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NEW YORK AVENUE CHURCH.

A NOTABLE CHURCH.

Where the Sessions of the General Assembly Are Held.

THE LINCOLN PEW.

The New York Avenue Church, Both Past and Present—Modern Methods in Church Work—An Active, Energetic Pastor and People.

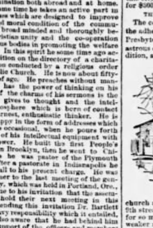
The meeting of the general assembly in the New York Avenue Church is an historic event in the career of a church that is historic in this city. It is not only the largest in point of numbers of any Presbyterian church at the nation's capital, but it ranks near the top in the denomination in this country. There are only seven or eight Presbyterian churches that have a larger roll of members then the New York Avenue. There are over 1,000 members and the limit of growth has not yet been reached. The capacity of the church has been reached several times, and when the pressure becomes too great a swarm leave the old hive and starts a new center of busy activity. This swarming process has been a feature of the history of this church. It began a number of years ago and is still kept up. The North Presbyterian Church on N street was originally started as a mission of the New York Avenue Church, and this connection was continued until the infant church was able to form an independent organization. Gurley Memorial Church, Le Droit Park, was started as a mission of this church. A few years ago a number of families left the church and formed the Church of the Covenant. The church has now two missions, Bethany Mission at the corner of 13th and C streets, which was begun in 1874, and Faith Chapel on M street between 4½ and 6th streets southwest, which was built at a cost of $15,000, and first occupied in 1891. The latter enterprise is almost ready to enter upon an independent existence.

This is only one department of church activities in which this great organization takes a leading and an energetic part.

Its benevolences are large and reach out to all the different objects which appeal to the sympathy and support of the Christian Church. Last year the total contributions for all purposes reached the large sum of nearly $26,000.

AN ENERGETIC PASTOR.

At the head of this important center of Christian activity is the pastor, Rev. William Alvin Bartlett, D.D. When he came to the church eleven years ago the membership was 592, while today it is 1,048. The increase has been a steady one, and last year the net gain in members was sixty-five. Dr. Bartlett is a good type of the modern pastor. He is progressive and in



DR. BARTLETT.

a good sense aggressive, and is heartily in favor of any movement which advances the interests of his denomination both abroad and at home, and at the same time he takes an active part in all enterprises which are designed to improve the social and moral condition of the community. He is broad minded and thoroughly believes in Christian unity and the co-operation of all religious bodies in promoting the welfare of the race. In this spirit he some time ago accepted a position on the directory of a charitable institution conducted by a religious order of the Catholic Church. He is now about fifty-eight years of age. He preaches without manuscript and has the power of thinking on his feet. One of the charms of his sermons is the stimulus he gives to thought and the intellectual atmosphere which is born of contact with an earnest, enthusiastic thinker. He is especially happy in the form of addresses which are known as occasional, when he pours forth the richness of his intellectual equipment with attractive power. He built the first People's Tabernacle in Brooklyn, then he went to Chicago, where he was pastor of the Plymouth Church. After a pastorate in Indianapolis he accepted a call to his present charge. He was a commissioner to the last meeting of the general assembly, which was held in Portland, Ore., and it was due to his invitation that the assembly voted to hold their next meeting in this city. In extending this invitation Dr. Bartlett knew the heavy responsibility which it entailed, but he was also aware that he had behind him the hearty support of the officers and members of his own church and could count on the active assistance of the Presbyterians throughout the District. In this expectation he has not been disappointed. The assembly before adjourning, in accordance with their custom, ap-

LINCOLN'S PEW.

pointed a committee of arrangements for their next meeting, which in this case consisted of Dr. Bartlett, Rev. Dr. W. H. Roberts, the stated clerk, and the ruling elders of the session of the New York Avenue Church. As the host on the occasion of the general assembly, the New York Avenue Church will occupy a large share of the public attention. The prosperous condition of this great organization of Christian workers has already been referred to. It has also an interesting past.

ITS CAREER AS A CHURCH.

In the early years of the capital city there were three Presbyterian churches. The First Church, which then occupied a building at the foot of the Capitol, until the removal to the present site on 4½ street; the F Street Church, which occupied the building now known as Willard Hall, between 14th and 15th streets, and the Bridge Street Church in Georgetown, which has also changed its location. In the year 1820 a movement was started for the organization of a new church, and some fifty signatures were secured to a paper asking permission from the presbytery to form a church to be located in the northwest. Dr. Lowrie, who was a clerk in the Treasury Department, was at the same time discharging the duties of a pastor of the F Street Church. The church also belonged to the old school, while those who were in favor of the new church enterprise belonged mostly to the new school. The permission to organize having been obtained, for the first few years of its organization the new church met in the first floor corridor of the old Navy Department building, which has recently been torn down. On Saturday night the chairs were placed in the corridor ready for the congregation that assembled the next day, and on Monday morning they were removed before the clerks arrived. This arrangement was, however, only temporary, and as soon as the funds could be obtained the ground where the present New York Avenue Church now stands was purchased from Nicholas Biddle, the president of the famous Bank of the United States.

THE ORIGINAL CHURCH BUILDING.

A substantial brick building covering about the same space occupied by the present building was begun and the work progressed as far as the roof, when the money gave out and fur-

FAITH CHAPEL.

ther operations came to a standstill. At this critical juncture John Quincy Adams, who was then serving his second term with President Monroe as Secretary of State, made the infant organization a loan of $2,000, stating that they could take their time in paying him. This was a large sum of money in those days, and with it the structure was soon completed. It was known as the Second Presbyterian Church, and was, during the early years of its existence, in a very prosperous condition. Among the names enrolled as the first members are found Mr. Goldsborough, the father of Admiral Goldsborough; John McClelland, George Gillis and Dr. Lovell. The loan of Mr. Adams was paid gradually, and as he occupied a double pew in the church during his long official residence in this city, his pew rent was regularly deducted. It was not until some twenty-two years after the loan was made that, when Mr. Adams was a member of Congress, the last dollar was paid, and Mr. David McClelland, whose father was one of the organizers of the church, remembers going as a member of the board of trustees to Mr. Adams' house on F street, between 13th and 14th, to pay the last installment with the accrued interest. The receipt which Mr. Adams gave and which remained in the hands of Mr. McClelland was, during the war, added to a collection of autographs and sold at a fair held in this city for the benefit of the hospital service for $500.

THE OLD AND NEW SCHOOL PARTIES.

The contest which was then going on between the adherents of the old and new schools in the Presbyterian Church at large had a very disastrous effect upon the Second Church. In addition, a large number of members left the

BETHANY CHAPEL.

church and organized the Fourth Church on 9th street, of which Rev. Dr. Smith was pastor for so many years. The Second Church grew weaker and weaker and it was at times difficult to get enough people together to hold service. The ministers who were called went to other fields. Among the ministers whose names will be remembered were Rev. Daniel Baker, Rev. J. Knox, Rev. George I. Wood, Rev. Mr. Fowler, Rev. Rufus Clark, Rev. Matthew Hale Smith and Rev. Mr. Campbell. In the days of prosperity the church had among the members and attendants those who were prominent in social and official life. John Quincy Adams continued his connection with the church and Andrew Jackson while President was an attendant. In the years just prior to the war the church was frequently without a pastor, and when Rev. Dr. Eckhardt offered his services only enough members remained to guarantee him a salary of $200 a year, which was, however, subsequently raised to $1,600.

During these years the F Street Church increased in numbers and became a prosperous church. It also was not free from divisions, and one party left and built the structure on 5th street, which is now a Jewish synagogue. This organization, however, was short lived, and after disbanding the church property was sold. Under the pastorate of the Rev. Dr. Gurley and his predecessors, the F Street Church grew rapidly, and soon became too large for the building. The Second Church had to contend with exactly the reverse condition of affairs, and the membership at last became so much reduced that it was proposed to abandon the organization and close the church.

[illegible] in 1858, [illegible] the F Street [illegible] October 14, [illegible] by the pre[illegible]me. The New [illegible] was adopted. [illegible]dience to the [illegible]ained as pastor of the new organization. Among the members of the F Street Church when the churches united was President Buchanan, who was a regular attendant. During his administration President Lincoln was an attendant, and President Johnson had a pew there. The pew occupied by President Lincoln was preserved, and recently it was replaced in the auditorium, where its old-fashioned appearance contrasts strongly with the modern interior.

In July, 1859, the F street property was sold to the Messrs. Willard—the lot for $1.50 per foot, which, with the building, amounted to about $12,500. On Sunday, September 25, 1859, the last service was held in that church, which is now known as Willard Hall.

THE PRESENT EDIFICE.

In the meantime plans had been perfected to build the present edifice upon the site then owned and occupied by the Second Church. The corner stone was laid October 10, 1858. The lecture room was first used July 14, 1859, and the church was dedicated on the stormy Sunday of October 14, 1860. The cost of the edifice was about $30,000. The church grew in prosperity, and on March 16, 1865, a meeting was held which was the first step toward the organization of the North Presbyterian Church—then called the Northern Presbyterian Mission. At this meeting the sum of $1,300 was subscribed—principally by Senator E. D. Morgan, ex-Gov. Shepherd, Gen. Carrington and Mr. Ballantyne—for the purchase of the site, and on January 20, 1868, nineteen persons were granted letters of dismission to organize the North Church. The Gurley Sunday school was afterward organized. The pastorate of Dr. Gurley closed with his death, September 30, 1868.

DR. GURLEY'S SUCCESSOR.

On January 26, 1869, the Rev. Samuel S. Mitchell, D.D., was chosen pastor, under whose ministry the church continued its vigorous growth. In 1872 the present system of systematic beneficence was adopted, resulting in a very large increase in the funds raised for missionary and other purposes. The work at the Gurley Mission was prosecuted and that at Bethany was begun. In 1874 Bethany Chapel was built and furnished at a cost of $3,378, and in 1876 further improvements were made at a cost of $1,250. Dr. Mitchell resigned May 2, 1878, to accept a call to Brooklyn, N. Y.

In June, 1878, the Rev. John R. Paxton, D.D., succeeded to the pastorate. In 1880 the brick edifice for the Gurley Mission was built, and in 1881 the galleries were placed in the church on New York avenue—the cost of the former having been about $6,000 and of the latter about $6,500. Dr. Paxton resigned February 19, 1882, to accept an urgent call to New York city.

UNDER THE PRESENT PASTORATE.

The present pastor, the Rev. William Alvin Bartlett, D. D., was chosen April 17, 1882, and commenced his labors June 1, 1882, at which time the membership was 593. In October, 1885, forty-one members were granted a letter of dismission to organize the Church of the Covenant, and others took letters later. In 1888 large improvements were added to Gurley Chapel to accommodate its Sunday school and to fit the audience room proper for church services, and on February 21, 1889, 119 persons were dismissed by certificate to organize the Gurley Memorial Presbyterian Church. In the fall of 1889 the work now known as that of Faith Mission was begun, and in 1890 the sum of $15,000 was raised to purchase the site and erect the building now occupied by that mission, in which the first services were held February 15, 1891.

THE CHURCH OFFICERS.

The officers of the church are as follows: Elders—John W. Foster, Jacob R. Van Mater, Charles B. Bailey, Samuel F. Phillips, Hierome O. Claughton, Nathaniel A. Robbins, Sardis L. Crissey, William B. Gurley, John Randolph, Henry H. Wells, J. R. Van Mater, clerk; William B. Gurley, treasurer.

Deacons—John D. McChesney, Benjamin C. Somervell, Walter C. Clephane, Frank O. Beckett, William B. Robison, James A. Freer, Charles E. Foster, J. Rankin, Imbrie, Philip F. Larner, Charles S. Bradley, Robert F. A. Denham, Charles G. Stott, J. R. Imbrie, president; William B. Robison, secretary; John D. McChesney, treasurer.

Trustees—John M. Harlan, Noble D. Larner, John W. Thompson, John W. Douglass, James Wilkinson, Alex. T. Britton, Lewis Clephane, Frederick Pilling, J. Ormond Wilson, president, Noble D. Larner; secretary, Lewis Clephane; treasurer, John W. Thompson.

TWO BRAVE GIRLS.

How Capt. Scott's Daughters Cheered Up the Crew of the Hyderabad.

From the San Francisco Report.

The British ship Hyderabad arrived this morning from Swansea after a most eventful voyage of 272 days. Capt. D. F. B. Scott has his two daughters with him, and both the young ladies assert that they never want to make a similar trip. This is the Hyderabad's maiden attempt, and Capt. Scott hopes he will never have a similar experience while he remains skipper of her.

After being launched and fitted out, the Hyderabad was loaded with coal at Swansea and started for San Francisco. All went well until September 9, when the ship ran into a storm. The stanchions gave way, boats were smashed, the galley was washed overboard, the cabin was flooded, and finally the cargo shifted. While the ship was lying on her beam ends the foretopgallant mast went by the board, and it looked as though the ship was doomed.

It was regular Cape Horn weather, and the men were almost dead from cold. In spite of the fact that death was imminent, the captain's daughters were not dismayed. They made coffee over the coal oil stove in the cabin and served it to the half-frozen men whenever an opportunity occurred. The men assert that many times the young women made their way forward when ladders, pieces of boats and hen coops were all awash.

The gale lasted nearly a week, and then contrary winds were met. Capt. Scott was about to give up in despair and start for San Francisco via the Cape of Good Hope, when on October 12 it came on to blow again. All the temporary yards were blown away and almost an entire suit of sails was lost. The weight of water that came thundering on board bent the deck beams and the vessel began to leak. The cargo shifted again and everybody prepared for the worst. A conference of the officers was held in the cabin and it was decided to make for the Falkland Islands. The men were exhausted by this time and refused to work. Many of them were sick and did not care whether they lived or died. The captain's daughters went among them, bound up their wounds, and, with steaming hot coffee, into which the captain put a "stick" on the sly, persuaded the men to return to duty. Five days later Port Stanley was reached, and for the time the trouble was over. It took 100 days to repair the ship, and then another start was made.

THE POWER OF TELESCOPES.

The Largest Brings the Moon Nearer to Us Than Boston Is.

From the Chicago Herald.

The following careful statement by Prof. E. S. Holden on the power of the eye and the telescope, as they are contrasted in actual experience, is of special and permanent interest:

If the brightness of a star seen with the eye alone is one, with a 2-inch telescope it is 100 times as bright, with a 4-inch telescope it is 400 times as bright, 8-inch telescope it is 1,600 times as bright, 16-inch telescope it is 6,400 times as bright, 32-inch telescope it is 25,600 times as bright, 36-inch telescope it is 32,400 times as bright. That is, stars can be seen with the 36-inch telescope which are 30,000 times fainter than the faintest stars visible to the naked eye. While the magnifying power which can be successfully used on the 5-inch telescope is not above 400 the 36-inch telescope will permit a magnifying power of more than 2,600 diameters on suitable objects—stars, for example.

This power cannot be used on the moon and planets with real advantage for many reasons, but probably a power of 1,000 or 1,500 will be the maximum. The moon will thus appear under the same conditions as if it were to be viewed by the naked eye at a distance of, say, 200 miles. This is the same as saying that objects about 300 feet square can be recognized, so that no village or great canal or even large edifice can be built on the moon without our knowledge. Highly organized life on the moon will make itself known in this indirect way if it exists. If one were looking at the earth under the same conditions the great works of hydraulic mining or the great operations of Dakota farms or California ranches would be obvious.

Marc. on a Bust.

From the Queen.

Art Student—"Bust of Marcus Aurelius."

Nouveau Riche—"The present Marquis or the late one?"

TWO HUNDRED YEARS.

The Story of the Presbyterian Church in America.

ITS BEGINNING IN 1684.

The First Ministers of the Church and Their Struggles—The Presbyterian Patriots During the Revolutionary War—Rapid Growth of the Church in the Nineteenth Century.

Five years ago in the city of Philadelphia the Presbyterian Church celebrated the centennial of the establishment of the general assembly of the Presbyterian Church in the United States of America. The assembly of 1893 is therefore the one hundred and fifth of the long series.

In connection with this great gathering of prominent ministers and ruling elders of the Presbyterian Church in congress assembled it is more than a little interesting to consider the history of the church in America, its origin and development. It would be no small or inconsiderable task to treat such a subject in anything like a thorough manner. The history of the church is so inalienably connected with the history of the many great men who have fought under its banner. Presbyterianism, with its hardy, long-winded and strong-sinewed characteristics, derived directly from the character of the early fathers of the church, may well be called the creed of fighters and preachers. Beneath the broad, ample folds of its banner have struggled many men whose efforts and successes have made their names and deeds a part of the history of this great land. The Presbyterian Church is a church militant, a church in which the missionary spirit has ever been a powerful formative element. The father of the creed in this country was a Scotch-Irishman, who did not know what was the fear of man. During the stormy days of the revolutionary war Presbyterianism in the new world was for the time being at a standstill by reason of the fact that her sons were almost to a man engaged in fighting for their country and their own freedom. To a marked degree the adherents of the Presbyterian church have been liberty-loving men.

Upon the Declaration of Independence, beneath the name of John Hancock was written the name of a Presbyterian minister, John Witherspoon. It is the only name of a minister in the list.

JOHN WITHERSPOON.

John Witherspoon made two visits to Philadelphia. Once was to the synod in 1775, when he urged upon it so earnestly the necessity for its issuing that famous pastoral letter for independence. His second visit was in July, 1776, when he went to take his seat in the Continental Congress. It was on that occasion that he told his fellow members that "the country was not only ripe for freedom, but would soon be rotten for it." Before he signed his name to the Declaration of Independence he uttered these words: "Although these gray hairs must descend soon into the sepulcher, I would infinitely rather that they should descend thither by the hand of the public executioner than desert, at this crisis, the sacred cause of my country." It is men of that sort who have built up in this land the noble structure of a powerful church.

With the earliest settlers in this country, of English, Scotch and French origin, came the Presbyterian form of faith and government. Churches of this denomination existed in the colonies in the early part of the seventeenth century, although the first presbytery was not organized until 1706. The general synod, having under it four presbyteries, was organized in 1716, and the complete organization was secured in 1788 in the adoption by the synod of New York and Philadelphia of the constitution and the establishment of the general assembly.

The church, of which Calvin and Knox were two such massive supports, runs back, according to its adherents, to the time of the Apostle Paul, who said: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." There is said to have been the essence of a general assembly in that convocation of apostles and elders at Jerusalem, which sent out its deliverance to the Gentile brethren of Antioch and Syria. In Scotland and in Switzerland Presbyterianism was the symbol of freedom. Presbyterianism gave to Christendom the Westminster confession, which Dr. Theodore L. Cuyler has called "that unrivaled symbol of faith which emphasizes the sovereignty of Jehovah in the heavens and the kingship of Jesus Christ in His church." Of its polity the famous Jonathan Edwards said that "the Presbyterian way has ever appeared to me the most agreeable to the Word of God and to the reason and nature of things."

THE BEGINNING IN MARYLAND.

The beginnings of the Presbyterian Church in the American colonies have always been overhung with something of a cloud of uncertainty. Yet through this cloud one can make out, rather indefinitely, it is true, a number of faces of preachers and a few small churches struggling into being on the banks of the Pocomoke river, in eastern Maryland, about the year 1684. Two of these early churches were at Snow Hill and Rehoboth. One can also see the face of the great missionary pastor, Francis Makemie.

Mr. Makemie was undoubtedly the first regular and thorough Presbyterian minister in this country, and he may with equal justice be considered as the father of the Presbyterian Church in America. He has been called "a man of eminent piety, as well as strong intellectual powers and an uncommonly fascinating address."

Mr. Makemie was born in Ireland, but the date of his birth is not known. He is supposed to have pursued a course of study at one of the Scotch universities, and became pious at the age of fourteen. He was introduced by his pastor to the presbytery of Laggan in January, 1681, and was licensed some time before the end of that year. Seven years later application was made to the presbytery by Capt. Archibald Johnson for assistance in securing a minister for the Barbadoes. In December, 1680, Col. Stevens of Maryland made a similar application in behalf of that colony. Mr. Makemie was selected as a suitable person for the mission, and he was ordained with a view to coming to America. He preached for a while at Barbadoes, and was also for a time in Somerset county, Md., and is supposed to have been the founder of the church at Snow Hill. After his marriage to the daughter of Wm. Anderson, a wealthy merchant of Accomac county, Va., he made his home in the latter state. In October, 1699, he obtained a formal license to preach, according to the provisions of the toleration act, having previously received a certificate of his qualification, at Barbadoes.

TROUBLES OF EARLY MINISTERS.

Mr. Makemie was a hard-working and eminently successful minister, albeit he received any number of setbacks in his work. These, however, could not deter him from his course. In 1704 he made a visit to England and was gone nearly a year. While he was away he visited London and arranged for the supply of the congregations with evangelical clergymen. At least two ministers from Ireland came to the colonies with him when he returned. These two men were John Hampton and George McNish. In 1705 Mr. Makemie came before the county court of Somerset to secure the necessary certificates for the exercise of their ministry, for though, when he began his labors there some twenty years before, there was the fullest religious liberty in Maryland, the Church of England had become the established church in 1692, and it was therefore necessary that these men should obtain a license in order that they might perform their ministerial functions undisturbed. The application in their behalf met with considerable opposition, but it was finally referred to the governor, who decided in their favor.

Soon after Mr. Makemie came back from Europe the presbytery of Philadelphia was formed, but whether this took place in the year 1706 or at the close of 1705 is a question that cannot be determined now on account of a defect in the presbyterial records. The ministers who formed this presbytery or were united with it previous to December, 1706, were Francis Makemie, George McNish, John Hampton, Samuel Davis, John Wilson, Nathaniel Taylor and Jedediah Andrews. Mr. Makemie was moderator of the assembly in December, 1706.

In January of the following year Mr. Makemie and Rev. John Hampton were arrested in New York for having preached without a license. They were kept in prison for a couple of months, but were finally released on a writ of habeas corpus and Mr. Hampton was discharged. Mr. Makemie returned to stand trial. He was acquitted, but was not released until he had paid all the fees of his prosecution, which, in addition to his expenses, amounted to about $300.

After his release Mr. Makemie attended the sessions of presbytery on his way to Virginia and preached a sermon by appointment. This was the last meeting of presbytery he ever attended, though it appears from the record of the next meeting that he had in the meantime obeyed an order of presbytery to write to Rev. Mr. Colden of Oxnam, Scotland, with reference to the latter's taking pastoral care of the people in and about Lewistown, Del.

Mr. Makemie died at his home in Virginia in the summer of 1708. He distributed his valuable library among his family and friends. An original portrait of him was destroyed in the burning of the residence of Rev. Dr. Balch of Georgetown, D. C.

Among the names of other great divines that were associated with that of Mr. Makemie in the early history of the Presbyterian Church in America are Josias Mackie, Jedediah Andrews, Jonathan Dickinson, George Gillespie, Robert Cross, William Tennent, James and David McGregore, Ebenezer Prime, Gilbert Tennent, John Tennent, John Moorhead, Jonathan Parsons, William Tennent, 2d., Samuel Blair, David Cowell and Aaron Burr.

THE FIRST MINISTER IN DELAWARE.

The first minister of the Presbyterian Church in Delaware was Samuel Davis, who was engaged in business and also preached at Lewes, Del., as early as July, 1692. He is supposed to have been an Irishman. The Boston ministers were also active in caring for Presbyterianism on the Delaware, Increase and Cotton Mather being especially active in this regard. After the battle of Bothwell a large number of banished Scotchmen began to emigrate to America, and a body of twenty-two sailed from Glasgow for Carolina. William Dunlop, a probationer, came with them and settled at Port Royal. The colony was soon afterward broken up on account of the unhealthy character of the place. Mr. Dunlop served as the pastor of this gathering for several years, but later returned to Scotland and afterward became principal of the University of Glasgow. The ministers of New England also sent missionaries to Carolina, the first of these whose names we know being Thomas Barrett, who was on the Ashley river prior to 1684.

It was in Philadelphia in 1729 that the synod solemnly declared its agreement with the Westminster confession and catechism as "being in all the essential articles good forms of sound words and systems of Christian doctrine." Soon after this a lively controversy arose in the synod between the two factions that were known as the "old side" and the "new side," the former holding hard to the Presbyterian symbols of faith and their demand for an educated ministry, and the latter as firmly maintaining that the great revivals under Whitefield and Tennent were from heaven and not from men. The two factions did not long remain apart, however, and in the reunited synod there were ninety-four ministers, of whom about three-fourths had worn the "new side" badge.

GILBERT TENNENT.

The moderator of that reunited synod was one of the most remarkable men that the Presbyterian Church has ever counted among its members. Gilbert Tennent has been called the most powerful member of the most powerful family in the church of that era. His success as a preacher was phenomenal, and he was the heart and soul in the revival movement that swept over the country at that time. As a boy he came over from Ireland with his father, the famous William Tennent, and settled on the banks of the Neshaminy creek. There the elder Tennent, with his four sons, erected that rude structure, the "Log College," which, despite its humble and unpromising beginning, yet contained within itself the germs of Princeton College, the Princeton Theological Seminary and all the other institutions of learning in the Presbyterian faith on this continent. The "Log College" did good service in training a number of ministers for the church, but it was not all that was needed, and both factions of the synod saw the need of greater educational facilities. The "old side" allied itself with Yale College, but the plan of a connection fell through, and it was left in an unpleasant condition as a result of its hostility to the Log College. The "new side" was more successful. It took sides with the institution founded by William Tennent. At his death there was no one to fill his place, and it was felt clearly that the time had come for something more considerable in the way of a college. Through the efforts of Jonathan Dickinson a charter for a new college was obtained in 1746, and it was opened in the following year, with Dickinson as its first president, in his house in Elizabethtown. Upon his death—in the fall of 1847, the college was removed to Newark, and Aaron Burr was selected as its president. Ten years after the date of the charter the college was removed to Princeton, and while its formal title is the College of New Jersey, it has always been better known by the name of the town it has made famous.

THE FIRST GENERAL ASSEMBLY.

The first steps looking to the formation of a constitution for the American Presbyterian Church were taken by the synod of New York and Philadelphia in May, 1785, and a committee was appointed with instructions to report the following year. On the 16th of May, 1788, the constitution was ratified and with its adoption came the organization of the first general assembly in May, 1788. The assembly of that year embraced four synods, seventeen presbyteries, 180 ministers and 419 congregations. The sessions of the first assembly occupied but five days, and one of its first official acts was the adoption of a letter of congratulation to President Washington. In reply he sent a modest and dignified answer. Most of the time of the assembly was spent in welding together the new organization, in adopting measures to print and circulate copies of the Holy Scriptures, and in organizing church extension and home mission work.

THE REVIVAL OF 1800.

A remarkable event in the history of the church was the "great revival" which began in 1800 and flew like a whirlwind over the country to the west of the Alleghenies and to the south as far as Georgia and South Carolina. It was a curious spectacle of religious excitement, and with it came the introduction of camp meetings, which at that time were tremendous in point of numbers and attended with all sorts of physical exercises, convulsions and ecstacies. The supply of preachers, especially in Kentucky, where the excitement reached its greatest height, was quite inadequate for the occasion and a number of volunteer lay exhorters were licensed. This was done in opposition to the authority of a "synodical commission" and started the disagreement that ended in the Cumberland schism of 1810. Another influence beside that of the great revival in giving an impetus to the church grew out of the "plan of union" that was adopted in 1802 and under whose influence Presbyterians and Congregationalists joined hands in the work of founding new churches through the wilderness of western New York and Ohio. This scheme, however, was abandoned in the storm of controversy which disrupted the church in 1837.

In 1802 the general assembly appointed a committee to direct home missionary work, and in 1816 this committee was enlarged into a board of missions. Other matters that received a great deal of attention from the church about this time were the temperance reform, the slave traffic and the practice of dueling. Societies for the education of ministers were organized, as was also the "American Board of Foreign Missions," and the leading theological seminaries throughout the country were founded. During that first third of the century there was a wonderful development of the lay element in the eldership and in all branches of church work. Within that time the church had grown until it contained twenty-one synods, 116 presbyteries, 2,500 congregations and 233,000 members.

THE OLD SCHOOL AND THE NEW SCHOOL.

Toward the close of this prosperous era it became evident that there was trouble ahead, and the conflict, partly theological and partly ecclesiastical, began again between the old school and the new school. For five years the sessions of the general assembly were stormy in the extreme, and in May, 1838, two general assemblies met in Philadelphia at the same time. In 1857 the southern churches which had been allied with the new school assemblies withdrew and organized under the name of the "United Synod of the Presbyterian Church." The old school held together for four years longer, but its disruption came with the fall of Fort Sumter, and the result was that within twenty-four years the Presbyterian body had been divided into four, two in the north and two in the south.

The first formal movement looking to a reunion of the two factions in the northern church was made at St. Louis in May, 1866. The two assemblies were in session in that city at the same time, and their both appointed committees to confer upon the desirability of a reunion and to decide upon the methods by which this end might be brought about. Two years later the joint committee presented its plan of reunion to the two assemblies and this was the subject of an overture sent down to the several presbyteries. In May of the following year the two assemblies met in New York and with only nine dissenting votes out of a membership of 560 approved the joint committee's plan. At the adjourned sessions of the assemblies in Pittsburg, November 12, 1869, the breach that had separated them was healed over effectually. Amid the excited fervor attendant upon this happy event the proposition was made that the sum of $5,000,000 be raised as a special thank offering. This subscription when completed actually amounted to $7,883,000. It was in Philadelphia, however, that the great reunion assembly of 1870 was held. There were present 640 commissioners, representing 51 synods, 259 presbyteries, 4,526 churches and 446,560 communicant members.

THE GROWTH OF THE CHURCH.

The growth of the Presbyterian Church in America has been something at once remarkable and encouraging. At times there have been dissensions and bickerings, but through it all the increase in membership, influence and wealth has been steady and large. According to the statistics of the Northern Presbyterian Church as contained in the census of 1890-91 there were then within its limits 6,717 organizations, 6,663¾ church edifices, with a seating capacity of 2,225,044; 556 halls, with a seating capacity of 57,805; the value of church property aggregated $74,455,200; the number of communicants or members was 788,224. According to last year's report of Rev. Wm. H. Roberts, stated clerk of the assembly, the total contributions of the church during the year for all its various objects amounted to $14,298,271.

Efforts have been made in recent years, and it is still believed they will be crowned with success, to bring about a union between the northern and southern churches, which were separated by the civil troubles between the two sections.

OYSTERS ON THE PACIFIC COAST.

Prospect for Their Propagation in the Waters of San Francisco Bay.

The surprising discovery that oysters of the Atlantic coast species do multiply and can be propagated in the waters of San Francisco bay is on the point of being announced by the United States fish commission.

For more than twenty years such oysters have been regularly grown in the Bay of San Francisco. Every autumn about 100 car loads of baby bivalves not bigger than a thumb nail are carried all the way across the continent and planted at the Golden Gate. There they are cared for until they reach marketable size, when they are sold for eating. So highly are they prized that they fetch 2 cents apiece—twice as much as they are worth in the east. Up to the present time it has been believed that these valuable mollusks would not breed in this adopted home, because the water is so cold. Their propagation ordinarily demands a temperature of 70 degrees, while those waters seldom register over 61 degrees Fahrenheit. Thus, though the soft clam transplanted from New England has prospered on the Pacific shore, all hope of similarly domesticating the Atlantic oyster was abandoned. Nevertheless, recent investigation has disclosed the fact that the alien species is adapting itself to its new habitat and is multiplying naturally to some small extent. Furthermore, it is practically certain that it could be made to reproduce its kind on a satisfactory scale by very simple methods.

BROUGHT FROM THE ATLANTIC.

Live Atlantic oysters were first brought to San Francisco in 1870, when the earliest transcontinental railway was completed. They were so highly appreciated that the business of fetching them 3,000 miles to market rapidly grew. Eventually, however, the practice was adopted of transporting the bivalves only in the shape of "seed," and the infant mollusks were planted out in beds until they grew big enough to be sent to market. The young shellfish are shipped from the east by fast freight in the autumn. Usually the loss does not amount to more than 10 per cent. The freezing of the liquid about them does not injure them. To illustrate the length of time during which frozen oysters may remain out of water without dying it is worth mentioning that on one occasion several car loads of them were lost through a mistake and were two months on the journey. When they finally arrived in San Francisco nine-tenths of them were alive and in good condition. Californians will undoubtedly consume more oysters when they can get them at Baltimore and Philadelphia prices.

THE NATIVE OYSTER OF THE PACIFIC COAST

abounds in San Francisco bay. It is a very poor sort of shellfish compared with the bivalve of the Atlantic. It is small and very prolific. The shells of this species form extensive deposits covering the shore for miles and stretching in bars out into the bay. The "spat" of these small mollusks fastens upon the eastern oysters, which soon become covered with the growing parasites. Thus it is necessary to clean the imported oysters for market by knocking off the young natives which have adhered to them. Doubtless the latter crowd out of existence many of the young of the Atlantic kind. In San Francisco bay there are very few of the star fishes, which are such formidable enemies of oyster culture in Long Island sound, but the little mollusks known as "drills," which bore through the oyster shells and suck out the soft parts of the animals, are becoming plentiful, having been brought from the east together with the oysters.

FOES TO THE PACIFIC OYSTERS.

But the most dreaded foes to oysters in Pacific waters are the stingrays. These disagreeable and sometimes dangerous fishes enter San Francisco bay in large numbers in the spring and remain until late in the fall. They feed exclusively on shellfish, for crushing which their mouths are provided with a sort of bony pavement in each jaw. As a protection against them, all beds have to be fenced around with closely set stakes eight feet high. When a broken stake allows a school of stingrays to raid an oyster bed, its surface after the tide has gone out presents the appearance of a field that has been rooted by hogs. Sometimes the oystermen, discovering the presence of such intruders, manage to entrap them inside the line of stakes, thus destroying many during one low tide. This fencing of beds against stingrays is a heavy expense to the oyster farmers of California.

ON MUD FLATS.

All the eastern oysters now growing in San Francisco bay are bedded on mud flats in shallow water. Such locations are selected in order that the beds may be readily fenced in for the purpose of keeping out stingrays. At low tide the bivalves are out of water and exposed to the sun. The California summer is rainless and hot. Probably this is one reason why the oysters have not shown a tendency to multiply rapidly, inasmuch as such exposure would be calculated to injure the young spat. At the same time the muddy ground is not favorable to propagation, inasmuch as the baby mollusks require hard surfaces on which to fix themselves. By paving the bottom with old shells this latter difficulty would be overcome, and propagation would very likely be much more rapid.

GOOD PROSPECTS.

If eastern oysters can be propagated naturally in San Francisco bay these bivalves will become comparatively cheap at the Golden Gate. One plan suggested by the United States fish commission relates to the creeks and estuaries in that neighborhood which are flooded by the tides. The water in such places, being comparatively shallow, is raised by the sun to a higher temperature. Brush could be planted to collect the spat, and it would not be difficult to keep the stingrays out by means of fences. A notion of the scale on which the culture of oysters in that region is now carried on may be got from the fact that one company has 2,000 acres of beds fenced in. These are divided into six groups, the individual beds varying in extent from fifty to 1,000 acres. The seed oysters are transplanted from certain of these localities to others for fattening before they are sent to market. This concern ships the mollusks, canned or boxed, to all large towns from Victoria to San Diego, and from Salt Lake City to Honolulu.

OYSTERS FROM WESTERN MEXICO.

Attempts have been made by the oyster growers of San Francisco bay to introduce there the large oysters of western Mexico, which strikingly resemble the Atlantic species. Unfortunately, most of the bivalves died on the voyage. Now that there is railway connection between Guaymas and the Golden Gate the transportation of these mollusks by rail might give better results. Along the Mexican lagoons referred to are enormous mounds of oyster shells accumulated by past generations of Indians, who did a large business in drying the meats of the shellfish and sending them inland for sale. Previous to the introduction of the Atlantic species oysters were brought from the beds of Acapulco and sold readily in San Francisco at 25 cents apiece. Their arrival was regularly announced by placards on steamer days. However, so many died on the voyage that the business was not profitable, and it was finally ruined by the introduction of eastern oysters on the completion of the overland railroad in 1870.

A sack full of oysters was recently brought to San Francisco by a steward of one of the Australian steamers. They were sold in the market and were pronounced as good as the eastern bivalves. It has been recently suggested that the oysters of Japan might be propagated successfully in California waters. They are very large, full and well flavored. Sometimes they attain a length of twelve inches. It is thought that their introduction would not be difficult, inasmuch as a great many kinds of Japanese shellfish are identical with Pacific coast species.

Symptoms.

From Life.

The wife—"There is a prescription that the doctor left for you today when he called and found you out."

The husband—"How did he know what to give me?"

The wife—"He said that from my appearance and symptoms he knew you were suffering from chronic dyspepsia."

DR. BRIGGS.

DR. BRIGGS' CASE.

The History of the Proceedings as Officially Set Forth.

THE TEXT OF THE APPEAL

The Charges Founded on Utterances Made in His Inaugural Address—Action Taken Before the Presbytery and the General Assembly—Grounds of Appeal.

The meeting of the general assembly of the Presbyterian Church, which convened in this city today, attracts more general notice both inside and outside the Presbyterian Church than such gatherings usually do, because the case of Dr. Charles A. Briggs will come before the body in an appeal from the presbytery of New York. The appeal in the case fills a good many printed pages. The amended charges and specifications against Dr. Briggs on which he was prosecuted, and of which he was acquitted by the New York presbytery, fill a pamphlet of thirty-six pages. There are eight distinct charges, all based on utterances made in the inaugural address delivered by Dr. Briggs at the Union Theological Seminary in New York on the occasion of his induction into the Edward Robinson chair of biblical theology.

The following opinions, found in the inaugural address, are those for which he has actually been tried:

"1. That God speaks directly to men with divine authority, through the reason and through the church, as well as through the Bible. 2. That there may have been errors in the original autographs of the Scriptures. 3. That Moses did not write the Pentateuch and that Isaiah did not write half of the book that bears his name. 4. That the sanctification of Christian people is not altogether completed at death, but goes on in the state between death and the final judgment."

THE APPEAL.

The formal appeal itself is interesting, as it gives a history of the various proceedings that have been taken in the case. The appeal is from the presbytery of New York and is made in the name of the Presbyterian Church in the United States of America. It was prepared by the committee that prosecuted the case before the presbytery. This is the committee that has conducted all the proceedings against Dr. Briggs, beginning in May, 1891. It is composed of Rev. Drs. G. W. F. Birch, Joseph J. Lampe and Robert F. Sample and Ruling Elders John J. Stevenson and John J. McCook.

The appeal, which is dated New York, January 18, 1893, says:

The Presbyterian Church in the United States of America, represented by the undersigned prosecuting committee, in the case of the said Presbyterian Church against the Rev. Charles A. Briggs, D.D., presents the following appeal from the final judgment in this case, rendered by the presbytery of New York on the 9th day of January, 1893, with the grounds therefor and the specifications of the errors alleged. Believing that the trial of the said Dr. Briggs is one of the most important in the history of the Presbyterian Church, by reason of the dangerous errors alleged to be contained in the address of the said Dr. Briggs at his inauguration as professor of biblical theology in Union Theological Seminary, delivered on the 20th day of January, 1891, upon which inaugural address charges and specifications were tabled and prosecution, in compliance with sections 10 and 11 of the book of discipline, was initiated by the presbytery of New York in the name of the Presbyterian Church in the United States of America, and believing that the distinct and definite condemnation of those alleged errors, by the supreme judicatory of the said Presbyterian Church, is necessary in order to prevent their spread and influence in the denomination; and, while having the highest respect for the synod of New York, believing that a special responsibility rests upon the general assembly, which is charged with the duty of deciding in all controversies respecting doctrine, of reproving, warning or bearing testimony against error in doctrine in any church, presbytery or synod, and in cases that affect or concern the promotion of truth and holiness through all the churches under its care, as set forth in chapter XII, sections IV and V, of the form of government, and in view of the desirableness of the speediest settlement of this most important case, do hereby appeal to and request your venerable body to enter immediately upon the consideration and judicial investigation of the appeal hereby presented, to issue the case, and to finally determine the important questions involved, so as to secure the purity and the peace of the church at the earliest possible day.

HOW THE PROCEEDINGS BEGAN.

In the further prosecution of the case on the part of the said Presbyterian Church, the appellant, represented by the said prosecuting committee, respectfully sets forth:

That on April 13, A. D. 1891, the presbytery of New York appointed a committee to consider the inaugural address of the Rev. Charles A. Briggs, D. D., in its relation to the confession of faith, and that on May 11, A. D. 1891, the said committee presented to said presbytery a report which was accepted, and its recommendation, "that the presbytery enter at once upon the judicial investigation of the case," was adopted by the said presbytery, and thereupon it was "Resolved, That a committee be appointed to arrange and prepare the necessary proceedings appropriate in the case of Dr. Briggs," and the Rev. G. W. F. Birch, D. D., Rev. Joseph J. Lampe, D. D., Rev. Robert F. Sample, D. D., and Ruling Elders John J. Stevenson and John J. McCook were appointed such committee in conformity with the provisions of section 11 of the book of discipline.

That after the initiation of the prosecution by the said judicatory, the presbytery of New York, as above recited, the said prosecuting committee entered upon its duties.

That as said prosecution was initiated by a judicatory and not by individual prosecutors, in compliance with the provisions of section 10 of the book of discipline, the Presbyterian Church in the United States of America became the prosecutor, and an original party in the case, and was represented by the said prosecuting committee, which said committee, under section 11 of the book of discipline, was charged with the duty of conducting the prosecution in all its stages in whatever judicatory, until the final issue be reached.

That at the meeting of said presbytery, held on October 5, A. D. 1891, the said prosecuting committee presented charges and specifications in the case of the Presbyterian Church in the United States of America against the Rev. Charles A. Briggs, D. D., which were read in the presence of the judicatory, and were then served by the moderator upon the said Rev. Charles A. Briggs, D. D., together with a citation, citing him to appear and plead to the said charges and specifications at a meeting of the said presbytery, to be held on November 4, A. D. 1891.

That after said charges and specifications had been presented to the said presbytery and had been read, the presbytery entertained a motion made by the Rev. George Alexander, D. D., to arrest the judicial proceedings and to discharge the prosecuting committee from further consideration of the case, as follows:

"Whereas the presbytery of New York, at its meeting in May last, on account of utterances contained in an inaugural address delivered January 20, 1891, appointed a committee to formulate charges against the author of that address, Rev. Charles A. Briggs, D. D., and whereas, since that action was taken, the accused has supplemented those utterances by responding to certain categorical questions. * * *

"Therefore, Resolved, That presbytery, without pronouncing on the sufficiency of these later declarations to cover all the points concerning which the accused has been called in question, with hearty appreciation of the faithful laborers of the committee, deems it expedient to arrest the judicial proceedings at this point, and hereby discharges the committee from further consideration of the case."

On the aforesaid motion to dismiss the case, as expressed specifically in the words "to arrest the judicial proceedings" and "hereby discharges the committee from further consideration of the case," the presbytery by a yea and nay vote refused to adopt the above resolution and to dismiss the case.

DISMISSED BY THE PRESBYTERY.

That on the said 5th day of October, A. D. 1891, the said presbytery adjourned to meet on the 4th day of November, A. D. 1891, the day upon which the said citation was made returnable, and that at said meeting on the 4th day of November, A. D. 1891, the said presbytery was charged as a judicatory in accordance with rule XL of general rules for judicatories, and thereupon the said presbytery proceeded in the case of the Presbyterian Church in the United States of America against the Rev. Charles A. Briggs, D. D., and the said Dr. Briggs then presented a paper purporting to be objections to the sufficiency of the said charges and specifications in form and legal effect; that said paper was largely an answer to said charges or an argument upon the merits of the case, and was denominated by the said Dr. Briggs himself, a "Response to the Charges and Specifications submitted to the Presbytery of New York, by Prof. Charles Augustus Briggs, D. D.," and that the said presbytery thereupon permitted members of the said presbytery to discuss the merits of the main question on behalf of the accused before and without permitting the prosecuting committee to be heard on the merits of the case.

That a question as to the status of the prosecuting committee was raised, and the moderator decided that the committee was properly a committee of prosecution in view of the previous action of the presbytery, and was in the house as an original party under the provisions of section 10 of the book of discipline. That an appeal was taken from the decision of the moderator, the question was divided, and the moderator was sustained in the point, that the committee was in the house as a properly appointed committee of prosecution, and also sustained in the point that the committee, as representing the Presbyterian Church in the United States of America, was an original party in the case.

That on said November 4, A. D. 1891, the said presbytery, after fully hearing Dr. Briggs' "Response to the Charges and Specifications," and without permitting the prosecuting committee to be heard on the merits of the case, upon the motion of the Rev. Henry Van Dyke, D. D., made and entered on its records its decision and final judgment dismissing the said case in the following words, to wit:

"Resolved, that the presbytery of New York, having listened to the paper of the Rev. Charles A. Briggs, D. D., in the case of the Presbyterian Church in the United States of America against him as to the sufficiency of the charges and specifications in form and legal effect; and without approving of the positions stated in his inaugural address, at the same time desiring earnestly the peace and quiet of the church, and in view of the declarations made by Dr. Briggs touching his loyalty to the Holy Scriptures and the Westminster standards, and of his disclaimers of interpretations put on some of his words, deems it best to dismiss the case, and hereby does so dismiss it."

APPEALED TO THE ASSEMBLY.

From the aforesaid action of the said presbytery of New York on the said 4th day of November, A. D. 1891, in dismissing the case, the prosecuting committee took an appeal in the name and on behalf of the said Presbyterian Church to the general assembly of the Presbyterian Church in the United States of America, in accordance with the provisions of sections 94 to 102, inclusive, of the book of discipline. The said appeal was made upon six different grounds, supported by twenty-five specifications of error, and together with the written notice of appeal required by section 96 of the book of discipline, was given to the stated clerk of the presbytery of New York, and lodged with the stated clerk of the general assembly, within the time required by sections 96 and 97 of the book of discipline.

The appeal, the record and other documents in the case were referred to the judicial committee of the general assembly of 1892 at Portland, Ore., and the following action was had thereon:

The judicial committee presented its report in the case of the Presbyterian Church in the United States of America vs. Rev. Charles A. Briggs, D. D., which was accepted, as follows:

The judicial committee respectfully reports that it has carefully considered the documents submitted to it in this case, and adopted the following resolutions:

1. That, in the opinion of this committee, the appeal taken by the Presbyterian Church in the United States of America, an original party represented by the "committee of prosecution," appointed under section 11 of the book of discipline, has been taken from the final judgment of the presbytery in dismissing the case, and that the said committee had the right to take this appeal representing the said original party.

2. That it finds that the notice of the appeal has been given and that the appeal, specifications of error and record have been filed in accordance with sections 96 and 97 of the book of discipline and the appeal is in order.

3. That, in the judgment of the committee, the appeal should be entertained, and a time set apart for the hearing of the case.

In view of these considerations the committee reports that the appeal is in order and that the general assembly should proceed, in accordance with the provisions of section 99 of the book of discipline, by causing the judgment appealed from, the notice of appeal, the appeal and the specifications of the errors alleged to be read; then to hear the appellant by the committee of prosecution; then the defendant in person, or by his counsel; then the appellant by the committee of prosecution in reply upon the question, "Whether the appeal shall be entertained?" (Minutes of general assembly, 1892, page 90.)

The general assembly was then constituted and charged in accordance with rule XL of the general rules for judicatories, and during its sessions, on the 25th and 26th days of May, 1892, heard the arguments of the appellant and the appellee upon the question whether the appeal should or should not be entertained, the assembly adopted the report of the judicial committee and the appeal was entertained. (Minutes of general assembly, 1892, pages 118 and 119.)

Against this action of the assembly, "in entertaining the appeal of the prosecuting committee, * * * and so giving the committee which preferred the charges against Dr. Briggs, standing before the assembly and right of appeal as an original party," a protest was presented by the Rev. S. J. McPherson, D. D., and others; which protest was ordered to be entered on the minutes of the assembly without answer. (Minutes of general assembly, 1892, pages 153, 205.)

The appeal, upon its merits, was then fully argued by the appellant and the appellee before the general assembly, on May 28, 1892 (minutes of general assembly, 1892, page 140), and the provisions of section 99 of the book of discipline having been fully complied with, each of the twenty-five specifications of error was sustained. The yeas and nays were ordered upon the question, "Shall the appeal be sustained?" and 431 commissioners voted to sustain the appeal and 87 voted not to sustain. (Minutes of general assembly, 1892, page 141.)

REMANDED FOR A NEW TRIAL.

On May 30, 1892, the committee appointed to draft a form of judgment to be entered in the said case submitted its report and recommended the form of decree or order, which was adopted, (minutes of the general assembly, 1892, page 152) and is as follows:

"The Presbyterian Church in the United States of America vs. Rev. Charles A. Briggs, D. D.—Appeal from the judgment of the presbytery of New York dismissing the case.—The general assembly having, on the 28th day of May, 1892, duly sustained all the specifications of error alleged and set forth in the appeal and specifications in this case.

"It is now, May 30, 1892, ordered, that the judgment of the presbytery of New York, entered November 4, 1891, dismissing the case of the Presbyterian Church in the United States of America against Rev. Charles A. Briggs, D. D., be, and the same is hereby, reversed. And the case is remanded to the presbytery of New York for a new trial, with directions to the said presbytery to proceed to pass upon and determine the sufficiency of the charges and specifications in form and legal effect, and to permit the prosecuting committee to amend the specifications or charges, not changing the general nature of the same, if, in the furtherance of justice, it may be necessary to amend, so that the case may be brought to issue and tried on the merits thereof as speedily as may be practicable.

"And it is further ordered, that the stated clerk of the general assembly return the record and certify the proceedings had thereon, with the necessary papers relating thereto, to the presbytery of New York."

This mandate of the general assembly was received by the stated clerk of the presbyter of New York and submitted to the presbytery at its meeting held on the 13th day of June, 1892, when the presbytery

"Resolved, That in the judgment of presbytery, the issue of the case is impracticable during the summer, but will receive the attention of presbytery on its reassembling in the fall."

On the 9th day of November, 1892, the presbytery of New York met, was constituted and charged, in accordance with rule XL, of the general rules for judicatories. During the first day's session of the said judicatory, in compliance with the said mandate of the general assembly, and the provisions of section 22 of

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