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The Presbyterian
Church
in America

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**Bulletin XLIX
of the Clements Library
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THE
PRESBYTERIAN
CHURCH
IN AMERICA

*During the Seventeenth
and Eighteenth Centuries*



An Exhibition of Books
IN THE CLEMENTS LIBRARY
prepared for the annual meeting
of the Synod of Michigan,
October 7-8-9, 1947



ANN ARBOR
The Clements Library
1947

THE
HOLY BIBLE,
Containing the Old and New
TESTAMENTS:
Newly translated out of the
ORIGINAL TONGUES;
And with the former
TRANSLATIONS
Diligently compared and revised.



PHILADELPHIA:
PRINTED AND SOLD BY R. AITKEN, AT POPE'S
HEAD, THREE DOORS ABOVE THE COFFEE
HOUSE, IN MARKET STREET.
M. DCC. LXXXII.

*The first Bible in English printed in the United States.
"The Synod of Philadelphia . . . voted to buy none
but Aitken Bibles for distribution among the poor."*

Am. Dissenters
11.12-47

Introduction

The Dissenters who emigrated to America in the seventeenth century represented many religious sects, a number of which ultimately developed into sharply delineated denominations. Some of the Puritans would have been glad to stay in the Established Church, had conditions been favorable. Others preferred the Congregational, autonomous form of government and still others the Presbyterian form, in which single congregations were subject to the church as a whole.

Both the Congregationalists and the Presbyterians were Calvinists. At first there was little difference between them, as each church was free to determine its local government. By the Constitutional period, most of the Presbyterian churches in New England had transferred to the Congregational fold. The Presbyterians were gathered very largely in the Middle States and the Carolinas.

The problems which perplexed the early Presbyterians are still under discussion. Presbyterian versus Episcopal ordination is a vital issue in the present program of church union, as it was in the days of the separation. In the eighteenth century, there were the Old Side and the New Side; in the nineteenth century, the Old School and the New School; and in the twentieth century they are

called Fundamentalists and Liberals. Conservatives and progressives are still disagreeing after two hundred years.

The exhibit described in this bulletin attempts to show from the books and other materials in the Clements Library something of the history of the Presbyterian Church in the United States and of its influence in our country during two hundred years.

F. L. D. GOODRICH



1613 WHITAKER, ALEXANDER (1585-1617). Good Newes from Virginia. Sent to the Counsell and Company of Virginia, resident in England . . . London, 1613.

* * This tract was "written by a parson and has * the merit of giving a truthful picture of the country, its climate and natives, intermingled with thoughts suitable for a sermon." (W. L. Clements) Ordained in the Church of England, Whitaker belonged to its Puritan element. He volunteered for work in America and reached Jamestown in 1611. He instructed Pocahontas and baptized her. Later he wrote home, "I much more muse that so few of our English ministers that were so hot against the surplice and subscription come hither where neither are spoken of."

1630 [WHITE, JOHN] (1575-1648). The Planters Plea. Or The Grounds of Plantations examined, And vsuall Objections answered . . . London, 1630.

* * This earliest tract on behalf of Massachusetts * Bay Colony was probably written by Rev. John White. Although he never came to America, he was an ardent promoter of that colony and was a member of the chartered company. "It is an argument for colonization by people of godly ways of living, industrious, and not the kind who went to Virginia." (W. L. Clements) Ordained by the Church of England, he was rector of Holy Trinity, Dorchester,

England, for most of his life. He was considered a moderate Puritan. As a member of the Westminster Assembly he prayed a full hour at their opening session. It is said that "he had perfect control of two things, his own passions and his parishioners purses."

1641 HOOKE, WILLIAM (1601-1678). *New Englands Teares, for old Englands Feares*. Preached in a Sermon on July 23, 1640 being a day of Publike Humiliation, appointed by the Churches in behalfe of our native countrey in time of feared dangers . . . London, 1641.

* * A pronounced Puritan divine, Hooke came
* to New England in 1640 as an independent preacher and teacher. "In great favor with his brother-in-law, Oliver Cromwell, he voiced in his literary production the relations between Puritan New England and the Commonwealth. After living at Taunton, at Manchester, and at New Haven with Davenport for twenty years, in 1656 he returned to England to be domestic chaplain to Cromwell."
(W. L. Clements)

1644 PARKER, THOMAS (1595-1677). *The True Copy of a Letter Written . . . unto a member of the Assembly of Divines now at Westminster . . . touching the Government practised in the Churches of New-England*. London, 1644.

* * Thomas Parker was a non-conformist who de-
* cided that the Presbyterian system was the best. He was minister of the Newbury (Newbury-Port), Mass. church which he organized and administered as a Presbyterian church, not always to the liking of his congregation.

1644 RUTHERFORD, SAMUEL (1600?-1661). *The Due right of Presbyteries or, A Peacable Plea for the Government of the Church of Scotland . . .* London, 1644.

* * As a commissioner from the Church of Scotland,
* Rutherford took a prominent place in the Westminster Assembly. While in London, he wrote this controversial pamphlet which reflected upon the Congregational system of church government in New England, although he had not visited America. He was answered by Thomas Hooker in his *A Survey of the Summe of Church-Discipline* (1648).

1645 BAILLIE, ROBERT (1599-1662). *A Dissuasive from the Errours of the Time: wherein the Tenets of the principall Sects, especially of the Independents, are drawn together in one Map. . . .* London, 1645.

* * Ordained an Episcopal clergyman, Baillie was
* soon established in a Presbyterian parish and became a prominent and scholarly member of the Church of Scotland. He served with the army of covenanters in 1639 and in 1640. "His Letters and Journals are for Scotland much what Pepys and Evelyn are for England. They are especially valuable in relation to the assembly of 1638 [Glasgow] and the assembly of Westminster." (D.N.B.) This book was answered by John Cotton in his *The Way of Congregational Churches Cleared* (1648).

1647 NOYES, JAMES (1608-1656). *The Temple measured . . . Wherein are solidly and modestly discussed, Most of the material Questions touching the Constitution and Government of the*

**Visible Church Militant here on Earth . . .
London, 1647.**

* * Newbury was early a Presbyterian center in
* New England. Noyes came to America in 1643
and from 1644 to the end of his life was a teacher
and preacher of the church there. He was noted for
his learning, and read the Church Fathers in the
original languages. This book advocates the Pres-
byterian rather than the Congregational form of
government.

1648 COTTON, JOHN (1585-1652). *The Way of
Congregational Churches Cleared . . . London,
1648.*

* * In defense of New England polity against old
* world critics this work of Cotton's is most
celebrated. It is "a treatise crammed . . . with 'most
practical Soul-searching, Soul-saving and Soul-solac-
ing Divinitie.'" (V. L. Parrington) It is an answer
to Robert Baillie's *A Dissuasive from the Errours of
the Time* (1645).

1648 HOOKER, THOMAS (1586-1647). *A Survey of
the Summe of Church-Discipline . . . London,
1648.*

* * This pamphlet was written at the request of
* the convention held at Cambridge, Mass., 1643,
which was assembled for the purpose of combating
the Presbyterian tendencies in the churches and re-
emphasizing the "Congregational Way." It is an
answer to Samuel Rutherford's *The Due right of
Presbyteries* (1644). "To Hooker New England Con-
gregationalism owes as great a debt as does New
England democracy." (V. L. Parrington)

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1660 FIRMIN, GILES (1614-1697). *Presbyterial Ordination Vindicated In a . . . Discourse concerning Episcopacy, As claiming greater Power, and more eminent Offices by Divine Right, then Presbyterie . . .* London, 1660.

* * After studying medicine, Firmin came to America in 1632 where he practiced his profession. He was also ordained deacon in Boston. He returned to England in 1647 and the following year was ordained a presbyter at Shalford. Although he preferred a reformed episcopacy to either the Presbyterian or the Congregational model, and believed that the laying on of hands was essential in ordination, he was exiled from his parish and supported himself by the practice of medicine. He continued to preach and later took out a license to use his house as a Presbyterian meeting-place.

1685 [SCOT, GEORGE] (d.1685). *The Model of the Government Of the Province of East-New-Jersey* Edinburgh, 1685.

* * Scot, who died on his voyage to America, in 1685, wrote this promotional account of New Jersey from conversations and letters. Its greatest value lies in the reports from early settlers. The letter of immediate interest was written by Peter Watson, servant, August 20, 1684, to John Watson, Selkirk, Scotland. He says: "There are here very good Religious People, they go under the name of Independents but are most like to the Presbyterians, only they will not receive every one to their society."

1702 MATHER, COTTON (1663-1728). *Magnalia Christi Americana: or, The Ecclesiastical History*

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of New-England, from Its First Planting in the Year 1620. unto the Year of our Lord, 1698. London, 1702.

* * "Cotton Mather's . . . greatest published book."

* He was a theologian who, although a Congregationalist, had a sympathetic understanding of Presbyterianism and influenced its development in America. "One of the striking features of Mather's book is its avoidance of the sterile details of bygone religious controversy and its concentration upon the values of Protestant Christianity which are concretely applicable to the daily concerns of men and women." (K. Murdock)

1707 MAKEMIE, FRANCIS (1658?-1708). A Narrative Of a New and Unusual American Imprisonment Of Two Presbyterian Ministers: And Prosecution of Mr. Francis Makemie One of them, for Preaching one Sermon at the City of New-York. . . . [Boston] 1707. [Reprinted in Force's *Tracts*, vol. 4]

* * Makemie was imprisoned for two months and

* fined heavily for preaching without a license in a private house in New York City, January 19, 1706/7. He was acquitted by the court and the next legislature of New York made such a prosecution impossible. This trial was an important event in the development of religious liberty in America, as it established the validity of the Toleration Act in this country.

Unfortunately, we can show only the reprint of this pamphlet in the Force *Tracts*. The Library does not own an original edition.

1726 WILLARD, SAMUEL (1640-1707). *A Compleat Body of Divinity in Two Hundred and Fifty Expository Lectures on the Assembly's Shorter Catechism wherein The Doctrines of the Christian Religion are unfolded . . .* Boston, 1726.

* * Although not a Presbyterian clergyman, Willard wrote this study of Presbyterian doctrine. "It is the first folio volume, other than Laws, and the largest work up to this time printed in the United States." (Evans 2828)

1741 DICKINSON, JONATHAN (1688-1747). *The true Scripture-Doctrine Concerning Some Important Points of Christian faith, Particularly Eternal Election, Original Sin, Grace in Conversion, Justification by Faith, And the Saints Perseverance . . .* Boston, 1741.

* * "It may be doubted whether, with the exception of the elder Edwards, Calvinism has ever found an abler of more efficient champion in this country than Jonathan Dickinson." (Sprague)

1745 DICKINSON, JONATHAN (1688-1747). *Familiar Letters to a Gentleman, upon A Variety of seasonable and important Subjects in Religion . . .* Boston, 1745.

* * This Dickinson was active in securing the charter for the College of New Jersey (Princeton) and was its first president although he lived only a few months after taking that office. He was ordained by the ministers of Fairfield County, Connecticut, in 1709 and was called to the church in Elizabeth-Town, New Jersey, which was Congrega-

tional and would not transfer to Presbytery until 1717. He was considered "one of the greatest and safest men of his age."

1746 BRAINERD, DAVID (1718-1747). *Mirabilia Dei inter Indicos, or the Rise and Progress Of a . . . Work of Grace Amongst . . . the Indians In the Provinces of New-Jersey and Pennsylvania . . . Philadelphia [1746].*

* * This volume contains extracts from Brainerd's
* *Journal*, kept for and published by the Society for Propagating Christian Knowledge of Scotland. He was a Presbyterian mystic and an ardent follower of Whitefield. He was thrown out of Yale because of his criticism of the narrow attitude of some of its faculty.

1748 TENNENT, GILBERT (1703-1764). *The late Association for Defence, encourag'd, or The lawfulness of Defensive War . . . Philadelphia [1748].*

* * "Hellfire Tennent" was an ardent disciple of
* Whitefield who commended his preaching, saying on one occasion "Never before heard I such a searching sermon." The sermon defending war was preached while Tennent was pastor of the Second Presbyterian church of Philadelphia. It was said he "was never worth anything after he came to Philadelphia."

1749 EDWARDS, JONATHAN (1703-1758). *An Account of the Life Of the late Reverend Mr. David Brainerd . . . Missionary to the Indians . . . Boston, 1749.*

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* * Jonathan Edwards was the most brilliant theologian of his age. A Methodist tinged with Presbyterianism, he was elected president of Princeton University but died within a few months after taking office.

1757 DAVIES, SAMUEL (1724-1761). *The Crisis: or, The uncertain Doom of Kingdoms at particular Times, Considered With Reference to Great-Britain and her colonies . . .* London, 1757.

* * Davies, fourth president of Princeton, was probably the greatest pulpit orator of his age. He spent much of his life working among the Presbyterians of Virginia and the Carolinas.

1757 FINLEY, SAMUEL (1715-1766). *The Curse of Meroz; or, The Danger of Neutrality, in the Cause of God, and our Country . . .* Philadelphia, 1757.

* * Finley, later president of the College of New Jersey (Princeton), preached this sermon during the French and Indian wars "arraigning pacifism and displaying the Scotch-Irish attitude in Pennsylvania as contrasted with the Quakers." (D.A.B.)

1765 WESTMINSTER ASSEMBLY OF DIVINES. *The Shorter Catechism, Agreed upon by the Reverend Assembly of Divines at Westminster.* Boston, 1765.

* * "What is the chief end of man?"
* "Man's chief end is to glorify God, and to enjoy him for ever." First published in America at Boston

in 1683, approximately twenty editions were issued prior to the Revolution.

1765 [WITHERSPOON, JOHN] (1723-1794). *The History of a Corporation of Servants. Discovered a few Years ago in the Interior Parts of South America . . .* Glasgow, 1765.

* * This is a satire on the abuses prevalent in the
* Scottish church. Witherspoon was called to America in 1768 to become president of Princeton.

1766 LEAMING, JEREMIAH (1717-1804). *A Defence of the Episcopal Government of the Church: containing Remarks On two . . . Sermons on Presbyterian Ordination . . .* New York, 1766.

* * Leaming was a loyalist during the American
* Revolution. He was the first choice of the Episcopal clergymen of Connecticut for their first bishop, but he refused the nomination because his health had been permanently impaired during his years in jail as a British sympathizer.

1775 MECKLENBURG DECLARATION OF INDEPENDENCE. *Cape-Fear Mercury . . .* (Friday, June 3rd, 1775.) No. 294. [Wilmington, N. C.]

* * This is a faked broadside purporting to be an
* original copy of the issue of the *Cape-Fear Mercury*, in which it is claimed the Declaration was first published. The story is a historical myth based on the twenty resolutions adopted by a convention held in Charlotte, N. C., May 31, 1775, and published in the *North Carolina Gazette*, June 16, 1775. "The fact that the reputed signers of this declaration

were all, or nearly all, members of one religious denomination [Presbyterian] has added fuel to the fires of controversy." (W. H. Hoyt)

1775 HOYT, WILLIAM HENRY. *The Mecklenburg Declaration of Independence . . .* New York, 1907.

* * This is a careful study of all the evidence by
* one who was predisposed to accept the Declaration as authentic, but who was convinced otherwise. It is one of many such works.

1775 PRESBYTERIAN CHURCH. SYNOD OF NEW YORK AND PHILADELPHIA. *To the Parliament. The following Pastoral Letter . . . to the Congregations throughout America, may not be unworthy of your Consideration.* [New York, 1775?]

* * This letter was written by the Rev. John Witherspoon and was signed by Benjamin Hart, moderator, May 22, 1775. It was issued to be read from the pulpits on Thursday, June 29, 1775, being the day of the great fast. Apparently soon thereafter a copy was sent to Parliament. As an armed struggle was pending, the letter requested that the people express their attachment to the King but also that the Union of the Colonies be maintained. Further, it urged that a regard to order be fostered "so that evils inseparable from Civil War may not be augmented."

1776 BOSTWICK, DAVID (1720-1763). *Self disclaimed, and Christ exalted. A Sermon Preached At Philadelphia, before the Reverend Synod of New-York, May 25, 1758 . . . Philadelphia, 1776.*

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* * "He possessed pulpit talents superior to most
* of his brethren: his piety and prudence were as
conspicuous as his brilliant gifts. His eloquence
was such as few attain: the ardour of his piety, and
the purity of his life, gave him a strong hold on
public esteem." (Miller) Bostwick was pastor of the
Presbyterian church in New York City from which
the Scotch had withdrawn.

1776 WITHERSPOON, JOHN (1723-1794). The
Dominion of Providence over the Passions of
Men. A Sermon Preached At Princeton, On the
17th of May, 1776 . . . Philadelphia, 1776.

* * "It was said of him that, with the exception of
* Washington, he had more of the quality called
presence than perhaps any other man of his time in
America." (Tyler) He was a Member of Continental
Congresses 1776-1782; Signer of the Declaration of
Independence; Member of New Jersey Provincial
and State Legislatures; advocate of sound money;
and Moderator of first General Assembly of the
Presbyterian Church in the United States of America,
May 1789, Philadelphia.

1777 WHITAKER, NATHANIEL (1730-1795). An
Antidote against Toryism, Or the Curse of Meroz
. . . Newbury-Port, 1777.

* * "The insistence of Whitaker upon the Presby-
* terian form of church government in the hostile
soil of New England resulted in constant friction
with his congregations" (D.A.B.) and occasioned his
several changes. He was an ardent patriot and pub-
lished two tracts on Toryism.

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1778 TUCKER, JOHN (1719-1792). *The Validity of Presbyterian Ordination argued . . . A Discourse Delivered in the Chapel of Harvard-College . . . At the Lecture founded by the Hon. Paul Dudley . . . Boston, 1778.*

* * Rev. John Tucker D.D. was the fifth minister of
* the Newbury Presbyterian church. He graduated from Harvard in 1741 and was ordained in 1745. The will of Chief Justice Paul Dudley provided for an annual lectureship on four specified subjects, to be treated in rotation, every fourth to be "for maintaining, explaining and proving the validity of the ordination of ministers or pastors of the churches, and so their administration of the sacraments or ordinances of religion, as the same hath been practiced in New England from the first beginning of it, and so continued to this day."

1782 BIBLE, ENGLISH, AITKEN. *The Holy Bible Newly translated . . . Philadelphia, Printed and Sold by R. Aitken . . . 1782.*

* * This is the first complete English Bible printed
* in America. It was authorized and approved by an act of Congress. Robert Aitken (1734-1802) the publisher, lost £3000 on this venture even though "the Synod of Philadelphia in 1783 voted to buy none but Aitken Bibles for distribution among the poor." (D.A.B.) *See frontispiece.*

1784 DUFFIELD, GEORGE (1732-1790). *A Sermon, Preached in the Third Presbyterian Church . . . Philadelphia, On Thursday, December 11, 1783. The day appointed by the United States in*

Congress assembled, to be observed as a day of thanksgiving, for the restoration of peace; and establishment of our Independence . . . Philadelphia, 1784.

* * An adherent to the New Side, Duffield's pastor-
* ates were made difficult by Old Side sympathiz-
ers. His services were regularly attended by John Adams and other members of the Continental Congress of which he was a chaplain. He was the grandfather of Dr. George Duffield who was pastor of the First Presbyterian church of Detroit for thirty years.

1784 MURRY, JOHN (1742-1793). Jerubbaal, or Tyranny's Grove Destroyed and the Altar of Liberty Finished . . . On Occasion of the Public Thanksgiving for Peace . . . Newbury-Port, 1784.

* * Although deposed by Philadelphia Presbytery,
* after he had gone to Boothbay, Maine, Murry continued to serve Presbyterian churches in New England. "Such was his eloquence that a full company was raised for the Revolutionary army in two hours after his address for that purpose." (Drake)

1788 MINTO, WALTER (1753-1796). An Inaugural Oration, on the Progress and the Importance of the Mathematical Sciences. Delivered at Princeton on the evening preceding the Annual Commencement 1788 . . . Trenton, 1788.

* * A learned Scotsman who came to America in
* 1786, Minto was called to Princeton in 1787 as professor of mathematics and natural philosophy.

Later he became treasurer of the College. He survived Dr. Witherspoon, the president of his college and the pastor of his church, by only two years.

1790 SEABURY, SAMUEL (1729-1796). An Address to the Ministers and Congregations of the Presbyterian and Independent Persuasions, in the United States of America . . . [New Haven] 1790.

* * Bishop of Rhode Island and Connecticut, Samuel Seabury was the first bishop of the Episcopal Church in America. He practiced medicine and at one time conducted a school. He was a controversialist and pamphleteer holding second rank as a champion of the English Church in America. Although a loyalist during the Revolution, he was not hardly used.

1792 PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA. Acts and Proceedings of the General Assembly . . . A.D. 1792. Philadelphia, 1792.

* * The General Assembly was organized in May, 1789. The Acts were printed that year. Acts for the years 1790 and 1791 were printed together in 1791. This volume is the third in the series, although it covers the Acts of the fourth Assembly.

1793 PRINCETON, NEW JERSEY. FIRST PRESBYTERIAN CHURCH. This Indenture made this *sixth* Day of *May* . . . [1793] between the Congregation of Princeton . . . and *Walter Minto* . . .

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* * This printed form filled out in manuscript
* records the sale of two pews in the meeting-house to Walter Minto for fourteen pounds. John Witherspoon was then pastor of the church.

1796 NEWBURYPORT, MASSACHUSETTS. Plan of the Meeting House [built on] Harris Street [in 1796 called Second Presbyterian Church]. Ms.

* * The church was dedicated December 22, 1796,
* Rev. John Boddily preaching the dedicatory sermon. The church is still standing although no longer occupied by a Presbyterian congregation. This is the original manuscript of the architect's drawing.

1797 BIBLE. PSALMS. Psalms carefully Suited to the Christian Worship . . . Allowed by the reverend Synod of New-York and Philadelphia, to be used in Churches and private Families . . . Elizabeth-Town, 1797.

* * "Dr. Watt's Imitation of David's Psalms, as
* revised by Mr. Barlow . . ." according to the Records of Synod, 1787.

1797 MILLER, SAMUEL (1769-1850). A Discourse, Delivered April 12, 1797, at the Request of and before the New-York Society for Promoting the Manumission of Slaves, and Protecting such of them as have been or may be Liberated. New York, 1797.

* * Pastor of the First Presbyterian Church of New York City, Miller was later professor at Princeton Theological Seminary. He was a trustee of Columbia College and of the College of New Jersey

(Princeton), a founder and corresponding secretary of the New-York Historical Society, member of Massachusetts Historical Society, president New York Bible Society, historian of the Presbyterian General Assembly.

1798 **BLATCHFORD, SAMUEL (1767-1828)**. *The Validity of Presbyterian Ordination Maintained, in a Letter to The Rev. William Smith . . .* New Haven, 1798.

- * * Blatchford was a native of England. He was
- * educated at the Dissenting College of Homerton and emigrated to America in 1795. At first he served churches in Connecticut, but in 1804 he moved to Lansingburg (Troy, N. Y.) where he was considered one of the foremost ministers in upper New York State.

1799 **MILLER, SAMUEL (1769-1850)**. *A Sermon, Delivered February 5, 1799; Recommended . . . to be Observed as a Day of Thanksgiving . . . and Prayer, on Account of the Removal of a Malignant and Mortal Disease . . .* New York, 1799.

- * * The disease was yellow fever. Miller was a voluminous writer on a broad range of subjects. They include slavery, suicide, novel reading, education for the ministry, sea kale, Free Masonry, temperance, the theatre.

1800 **SMITH, SAMUEL STANHOPE (1750-1819)**. *An Oration, upon the Death of Gen. George Washington, Delivered in the Statehouse at Trenton, On the 14th of January, 1800 . . .* Trenton, 1800.

• • While president of Princeton, Dr. Smith continued to teach President Witherspoon's common sense realism in philosophy thus helping to develop a distinctive American system of philosophy. As a scientist he was far ahead of his time. He maintained that "the minutest causes, acting constantly, and long continued, will necessarily create great and conspicuous differences among mankind."

1806 PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA. The Constitution of the Presbyterian Church in the United States of America. Containing the Confession of Faith, the Catechisms . . . Philadelphia, 1806.

• • Originally adopted by the Synod of New York and Philadelphia, May 16, 1788 and first printed in 1789. This is the sixth edition, or printing, amended by the general Assembly in 1805.

1811 PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA. PRESBYTERY OF BALTIMORE. A Pastoral Letter from the Ministers, or Bishops, and Ruling Elders . . . to all under their Respective Charges . . . on the Religious Education of their Youth. Baltimore, 1811.

• • "In the training up of the young in the fear of God, we would recommend special care to be taken against the corruption they are exposed to, from the indiscriminate reading of romances, novels, plays, pamphlets, and other improper books, which abound in the present licentious age." (p.12)

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