeks as the result of the work of God there, a larger number are looking forward to the ministry than for many years, and some of them have their minds fixed on missionary fields.

We are proud, in this country, as in Scotland, of our elementary schools. I think we ought to be proud of them. America owes its greatness, not merely to its political institutions, however admirable, but to two things—first, to the religion of the people, and second, to its elementary schools and its colleges. This national system of education when in danger must be resolutely defended by every patriot (applause). But while we are and ought to be proud of our elementary schools, and defend them at all hazards, there is another agency at work in promoting education. When visiting Germany, some years ago, I devoted considerable time inquiring into the education of that country. I found there a system of education equal, superior in many respects—not in all—to that which is to be found either in Scotland or the United States—even in Massachusetts, which takes the lead; yet I did not find in Germany, from very close intercourse, so much reading and higher culture. What is the reason? The Germans have no Sabbath; and what is the consequence? I find there the people on the Sabbath morning toiling from six o'clock until after mid-day. They have no time for reading. The afternoons and evenings are spent at the beer and dancing gardens. They have no time for reading or reflection. And what is the cause of all this?

The rationalistic doctrines taught them. As a consequence of this state of things the Germans are less intelligent than the Protestants of Scotland, Ireland and America, who receive a great deal of their most valuable instruction on the Lord's Day.

I would say nothing against any denomination, but, nevertheless, I congratulate that people who have an educated ministry to preach to them from Sabbath to Sabbath. It is a great advantage to parents to have in the pulpit on the Lord's day ministers well-educated and thoughtful—who can draw from nature as well as the word of God, to illustrate and enforce divine truth. I believe, therefore, that the people of Scotland, the north of Ireland, and the Presbyterian church of America have been rewarded for insisting upon an educated ministry. I believe it is of the utmost moment for you parents to have an educated ministry.

Now I must give a practical application to all this. It is a hobby of mine—but I trust it will become everybody's, and then it will cease to be mine—that I do not think the ministry of this country is paid as it ought to be. What do you require of your ministers? First to go to school three, four or five years not necessary for others; then to spend four years in college, and afterwards several years at a theological

seminary. All this is attended with considerable expense. Here are, say ten years of time, spent in preparation for his calling, during which he receives nothing and is an expense ; and yet there are not a few congregations that pay their ministers less than a mechanic receives. What does the word of God say ? “ Let him that is taught in the word of God communicate unto him that teacheth in all good things.” If there is a duty on the part of the church as an ecclesiastical body to see its ministers educated, there is also a duty to see them something like adequately remunerated. I would not have you make your pastor wealthy. You over-feed some while many have not enough for comfort. There should be a greater equality. Those who minister to you in holy things should receive such compensation for their services as will place them above carking cares about temporal matters.

In concluding I have to thank your pastor for bringing me here to see this assembly. I believe it right to commemorate what men did in seasons closing. I think it is proper for us to remember the men that by faith and patience established churches in our land ; and when a hundred years run their course I hope this Church will then be the grandmother, and great-grandmother, to other churches ; and, at a meet-

ing like this they will thank God for the effort made a hundred years ago.

IX.

HYMN.

READ BY THE REV. B. L. AGNEW.

SUNG BY THE CHOIR AND CONGREGATION.

Joyfully, joyfully onward we move,
 Bound to the land of bright spirits above;
 Angelic choristers sing as we come,
 Joyfully, joyfully haste to your home:
 Soon, with our pilgrimage ended below,
 Home to the land of bright spirits we go,
 Pilgrims and strangers no more shall we roam,
 Joyfully, joyfully resting at home.

Friends, fondly cherished, have passed on before,
 Waiting, they watch us approaching the shore;
 Singing to cheer us through death's chilling gloom
 Joyfully, joyfully haste to your home.
 Sounds of sweet melody fall on the ear,
 Harps of the blessed, your voices we hear;
 Rings with the harmony heaven's high dome,
 Joyfully, joyfully haste to your home.

Death with his weapons may soon lay us low,
 Safe in our Saviour, we fear not the blow.
 Jesus hath broken the bars of the tomb,
 Joyfully, joyfully will we go home.

Bright will the morn of eternity dawn,
Death shall be conquered, his sceptre be gone;
Over the plains of blest Canaan we'll roam,
Joyfully, joyfully with Christ at home.

X.

BENEDICTION.

BY THE REV. J. GRIER RALSTON, D. D., LL.D.

Evening Exercises, 7½ o'clock.

THE REV. J. ADDISON HENRY, PRESIDING.

I.

INVOCATION.

BY THE REV. CALVIN W. FERRIDAY.

O THOU most high, great, and true God, who art faithful to thy promise and dost love those that come unto thee, who art infinite, eternal, and unchangeable in thy being, wisdom, power, holiness, justice, goodness and truth; with whom a thousand years are as one day, and one day as a thousand years! we most humbly invoke thy divine presence during our services this evening. Deign to dwell here, Lord God; sanctify every heart; may the words of truth we hear be implanted in our hearts, and bring forth the fruits of righteousness to the glory of thy holy name through Jesus Christ. *Amen.*

II.

ANTHEM.

SUNG BY THE CHOIR.

SENTENCE.

O how lovely.

CHORUS.

Oh how lovely is Zion, city of our God.
Joy and peace shall dwell in thee.

III.

PRAYER,

BY THE REV. J. B. DAVIS.

O Thou from whom all blessings flow, again would we come into thy sacred presence; with adoring reverence and with grateful hearts would we recognize thy goodness and mercy to us this day! O God, we thank thee for the position we occupy to-day! We thank thee, O God, for the precious remembrances of the past, which we have to-day cherished! We thank thee for the pleasing anticipations which we are permitted to cherish, in reference to the future. We thank thee for the evidence we have to-day, that this vine is a vine of thine own planting. We thank thee for all the tokens of favor and mercy, which thou hast

shown thy servants who have done the work in this part of thy vineyard in days gone by. We thank thee for all the influences for good, which have been set in operation here, which shall continue to be felt as long as eternity shall last. O, our Father, we thank thee for the pleasing emotions that have to-day been awakened in our souls! We thank thee for the important lessons we here to-day learn—lessons learned from the past, which we trust shall be for good to us and others in the future. We thank thee for all our eyes have seen and for all our ears have this day heard. Now, O God, we pray that thy presence may be with us to-night, that thy heavenly benediction may rest upon us in the progress of these services. Wilt thou assist those who shall take part in them, and touch their lips as with a live coal from off thine altar; and may everything that shall be said be accompanied with thy blessing and have a salutary influence upon all.

We ask that thy blessing may rest upon this Church. Wilt thou continue here to dwell and to follow with thy blessing, the use of the means of grace; and grant that many precious souls may yet be here gathered into thy fold and kingdom. Oh grant, we pray thee, that thy special blessing may rest upon thy servant who is permitted to close the

work of a century, here under circumstances of such mercy and such interest. May his bow continue to abide in strength, and may thy presence be with him in the future as in the past. Grant, O God, we pray, that the influence of this day may strengthen his hands, and that he may be greatly encouraged and blessed in his work in the future, and more from this day forth than ever before.

Let thy heavenly benediction rest upon this company of immortal souls, and may those of us who wait and worship here to-day be gathered, all of us, at last to worship before thy throne above, we ask for Jesus' sake. *Amen.*

IV.

ADDRESS

BY HON. JOSEPH ALLISON, LL.D.

I will commence my remarks by a confession—in advance of what I shall have to say to you. It has been promised for me that my special theme shall be the founders of the Presbyterian church in Philadelphia. I am not able to speak to you on this subject as I could wish to do; it is one that might be made of interest to a Philadelphia audience, if time could

be taken to investigate it and present it in its proper order and arrangement. But it would not interest you to be told why my remarks must be of a more general nature than I desire them to be ; I have made one confession—let that suffice. We are assembled upon an occasion that is of much interest, not to you only who are residents of Frankford, but to all who are permitted to meet with you to-night and join in the thanksgiving for the blessing which has been conferred on you, permitting you to celebrate the hundredth anniversary of the organization of your Church. Churches, like individuals, have their history ; they rise and flourish for a time, but many of them long, long before their hundredth anniversary die and are forgotten : they pass away as if they had never been. But the good providence of God has kept this Church together, and the small congregation which, a century ago, was here organized, is permitted after so many years of trial and varied fortune to rejoice in a prosperity which is an evidence of Heaven's favor to it.

I read with great pleasure in one of our evening papers, as I rode out to this meeting, the very interesting and instructive address made to you by your most excellent pastor this morning ; and as he spoke of the handful of men who, a century ago, gathered

in this borough to organize themselves into a church, professing substantially the faith which you profess and maintain to-day, I thought it was a favor which was not given to every one who ministers at the altar, to be permitted to dig up the foundation stones of the church of which he is bishop, and present them to his people as the treasured memorials of their past history. It reminded me of a picture Scott has drawn of Old Mortality, who upon the moors and upon the mountains of his native Scotland, devoted his life to the perpetuation of the memory of the martyrs who died *for* the faith as it is in Jesus Christ. I saw before me his picture of that old man with his little pony, his saddle of straw and bridle of rope, his chisel and mallet; I thought I could see him as he is represented, pausing in his work of retracing upon the tombs and grave-stones of the dead, who died for "Christ's crown and covenant," the names of the sainted heroes of his native land; doing what he could to preserve the memory of the martyrs who perished by torture, by famine, by fire and by sword, in cave, and in dungeon, and wherever the arm of a bloody persecution could reach them. I thought as I read the address to which I have referred, that you have an Old Mortality here among you, who, as a labor of love, had used his chisel and mallet and brought out

again, in bold relief, the names of the men who a hundred years ago in Frankford founded the organization of which you are the representatives and the embodiment to-day. And I wish I had it in my power to do for you that which I had hoped to do ; supplement the work of your pastor, and bring before you the history of some of those who in Philadelphia, even before the organization of this congregation, labored to found in this land the Presbyterian Church, the counterpart of the Church of Scotland.

It is more than a hundred and ninety years since the first Presbyterian church was constituted in this city ; a handful of believers, who long hesitated as to whether they had strength and faith enough to assume the responsibility of an organization, took to themselves the name of the First Presbyterian Church of the city of Philadelphia. In 1701, the Rev. Mr. Andrews was installed the pastor of that congregation. For a long time Presbyterianism was not a very great success in the Quaker City. Many years passed by and it numbered but four congregations. Then Philadelphia, comparatively speaking, was but a village ; now it is a city of nearly eight hundred thousand people ; and the germ that was then planted has grown with our growth, strengthened with our strength, and Presbyterianism here to-day may claim to be a power

among the denominations. I say this not in the spirit of vain glory ; not for the purpose of contrasting our position with that of others to their disadvantage. I speak merely of the fact as it exists, and ask you to look at its numerous organizations ; its churches ; the numbers, power, influence, and wealth of the membership of these churches. And when you reflect that it was only in 1701 that the first church had a pastor installed over it, have we not as a denomination reason to believe that the power which has enabled us as a body thus to make progress, has not been of man but of God ? That he has counselled our counsellors ; that he has led them and us in the way in which we have been able to walk, and for all our prosperity to-day we have reason to give thanks.

One element of success to which we owe much, and which belongs perhaps to all organizations in the United States, is, that we are not as they are in other lands, without diversity in unity. We have in this country the combination of elements that has formed us into a peculiar people, and this peculiarity is stamped upon the Presbyterian churches of our land. For while we hold to the same system of doctrine, have the same standard with Presbyterian churches in other countries, we have a life and a spirit that are especially our own. Any one who will look over

the records of the early history of Presbyterianism in Philadelphia, will find that it was made up of men from Old England, and from New England; from Ireland, from Scotland and from Wales. It is the fusion of this varied, and to some extent conflicting, material, that has made us what we are, partaking somewhat of the virtues and the faults of all. And if you will permit me, I will here say that the Presbyterian church in this city and of our entire country is indebted, in no small degree, to the country from which you and I claim to have our origin. The names of Andrews and Cross, and Finley and Tennent indicate who the master workmen were, and from whence they came, that laid deep, and broad, and solid, the foundations of our church in this city and its vicinity.

The North of Ireland sent to us large stores of treasure—more valuable far than gold, or silver, or precious stones; it sent her men, eminent for their piety and learning, to minister in our pulpits; and with them came a tide of immigration that bore upon its waves, the people who have always stood firm in their faith in God, adhering with unflinching tenacity to their stern and rigid Calvinism: by which sign they conquered. One name among the leaders of these hosts is worthy of special mention. If he were

alive to-day, our country could not repay to Gilbert William Tennent the debt it would owe to him, who, single-handed, established in the adjoining county of Bucks, his humble Log College. His object was to provide an educated ministry for the Presbyterian church of this country; and how fully his purpose has been attained, you will all understand when I mention the fact, known to many here to-night, that the Log College, founded in what was then almost a wilderness, bloomed into Princeton College and Seminary. Four sons of the founder of the Log College followed in the footsteps of their father; trained in his own school they preached the gospel to the people, generally to the Presbyterians of this region, round about where we are assembled to-night. One of these brothers, Gilbert Tennent, was pre-eminent in his day as a man of power, whose ministry was blessed as instrumental to the conversion of many souls.

At this early period, and associated with the Tennents, came to our shores Whitefield, whose evangelistic labors were so greatly blessed that to this day and to the end of time, men shall not cease to be the better for his ministry here. The Presbyterian church was greatly aroused and quickened by his voice, which spoke for God to his audiences of ten thousand people, as it were with the voice of a trumpet.

These are some of the instrumentalities which were made use of to establish the Presbyterian church in this portion of our country ; and whatever degree of prosperity has been given us, we owe much, more than can ever be known on earth, to the agencies to which I have referred.

I now leave this aspect of the subject; may I speak for a moment, not of the past but of the future—of what our church may yet hope to accomplish? Never had it a brighter prospect; we have perfect peace within our borders, and we are therefore prepared to consecrate ourselves to the work which is laid upon us; the vital question is; Will we do it? Our special field is our country; our general field is the world; and the command is, “Go into my vineyard, and work.” And while we work let us not forget to hold fast to the form of sound doctrine; but more careful still to maintain our faith and hope in *Him* who is the resurrection and the life. Let us take courage from the fact that we have been preserved from falling into fatal error of doctrine; that God has encamped about our church, and guarded us from defection and apostasy which he has suffered to fall upon other churches. The mere intelligence of the Calvinistic churches of New England, did not prevent the descendants of the Pilgrim Fathers, who endured so

much for conscience' sake, from lapsing into Unitarianism; and even the Church of Holland, with its glorious history, which belongs to its better and purer days, has been given over to Rationalism and unbelief. Our safety is in our dependence upon the divine arm; there and there only may we ever rest.

About two years ago I was in another city of Frankford, several thousand miles distant from us. It was a great pleasure to follow as far as I was able in the footsteps of Luther, in that city where he lived for several years. I visited repeatedly the church in which he preached the doctrines of the Reformation, and felt while there, that I stood upon ground more holy, than when under the roof of the old cathedral, where for centuries the emperors of the German Empire were elected and crowned. I went from Frankford, to the city of Worms and stood beneath the spreading branches of the magnificent tree, at whose foot Luther rested before entering the city to appear before the Emperor and his Diet, to answer for his faith; and where he replied to the warning from his friends,

“I will fulfil my promise, in answer to the summons of Charles, though there be as many devils in Worms as there are tiles upon the roofs of the houses.”

And again I stood where Luther stood before the embodiment of the power of the Empire; and when called upon to recant, raising his hands and eyes to heaven, he exclaimed—

“Here I stand, I cannot go forward, I cannot go backward. So help me God.”

I thought then, as I believe now, that there is a vital, sustaining, life-giving power in the fundamental doctrine, on which Luther planted himself, of *justification by faith*. Upon this rock may this Church ever rest.

In conclusion I renew my congratulations to you, the minister of this Church, and to the people of your charge. I congratulate you all on your prosperous condition, and hope that your twenty years' pastorate over this congregation may have added to it many years of increasing usefulness and happiness. And when another century shall have ended its course may you and your co-laborers have as much justice done to you, by one who shall as faithfully revive your deeds in connection with this organization, as you have done for those who one hundred years ago here lived and labored as pastors and members of this Church.

V.

ANTHEM.

SUNG BY THE CHOIR.

I'LL WASH MY HANDS IN INNOCENCY.

DUETT AND CHORUS.

I'll wash my hands in innocency,
O Lord, and so will I go to thine altar.

SOLO.—*Treble.*

That I may show the voice of thanksgiving,
And tell of all thy wondrous works.

SOLO.—*Bass.*

Lord, I have loved the habitation of thine house, and the place
where thine honor dwelleth.

DUETT.—*Trebles.*

I will walk, I will walk innocently,
O deliver me, O deliver me,
And be merciful unto me.

CHORUS.

I will praise the Lord in the congregation.

VI.

ADDRESS

BY THE REV. E. R. BEADLE, D. D., LL. D.

This change in the programme will cause no inconvenience to you, probably, while it relieves me from a personal and somewhat trying embarrassment which has been pressing upon me all the afternoon to solve the problem—"What shall the man do who comes after the king?" We have heard a good deal to-day about Presbyterianism. It runs in my blood. But I am sorry that I have not heard one word said to-day about *old-fashioned* Presbyterianism. I am asked to speak (as this programme indicates) on *Presbyterianism* and *Missions*—as if these two were not one. They mean precisely the same thing. The very first missionaries that ever went out to preach the gospel of Christ were Presbyterians, and Peter was one of them (laughter). If they were not Presbyterians, if each man was not a *presbuteros*, I would like to know what he was. So that our church, as our good friend at the head of Princeton stated—at least implied—did not begin at Geneva; it only sprang up again there. All the missionaries and elders in the early church were presby-

ters—there was the beginning of the Presbyterian church. Then in later years there came the Waldenses. Driven out of the Roman Catholic Church they became Presbyterians in fact. Every congregation had a consistory,—made up of a minister, an elder, and a deacon. Is not that Presbyterianism? The Huguenots were Presbyterians. They accepted the doctrines and government of Calvin, they filled France with their blood as with their faith, they came to America and settled through New Jersey, and went down into Maryland and the Carolinas, and found their way to Boston—the hub of the universe. And then from Geneva there was another spring flowing in this old-fashioned style, and it burst up in Scotland; and that church in Scotland is remarkable for two things—martyrs and missions. We have been told that some of the noblest men in the Presbyterian church in America came from Scotland. In 1701, as you have heard, they landed and gathered about Philadelphia in little flocks, and just one year after landing they had a pastor and a church established. They had no railroads then nor hotels, but went on horseback through this then wilderness to preach the gospel.

In 1709, good old Scotland, which I love as I do the land in which I was born, sent the first missionary

to heathendom ; and where do you suppose he went? Why, where we want missionaries to go now—to Long Island (laughter). The very first missionary of the Presbyterian church ever sent to heathendom went to Long Island ; and the next missionary of the Presbyterian church sent out on this continent was David Brainerd. Did you ever hear of him? You go up to Easton, some of you. There, where Lafayette College is located, Brainerd preached to the Indians. And in some portions of New Jersey he wrought a work that has never been paralleled on the face of this globe. He was a Presbyterian. And then there was John H. Rice, who toiled among the Africans of Virginia when he could have filled the first pulpits of the land. He was another of our early missionaries. And then there were those old Scotch-Irish, of whom you will hear from the speaker who is to follow me. They were bent on preaching the gospel to the regions beyond, and Beveridge was sent on horseback from Philadelphia to Caledonia in Canada, to hunt up some Scotch Highlanders that were understood to be living there. There was a Mr. Harvey reported to be a chief man among them. He hunted through the wilderness, and by and by got track of him ; found his cabin and knocked at his door. “Come in,” said a broad Scotch voice ; he went in and found a man on

a shoemaker's bench, mending an old shoe; he kept on with his work, never looking up at all. Beveridge said nothing for a moment, but at length inquired, "Do you want any preaching here?" Laying down his tools and springing to his feet, "Yes," said he, "we do." That was the beginning of the missionary work in that country that has grown into Presbyteries and Synods and poured its revenues into the kingdom of God. That is the way Presbyterians worked on with their missions. Look at the work of the Presbyterian Board of Missions—at what it has done for the Indians in our country—what it is doing in Africa, and in Japan, and in the Indies. Oh, how my heart flutters when I say that word! What has the Presbyterian church done in India? Some of the best missionary blood shed since the days of the early martyrs has been shed in India. And in China, look at what our Presbyterian church is doing!

We have heard much of what has been done for the last hundred years for this church. Depend upon it, ours has not been a Rip Van Winkle sleep. We have been growing through all this century with these changes and this progress. We have not awakened to-day in Frankford, to find for the first time that we can go to Philadelphia by steam. I remember myself

—and I am not so gray as some men here—the time when it was said in my hearing,

“ You can go in the stage all the way from Albany to Coopers-town, N. Y., sixty miles, in twenty-four hours, by riding night and day,” (laughter.)

And I can remember when you could go all the way from Utica to Rochester by canal packet—at the rate of six miles an hour (laughter). Yes, I have heard that, and have lived to see the prediction of Stevenson made good. When asked what he thought about locomotives, he ventured, very tremblingly, to say, he hoped he should live to see the time when locomotives would draw trains on railways, with freight cars attached, at the rate of twelve miles an hour; and afterwards he said he wanted to say twenty, but did not dare to. Now, sir, you and I have gone from Liverpool to London, over and over again, at the rate of sixty miles an hour.

Now, I wish just to ask you from this advanced point in history, from this advanced point in Presbyterianism, what you mean to do for the next century. A hundred years have passed. This Church is not today as it was a hundred years ago. You have already heard that. God is going before you, and bringing you up to a high place in Israel, and now he asks you

what you are going to do for the time to come. The great work of missions is only begun, and God is sounding to a quicker march everywhere, and especially to you and to us in this land.

I sweep away as by magic, for an instant, a hundred years to come. We heard from the eloquent gentleman before me, the hope expressed that when this hundred years were passed, there should be an ingathering here like this; and when another century shall have succeeded, that it should be repeated; but I believe that when that hundred years have been told and there shall gather on this soil, perhaps on this very spot, a congregation to recite the records of the past, they will not come here to tell of an edifice built anew, with all the modern improvements on the ground where this shall have worn down to the dust, they will not come here to felicitate one another, that a Presbyterian church is a hard thing to kill, as we heard this morning, but they will come here, as I believe, to say and to sing, "The world is won for Christ."

VII.

HYMN,

READ BY THE REV. W. R. WORK.

SUNG BY THE CHOIR AND CONGREGATION.

MY DAYS ARE GLIDING SWIFTLY.

My days are gliding swiftly by,
And I a pilgrim stranger,
Would not detain them as they fly,
These hours of toil and danger ;
For oh, we stand on Jordan's strand,
Our friends are passing over,
And just before, the shining shore
We may almost discover.

We'll gird our loins, my brethren dear,
Our distant home discerning ;
Our absent Lord has left us word,
Let every lamp be burning ;
For oh, we stand, &c.

Should coming days be cold and dark,
We need not cease our singing ;
That perfect rest naught can molest,
Where angel harps are ringing ;
For oh, we stand, &c.

Let sorrow's rudest tempest blow,
 Each cord on earth to sever ;
 Our King says, " Come," and there's our home
 For ever, oh, for ever.
 For oh, we stand, &c.

VIII.

ADDRESS,

BY THE REV. JOHN HALL, D. D., OF NEW YORK.

My Christian Friends :—It gives me great pleasure, upon this special occasion, to address a few words to this magnificent audience, who seem to show their deep interest in the occasion by the patience with which they remain here after the lengthened, and, I doubt not, deeply interesting services of the day. My brother, Dr. Beadle, asked the question, " What is the man to do who comes after the king ?"—putting me in that position. Dr. Beadle ought to know there is no king here. This is a commonwealth, it is an American republic, and there is no king on this platform. Presbyterianism is republicanism, too, of the truest and best order ; and we are all brethren. We all stand on a level, and have no king and no master but Jesus Christ, King and Head of the church.

I am to speak to you of a section of the population

and a constituent element in one of the great churches into whose heart this conviction has, I may say, been burned by long and painful experience; I am to speak to you of the Scotch-Irish, and yet it is necessary to define the term in the very beginning. These people are not Scotch, for they were not born in Scotland; and they are not Irish, for they do not belong to Ireland, and do not speak the tongue, and do not inherit the traditions. They are people who, two centuries ago—nearly three centuries, some of them—crossed over from Scotland into Ireland and remained there until a very considerable number of them saw good reason to leave Ireland and come to this continent. When we speak of the Irish, properly speaking, our Roman Catholic fellow-citizens are more particularly described; when we speak of the Scotch-Irish you may be tolerably confident we are speaking of the Presbyterian people, who come, for the most part, from the northern province. As you pass along the northern shore of Ireland and look across the water, at a distance of thirteen or fourteen miles, you can see the Scottish land; so it is not difficult to see how it was the Scotch people accepted the invitation extended to them, and passed over in the days of persecution and took possession of the county of Antrim and adjacent parts of that country. When they went into

Ireland they found it, morally and physically, in a most wretched condition. War had swept over the land; a great deal of Ulster was covered with rocks and bogs; but the industry, patience and energy of the Scotch people, and their religious principles, speedily succeeded in making Ulster one of the most happy and prosperous provinces of the land.

The Scotch people who settled there soon began to desire ministers. I am sorry to say it is not always the best part of the population that move away, and there is good reason to believe that it was so in this case. In many cases it was people broken down in means and reputation that left, and there was need of some religious change among them. It pleased God in a most remarkable manner to bless the labors of his servants among the Scotch people settled in Ireland. It is one of the glorious things about the church there that it was planted in the midst of glorious revivals, and the people became earnest, devoted Christians. They needed all that earnestness. As many know, an effort was made on the part of the government to set up the Established Church, and many persons began to look upon these Presbyterians as standing in their way. You can easily fancy what class of annoyances they were subjected to when I tell you that for a very long time the ministers had no license to preach, and

were liable to be imprisoned for marrying their own parishioners. They durst not set up an institution for training ministers, or even a day-school oftentimes; and yet in face of these difficulties, strange to say, not merely through continued migration, but through natural growth and increase, the Presbyterian people multiplied in Ireland; and it might be said of them, as of Israel in Egypt, the more they were afflicted the more they grew. Many of these people engaged in agricultural pursuits and soon became very desirable as tenants. Consequently land owners held out great encouragement to them to farm, giving them leases for thirty years. Subsequently the question of tenant-rights—which has given so much trouble in Ireland—arose; and the people, unwilling to submit to the oppression of the land-owners, clubbed together and came over as congregations and established themselves in America, bringing their ministers with them, thus contributing largely to lay the foundation of Presbyterianism in this country.

It would be interesting, if I had time, to put before you some of the characteristics of the people. I think of one clergyman who belonged to the seceding branch of the Presbyterian church in Ulster. Annoyances were put in his way, and these difficulties became so very great, that at length, he left the country. Three hun-

dred of his people and himself took passage in a ship sailing from a creek called Narrow Water, from which no ship of any size could have sailed, and coming to this country settled in Carolina where he labored with the same fidelity as in Ireland. At length this man died sitting in his chair, and it is reported that on the table before him, when he died, there was a pastoral letter written by himself to the congregation in Ireland—which he had left nearly thirty years before.

From the year 1730 until about the middle of the last century, it has been estimated that there came from Ulster, probably, twelve thousand people every year. I had the pleasure of going back to my native land last summer and visiting my home. I remember walking over the parish with my brother, who lived in the neighborhood and knew all the people. We were comparing notes, speaking of the boys and girls whom we knew as children, and were surprised to find as we passed from house to house, scarcely one family from which young and vigorous men and boys and women had not taken their departure for America; and yet in that neighborhood there are as many Presbyterian churches as when I was a child, and just as many people to fill them.

If any one will take the trouble to look over the history of America he will be surprised to find what

a large number of the leading men of America were from the northern province of Ireland, or their descendants. Robert Fulton, who may be recognized as the father of our river navigation, was the child of comparatively poor Irish parents. The founder and first class-leader of the Methodist church in this country—a great and mighty church that has done a world of good, and is destined to do a great deal more—was the son of comparatively poor Irish peasants.

In the year 1760, a memorial was sent from the corporation of the city of Philadelphia, and from the city of New York, representing the extremely distressed condition of the Presbyterian ministers, their wives and children, who had come and settled in what were then uncongenial and inhospitable climes. They were then colonies of Great Britain. It was believed they had some claim upon the mother country; and I am glad to say the Irish Presbyterian Church responded to that claim.

It is very natural to inquire what particular adaptation the Scotch people had, for doing any good in this country, taking their place among the brotherhood of churches. It is my own opinion that the Scotch are very much improved by living two or three generations in Ireland. I have great respect for Scotchmen, but a Scotchman and I, talking about this matter

last week, agreed together that but for the grace of God, the Scotch would be a very unamiable class of men. They are a little slow and rugged, a little stern with a good deal of real wit in some of them—but not characteristic of them as a people. Now when they go to Ireland and live there for three or four generations they become a little brighter, quicker, gentler and more ready to appreciate a good thing. Some one has said that it requires something like a surgical operation, to make a Scotchman appreciate a joke. There is, on the contrary, great readiness on the part of my countrymen in repartee. A story is told of one of them who, seeing a lady relieved of her parasol by a gust of wind, picked it up and returned it to her, saying,

“Ah! ma’am, if you were as strong as you are pretty, the wind would not have taken it out of your hand.”

My countrymen are a very prolific race. A good Irish clergyman that I used to know, when some one congratulated him upon the birth of the eleventh child, feeling at the same time that perhaps he was more to be pitied, replied,

“Well, God never sends a mouth but he sends something to put into it.”

The poor are blessed with a large number of children

usually, and on this principle there has been such a continuous stream of emigration from Ulster; and yet the population of that country is not diminished. It is told of the father of John Wesley, himself a poor clergyman, that he was rich upon his forty pounds and a baby every year; and yet what a wonderful blessing came through God's care of that household, so poor in the resources of this world, but rich in graces and gifts that made them a blessing to their kind!

These Scotch-Irish were staunch to the truth they had learned from their parents and their ministers, and especially from their Bibles; and well was it burned into them by the persecution they experienced; it was wrought into their very nature; their minds were stored with it. It was well that a strong-headed and hardy people like them should come to this country, when in its formation state, and impress upon it a staunch, deep love of truth and a willingness to support it at all hazards.

Another thing fitted this people in a high degree for taking a place in this country. You know how much importance Presbyterians always attached to the catechism. (Having happily illustrated the advantage of a thorough acquaintance with the doctrines of the church as set forth in the catechism, the speaker proceeded.)

I cannot help thinking, also, that another reason why this people have been the means of bringing some good to this country, has been that by their very history, they were taught the value of freedom of conscience. A people pervaded through and through with this principle, cannot easily be enslaved. They are subject only to the Lord their Creator. No men were wiser in counsel, readier with their purse, braver on the field, than these same Scotch-Irish Presbyterians.

In conclusion I should be glad to say something more serious. I am a Presbyterian by birth, education and conviction. I greatly value all the good God has associated with that system. I am not blind or indifferent to the great good also associated with various other forms of Christian faith. I am thankful for the good that is in them. I rejoice very much in my Presbyterianism, because I can be true to it, and yet thoroughly true to all the sister denominations around about me. If I were to-day to abandon my Presbyterianism and go to some of the churches round about me, some of them would insist on my being RE-baptized and RE-ordained ; but if any one from another church desires to unite with us, no such requirements are needed ; if he gives evidence of having been born of God, there is no barrier in the way of

reception. Presbyterianism, too, is republican. The political organization of this country, in the beginning was substantially organized after the Presbyterian model of government; and the legislature, in some States, is characterized to this day as the General Assembly. I do not see why we should not be able to work freely, cordially, harmoniously, and to mutual benefit and advantage with the civil government, established in God's providence over this whole land; and I am persuaded the more we seek to teach the truth as it is in God's word, both in the church and from house to house, the better we shall be as citizens, the better helpers we shall be to all the various evangelical churches, that are bent upon spreading the same truth and glorifying our Lord and Master. For let us not forget that the churches are not ends, but means to an end: the end is the salvation of immortal souls; the churches, and ministers, and synods, etc., are so many means we think wisely adapted, divinely appointed by the Head of the church for the attainment of these high ends.

Now are there any of us here inclined to rejoice a little in our churches—to magnify them—who have never yet come to the end for which these are the means? Are any of us satisfied with means, practically despising the end? Where is the use of our

hearing preaching, of our attending the public worship of God, if we are not individually saved, personally brought into a state of fellowship with Jesus Christ? Now I am sure this centenary celebration will long be remembered by many here; oh, how glad will that remembrance be, if some soul should remember it in this way, as to say,

“ It was at that time, it was near the close of the meeting that I saw the main thing for me was, to be in Jesus Christ, to trust in him, to close, as our fathers used to describe it, with the offer of Christ and accept him as my Saviour and Lord.”

What a glorious celebration that would be to complete the century of this Church's history! what a splendid monument to erect!

I have only to say in conclusion, that it gives me special pleasure to know that the blessing of God has hitherto rested upon this Church. May his blessing continue to be with you; and in the memories of that better life, which is to come, may this Church be signalized as the birth-place of immortal souls, a centre whence emanated a wide-spread, lasting and spiritual influence.

IX.

HYMN.

SUNG BY THE CHOIR AND CONGREGATION.

DISMISSION.

Lord, dismiss us with thy blessing,
Bid us all depart in peace,
Still on gospel manna feeding,
Pure seraphic love increase.
Fill each breast with consolation,
Up to thee our voices raise ;
When we reach that blissful station,
Then we'll give thee nobler praise.
And we'll sing Hallelujah to God and the Lamb.
Hallelujah for ever and ever. *Amen.*

X.

BENEDICTION.

BY THE REV. WM. A. JENKS.