

## Original Communications.

## A VISIT IN TENNESSEE.

By Prof. H. A. Nelson, D.D.

Leaving Cincinnati by steamer "Gen. Lytle," Tuesday evening, June 8th, we found ourselves at the Louisville wharf at day-light on Wednesday morning. The cars brought us to Nashville at 4 P. M. Shortly before arriving there, we came through the national cemetery, which is neatly kept, and the sight of which reminds us impressively of the struggle for our Union, and the many martyrs who gave their lives for it. Nashville is somewhat uniquely situated in the centre of the Middle Tennessee Basin, whose encompassing rim terminates the view from the State Capitol. This is a noble edifice, standing on the highest ground in the city, and conspicuous from afar. About it are remains of breast-works reared for its defence, while Gen. Thomas occupied the city, and not far away is the field on which that wise hero and his brave army gave battle to the much larger army of Hood, and not merely repulsed it, but utterly routed and ruined it. In the State Library I saw a recent full-length portrait of that able commander, which gives one the impression of a modest and pure man, whom his neighbors and his country may trust. I doubt if we have a living General whose characteristics are more similar to those of Washington.

I spent several hours in the capitol, and made some inquiry concerning the political and educational prospects of Tennessee. The Superintendent of Public Education, Gen. Eaton, was absent from the city, and I had not my expected opportunity of conversing with him. I found opportunity, however, to learn something of the situation of the cause to which his labors are devoted. I find the people alleging that much corruption and waste has occurred in the administration of the public school funds. That this is true somewhere seems to be generally admitted—but I doubt not that the popular estimate does grievous injustice to some of the people's most faithful servants, and I greatly fear that politicians will so use this prejudice as to deprive the people of much educational benefit without saving the people's money. However, they must work their way into a good and permanent system. Politicians can only hinder the onward movement—they cannot arrest it. The blunders of to-day will be corrected in subsequent attempts. All the people of Tennessee are to have a voice in its public affairs, and all will learn to demand and get the means of learning how to vote intelligently.

The Fisk University was an object of special interest to me. This institution was founded by the American Missionary Association and Western Freedmen's Aid Commission in 1866. It has "Normal, Academic and Model School Departments"—in all of which it has had enrolled 357 pupils during the past year, with an average attendance of 203. The annual examination was in progress, and I had opportunity to listen to several exercises. Pupils of the Normal Department, under the direction of the Principal, conducted the exercises, which thus served as examinations of themselves as well as of the younger pupils. Some of these young persons gave evidence of possessing the teaching faculty, the art or knack of educating the pupils' knowledge and powers in a very high degree, while many of the pupils showed great quickness of apprehension and accuracy of knowledge upon the subjects in which they were examined. Some of these freed persons are as white as any inhabitants of our country, and some as black as native Africans. I did not see that this wide difference of complexion was connected with any evident difference of intellectual capacity. One of the very blackest little faces sparkled with as fine a light of intelligence and fun as any, and its owner wriggling and grinning as he did, worked out the questions in mental arithmetic with admirable quickness and accuracy. If the colored people of Tennessee can all have the spelling-book and the Bible, her statesmen need not fear for their use of the ballot. The buildings of Fisk University were erected for army purposes, except the chapel, a neat brick edifice. It is to be hoped that those who enjoy its benefits, will, like the alumni of other institutions, have ability and generosity to replace its wooden structures with more permanent ones, in due time, and to give it ample endowment. At present, the nation and the churches could not make better use of the funds needed for its support.

Friday, June 11.—A railroad ride of nine hours brought me to Chattanooga. The route is directly through the battle field of Stone River, in sight of its remaining entrenchments, and its carefully kept cemeteries. An evening ride of an hour and a half brought me to the "Lookout Mountain Educational Institution," established by the sagacious munificence of C. R. Robert, Esq., converting to this use the extensive hospital buildings erected on this height, near the close of the war. I spent three days on this mountain, enjoying its wonderful scenery and observing the working of this interesting institution. Rev. Messrs. Bancroft and Carpenter with their wives and assistants here take care of some seventy or eighty young men and women, in a manner which, I am sure, will commend itself to the approval of judicious parents and teachers who will visit them as I have done. I

do not undertake to eulogize the teachers or founder of this somewhat unique institution, but I have found my visit greatly confirming my best hopes, and assuring my mind that the enterprise is not a romantic one, but a truly wise one. Doubtless in some of its aspects it is an experiment, but it is an experiment worth the fair and thorough trial which M. R. is able and doubtless determined to give it. I believe it will be as successful as the military movements which have immortalized the locality. What worthier monument of such battles could be reared than a Christian Educational Institution, surmounting such a natural wonder as Lookout Mountain?

Wednesday, June 15.—In company with Professor Lamar, of Maryville College, who had met me at Chattanooga, I took cars toward Knoxville. Two hours brought us to Philadelphia, where we spent the day, at the pleasant farm-house home of Rev. Thos. Brown, a venerable minister of our church, whose memory of the scenes and transactions of 1837-8 is exceedingly vivid, and whose lifetime of faithful, consistent testimony for truth and liberty amid these Tennessee mountains, deserves the highest honor. May God give him and his peers some years of tranquillity in a church whose sad schism is healed, and in a country to whose redemption and regeneration their patient and prayerful toil and testimony have so largely contributed.

Thursday, June 16.—An hour on the railroad brought us to Knoxville. Its remaining entrenchments remind me of the anxious days when the nation waited for the deliverance of Burnside and his besieged troops, and rejoiced when Sherman's army accomplished it. We called on Senator Brownlow, by whom we were received with great courtesy, though he was lying quite ill upon a couch. It is one of the pleasantest experiences of this journey, to find most ample testimony to the blameless private life, the habitual beneficence, and the unquestionable integrity of this brave man, whose public utterances have had a roughness which, as they were heard afar, gave a most erroneous impression of his real spirit. I am happy in believing that the Tennessean was not far wrong who said of him: "He is the noblest Roman of them all." Nay, his intelligent neighbors give me the comfort of believing that he is more than a Roman, a true-hearted Christian. Yet one cannot help wishing he had not said some things. I doubt if he can help wishing so. Let his deeds praise him; and in his enfeebled health, may God give him His peace.

From Knoxville, a ride of sixteen miles by railroad brought me to Maryville. There I spent six days in pleasant intercourse with the people, and observation of Maryville College. This institution was founded fifty years ago, by Rev. Isaac Anderson, D.D., who presided over it for thirty-eight years, and who wrote these golden words concerning it: "Let the Directors and Managers of this sacred institution propose the glory of God and the adornment of that kingdom purchased by the blood of His only begotten Son as their sole object."

The memory of Dr. Anderson is embalmed in the hearts of the people of East Tennessee, as that of Dr. Bullard, in Missouri; and the institution which he founded for Christ has a peculiar sacredness in their eyes. It has educated for the Christian ministry "more than one hundred and twenty men, nearly all of whom are natives of East Tennessee." So says its catalogue; and it might be added that most of these, and many more educated for other callings, would not have been able to secure the advantages of education, if obliged to seek them further from home. Nor is it at all probable that our country would have had such a strong hold for the principles that saved her, amid those mountain fastnesses, but for the enlightening and evangelizing power of Maryville College. In the time of the rebellion, however, the treasury of the College, by a mysterious providence, was in the hands of a man who invested nearly all its funds (not by direction of its trustees, as I understand) in "Confederate" bonds. Thus the institution was so greatly impoverished that some of its friends have nearly despaired of it. A better hope, however, seems likely to prevail. The institution owns a beautiful tract of ground (sixty acres) admirably situated, on which the trustees are about to lay the foundation of a new edifice, the old one being much dilapidated and wholly insufficient. For this they have ten thousand dollars, appropriated from the Freedmen's Bureau funds, in consideration of their privileges being granted to youth without distinction of color. They hope to raise another ten thousand from the people of the vicinity, nearly all of whom are of very limited means, but who can contribute materials and produce, which the contractor will accept. Professor Lamar, who was reared and educated among them, and has deserved and won their confidence, devotes the summer to this work. They have a small endowment, and a subscription for its enlargement has been liberally commenced. When the people of the region shall have shown their own determination to do what they can, (as, I trust, they will very soon,) I see no reason to doubt that they will be generously aided by friends who have watched from a distance the part they have taken in behalf of principles and interests dear to all Christian patriots. Professor Lamar, and President and Professor Bartlett, are earnestly devoted to their work, and are in most perfect and beautiful union with each other. In such a spirit as that in which

they give themselves to this enterprise, I do not see how they can fail to succeed.

The examinations showed a spirit of diligence and fidelity and good intellectual powers in the pupils; the exercises of their literary societies on Monday and Tuesday evenings were highly creditable; I had the honor and pleasure of addressing them on Wednesday evening; but another engagement called me away on Thursday morning, so that I could not hear the proper commencement exercises of the more advanced students. I left, believing in Maryville College, as an institution which has roots and vitality, and believing, no less heartily in the noble capabilities of East Tennessee.

## BRIEF HISTORY OF THE CENTRAL PRESBYTERIAN CHURCH, N. L.

From its organization until the laying of the corner stone of the new edifice, at the N. E. corner of Franklin and Thompson Sts., Philadelphia. Written by Rev. James Y. Mitchell, Pastor, and deposited in the corner stone of the building July 8, 1869.

## HISTORY.

The corporate title of this church is "The Central Presbyterian Church, in the Northern Liberties."

The original limits of Philadelphia were the Delaware and Schuylkill rivers, east and west, and Vine and Cedar streets, north and South.

All above Vine street was called "North End," and below Cedar street "South End," or "Society Hill." With the growth of society in these sections, separate municipalities became necessary, and the "South End" became the municipality of "Southwark," and the "North End" the municipality of the "Northern Liberties." The district of the Northern Liberties was incorporated in the year 1803, and was not consolidated with the city until the year 1854.

At the time of its incorporation its population numbered about 16,000, and at the time of its consolidation about 60,000 inhabitants.

During the latter half of the last century the spiritual wants of the people living above the city limits, awakened the concern of the Second Presbyterian Church, then worshipping at the corner of Third and Arch streets. This church was part of the fruits of the great revival under Whitefield's preaching, and was characterized for its zeal to propagate the gospel. It still survives the change of years; and it is worthy of remark that but about two weeks since the congregation of the Second Church laid the corner stone for a new church edifice at Twenty First and Walnut streets. Dr. Beadle is the present pastor.

Rev. Dr. Sprout, who succeeded Rev. Gilbert Tennent, D. D., the first pastor of the Second church, instituted religious services in a small house at the N. E. corner of St. John and Coates street. The revolutionary war interrupted these services, but soon after its close, Dr. Ashbel Green, afterwards President of Princeton College, becoming a colleague of Dr. Sprout, united with him in methodically carrying on the services which had been interrupted. At length the growth of the congregation demanded the building of a church edifice. Mr. Wm. Coates, a large land owner, made donation of the lot on the N. W. corner of Second and Coates streets, then open ground, and, as was thought, too remote from the city to be ever disturbed by the march of business. The monies needed to erect the building were secured by honest begging, and the building finished and opened April 7th, 1805.

Religious worship were held steadily for eight years, when the growth of the community and wants of the congregation demanded the settlement of a pastor.

A church was now duly organized, known as the First Presbyterian Church, N. L., and Rev. James Patterson elected its pastor. He was elected September 27th, 1813, and duly installed on Tuesday, January 11th, 1814.

The labors of Mr. Patterson were abundantly blessed. He inaugurated new measures to win souls to Christ; he preached Christ in the pulpit and out of the pulpit, in the church, and on the commons; he visited much, and sent all his members to visit the sick and distressed. He organized the first Sabbath School; he educated young men for the ministry, and labored in every way for the salvation of men. He saw the number of his communicants rise from 52 to 1,100, and in the twenty-three years of his pastorate in this church 60 young men were introduced into the ministry, 1,700 persons were received into the church, thousands of children instructed gratuitously in Sunday Schools, tens of thousands of immortal ones warned, counseled, exhorted, entertained, in the fields, in the streets, and in the place of prayer.

In the spring of 1829 it was concluded to sell the old church building at Second and Coates streets, and move into a westward location. This was because of the encroachments of business, and the increasing demands of another locality. After the usual trials attending such a movement, the First Presbyterian Church in the N. L. disappeared from the corner of Second and Coates streets, but appeared again in Buttonwood street, below Sixth, where the new church building was opened May 12th, 1833.

Its history has been grand ever since, and to-day it is doing a noble work for God under the pastoral care of Rev. T. J. Shepherd, D. D.

At the time the moving of the old church was

first agitated, it had more than a thousand members, and it is not to be wondered at that Christian men should differ as to the best location of a new edifice. Men did differ, and that difference was the origin of the North Presbyterian Church, now standing in Sixth street, above Green, and of the Central Presbyterian Church, N. L., now in Coates street, below Fourth, but which to-day lays the corner-stone of a new edifice on this spot.

Differing from their brethren on the question of church site, and believing they had an independent work to do for their Master, they withdrew from the parent church, and denominating themselves "The Central Presbyterian Church in the Northern Liberties," they worshipped for a time in a school room on Poplar street, above Second, looking, however, to the speedy erection of a church edifice on Coates street, below Fourth. This building commenced in 1835 was not occupied until the year 1836.

During the time of its building, the congregation, having left the school room in Poplar street, worshipped in the old Commissioners' Hall, in Third street, below Green. Here it was that on the 24th day of June, 1835, agreeably to the Form of Government of the Presbyterian Church, 21 persons were organized into a church. Of these 21 still live, viz: Hannah R. Naglo, Margaret Stewart, Joseph Aitken, Charles C. Aitken, Joseph Pond and Catharine Pond. The three first named being still in the communion of the church. At the time of the organization of the church, Rev. Jno. McDowell, D. D., and Rev. Cornelius C. Cuyler, D. D., by invitation, attended. Dr. McDowell presided and opened the meeting with prayer. After the usual form of questions was proposed to the persons thus presenting themselves, they proceeded to elect by ballot, three individuals to be ruling elders; when Mr. Charles Elliot, Mr. Benjamin Nagle, and Mr. John A. Stewart were unanimously elected.

The elders-elect were then set apart to the office of ruling elders in this church.

The constitutional questions were proposed to the elders and to the members by Dr. McDowell, and were answered in the affirmative, which was followed with prayer by Dr. Cuyler. It was then declared that the church under the name of the Central Presbyterian Church, N. L., was duly organized. This was followed with an address to the elders by Dr. McDowell, and to the church by Dr. Cuyler. The solemn services of the evening were then concluded with the benediction.

On the 29th day of June, 1835, this infant church elected their first pastor Rev. Wm. H. Burroughs, of New Providence, N. J. Mr. Burroughs soon after accepted the call, and was installed over the church and congregation, by the Second Presbytery of Philadelphia, on the evening of August 24th, 1835. The services were held in the First Presbyterian Church, N. L., by invitation from the pastor, Rev. James Patterson.

The Sacrament of the Lord's Supper was, for the first time, administered in this infant church July 12th, 1835.

The labors of Mr. Burroughs in his pastoral charge were of short duration; disease invaded his system and laid him aside, and soon brought him to his grave. There was a strong mutual attachment between Mr. B. and the people of his charge. He died at Newark, N. J. July 29, 1836, in the 36th year of his age, greatly beloved and deeply lamented.

On the 23d of August, 1836, a congregational meeting was held for the purpose of electing a successor to fill the place of Mr. B. Rev. Thos. A. J. Mines was unanimously elected. Mr. Mines accepted the call and was installed the September following. He sustained the pastoral relation for a very short period. At the expiration of two months he expressed a desire, in consequence of a feeble state of health, that his pastoral relation be dissolved. The Presbytery agreed to his dismission. Mr. Mines continued in a weak and declining state till the 20th of January, 1838, when he was released from his earthly labors.

For several months subsequent to Mr. Mines' dismission, this church did not enjoy the labors of a pastor; they depended on supplies as they were able to secure them.

On the 23d of October, 1837, the Rev. Anson Rood, of Danbury, Conn., was unanimously elected pastor. Mr. Rood, having accepted the call, was installed December 15th, 1837. The Rev. Eliakim Phelps presided, and proposed the constitutional questions. Rev. John L. Grant preached the sermon. Rev. George Chandler gave the charge to the pastor, and Rev. Albert Barnes the charge to the people. Mr. Rood continued the pastor of the church for eleven years and three months, resigning March 5th, 1849, on account of his health; which, by reason of his labors, had been greatly impaired. His ministry was greatly blessed. Large congregations attended his services. He multiplied these services for the good of souls. He had added to his eldership Mr. Isaac Ashmead, elected October 15th, 1840, also Messrs: Samuel T. Bodine, and William T. Donaldson, who were elected May 8th, 1843, and ordained June 19th of the same year. Frequent were the revivals in the church, and its membership was more than four fold increased during his ministry. His health continued to fail after his retirement from the active work of the ministry, and he died in the Lord November 27th, 1857.

A period of thirteen months elapsed after the resignation of Mr. Rood, before another pastor was called and installed. On January 4th, 1850, Rev. James P. Wilson, D. D., then President of Delaware College, was elected pastor, and, in April of the same year he was installed pastor in the presence of a very large congregation.

Rev. Joel Parker, D. D., presided, and proposed the constitutional questions. Rev. Dr. Gilbert preached the sermon. Rev. Albert Barnes delivered the charge to the pastor, and Rev. Robert Adair the charge to the people. The pastoral relation of Dr. Wilson with his people continued but about fifteen months; when he resigned to accept the Professorship of Systematic Theology, in Union Theological Seminary, New York. After serving in that position for some time, he resigned to become a pastor of a church in Newark, N. J., where he still resides in the midst of an admiring and devoted people. His resignation as pastor of this church took place April 8th, 1851.

About seven months elapsed when, on Novem-

ber 17th, 1851, Rev. George Duffield, Jr., was elected pastor, and on May 13th, 1852, was duly installed. Dr. Gilbert presided, and proposed the constitutional questions. Dr. James P. Wilson, former pastor, preached the sermon. Rev. George Duffield, D. D., Sr., of Detroit, delivered the charge to the pastor, and Rev. W. W. Taylor the charge to the people. Mr. Duffield continued pastor of the church for more than nine years. During this time he was the witness of many revivals, and was fully assured that his faithful preaching of the gospel was accompanied with the power of the Holy Ghost. His soul continually yearned for the salvation of men. He had added to his eldership Messrs. B. D. Stewart, Wm. Sanderson, H. H. Shillingford, and G. C. Bower, who were elected and ordained to office in April 1855. His resignation took place in the summer of 1861, when he accepted a call to the Presbyterian church of Adrian, Mich., from which he afterwards went to become the pastor of the Presbyterian church of Galesburg, Ill., where he still labors, being blessed and blessing others.

Several months elapsed before another pastor was called. On the 11th day of June, 1862, the congregation elected Rev. James Young Mitchell, then of Newton Presbytery, N. J. On the 27th day of September following, he was installed as pastor of the church. Rev. T. J. Shepherd, D. D., presided, and proposed the constitutional questions, and delivered the charge to the pastor. Rev. Dr. Brainerd preached the sermon, and Rev. E. E. Adams, D. D., delivered the charge to the people. Up to the present time, for more than seven years, he continues the pastor. He moves with his people in this movement, hoping, trusting, praying, that God will give it success. He has added to his eldership Messrs. Joseph Aitkin, James Neely, and Abner Lincoln, who were elected and ordained to office in Oct. 1866. He has had many occasions to thank God for the outpouring of His Holy Spirit upon his congregation, and for adding to the church a goodly number of such as shall be saved. With thankful heart we record the fact that in the Spring of 1863, the last of the debt upon the old church building (\$8,000) was removed.

The old Central Church has done much for the cause of Christ, and though, because of removals to other sections of the city, it has lost many of its once active members, these have not been lost to Christ. Many if not most of our churches in the city are now enjoying the benefits of faithful workmen, who first began to work for Christ in this old church. Though much of her former glory has departed for the present, we rejoice to believe that the day is not far distant when it will return again. Her existence has not been in vain. Her history is a history of revivals, of large benevolence, and of continued labors for Christ.

The present movement of our church has long been contemplated. For many years we have suffered much because of our people moving farther north and west. Our church was growing weaker every year. This was said fifteen years ago. The community which we now occupy is largely German. It is becoming more and more so every year. The material to support our church, or to attend it, is not in the neighborhood. We are solicitous for this Zion. It has a grand history. In other days she laid her treasures at the Saviour's feet. She has largely helped to build new churches and to support feeble ones. No object of Christian obligation, love, or charity did she overlook. Multitudes have been saved through her instrumentality, multitudes who have gone up out of her to heaven, now swell that great cloud of witnesses which to-day encompasses us; and multitudes more who still linger in this world, pillars in the church of God elsewhere, proudly call it their spiritual birth-place. We have gladdened their hearts, we have gladdened our own in the transfer of the old edifice in Coates street to the German Reformed Salem Church. That old building, where tears of repentance and tears of spiritual joy have been shed, where sinners have been born again and sinners been gladdened, where the waters of Baptism have been sprinkled and the communion table spread—is not lost to the cause of God; it is still to echo the praises of our Saviour.

We come to this spot. We come to be more central to our own people. We come to offer further church accommodations to this rapidly growing neighborhood. We come to preach Christ and Him crucified. We lay the corner-stone of this new church edifice to-day. Soon the last stone will be placed, the last arch sprung, the last beam adjusted.

When this is done, may we say it is well done? May God say it is well done? May the history and hallowed associations of our time-honored church be perpetuated, and when in eternity it is remembered, of many may it be said—They were born there.

God grant it.—Amen.

Thomas Potter, formerly a member of this church, is now a ruling elder in the North Broad street Church.

Geo. E. Harris, formerly a member, is now an elder in Taber Presbyterian Church.

Note.—For the introductory history of the preceding article, the writer is indebted to T. J. Shepherd, D. D., author of the "Days of the Past," a book which all interested in the history of our church, in the north end of the city, should possess.

## GLEANINGS.

—A "veteran missionary" in the last Presbyterian Monthly considers the publication of Church news in daily papers as "secularizing religion," and as keeping professors of religion from their closets.

—A Home Missionary in Missouri says he preaches ten sermons a month and rides one hundred and fifty miles on horseback. Much better mental and moral hygiene than being mowed up in a city pastorate or editorship.

—The only Presbyterian organizations in Nevada are New School.

—It is computed that the income of a certain wealthy congregation, at six per cent., during the one hour and a half of service on Sabbath is seven hundred and nineteen dollars, or over eleven thousand dollars for the entire day. A good basis on which to compute their beneficence.