

Rev. Finley M. Foster was installed pastor of the Third congregation, September 7, 1887. The First congregation sold their church in Twenty-Eighth street in 1883, and for nearly four years worshipped in Trenor Hall, corner of Broadway and Thirty-Second street. In 1887, they erected a large and well appointed church in Harlem, in One Hundred and Nineteenth street near Fifth Avenue, where they are now worshipping in one of the handsomest churches in the body. The Covenanters of New York are an energetic and liberal people, and are nearly one thousand in number. The *First* congregation was organized December 26, 1797; the present church building is in One Hundred and Nineteenth street, near Fifth Avenue, Harlem, and the pastor is the Rev. J. C. K. Milligan. Members recorded are Andrew Acheson, William Acheson, William Sterritt, John Culbert, William Cowan, John Greacen, James C. Ramsey, Joseph Thomson, Andrew Bowden, Matthew Bowden, John W. Bowden, Charles Gillespie, John Nightingale, Hamilton Biggam, John Whitehead, C. B. French, James Thomson, Robert Bowden, John Lynch, John Angus, John Carothers, William Fleming, William Hazlett, E. N. Shields, William Law, James Bell, Thomas Rusk, W. J. Cromie, David Henderson, James Cowan, Frederick E. Milligan, W. J. Clyde, Alexander Livingstone, David Bell, John McFarland, Robert Smith, Edward McLean, J. C. Milligan. The *Second* congregation was organized June 11, 1830; the present church building is on Thirty-Ninth street near Sixth Avenue, and the pastor is the Rev. Robert

M. Sommerville. Of old members are James Wylie, John S. Walker, Joseph Wiggins, James Wiggins, John Kennedy, Jacob A. Long, Joseph Torrens, David Torrens, Melancthon W. Bartley, Andrew Alexander, Samuel Miller, Henry O'Neil, Samuel J. McGuire, Matthew Miller, James Warnock, Thomas A. Greacen, William McCullough, William McLean, John Taylor, John J. McKay, Robert McCracken, Francis L. Walker, John Sharpe, W. H. Cochran, John Aikin, William Park, Hugh McCreery, J. J. Montgomery, James Dunlap, Thompson O'Neil, John Adams. The *Third* congregation was organized March 14, 1848; the present church building is on Twenty-Third street near Eighth Avenue, and the pastor is the Rev. Finley M. Foster. Of the membership are named William Neely, Walter T. Miller, A. J. Echols, Andrew Knox, John McWilliam, Alexander McNeil, Thomas Bell, Hugh Glassford, James Carlisle, Andrew C. Bowden, Robert Cairns, Hugh Young, William Brown. The *Fourth* congregation was organized February 21, 1870; the present church building is on Forty-Eighth street near Eighth Avenue, and the pastor is the Rev. James Kennedy. Of the principle membership are named Hugh O'Neill, Edward H. Pollock, John Kennedy, Hugh Thomas, Hugh Carlisle, Dr. Samuel Murtland, William McAfee, Robert McAfee, Hugh Getty, Robert Leishman, Dr. J. M. Harvey, David Houston, James Fischer, James Dunlap, David Donneghy, George Kennedy, Robert Kennedy, William Kilpatrick, Dr. W. C. Kennedy, James Bryans, William Pollock, Samuel Stevenson. Evangelistic work has been done among all the con-

gregations by Mr. James M. McElhinney, and his efforts have been crowned with fruitful results.

BROOKLYN. An organization was granted to the Covenanters residing in the city of Brooklyn, June 15, 1857. A comfortable church building was purchased in an eligible location, but the property was so heavily mortgaged that the small congregation found themselves unable to retain it.* The second property which they bought was located at the corner of Fayette Avenue and Ryerson street. It was primarily built for a chapel or Sabbath School room, and the church proper was never built. The Rev. James Dickson was the first pastor installed in November, 1857. He preached with great acceptance for five years and joined the Presbyterian Church. In the winter of 1864, the Rev. John H. Boggs was installed pastor. After a pastorate of sixteen years, he followed the example of his predecessor and went into the Presbyterian Church in 1880. Quite a number of influential members followed him, and are now found in the various Churches of Brooklyn. Mr. T. A. H. Wylie supplied the pulpit for nearly a year. In the winter of 1881, the Rev. S. J. Crowe was installed the pastor, and remained three years. During his pastorate the congregation not only grew in numbers, but in unity and liberality. In 1883, the present commodious church and chapel, situated at the corner of Willoughby and Tompkins Avenues, were purchased. They were erected for Miss Anna Oliver, a Methodist preacher, whose efforts to build up a congregation under her own

**Banner*, 1883, p. 309.

ministry signally failed. Mr. Crowe resigned in the fall of 1884, on account of the state of his health. Rev. John F. Carson, the present pastor, was ordained and installed, May 20, 1885. The congregation and Sabbath School have greatly increased in numbers, and the Church has a very prosperous following. Among the members are named James A. Patterson, William F. Bell, Francis Culbert, James Hughes, R. J. Culbert, Thomas Kinkead, M. M. Henry, Henry Ferguson, John Shannon, James Warnock, John Boyd, James Frazer, John W. Pritchard, Thomas Moore, Robert Taylor, Leatham Teaz, James Williams, Alexander Frazer, James Hunter, Dr. Palmer.

NEWBURGH. The city of Newburgh is pleasantly situated in one of the picturesque regions of the famous Hudson river, sixty miles above the city of New York. It was the headquarters of General Washington for some time during the Revolutionary War, and where the American army was disbanded after national independence had been achieved from Great Britain.* The first family of Covenanters settling in this city was that of Mr. Josiah Gailey, in 1787. In 1793, Mr. Thomas Johnston joined him, and they held society meetings until Mr. Johnston removed into the neighboring vicinity of St. Andrews. In 1802, James Clarke emigrated from Scotland, with some of his connections, and in the fall of that year, the first Covenanter society in Newburgh was organized. The leading members were Josiah Gailey, Robert Johnston, James Clarke and John Curry. The society was soon

**Covenanter*, Vol. 1, p. 373. *Banner*, 1876, p. 121. *R. P. & C.*, 1885, P. 148.

strengthened by the accessions of James King and James Robb. For many years, and until the organization in 1817, the society met at the house of Mr. James Clarke, and afterwards at the house of Mrs. Gillespie, an aged disciple. The society was part of Coldenham congregation, and, in 1817, received one-fifth of the time of the Rev. James R. Willson, D. D. In 1810, Samuel Jameson joined them, and, in 1811, they were much encouraged by the arrival of the families of William McCullough, James Orr, John Lawson, William Barclay, Sr., James Barclay, John Barclay and William Barclay, Jr. The Rev. James Milligan, pastor at Coldenham, occasionally supplied them and preached in the Academy. Infidelity had a strong hold in the village, but began to disappear before the tide of Reformation principles and practices. In 1819, this growing society erected a church building, and Dr. Willson was secured for one-half of his time. His eloquence and public spirit attracted many to wait upon his ministrations, and Presbyterianism took a deep hold upon the people. In 1824, having increased to eighty-six members, Newburgh obtained a separate organization from Coldenham. The elders at this time were James Clarke, John Lawson and Samuel Wright, all of whom had been elders in the Coldenham congregation. In 1825, William Thompson and William M. Wylie were chosen deacons, and the former soon afterwards was added to the session. On September 16, 1825, the Rev. James R. Johnston was ordained and installed the first pastor of the congregation of Newburgh. Mr. Johnston was a popular preacher. He

remained four years and then connected with the Presbyterian Church. Rev. Moses Roney was installed pastor, June 8, 1830, and remained eighteen years, until his health demanded his release in 1848. During his pastorate the elders were Matthew Duke, William Thompson, David T. Cavin, William Brown and David Stewart. The deacons were Edward Weir, John Little and John Lawson. Other names worthy of perpetuation are those of Kirkpatrick, Fleming, Ramsey, Wiseman and Stewart. In the fall of 1849, the Rev. Samuel Carlisle was installed pastor, and continued in this relationship for thirty-eight years, and until his sad death, by paralysis, in the summer of 1887. In the winter of 1854, a Second Congregation was organized. They worshipped one year in the Court House, and then erected a neat church building. In the winter of 1855, the Rev. James R. Thompson, son of elder William Thompson, was ordained and installed pastor, and is the present incumbent. The first church of the First congregation was rebuilt in 1877, and stands in a favorable location on Grand street. The Second church is in a beautiful spot on the same street and a few squares away. Among the early members of the Second church are the names of Little, Lawson, Hilton, Cameron, Boyne, Fleming, Wilson and Young. Among the members of the First congregation have been William McCullough, J. W. McCullough, William Hilton, John Hilton, John F. Beattie, Robert Campbell, Alexander Wright, William Willson, William Lynn, William Brown. Of the members of the Second congregation have been William Thompson, James Frazer,

John Frazer, John Magee, Andrew Little, John T. Brown, James Jamison, John Burnett, John K. Lawson, Francis Willson, Isaac Cochran, William Johnston, R. M. McAllister, W. B. Hall, Robert Hilton.

COLDENHAM. The settlement of Covenanters upon the Wallkill, in Orange County, was the first of this Church in the State of New York, and began about 1748. The location is one distinguished for grazing and the products of the dairy, and is some nine miles west of the city of Newburgh on the Hudson river.* In the year 1748, the family of Mr. James Rainey removed from the city of Philadelphia and settled a little beyond the Wallkill river. Here he continued to stand aloof from communion with other denominations, and consequently was deprived of public ordinances for several years. In 1753, two other families joined him, and a praying society was formed. In September, 1759, the Rev. John Cuthbertson made his first missionary tour to the Wallkill people, and preached in this vicinity three or four weeks. On September 20, 1759, he constituted a session,† and baptized Susannah and David, children of James Rainey; Mary and Archy, children of Archy McBride; Daniel and Jean, children of William Wilkins; John, Helen and Agnes, children of John Gilchrist. In August, 1764, Mr. Cuthbertson, accompanied by elder Phineas Whiteside, of Pequea, Pennsylvania, visited the society again, and preached and baptized some children. During the year 1766, he again visited the Wallkillians when they had grown to a considerable society. In the fall of‡ 1769,

**Covenanter*, Vol. I, p. 283. †Cuthbertson's Diary.

he made his fourth visit to these worthy and staunch Covenanters, and the most noted heads of the families were James Rainey, John Gilchrist, Archy McBride, James Thomson, William Wilkins, James McCord, John Archibald and Henry Trapp. Mr. Cuthbertson ordained James Rainey and William Wilkins ruling elders, October 29, 1769. This pioneer missionary visited the Wallkill society also in September, 1774, in October, 1775, and in November, 1779. On this latter visit he called upon the Rev. Mr. Annan of the Associate Church, and had much friendly intercourse with him, and he and Mr. Cuthbertson soon afterwards effected a union forming the Associate Reformed Church in 1782. At this coalescence the whole Wallkill Covenanter society went into the new body, except Mr. David Rainey, son of the late elder James Rainey. Covenantism was now about extinct in this fertile valley, and they continued in this distressing condition for a number of years. All honor is due James Rainey for *establishing*, and David Rainey, his son, for *maintaining*, Covenantism in Orange County. In the year 1790, the Rev. James Reid, missionary from Scotland, preached a few Sabbaths to the people. Soon after Mr. Robert Johnston joined Mr. Rainey, and they kept up a society meeting between the two families. In 1793, the Rev. James McKinney visited them, and found these two loyal to Reformation principles. Mr. Robert Beattie acceded to the Covenanter Society in 1795, from the Associate Reformed Church. He was a remarkably generous and public spirited man, and entertained all the ministers and the

families coming from a distance to worship. The cause again began to flourish, and they became a considerable society occasionally visited by Revs. James McKinney and William Gibson. The congregation was regularly organized by direction of the Reformed Presbytery, August, 1798, by the election and ordination of David Rainey and Robert Beattie, ruling elders. In June, 1799, the Reformed Presbytery met in the barn of Robert Beattie, and John Black, Thomas Donnelly, Alexander McLeod and Samuel B. Wylie were licensed to preach the gospel. This same year the first church building was erected on the plot of ground now occupied by the church of the Coldenham congregation, and was removed in 1838, to make room for the present edifice. At the meeting of the Reformed Presbytery held at Little Britain, November 7, 1800, a call was entertained from the united congregations of New York City and Wallkill.* It was found that an equal number of votes was cast for Samuel B. Wylie and Alexander McLeod. Mr. Wylie renounced all further connection with the call, and informed the court to take measures accordingly. The court then agreed to address those persons who had voted for Mr. Wylie, whether they would be willing to append their names to the call for Mr. McLeod. To this they willingly assented, and the call was modified by appending the names of all the electors to the call on Mr. McLeod, and it was presented by the Moderator for his acceptance. Mr. McLeod hesitated, and requested another day to consider the matter. After some reasoning with him, Mr. McLeod

*Minutes of Reformed Presbytery.

consented to accept the call only conditionally. One condition was that those holding slaves and who had signed the call, should be required to free them and have no more to do with the sinful institution of slavery. Agreeing to this, Mr. McLeod then accepted the call, with the other condition that three years thereafter he was at liberty to accept of either one of the congregations or none, as he thought proper. This the court agreed to, and he gave his pieces as trails for ordination, and was duly installed pastor of the united congregations of Wallkill and New York City, July 6, 1801. The salary and division of time were as follows: *New York*, thirty-one days in the year at eleven dollars per day; *Wallkill*, twenty-one days in the year at seven dollars per day; making the whole salary \$488 per annum. In 1803, Mr. McLeod resigned the Wallkill branch to give his whole time to the rapidly growing congregation of New York. In 1807, a call was presented to Mr. James R. Willson, licentiate, but he declined it. In 1808, Mr. Gilbert McMaster was called, and declined. For several years they enjoyed almost constant supplies, but failed to obtain a pastor. In 1812, the Rev. James Milligan was installed pastor, and labored among them for five years, and left them in a good condition in 1817, when he removed to Vermont. Rev. James R. Willson was again called, and having accepted, was installed pastor in August, 1817. At this time there were about seventy members, with societies in Newburgh and beyond the Wallkill river. The congregation was now called Coldenham. At first Mr. Willson gave the Newburgh people one-fifth of his time, subsequently one-half, and in 1824, they became

a separate organization and he remained at Coldenham until his resignation in 1830, when he removed to Albany. Dr. Willson returned to the pastorate of the Coldenham congregation in the fall of 1833, and remained in this relation seven years. In 1836, he was appointed professor of Theology in the Eastern Seminary located at Coldenham, and also conducted an Academy, where many of the ministers received their early education. Dr. Willson resigned the charge in 1840, and accepted a professorate in the Allegheny Theological Seminary. For four years Coldenham was a vacancy. In May, 1844, the Rev. James W. Shaw became the pastor. At this time there were nearly one hundred members and six praying societies. The elders were John Beattie, James Beattie, Samuel Arnott, William Elder and Daniel Wilkins. Mr. Shaw spent his whole pastoral life of thirty-eight years among these people, and resigned in 1882, on account of failing health. Several calls were made upon young men, but by them declined. In the spring of 1884, the Rev. Robert H. McCready became the pastor and is now in charge. He resuscitated the cause, inspired the members with new zeal, repaired and refurnished the church, and by no means does it look as if Covenanterism will soon become extinct in Coldenham or Orange County. Among the old members are David Rainey, Adam Rainey, James Clark, William Beattie, John Beattie, Israel O. Beattie, Dr. Charles Fowler, Edward T. Bradner, Matthew Park, William Park, James Thomson, David Elliot, Jephtha Williams, Samuel Arnott, Samuel Wright, William Shaw, William J. Shaw, Francis Wallace, J. Morrison, Natha-

niel Fleming, M. Roney Fleming, William Fleming, Reuben Fraser, John Cochran, Robert Fleming.

ARGYLE. This settlement of Covenanters is now known as the congregation of West Hebron, Washington County, New York. It is east of the city of Albany and near the Vermont line. It is probably the first Covenanters settled in this vicinity, and that of Cambridge, as early as 1755, but as to their names and numbers nothing is definitely known. The Rev. John Cuthbertson first visited them in August, 1764, and preached at the house of Mr. Ephraim Cowan. He baptized Edward, son of William Selfridge; and Martha, daughter of Oliver Selfridge. From the amount of visiting he did in this neighborhood, it is probable there was quite a respectable society. In 1766, Mr. Cuthbertson visited them again and passed over into Vermont and New Hampshire. On his third tour in 1769, Mr. Cuthbertson constituted a session, and William Selfridge and John McClung were ordained ruling elders, October 22, 1769. He also spent some time in visiting among the people in September, 1774, in October, 1775, and in November, 1779. The principal members at this time were Ephraim Cowan, Samuel Clark, William Selfridge, Oliver Selfridge, John McClung and Phineas Whiteside. The latter had some time previously removed from Pequea, Pennsylvania. The organization continued for over fifty years without a settled pastor. In August, 1825, a call was made upon the Rev. James W. Stewart, which, being accepted, he was duly ordained and installed the first pastor of the Argyle congregation, October 13, 1825. The small con-

gregation was poor in this world's goods, and it had great difficulty in raising the meagre salary.* Pews were auctioned off to the highest bidder, and often the pastor had to forgive a portion of the stipends in order to secure the remainder. Soon the little congregation was rent into factions as the New School controversy agitated the Church, and for sundry reasons Mr. Stewart was released from the charge in April, 1832. At a meeting of the session held November 15, 1832, and the last in which Mr. Stewart moderated, a petition was prepared and ordered to be forwarded to Synod, requesting that court to take the congregation from under the care of the Northern Presbytery and place it under the Western. Against this action elders William Shaw and Samuel Jackson protested, and these were the only members of session who adhered to the principles of the Church at the division of 1833. The whole congregation went with Mr. Stewart into the New School body. They held the church building, and after running it in debt for supplies, sold it back to the few faithful Covenanters who held the Testimony intact. Less than a half dozen Covenanters resorted to the praying societies, and occasionally enjoyed a day's preaching. In May, 1862, one of these elders died, and Argyle lost its organization. They embraced an opportunity to sell the old church at Argyle and bought the present church property near the village of West Hebron. The New York Presbytery re-organized them as the West Hebron congregation in August, 1866. Fourteen members were found in regular standing and

*From notes by Rev. J. A. Speer.

thirteen others united by profession of faith. They liberally supported the gospel, repeated their call for a pastor nearly every year, and trusted that in due time the Lord would send them an under-shepherd. In this they were not disappointed. The Lord heard their prayers and gave them a pastor. The Rev. James A. Speer was duly ordained and installed, July 28, 1875, and was the only pastor since 1832. He is now in charge. The congregation now owns a substantial and comfortable church property free from debt. For over fifty years previous to 1825, and for forty-three years since 1832, these people maintained the unpopular principles of the Covenanter Church without a pastor with a heroism and faithfulness without a parallel in history. Some of the old members of Argyle are Dr. David Lister, Eli Gifford, James Shaw, William Shaw, Henry Mehaffay, Alexander Mehaffay, James Stewart, John McQueen, John Selfridge, William Dennison, George Keys, John McNeil, James F. Mehaffay, John Dennison, Samuel Jackson.

TROY. This city contained a society of Covenanters as early as 1818, and was visited with supplies with LANSINGBURGH in Rensselaer County. Dr. Christie of Albany frequently preached here, and Troy and Lansingburgh were given an organization in 1828. Rev. Robert McKee was the first and only pastor, installed in 1830. In 1835, he connected with the Presbyterian Church. These places were supplied with preaching by Presbytery until 1848, when the field was abandoned. Peter McKinnon and Robert Campbell were elders.

ALBANY. Covenanters reside in the city of Albany as early as 1760. In August, 1764, the Rev. John

Cuthbertson came to this city from Wallkill, Orange County, and preached. He also visited the city in 1766 and 1769. He usually preached at the house of Mr. John Boyd,* with whom he lodged while remaining in the city. In the latter part of the past century supplies were given by the Revs. James McKinney and William Gibson, and, after the formation of the Reformed Presbytery, by other ministers. The society was organized into a congregation in 1815. The first pastor was the Rev. James Christie, D. D., who was settled in this city in the spring of 1822. He also conducted a Grammar School in connection with his ministerial duties, and was regarded as a preacher and educator of considerable influence in Albany. The church stood in Waterloo street. Dr. Christie demitted the charge in 1830. The people were not long in securing a pastor, for the Rev. James R. Willson, D. D., was installed the same fall. Here was a field for the display of his great powers as a preacher and writer, and he at once inaugurated a battle against the wickedness of the city and the ungodliness of the State legislature. In the fall of 1833, Dr. Willson resigned the charge and returned to Coldenham. For three years the small, but active, congregation was in a distressed condition. In the spring of 1836, the Rev. David Scott was installed pastor and remained in this capacity six years. He demitted the charge in the spring of 1842, for the people were not able to sustain a pastor of his ability and keep up the other expenses of the congregation. The field was supplied

*Cuthbertson's Diary.

with preaching for many years, but gradually by emigration and death, Covenanterism has become extinct in Albany. The family of the great Rev. James McKinney lived and died in this city, and other members were Robert Trumbull, M. J. Johnston, Samuel Graham, Robert Campbell and James Frazer.

MOHAWK VALLEY. This is one of the richest and most beautiful valleys in the State of New York. Lying a few miles west of the city of Albany and along the picturesque Mohawk river, are the towns of SCHENECTADY, DUANESBURGH and PRINCETOWN. About 1780, a few families from the highlands of Scotland settled in this vicinity, and also in the neighborhood of GALWAY, MILTON and BROAD ALBIN. Not far distant were the flourishing societies of GALLOWAY, CURRIESBUSH and JOHNSTOWN. These Scotch people organized themselves into praying societies, and awaited God's time to send them a preacher. No religious society ever embraced a creed with more intelligence, and maintained it with more faithfulness, than these unsophisticated Scotchmen accepted the principles of the Covenanter Church.* In 1793, the Rev. James McKinney came among them and preached alternately in all the societies for about five years. In 1798, his labors were mostly confined to the Duanesburgh and Galway congregations, although he exercised a superintending control over all the societies on either side of the Mohawk. The elders at Duanesburgh were Walter Maxwell, Robert Liddle, John Cullings and George Duguid. Among other leading and influential

*Memoir of Dr. A. McLeod.

members were the families of Andrew McMillan, Alexander Glen, John Burns, Robert Spier, Hugh Ross and James Dunse. It is said, moreover, that the families of Andrew McMillan and James Dunse were the only ones in Duanesburgh who held the principles of the Covenanter Church previous to the arrival of James McKinney in 1793, but the others soon afterwards embraced them under his eloquent and persuasive presentation of truth.* Mr. McKinney first preached in the old stone church near Princetown, erected by the community but under the control of the Presbyterian Church. He resigned this charge in the spring of 1802, and removed to South Carolina. The first church building erected in Duanesburgh was in 1804. The lot was given by Hon. Judge Duane, and a lot for the parsonage was donated by his daughter. The parsonage was not built until 1829. In the fall of 1807, the united congregations of Duanesburgh and Galway called the Rev. S. B. Wylie, who declined it. In the spring of 1808, the Rev. Gilbert McMaster was called. He accepted, and was duly ordained and installed August 8, 1808. The salary promised Mr. McMaster amounted to twelve hundred and fifty dollars a year and a parsonage. The number of communicants at Duanesburgh was fifty-four. They were an opulent and liberal people. Besides those mentioned previously were the families of William Turnbull, Daniel Stewart, John McCollum, Alexander Liddle, Alexander McFarlan, James McBean, John McClumpha, Charles Tulloch, James Ingersoll, George Turnbull, James Young

*Sermon by Rev. S. M. Ramsey, Duanesburgh, 1876.

and Thomas Hays. In 1818, Dr. McMaster resigned the Galway branch and devoted his whole time to the flourishing congregation of Duanesburgh. The first deacons were elected in 1818, and were John Tulloch, John Liddle, James Maxwell, Thomas Kelly and William Cummings. At the division of the Church in 1833, the large majority of the congregation went with their pastor into the New School body. The minority soon emigrated to other parts of the Church and reunited with their brethren.

SCHENECTADY was practically a part of the Duanesburgh congregation until its separate organization in 1831. Rev. John McMaster was installed pastor, January 25, 1831, and the following year, he, and the great majority of the congregation, went into the New School body, and in a few years afterwards the cause declined and finally died out in this learned city. Among the leading members at Schenectady were John Anderson, William Cunningham, Robert J. Brown and James Logan.

GALWAY was a good congregation connected with Duanesburgh until 1818. It was located in Saratoga County, and attached to it were the congregations of MILTON and BROAD ALBIN, in the neighboring County of Fulton. Among the families here were those of McKinley, Adams, Rodgers, Guthrie, Williams, Wilson, Dannon, McQueen, and others. In the fall of 1821, the Rev. Samuel M. Willson was installed the first pastor, and remained among these worthy people six years. In 1829, the Rev. John N. McLeod became the pastor, and held this charge three years, and

removed to New York City. In April, 1833, the Rev. Algernon S. McMaster was installed, and in a few months afterward he and many of the congregation identified themselves with the New School body. The faithful remnant were reorganized, and in 1835, called Mr. Francis Gailey, licentiate, but he declined. It was regarded as a mission station until recent years. A small congregation of Covenanters was organized in the city of UTICA, Oneida County, in the fall of 1837, and also at NEW HARTFORD, same County, at the same time. These congregations were supplied by Dr. W. L. Roberts, David Scott, and others, for several years, but were finally abandoned. There was also a small society organized at MILFORD, Otsego County, but it never flourished and received little or no attention.

KORTRIGHT. This congregation is situated in the north-eastern part of Delaware County. It was settled in the early part of the present century by emigrants from Scotland. It was long a preaching station and probably received its regular organization as a congregation in 1814. In 1820, the Rev. Melancthon B. Williams became the pastor, and remained about ten years. He built up a good congregation of honest tillers of the soil, who afterwards engaged extensively in the dairy business. Mr. James Douglas preached frequently to them, and Mr. Francis Gailey was called to be their pastor. They were a great many years without a pastor, and owe much to the fidelity of elder Robert Spence for the maintenance of the cause during the New School controversy. The Rev. Samuel

M. Willson was installed pastor in the fall of 1845, and remained until his death in 1864. In 1866, the Rev. John O. Bayles, the present pastor, was installed. Among some of the old and leading members at Kortright have been George Spence, David Orr, William McCracken, Robert S. Orr, James Spence, Joseph Spence, Samuel Mehaffay, Andrew S. Gilchrist, Andrew McNeely, J. W. Kelso, Seth Kelso, Henry L. Orr, James H. McLowry, Robert Henderson.

BOVINA. This was settled about the same time as Kortright, by Scotchmen, and is situated some fifteen miles west of Kortright and at the headwaters of the Delaware river. It was a preaching station supplied for many years, and organized into a congregation in 1814. In 1820, it was under the pastoral care of the Rev. Melancthon B. Williams, who was released from them in 1823. In 1825, they invited Mr. James Douglas, of New York, who had been licensed in Scotland, to preach to them. This he did for six years, and, in 1831, received ordination from the True Dutch Reformed Church and continued to minister to the people of Bovina until 1847, when he was restored, his ordination deemed valid, and he was regularly installed pastor of the congregation. Mr. Douglas died in 1857, and for four years they were vacant. The old stone church built in 1825, was now abandoned, and a new one built in the village of Brushland. Rev. James T. Pollock became the pastor in 1861, and, after three years of service, connected with another denomination. In January, 1865, the Rev. Joshua Kennedy was installed, and remained with these worthy

people twenty years, when his health failed, and he resigned in the spring of 1885. The Rev. O. Brown Milligan was installed pastor in June, 1887; the church building was refurbished, and under most favorable circumstances the congregation continues its work of saving souls. Some of the old members are Andrew Thomson, William Telford, Daniel Arbuckle, Patrick Sanderson, James Miller, James Russell, James H. Thomson, William Thomson, James Thomson, James R. Douglas, James Dean, John Campbell, David B. Russell, Andrew T. Russell, Andrew Thomson, Jr., A. S. Gilchrist.

WALTON. This is a live young city, and the largest town in Delaware County. In this vicinity Francis Gailey made some disciples in early times. A few families lived in this community and held their membership in the Bovina congregation until the spring of 1861, when they received a separate organization. In 1863, the Rev. David McAllister was ordained and installed the first pastor. He resigned in 1871, and accepted an appointment of Synod to labor in the interests of the National Reform Association, and the congregation was vacant four years. Mr. McAllister was re-installed pastor in 1875, and again released in the fall of 1883, to teach in Geneva College. Rev. Samuel G. Shaw, the present pastor, was ordained and installed in the summer of 1884. In 1874, the old church in the country was abandoned, and a large and commodious building of more modern architecture was erected in the town of Walton. The congregation is in a healthy condition. Among the representative men of Walton have been D. G. McDonald, R. F. McGibbin,

Henry Easson, James Alexander, Robert Jameson, Calvin McAllister, T. H. Thompson, J. E. Arbuckle, Smith St. John, A. J. Easson.

Not far from the town of Walton was the society of COLCHESTER, in a mining district. This was cultivated by Dr. James Kennedy in connection with Bovina, and at one time contained about twenty-five members.

WHITE LAKE. South of Delaware County and between the Delaware and Hudson rivers is the congregation of White Lake, in the centre of Sullivan County. Those people are living amid silver streams and placid lakes, the resort of many a weary New Yorker in the heated season. It is not definitely known at what time the first Covenanters settled in this region, but it was early in the present century. In 1820, the Rev. Melancthon B. Williams preached here as part of his charge. For about twenty-five years they were a vacancy, and some made defection in 1833. They enjoyed supplies until 1850, when the Rev. John B. Williams, the present pastor, was ordained and installed in charge. Mr. Williams has been an untiring worker and has been a power for good in this community. Among the old families of White Lake have been those of William Pattison, William Stewart, John Tacey, John McClure, Joseph Forsythe, Robert Alexander, David McAllister, Clark Brown, James Frazer, Jacob Dubois.

SYRACUSE. About the year 1840, a few families of Covenanters found a home in this city, to whose spiritual wants the Rev. W. L. Roberts, John Fisher, David Scott, and others, ministered quite frequently.

The little society grew in numbers and faith until they received an organization in the fall of 1849. In the spring of 1851, they succeeded in obtaining the Rev. John Newell for a pastor. He remained but two years, and in 1854, they lost their organization. They were re-organized in 1858, and in the spring of 1859, they again beheld their teacher in the person of the Rev. Josiah M. Johnston. He remained in charge seven years, a part of which time he was engaged in mission work in the South. In 1867, the Rev. John M. Armour became the pastor, and remained six years. In the winter of 1874, the Rev. Samuel R. Wallace, the present pastor, was installed. The church building was erected in 1852, and is a comfortable house of worship. The Covenanters in the city of Syracuse have never been numerous or wealthy, but they have maintained the principles of the Church in a manner which deserves commendation. Of the old families at Syracuse have been those of John McClure, James McClure, Solomon Spier, John Service, William J. Park, William Cannon, James Cannon, Hugh Scott.

ROCHESTER. This city was frequently visited, previous to 1830, by Dr. W. L. Roberts who preached to a few families who had removed hither. The congregation was organized in the summer of 1831, and the Rev. John Fisher, of York, was in charge for four years. In the spring of 1837, the Rev. Charles B. McKee became the pastor, and also conducted a flourishing classical school. He was released from this charge in the summer of 1842. In the summer of 1844, the Rev. David Scott, who had often supplied

the congregation, became the pastor and remained until the summer of 1862. In the spring of 1863, the Rev. Robert D. Sproull was installed pastor, and was released in October, 1880, when he left the communion of the Church. In the spring of 1881, the Rev. John Graham was ordained and installed in charge, and is the present efficient pastor. Recently the old church on North Union street was sold, and a beautiful and convenient church on Alexander street was purchased and refitted for worship. Rochester has had some worthy members, of whom have been Angus McLeod, John Campbell, Hugh Mulholland, James Edmonds, Robert Knowls, David Dorn, Samuel Gormley, Robert Kyle, David Logan, James Montgomery, Robert Willson, William Marshall, James Campbell, Hugh Robinson, Hugh McGowan, Robert Aiton, James Aiton, Abraham Ernisse, Thomas S. Linn, Joseph B. Robinson, James Keers, Thomas Logan, Simon Cameron, John Boyd, Thomas Percy, James S. Peoples.

BUFFALO. A few families of Covenanters residing in this city were supplied with preaching for some time, and organized into a congregation in 1838. They made out several calls but none were accepted. They continued steadfast in their endeavors to build up a Church, and while they did not enjoy the labors of a settled pastor, supplies were almost constant. A small church building was erected in 1849. Mr. George G. Barnum was the leading spirit in founding a Covenanter Church in Buffalo, and to whom the Church is much indebted for his public spirit and unceasing interest. Failing in their righteous attempt the church

property was disposed of with much reluctance and difficulty.

YORK. The congregation of York, in Livingston County, together with GALEN and CALEDONIA, originated from the preaching of the indefatigable pioneer and missionary, the Rev. James Milligan. As early as 1815, he began preaching in the Genesee Valley, and the congregation was organized in the fall of 1823.* The first elders were ordained at that time, and were James Guthrie, Sr., James Guthrie, Jr., James Milroy and James Cullings. The communion was dispensed at the same time by the Rev. William Sloane. Dr. W. L. Roberts was the pastor for part of his time from 1826 until 1830. Rev. John Fisher was installed as the first pastor of the York Congregation, July 21, 1831. He preached in two school houses, three miles apart, and equally distant from the village of York. In 1834, a commodious church was erected, and this was occupied until 1872, when the present large and better building was completed. Mr. Fisher died in the summer of 1845, after a successful pastorate of fourteen years. In the winter of 1846, the Rev. Samuel Bowden was installed the pastor. The congregation grew rapidly under his ministrations until his release in 1876. Some internal troubles arose soon afterwards when he was recalled, and he left the communion of the Church, with some others. The breach, however, was healed, and in the fall of 1882, the present pastor, the Rev. W. C. Allen, was ordained and installed. The names of Milroy, Guthrie, McMillan, Gay, Logan, Cowan,

*R. P. & C., 1872, p. 85.

McCracken, Donnan, Hart, Morrow, Jamison, Cullings, and others, have long been connected with the cause in that reason.

STERLING. Sterling, Cayuga County, and CLYDE, Wayne County, were long supplied with preaching and organized into a congregation in 1823. Dr. W. L. Roberts became the first pastor in 1826, and remained until 1830, and preached in different localities which became societies and congregations. He was re-installed pastor of Clyde and Sterling in the fall of 1837, and released in 1855. The following year the Rev. Matthew Wilkin became the pastor, and was in charge until 1867. For three years they were vacant. In the summer of 1870, the Rev. S. R. Galbraith was installed pastor, and resigned in the following year to accept an appointment as a missionary to Syria. Four years they were without a pastor. In the fall of 1875, the Rev. T. J. Allen was installed, and remained twelve years. He built up a good congregation and many improvements were made in the church property. In 1883, the Sterling manse was burned with the furniture and library of Mr. Allen. Another parsonage has been erected. Mr. Allen resigned in June, 1887, and the Rev. J. C. B. French was ordained and installed pastor, January 12, 1888. Among the leading members have been James Hunter, John Hunter, Hugh Crocket, Samuel Cox, Alexander McCrea, John B. Crocket, M. W. Calvert, John McCrea, Robert McInroy.

LISBON. This congregation is situated north of the centre of St. Lawrence County, New York, and near the St. Lawrence River. The first Covenanter family

settling in this region was that of Mr. William Coleman, who came from the Kellswater congregation, Ireland, in 1820. In 1823, a society was formed, which met at the house of Mr. John Smith, and was composed of the families of William Coleman, John Smith and William Glass. They had no public preaching until 1830. In 1828, Mr. William Coleman learned from Ireland the address of the Rev. J. W. Stewart of Argyle, New York, and Mr. William Craig, a member of the Associate Reformed Church, wrote to Mr. Stewart, but got no reply. Soon afterwards, Mr. John Smith wrote and got an answer from Mr. Stewart in February, 1829, who promised to send them a preacher. This messenger came in the person of the Rev. James Milligan, in the spring of 1830, who organized a society and dispensed the sacraments. In the fall of 1832, Rev. J. W. Stewart, who had been suspended by the Northern~~n~~ Presbytery for defection from the attainments of the Reformation, came and organized a society in March, 1833, without authority. He, with elder John Smith, withdrew and identified themselves with the New School body in August, 1833. When the deception of Mr. Stewart was exposed, and the proceedings of the division of the Church were published, the misguided brethren tried in vain to destroy the publications in order to keep the people ignorant of their defection. Many of the people now returned to the Church and were visited by Rev. James Milligan in 1837. They began to be regularly supplied with preaching by John Holmes, Dr. W. L. Roberts, and

*Extract from Sketch by Rev. W. McFarland.

others. In October, 1840, Rev. John Fisher of York, and elder John Campbell of Rochester, regularly organized the congregation and admitted thirty-four members. They were now supplied by William Neill, W. L. Roberts, John Middleton, and others. A church building was erected, but the property, in passing through the civil courts, was illegally conceded to the New School body in 1843. In 1845, a new church building was erected, and in the winter of the previous year, the Rev. John Middleton was ordained and installed pastor, and resigned in 1854, on account of the deacon controversy. In the summer of 1856, the Rev. James McLachlane, formerly a Scotch missionary to Canada, was installed pastor, and for eight years he taught and maintained the principles of the Church with fidelity. He died in 1864. For seven long years the congregation was a vacancy. Several calls were made and declined. The present pastor, the Rev. William McFarland, was ordained and installed in charge, May 18, 1871. Among those who have borne office in the Lisbon congregation are John Smith, William Glass, James Ballantine, John McCullough, John Coleman, John Hargrave, Charles Gillespie, elders; and John Campbell, John Aiton, William W. Glass, James Smith and John C. Glass, deacons. The congregation is in a good condition, and Reformation principles are faithfully presented in the region of the St. Lawrence.

NEW JERSEY.

PERTH AMBOY. In 1685, George Scot, Laird of Pitlochrie, was given his liberty in Scotland provided

he transported to East Jersey many of the Covenanters who had refused to take the oath of allegiance to a tyrannical and profligate ruler. Thus authorized, he proceeded to gather his company from those confined in the tolbooth of Leith. He had to give security to land them there prior to September, 1686, and the penalty was to be five hundred marks in case of failure in any instance. In May, 1685, Scot chartered the "Henry and Francis" of New Castle, a ship of three hundred and fifty tons and twenty great guns, with Richard Hutton as master. On the eve of their banishment, twenty-eight of them signed the following conjunct testimony, bearing "That now to leave their own native and Covenanter land by an unjust sentence of banishment for owning truth and standing by duty, studying to keep their Covenant engagements and baptismal vows, whereby they stand obliged to resist and testify against all that is contrary to the Word of God and their Covenants; and that their sentence of banishment ran chiefly because they refused the oath of allegiance which in conscience they could not take, because, in so doing they thought they utterly declined the Lord Jesus Christ from having any power in His own house, and practically would, by taking it, say, He was not King and Head of His Church and even their consciences. And, on the contrary, this was to take and put in His room a man whose breath is in his nostrils; yea, a man who is a sworn enemy to religion, an avowed papist, whom, by our Covenants, we are bound to withstand and disown, and that agreeably to Scripture:

‘When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a King over me, like as all the nations that are about me, thou shalt in anywise set him King over thee, whom the Lord thy God shalt choose: one from among thy brethren shalt thou set King over thee: thou mayest not set a stranger over thee, who is not thy brother.’—*Deut. 17: 14, 15*. They then bore their testimony against the defections of the day, and for preaching in the fields and houses, and then signed their names. As Wodrow has given these names of the banished, we have thought it proper to insert them here. Their names are: ††Robert Adam, *Lady Athernie*, † John Arbuckle,* *Rev. William Aisdale*, † John Black, George Brown, Robert Campbell, David Campbell, John Campbell, William Campbell, Christian Cavie, John Crichton, John Corbet, Andrew Corbet, John Casson, *Agnes Corhead*, Barbara Cowan, Marjory Cowan, *William Cunningham*, Patrick Cuninghame, Charles Douglas, William Douglas, Isabel Durie, John Frazer, *Thomas Finlater*, Elspeth Ferguson, Janet Ferguson, Mary Ferret,* John Ford,* James Forsythe,* John Foreman, John Gray, *Thomas Gray*, *Thomas Graham*, Grisel Gamble, *William Ged*, † Fergus Grier, James Grier, Robert Gilchrist, John Gilfillan,* Bessie Gordon, Annabel Gordon,* Katharine Govan, John Harris,* John Harvie,* John Henderson,* Adam Hood,* Charles Honyall,* *John Hutchinson*, *John Hodge*,

††REMARK: †Voluntarily left Scotland. *Left a written protest. Those in *italics* died on the voyage.

Thomas Jackson, William Jackson,* George Johnston,* John Johnstone,† James Junk, John King, John Kippan, John Kincaid,* James Kirkwood, John Kirkland, John Kellie, Katherine Kellie, John Kennie, Margaret Leslie,* Janet Linthron, Gawen Lockhart, Michael Marshall, John Marshall, John Martin, Margaret Miller, George Muir,* Gilbert Monorg, Jean Moffat,* John Muirhead, James Muirhead,* William McCalmont, John McEwen, Walter McEwen,* Robert McEwen,* John McQueen,* Robert McLellan, Margaret McLellan, Andrew McLellan, John McKenman, William McMillan, John McGhie,* William Nevin,† William Oliphant, Andrew Patterson,* John Pollock, John Ramn, Rev. Archibald Riddell,† Mrs. Archibald Riddell,† William Rigg,† Marian Rennie, John Renwick, James Reston, Thomas Russell, Peter Russell,* Christian Strang,* William Sprat, Agnes Stevens,* William Sproull,* Thomas Shelston, John Swinton, John Smith, John Seton,* George Scot,† Margaret Scot,† Eupham Scot,† Janet Symington,* James Sittingtown,* John Targat, John Turpine, William Turnbull, Patrick Urie, John Vernor,† Mrs. Vernor,†, John Watt, Patrick Walker, James Wardrope, Elizabeth Whitelaw, Girzel Witherspoon, William Wilson, Robert Young.** The charge for transportation was five pounds sterling for each adult, and to each of those who were unable to pay for their passage was promised twenty-five acres of land and a suit of new clothes on the completion of four years of service; for children under twelve years of age, fifty shillings; suckling children, free; one ton of goods, forty shillings. These have been known in

American History as “Redemptioners.” Many of these passengers had endured much suffering. After some delay, the ship sailed from the road of Leith, September 5, 1685. We hear of no untoward event until after they had turned the “Land’s End,” when a fever began to prevail with virulence, particularly among the prisoners who had been confined in the great vault of Dunnottar. Many were sick when they came aboard, and the health of the others was endangered by the condition of the provisions laid in by the Captain. The meat began to putrefy and was not eatable. In a month the fever assumed a malignant type. Few escaped its ravages, and three or four bodies were cast overboard every day. Most of the ship’s crew, except the Captain and boatswain, died. Pitlochrie, who had freighted the ship, with his lady, died likewise, and so enjoyed nothing of the gain of nearly one hundred prisoners gifted him by the Council, and upwards of seventy persons died at sea. Death and unwholesome food were not the only evils the unfortunate Covenanters had to encounter; the master of the ship was most cruel to the prisoners. Those who were placed under deck were not allowed to go about worship, and then they attempted it the Captain would throw down great planks of timber to disturb them and endanger their lives. The ship sprang a leak at least twice, and frequent storms added to their anxiety. After the death of Pitlochrie, the prisoners fell into the hands of John Johnstone, his son-in-law. Captain Hutton began to tamper with Mr. Johnstone, and urged him to carry the prisoners to Virginia or

Jamaica, either place presenting better opportunity for disposing of them than New Jersey, and offered as an inducement to charge himself with the disposal of the prisoners and to account to him for them in the productions of the country. But the wind changed and they were forced to sail straight for New Jersey. They landed at Perth Amboy, New Jersey, in the middle of December, 1685, having been about fifteen weeks at sea. Before going ashore, Johnstone endeavored to stop them by urging them to sign an agreement to serve four years at that place in consideration of the expense incurred by the departed Scot. This they would not agree to, but joined in another protest against their banishment and recounted their harsh treatment during the voyage. When they came ashore, the people who lived on the coast and had not the gospel preached to them, were inhospitable and showed them no kindness. A little way up in the country, however, there was a town (supposed to be Woodbridge), and a minister settled, and the inhabitants were very kind to them. When they learned who the prisoners were and their circumstances, they invited all who were able to travel to come and live with them, and sent horses for the rest and entertained them freely and liberally that winter. In the following spring, John Johnstone pursued them and had them all cited before a legal tribunal of the Province. After hearing both sides, the Governor called a jury to sit and cognosce upon the affair, who found that the pannels had not of their own accord come to that ship, nor bargained with Pitlochie for money

or service, and therefore, according to the laws of the country, they were assoiled. Those who had so agreed had their suits come before the Court of Common Rights, and Captain Hutton was remunerated. The prisoners then scattered throughout Eastern Pennsylvania, New York and Connecticut, where they were kindly entertained and found employment according to their different trades.* At different times the persecuted Covenanters were banished to New Jersey, Delaware and South Carolina, but in the latter part of the seventeenth century this cruelty ceased. At this time no organized society of Covenanters has an existence in New Jersey.

PATERSON. For some years previous to its organization into a congregation, a few families of Covenanters resided in the city of Paterson. They were usually supplied by the students of the Philadelphia Seminary and received the organization in the fall of 1818. The Rev. William L. Roberts was the first pastor ordained and installed in charge in May, 1824. The congregation was small and rent with factions, and he resigned the charge in December, 1825. The Rev. William Gibson took charge of the congregation in 1826, and was stated supply for several years. In 1833, the great majority of the members went into the New School body and the cause gradually declined. The few faithful followers of the Church were supplied but they lost their organization in October, 1836. Of the eldership were James W. King, John McIntire and Thomas Lindon.

*Wodrow, Vol. 4, p. 331.

NEWARK. A number of Covenanters residing in this city and holding membership in the congregations of New York City, petitioned for an organization, which was granted, and the Newark congregation was organized, June 17, 1874, with eighteen members. David Houston and William J. Douglass were chosen ruling elders. They were supplied regularly by Presbytery and worshipped in Irving Hall. The Rev. David H. Coulter was installed pastor in December, 1874. He resigned in October, 1875, and for three years they were supplied; but failing to maintain the cause, were disorganized in October, 1878.

DELAWARE.

WILMINGTON. Previous to its organization, the congregation of this city was supplied by students of the Philadelphia Seminary. An organization was effected in December, 1832, at which time Samuel M. Gayley was ordained and installed in charge. In the following year, he, and the congregation, went into the New School body, and, in 1837, over to the Presbyterian Church.

PENNSYLVANIA.

PHILADELPHIA. Early in the eighteenth century Covenanters from Scotland and Ireland settled in the inviting Cumberland Valley in Eastern Pennsylvania, and doubtless some of them resided temporarily in the city of Philadelphia. The first account of any Cove-

nanters in Philadelphia was in 1740,* when a family by the name of Boyd emigrated from Ireland. Mr. Boyd died soon after his arrival in this country, and his family took rooms in the household of James Rainey, an emigrant from the same country. Mr. Rainey was furnished Covenanter literature, and no doubt, moral suasion by Mrs. Boyd, and he soon embraced the principles of the Church. In 1748, Mr. Rainey removed to the Wallkill, in Orange County, New York, and the Boyd family are henceforth unknown to history. After the arrival of the Rev. John Cuthbertson, the first Covenanter minister that came to America, we find him preaching in Philadelphia.† He preached at the house of Mr. George Graham, in this city, November 26, 1754, at which time he baptized Jane, daughter of George Graham. In October, 1761, Mr. Cuthbertson accompanied the Rev. Alexander McDowell to Philadelphia, and the latter preached in the city. About this time a family by the name of Galbraith settled in the city, and Mr. Galbraith died soon afterwards. In 1774, Mr. Thomas Thomson and his family, from the congregation of the Rev. William Stavely, in County Down, Ireland, arrived, and social religious worship was conducted in his house for many years. In November, 1774, the Rev. John Cuthbertson preached in the city and called upon the Rev. Mr. Marshall, of the Associate Church. The Reformed Presbytery met in Philadelphia, November 26, 1774, and a Committee consisting of Revs. John Cuthbertson, Matthew Linn, Alexander Dobbin, and elder

**Covenanter*, Vol. 1, p. 314. †Cuthbertson's Diary.

William Brown, rectified some irregularities existing among the people. Mr. Cuthbertson again preached to the Philadelphians in November, 1779. In 1784, Mr. John Agnew emigrated from Ireland, and, after a residence of three years in this city, removed to that of New York. In 1788, Mr. John Wallace emigrated from Ireland, but, failing to find any Covenanters, was starting to New York to return to his native land, when, at his lodging place, he providentially met with an acquaintance of Thomas Thomson, and directed him to his house in Camden, opposite the city. Mr. Wallace remained, and he and Mr. Thomson formed a society, which was held in the latter's house for many years. In 1790, the Rev. James Reid, missionary from Scotland, preached in Mr. Thomson's house, and this was the beginning of the Philadelphia congregation. In 1792, the society was augmented by the accessions of Andrew McLure, William and James McGowan, Samuel Campbell and Joseph Sterrett. In 1793, the Rev. James McKinney, from Ireland, came among them and preached. In 1795, the following families were added to the society: John Stewart and Stephen Young from Scotland; and Charles Huston, John Wallace, William Acheson, Andrew Acheson and Samuel Radcliff from Ireland. Mr. McKinney preached to them occasionally in a school house in Gaskill street below Fifth. He now procured a lot in St. Mary's street, above Sixth, and began the erection of a church building. The work progressed very slowly and was not finished until 1803. In October, 1797, the society received a large contribution of members from Ireland,

among which company were the Rev. William Gibson and family, John Reilly, Thomas McAdam, and Messrs. John Black and S. B. Wylie, students of Theology. Mr. John McKinley, a teacher in New Jersey, visited the society occasionally. Then there came the families of Joseph McClurg, Hugh Miller and Robert Orr from Ireland. Rev. William Gibson now preached to them one half of his time, and the other half in New York. Rev. William Gibson formally organized the first congregation in Philadelphia in the Gaskill street school house, January 28, 1798. He brought on elders Andrew Gifford and David Clark from New York, to constitute the session. At this time, Thomas Thomson, John Stewart and Stephen Young were ordained elders of the new congregation. In May, 1798, the Reformed Presbytery, which had been dissolved since the coalition of 1782, was constituted in the same school house by Revs. William Gibson and James McKinney. William Henry, Thomas McAdam and John Reilly were ordained ruling elders, August 5, 1801. Mr. Stephen Young had previously returned to Scotland and was a bookseller of renown. The first sacrament of the Lord's supper was dispensed in Philadelphia by Revs. Alexander McLeod and S. B. Wylie on the first Sabbath in June, to about thirty-five persons, among whom were Mr. and Mrs. Thomas Thomson, Mr. and Mrs. John Reilly, Mr. and Mrs. William Henry, Mr. and Mrs. Thomas McAdam, John Wallace, Catharine and Mary Gilleland, Mr. and Mrs. Service, Catharine and Jane Service, Miss Hall, Mrs. Kidd, Miss Creighton, Hugh Miller, James Vertue, Mrs. Gray, Charles

Huston, Mr. and Mrs. James Black, Mr. and Mrs. George Graham, Miss Purvis, John McLean and James Campbell. In the fall of 1802, the Rev. S. B. Wylie was presented with a call from the united congregations of Philadelphia and Baltimore.* He accepted the call on the conditions that he should be allowed to spend a year in Europe, that his pastoral relation should begin on his return, and that at the end of two years he might be at liberty to select one or the other, or neither of the congregations, without further action of the Presbytery. He was duly installed pastor of the united congregations of Philadelphia and Baltimore, November 20, 1803. He found the congregations in both the cities in a feeble condition, although public ordinances had been dispensed as frequently as possible. The edifice in Philadelphia was poor and in an undesirable location. It was thought proper to abandon the old unfinished church. This was not done, however, and the building was repaired and rendered more comfortable. The term of his connection with the united congregations having expired, Mr. Wylie demitted the charges, although he was earnestly invited to remain in Philadelphia. In the fall of 1807, he also received a unanimous call from Duanesburgh, New York, but finally decided to accept the call from Philadelphia, and he was duly installed pastor. At the next communion twenty-five persons were admitted to the Church privileges and the whole aspect of the field became more encouraging. In 1808, John McKinley, James Robinson and Robert Orr were ordained ruling

*Pamphlet by Dr. S. B. Wylie, 1847.

elders. In 1809, Mr. John Reilly was licensed to preach and his connection with the congregation ceased. In 1816, the old church in St. Mary's street was sold and a more commodious building was erected on Eleventh street, below Market, and was opened for service, June 21, 1818. In the mean time they worshipped in the Second Associate Reformed Church in Thirteenth street, above Market. In 1819, Isaac Campbell, John Murphy and Samuel Bell were ordained elders, and, in 1820, Caleb Gray was recognized as a member of session. In 1824, Hugh Hardy, of Ohio, and in 1829, Henry Sterling, of Pittsburg, were added to the eldership. At the division of the Church in 1833, this congregation suffered a great loss because the pastor was the leading spirit among those who withdrew from the communion of the Church. Out of a membership of about four hundred and fifty, three hundred went with the pastor into the New School body, including all the elders, and they retained the church property. Without a session, the faithful Covenanters, who adhered to the principles of the Church, were immediately organized into a congregation by the ordination of Walter Bradford, Joseph Frazer and William Caldwell, ruling elders. They had, previous to the division, become dissatisfied, and purchased a church in Cherry street, below Eleventh, in which the General Synod met in August, 1833. The sacrament was administered on the first Sabbath of December, 1833, to one hundred and forty-five communicants. The Rev. James M. Willson

was ordained and installed pastor, November 27, 1834. In 1838, deacons were ordained to manage the temporal affairs of the congregation, and this soon led to an unpleasant feeling among a part of the people. The Second congregation of Philadelphia was organized, August 10, 1842, and the Rev. Samuel O. Wylie was installed pastor, December 5, 1844, and, after a long and successful pastorate, was released by death, August 22, 1883. In October, 1862, the Rev. J. M. Willson resigned the First congregation to fill the chair of Theology in the Allegheny Seminary, and the Rev. T. P. Stevenson, the present pastor, was ordained and installed as his successor, May 5, 1863. In 1867, the church in Cherry street was sold, and for two years they worshipped in halls. In 1869, they worshipped at Seventeenth and Filbert streets, and for ten years, and in 1879, the present large and well-appointed church at Seventeenth and Bainbridge streets was erected. In the winter of 1851, the Third congregation was organized in Kensington, and held their services in Commissioner's Hall. The following year the present house of worship was erected on Deal street near Frankford Avenue. The officers were Robert Forsythe, Samuel Cameron, W. O. Lindsay, William White, William Young, William Brown and William Dunlap. The Rev. A. M. Milligan was the first pastor installed in December, 1853, and released in October, 1855. Rev. John Middleton was installed in November, 1856, and resigned in May, 1862. Rev. Robert J. Sharpe was ordained and installed pastor in April, 1866, and was released in April, 1879. Rev. John M. Crozier

was installed in May, 1880, and released by sudden death in September, 1881. The Rev. R. C. Montgomery, the present pastor, was ordained and installed, March 27, 1883. A Fourth congregation was organized in the summer of 1853. In July, 1854, the Rev. David McKee was ordained and installed pastor, and after laboring for five years, the congregation was disorganized and the members returned to the other congregations. After the death of Dr. S. O. Wylie, the Second congregation called the Rev. Prof. J. K. McClurkin, of Westminster College, who was ordained and installed pastor, October 9, 1884. The old church building was taken down, and the handsome edifice in which they now worship was erected. Mr. McClurkin resigned the charge, August 25, 1887, to accept the chair of Theology in the Allegheny Seminary. Among other prominent members identified with the cause of the Reformation in Philadelphia have been of the *First Congregation*: Walter Bradford, Joseph Frazer, John Ford, John Service, Matthew Mackie, William Crawford, John Evans, Samuel McMahan, Henry Floyd, Samuel McMullin, William White, John Alexander William Young, David Smith, William Dunlap, William Echols, James Dunlap, James Stevenson, Robert Keys, William W. Keys, Hugh Lamont, John Wright, William Carson, William McKnight, Robert Patton, William Anderson, Matthew McConnell, Andrew McMurray, John M. Graham, James Crawford, Hugh Graham, Samuel Irwin, Hugh Lilly, John Marshall, John Lyons, John Cunningham, William G. Carson, Charles Pullinger, Daniel Morrison, T. S. McDonald, James

Patterson. Of the *Second Congregation*: William Brown, Ebenezer Craig, Charles Craig, John Caldwell, George Orr, James Anderson, David Eccles, John Brown, Ezekiel Sterritt, Robert Sterritt, Samuel Fulton, James McKnight, William Walker, Thomas Walker, James Carlisle, J. B. Stewart, Thomas Brown, William Stewart, James Keys, Samuel Patterson, D. J. McIlhatton, William J. Ferguson, James McKee, William Lackey, William Walker, Jr., Robert Clelland, Dr. A. Caldwell, Robert J. Jamison. Of the *Third Congregation*: William Cochran, Alexander Mackie, Samuel Cameron, Adam Lindsay, William O. Lindsay, Robert Forsythe, William Young, Hugh Lamont, Thomas Laughlin, James Blair, William Steele, William McHatton, Hutcheson McCandless, Joseph Service, A. J. H. Mackie, George Alexander, John Grier, Joseph Steele, John McQuigg, Thomas J. Crozier.

CUMBERLAND VALLEY. The Commonwealth of Pennsylvania has no more productive region within its borders than the Cumberland Valley, extending from Harrisburgh south into Maryland and Virginia; and no section of this valley is richer in agricultural, mineral and manufacturing resources, than the fertile fields, rugged hills and busy towns of Franklin County. Early in the eighteenth century the persecuted Covenanters found an asylum in this inviting region and settled down to the honorable vocation of husbandmen. The principal settlements were along the *Conococheague* Creek, which word, in the Indian language, means "indeed a long way." Settlements were also made along the Octorara, Pequea, Conestoga, Swatara,

and other small streams that flow into the Susquehanna from the east. These clusters of families scattered all over the eastern part of Pennsylvania had been trained in the faithful practices of the Covenanter Church beyond the sea, and did not fellowship with other denominations in religious worship, but after the example of their ancestors met at each other's houses for social worship. In 1720, a society formed at Paxtang, Dauphin County, and among the families were those of McClure, Wilson, Wills, Foster, Gilmore, Gray, Rutherford and Espy. Still farther north on the Susquehanna near Milton, Northumberland County, dwelt the families of Hugh Wilson, John Boyd and Samuel Brown, as early as 1728. In 1731, there were a few families on "The Barrens" in York County. In Adams County they settled upon an immense tract of land in 1736, called the "Manor of Maske," which was given by the Province. The principle settlements were at Octorara, Lancaster County; Paxtang, Dauphin County; and Conococheague, Franklin County. The forefathers of the Willson family, and the ancestors of the ministers of the Church by that name, settled in Franklin County about 1730, and about 1750, removed to the Cove valley, a little west of the Blue Ridge, and some twenty-five miles from Chambersburgh. The McConnells, also, who subsequently became related to the Willson family, resided in the Cove at the time of the Indian massacre in 1756. They all migrated to the region of the Yough, in Western Pennsylvania, in 1769. In the vicinity of Octorara, Lancaster County,

a considerable society of Covenanters had been collected previous to 1740. Rev. Alexander Craighead, a minister in connection with the Presbyterian Church at that place, withdrew from that body because that Church did not ratify the Westminster Standards. Mr. Craighead identified himself with the languishing cause of the Covenanters. He accepted their principles and became their preacher. Had he not done so, those faithful and conscientious Covenanters would not have followed him, neither would they have heard him preach nor received the sacraments from his hands. Mr. Craighead was deeply imbued with the spirit of the Scottish Covenanter, and contended earnestly for the descending obligation of Covenants upon all whose ancestors were parties to the same, and insisted upon making the adoption of the Solemn League and Covenant and the National Covenant of Scotland a term of Communion for members of the Church in the Colonies as well as in the mother country. He claimed that the sea did not absolved the relation nor remove their obligation. He testified continually to the Headship of Christ over the Nation, and the responsibility of all rulers to Him; a failure of whose allegiance to Him would forfeit the allegiance of the people to the ruler. He preached these good old Covenanter doctrines with a zeal and courage that commanded admiration, and brought down upon him the censure of the Synod and the odium of the Governor.* On November 11, 1743, Mr. Craighead gathered all the Covenanters together at a meeting

*Rev. Dr. A. W. Miller, in Sermon, May 14, 1876, Charlotte, N. C.

at Octorara, Lancaster County, and, after various religious services, he and the congregation renewed the Covenants—National and Solemn League. After denouncing George II. as an unfit King, they then swore with uplifted swords to “keep their bodies, property and consciences against all attacks; to defend Christ’s gospel and the purity of the Church; to submit to no ruler who would not submit to Christ, and to defend their liberty from fears without and within.” This declaration immediately disturbed the political as well as the religious waters, for Governor Morris, in his message to the Assembly, denounced these people for their “aspirations and machinations to obtain independency.”* The following spring another General Meeting was held, the minutes of which have been handed down to posterity by Mr. Thomas Wilson, of Marsh Creek, who was doubtless the Secretary, and are inserted as a fair specimen of their proceedings.

“THE GENERAL MEETING.

“*Middle Octorara*, March 4th, 1744.

“The G. M. constituted by prayer. Mr. Craighead chosen præ. The following commissioners being present commissioned from their respective correspondents, viz:

“From over Susquehanna, Christopher Houston; from Paxton, James Mitchel and Andrew Smith; from ye Barrens, Saml. Jackson and Saml. Hathorn; from Mr. Creaghead’s, Robert Laughead and Josiah Kerr; from

*Wheeler’s Reminiscences, p. 276.

Muddy Run, John Brownlee and Joseph Bell; from Pequea, Jos. Walker, Neal McNaught and Wm. Ramsey; from Marsh Creek, Thomas Wilson and David Dunwoodie.

1st. "It is agreed upon by ye G. M. that no persons are to be admitted into our G. M. except those that are commissioned by their respective C's, except those of our community that have any particular business with the G. M.

2dly. "The alteration of our Society Ruler that were altered by a committee is approven by the G. M.; the G. M. allows that each correspondent get a copy of ye Rules as they are now altered.

3dly. "It is agreed upon by ye G. M. that none of our community hire or employ a papist in our families, or be employed by any papist in their houses.

4thly. "It is agreed upon concerning ye Levy that it be paid, until that there be some other end that contradicts our testimony.

5thly. "It is agreed upon concerning Phineas Whiteside that Saml. Jackson and Saml. Hathorn go to Mr. Allison's concerning his learning, and to agree for his boarding where most convenient.

6thly. "It is agreed upon by ye G. M. that Joseph Irwin withdraw from ye Society until his case be cleared in respect of ye scandal laid against him.

7thly. "It is agreed upon that Mr. Creaghead, John Brownlee and James Wilson are ordered to revise the minutes of our G. M.'s before ye next G. M.

8thly. "The G. M. agrees that John Walker was found guilty in ye affair laid against him, in not

giving timely warning to Matthew Patterson to attend at ye running out of a line betwixt them.

9thly. “It is agreed upon that each private Society of our community give in their subscriptions for Mr. Creaghead’s stipends against our next G. M., and that they make conscience to pay ye same yearly; if any society fails herein, they may expect that ye G. M. will take a particular account of them.”

The meeting severely condemned mixed marriages and infairs held at the same time, and finished the protracted meeting with lengthy causes of fasting.

Mr. Craighead, however, did not possess stability, and, terminating his connection with the Covenanters, returned to the Presbyterian Church and removed to Virginia, thence to Mecklenberg, North Carolina, where he died in 1766. The societies were again left in a destitute condition. They returned to the society meetings and prayed for an under-shepherd. In answer to their urgent entreaties, the Rev. John Cuthbertson was sent to the lonely societies in America by the Reformed Presbytery of Scotland. The information of names and places of settlements is taken directly from his diary. He landed at New Castle, Delaware, August, 5, 1751, having been forty-six days at sea from Derry Loch. He praised God for His superintending care during the voyage. He first lodged with Thomas Griffith, and the next day rode twenty miles on horse back to the home of Moses Andrews, and on the third day he rode fifteen miles further south to the house of Joseph Ross, near the line between Pennsylvania and Maryland, where he met a

Presbytery (supposed to be the New Castle Presbytery of the Presbyterian Church), and conversed about some difficulties. On Friday, August 9, 1751, he preached his first sermon in America at the house of Joseph Ross. His text was Jonah 2:8, "They that observe lying vanities forsake their own mercy." The travels of Revs. Cuthbertson, Linn and Dobbin are so extensive that the societies will be taken in the order of their locations and the names of the early members given under each.

NORTHUMBERLAND COUNTY. On October 21, 1751, the Rev. John Cuthbertson stopped at the Indian wigwam not far from the present town of MILTON and conversed with several persons concerning Church doctrines, and preached at the house of Mitchell Clyde. He remained in the neighborhood and preached the next Sabbath and baptized George, son of James Gray, and Jean, daughter of Mitchell Clyde. Not far distant were the families of George Gray, James Gilmore and James McPherson. At the coalition of 1782, a good many went into the Associate Reformed Church. In 1798, they were again organized, and, in the early part of the present century they were sometimes visited by ministers while passing between Philadelphia and Pittsburgh. An incident is related to show the great value placed upon preaching and the belief in prayer. There had been a long interval during which they had enjoyed no preaching, and, their letters failing to bring a reply, they agreed to observe a fast day and pray for the desired blessing. This they did, and, at the close of the service, one of the devout worshippers

was noticed to retire to an obscure place and there he poured out his soul in secret prayer. Another watched for his return to the company, and as he drew near, his countenance indicated that his prayer was not in vain. To the inquiry, "What speed?" the reply was, "It is neither new moon nor the Sabbath, but it shall be well." The same evening the Rev. John Black, of Pittsburgh, arrived and preached on the following Sabbath.* The society was not regularly organized into a congregation at Milton until the fall of 1830. Previous and subsequent to the organization it was supplied by students from the Philadelphia Seminary. The Rev. William Wilson was installed pastor in the summer of 1832, and the following year he and the congregation became identified with the New School body, and the cause is now extinct.

MIDDLE OCTORARA, LANCASTER COUNTY. There was a society of Covenanters in this vicinity as early as 1740, and here the Rev. Alexander Craighead joined them and lead them in the renewing of the Covenants in 1743. The Rev. John Cuthbertson permanently lived here and lived about two miles from the stone church, which edifice was used until 1849, or a period of nearly one hundred years. The grant of one hundred acres of land was made to Rev. Alexander Craighead and his elders, when he ministered to the Covenanter society, by the proprietaries of William Penn, for church and school purposes, and six acres for a graveyard. The Presbyterians have since held the church property by right of possession, although it was

*Dr. Sproull's Sketches.