

chased, a handsome property on a beautiful site in the city. Granville Church became strong and influential, and its pastors have ranked among the foremost in the denomination in America. It continues as a flourishing church to-day.

The Vermont Presbytery was blessed with a virile leadership in its elders and had able preachers throughout its history. But, in spite of this, conditions in the churches varied considerably, influenced by the market for slate products, which fluctuated from time to time. The presbytery was at its zenith, perhaps, in the 1890's when the membership was about eleven hundred, and was distributed among the churches approximately as follows: Fair Haven, 140; Blissville, 30; Middle Granville, 120; Farnamsville, 44; Poultney, 145; West Pawlet, 159; South Poultney, 127; and Granville, 331. Since that time the presbytery has experienced great changes and the churches have suffered, due to the temporary closing of many of the quarries.

This, briefly told, is the story of the New York Gymanva, the first to be established in America, which continued to function intact even after union was consummated in 1920. The gymanva and its presbyteries were dissolved in 1936, and its churches were transferred to the presbyteries of the Presbyterian Church in the United States of America.

VII. THE PENNSYLVANIA GYMANVA

WERE this to be a chapter on the Welsh of Pennsylvania, it would supply material sufficient for an elaborate volume. The history of the Welsh in Pennsylvania is an interesting story. Brief reference has been made elsewhere in these pages to the early arrival of the Welsh and the large place they occupied in the making of Pennsylvania. According to George Sidney Fisher, the Welsh were the most populous and a most influential group of immigrant settlers in the early days of settlement under William Penn. But our present concern is with the Welsh who came from a century and a half to two centuries later, who were influential and active in laying the foundation of the Calvinistic Methodist Church in the Keystone State.

It was in 1830 that a company of Welsh immigrants, consisting of about twenty families, came to Carbondale and located at the foot of the Moosic Mountains in Pennsylvania, where the Delaware and Hudson Canal Company had opened a coal mine. Other immigrant Welsh followed them shortly thereafter, and Carbondale soon became a conspicuous center of Welsh population among the mining regions of the state. These pioneer Welsh represented several religious persuasions, but they assembled as one body for divine worship over a period of two years, meeting from house to house. Up to that time no church had been organized among them. As the Welsh community grew, however, and more people representing the various religious denominations arrived, denominational cleavage increased and sectarianism asserted itself; so that by 1832 adherents of the different denominations felt a strong desire to organize churches, on the lines of their respective denominational preferences, and thus conserve the church government and theological tenets held by them respectively in their native land. Men of strong theological views had then arrived and they led in the establishing of churches of their own persuasion.

Among the Calvinistic Methodists, Rev. John Davies, known

for many years as "John Davies, Blakely," was a prominent leader; and the history of the Calvinistic Methodist Church in Pennsylvania would be very incomplete without special reference to him and his labors. John Davies arrived in Carbondale in 1831. He assembled the Calvinistic Methodist constituency and organized it into a small church in 1832. The charter members of Carbondale Church were Daniel Moses, Daniel Scurry, David Williams, Henry Howell, Mrs. Mary Williams, Mrs. Margaret Owens, Mrs. Jane Matthews, Lewis Jones, Mrs. Elizabeth Jones, Evan Price, and John Evans. These eleven persons with their pastor, Rev. John Davies, constituted the first church of the Calvinistic Methodist denomination in the State of Pennsylvania.

Rev. John Davies was born in Glamorganshire, South Wales, on January 1, 1783. His father died when he was a boy. His widowed mother was left with several children, and John Davies, when very young, had to find employment to aid his mother in rearing the younger children. For this reason his educational advantages were very limited, but he applied himself with great diligence and learned to read Welsh fluently, and could read English with comparative ease and understanding. He began to preach in his early twenties, and was supported and encouraged in his efforts by leaders in the Church. Mr. Davies married a short time after he started to preach and, in 1831, he, with his wife and two children, left Wales for America. When they arrived in New York City, after a rough and perilous voyage, Mrs. Davies became ill. The family remained in New York for about a week and then, Mrs. Davies having temporarily recuperated, they journeyed on to Carbondale. On their arrival Mrs. Davies suffered a relapse and died within a week. This left Mr. Davies with two small children to care for, in a strange land. It was not long before Mr. Davies moved from Carbondale to a small farm in Blakely, seven miles south, where he spent the remainder of his diligent and useful career.

When the Calvinistic Methodist church in Carbondale was organized, friends in Oneida County, New York, learned of its existence and sent their pastor, Rev. Benjamin Davies, to visit the new church and community. He remained in Carbondale several weeks, and preached and administered the sacraments.

When he was about to return to Oneida County, the leaders in Carbondale Church prevailed upon their pastor, John Davies, to accompany him, and sent a request to the brethren in Oneida County that he be ordained, so that Pennsylvania might have a man empowered with authority to administer the sacraments of the Lord's Supper and baptism as well as to perform other functions of the ordained ministry. Accordingly John Davies was ordained to the full work of the gospel ministry in a meeting held at Moriah Church, Utica, New York, on September 28, 1832. The ministers present and participating in his ordination were Rev. Benjamin Davies, Rev. Morris Roberts, Rev. William Thomas, and there may have been others.

Soon after his return to Carbondale, Rev. John Davies received a communication from Pottsville, in Schuylkill County, Pennsylvania, urging him to come there to organize a church. He went immediately and organized the church. A few weeks later he had to return, for some impostor came, disbanded the church, ruined other churches, and established an independent church. After Mr. Davies had reassembled the dispersed congregation and organized it again, this Calvinistic Methodist church in Pottsville continued faithful for many decades. Rev. John Davies now assumed responsibility as the first regularly ordained minister of the Calvinistic Methodist Church in Pennsylvania. He seldom left his home community, except to attend the gymanvas and presbytery meetings and other church interests in Pennsylvania. Only upon one occasion did he make an extended tour outside the state. In 1844 he visited Racine and Waukesha in Wisconsin, taking in Ebensburg and Pittsburgh in Pennsylvania on his way; he also visited settlements in Ohio and returned by way of New York City. Apart from this one extended tour, his place was at home among the churches of northeastern Pennsylvania. He supported himself and his family by his own manual labors. He preached the gospel and labored among the churches to the glory of God and the edification of his fellow countrymen. He toiled faithfully for thirty-four years, in season and out, traveling on foot for the most part, where roads were bad and transportation facilities wanting. He had a part in the establishing of most

of the churches of his denomination in the coal, iron, and slate regions of Pennsylvania.

Rev. John Davies died on the highway about two miles from his home, when returning from a blacksmith shop, in April, 1866. He was strong physically and mentally and of a fervent Christian spirit up to the time of his death in his eighty-third year. He preached the gospel for almost sixty years, thirty-four of which were spent as a pioneer ordained minister and father of Calvinistic Methodism in Pennsylvania. He was buried in the Blakely cemetery, by the old Blakely Church, in land which he himself had given to it for a cemetery. In the gymanva held in Minersville, Pennsylvania, May, 1867, the matter of placing a memorial stone on his grave was discussed. After many years of delay, it was announced, in 1883, that "a beautiful monument has been placed on the grave of Rev. John Davies."

The ordination of John Davies, and the organization of the Carbondale and Pottsville Churches, all of which took place in 1832, constitute the beginning of what later developed into the Pennsylvania Gymanva.

Elsewhere we have observed that the small and weak churches in Pennsylvania were for a period under the protecting wing of the New York Gymanva. The fact that Rev. Benjamin Davies came from Oneida County and remained in Carbondale for several weeks, and the return of Rev. John Davies with him to Oneida County to be ordained, formed a bond of union between the New York and Pennsylvania churches. The coming of Rev. William Rowlands to the pastorate of the church in New York City, in 1836, strengthened and intensified their desire for closer union. Dr. Rowlands was imbued with the genius of Calvinistic Methodism, which is union and supervision. He insisted upon a close and paternal care and oversight of the churches in Pennsylvania which for many years were regarded as a part of the New York Gymanva.

Previous to the existence of the Organized Assembly in 1842, no gymanva had been held in Pennsylvania, except two or three union assemblies, or preaching festivals, conducted jointly by the Calvinistic Methodists, Baptists, and Congregationalists. In 1848, at the Organized Assembly held in New York City, it was

decided that the church in New York City stood in the same relation to the churches in Pennsylvania as it did to the churches in Oneida County. This, in effect, amounted to what might be regarded as three presbyteries—Oneida County, New York City, and the Pennsylvania churches.

It was in connection with the proposed establishing of the Organized Assembly that the first gymanva, under strictly Calvinistic Methodist auspices, was held in Pennsylvania. This was in September, 1841, when commissioners from Oneida County, New York, came to Carbondale to enlist the coöperation of the Pennsylvania churches in the interest of the proposed Assembly. Rev. Hugh Davies, in his "History of the Pennsylvania Gymanva," hesitates to call this a regular gymanva, inasmuch as it was not assembled by the authority of the churches in Pennsylvania. However, it was authorized by the gymanva held in Utica, New York, September 2-3, 1841, and the churches in Pennsylvania at that time were regarded as a part of the New York Gymanva. At the Utica gymanva a set of resolutions was submitted and adopted, designed "to bring into closer union the Calvinistic Methodist churches in America." The gymanva scheduled for Carbondale, September 11-12, 1841, was called for the purpose of confirming and adopting these resolutions by the churches in Pennsylvania. After the meeting in Carbondale, a similar session was held in Pottsville, on the eighteenth and nineteenth of the same month. The commissioners then left for Ohio on the same errand. The resolutions pertaining to union in the form of an Organized Assembly were unanimously adopted at both Carbondale and Pottsville. There were preaching services also in each place.

Welsh immigrants continued to come to Pennsylvania and among them scores and hundreds of Calvinistic Methodists. The leaders of the Church in Pennsylvania decided that a bond of union between all Calvinistic Methodist churches in the state, east of the Alleghenies, was desirable and even necessary if the Church was to hold its own and continue to make progress by caring for the many Welsh people then coming into the mining districts. Accordingly the leaders in the relatively few churches then existing decided to call a gymanva in Pennsylvania, not-

withstanding the presence of the Organized Assembly, of which they were a part and to which they were loyal. New York had a gymanva apart from the Organized Assembly for many years; now Pennsylvania had come to feel the need of a similar state body.

The first regular gymanva called by the churches of Pennsylvania east of the Alleghenies was held in Pottsville, April 5-6, 1845. Rev. John Davies, Blakely, was elected moderator, and John T. Griffiths, of Carbondale, clerk. Other ministers present were Thomas R. Jones, Carbondale; Joseph E. Davies, Pottsville; and Robert Williams, Minersville. Having made a clear statement of the purpose of the meeting, and after deliberating on the evident need of a state organization, the following resolutions prevailed:

"1. That all the churches realize the need of such a meeting for the purpose of forming and fostering union among us.

"2. That such a meeting be held in the state every six months, rotating according to invitation from the churches.

"3. That all pastors and preachers are to convene in special session at these meetings.

"4. That a letter be sent to every church belonging to the denomination in the state urging all who are leaders [pastors, preachers, and elders presumably] to be present at the next meeting that we may have knowledge of all who are leaders in the great cause. They cannot be regarded as officers [*swyddogion*] without so doing.

"5. If elders leave a place without first advising the church of the fact, they immediately lose their right as elders.

"6. That the next meeting be held in Hyde Park.

"7. That all churches, according to their ability, are to share in the expense of this meeting, and they are to send their offerings with the appointed delegates."

At this gymanva it was decided to divide the churches into two districts (or presbyteries), as follows: the churches of Summit Hill, Beaver Meadow, Hazleton, Danville, Minersville, Pottsville, and Allentown to constitute one group or presbytery; the churches of Nanticoke, Hanover, Wilkes-Barre, New Wales, Hyde Park, Blakely, and Carbondale to make up the second presbytery.

In the gymanva held at Minersville, October, 1846, a schedule (docket) for future gymanva sessions was adopted, and is as follows:

"1. The gymanva shall continue for two days.

"2. The order of services shall be as follows:

"First day: 8 o'clock A.M. Assembling of delegates.

"10 o'clock A.M. A joint meeting of all the delegates.

"1 o'clock P.M. Meetings of ministers and elders separately.

"2 o'clock P.M. Public service for all members.

"6 o'clock P.M. Public preaching service.

"Second day: 8 o'clock A.M. Private meeting of delegates to discuss some doctrinal subject.

"10 o'clock A.M. Public preaching service.

"2 o'clock P.M. Public preaching service.

"6 o'clock P.M. Public preaching service."

For several years the gymanva was held semiannually according to the above plan, and all went well for a time. But after a discussion of the program at Summit Hill, in 1852, the number of gymanvas was reduced to one each year, alternating in the two presbyteries. Gymanva sessions (business sessions as well as preaching services) were held in several of the churches of the entertaining presbytery—a sort of serial gymanva. Thus, for example, when the gymanva was entertained by the Northern Presbytery in October, 1850, sessions were held as follows: October 3-5, in Carbondale; October 6-10, in Scranton; October 11-12, in Danville. In connection with the same gymanva, preaching festivals were held in Pittston, Wilkes-Barre, Bloomsburg, Pottsville, Minersville, St. Clair, Summit Hill, and Lehigh Gap. Holding the business sessions in more than one place, however, proved confusing and unsuccessful, and in the gymanva held at Pottsville, in 1856, an overture from one of the presbyteries called for a return to the original plan of semiannual meetings of the gymanva and the holding of all sessions in one place. In 1863 the matter of reducing the number of gymanvas was again proposed. It was decided to send the question through the presbyteries to the churches for a vote. In 1864, at the gymanva held in Danville, the vote of the churches revealed that the people favored the plan of two gymanvas in the year. This settled the question for all time in Pennsylvania. This attitude on the part of the churches is an evidence of the large and important place assigned to the preaching of the gospel in Welsh communities.

The gymanva which convened at Summit Hill, July 10, 1852,

decided to make three divisions of the churches of the gymanva, thus making a realignment of presbyterial boundaries and having three in place of two presbyteries, and they were invested with the authority of the monthly meeting, which is the Calvinistic Methodist equivalent of presbytery. The churches according to the new alignment were grouped as follows:

1. Pottsville, Minersville, and St. Clair.
2. Carbondale, Scranton, and Danville.
3. Summit Hill, Tamaqua, and Lehigh Gap.

This dividing of the gymanvas into three presbyteries appears to have been a purely arbitrary arrangement and not a natural division. The natural division for the Pennsylvania Gymanva was into the two presbyteries, as defined in 1845, with the transfer of a few churches, which was made later. There is nothing in the records to show that the third presbytery—Summit Hill, Tamaqua, and Lehigh Gap—ever functioned, and it was later allocated to the Southern Presbytery, or, if not allocated, it naturally belonged.

With the growth of the churches, and the increase in the number of churches, came also an increased attention to method, order of procedure, and system in the business aspects of the gymanva. In 1878 the gymanva adopted resolutions for its guidance with a view to more definite and more effective functioning. They read:

"1. That the gymanva be invested with the same authority as the quarterly gymanva in Wales.

"2. That the members of the gymanva shall consist of the church officials within the gymanva—pastors, preachers, and elders.

"3. That the gymanva be held twice each year—alternating between the two presbyteries.

"4. That the gymanva assume supervisory authority over its temporal affairs as well as the spiritual [*amgylchiadau allonol a thufewnol*].

"5. That the officers shall be moderator, clerk, and treasurer, the moderator and clerk to hold office for a period of two years.

"6. That a committee of three be appointed to examine correspondences and personal matters which may be presented to the attention of the gymanva.

"7. That no one be recommended for ordination except on the nomination of a presbytery."

The Calvinistic Methodist Church was always insistent in the matter of supervision and oversight, and Pennsylvania was no exception in this regard. The resolutions here cited are an evidence of a religious body feeling its way into more definite and concrete avenues of expression. This gymanva, like other gymanvas of the denomination, kept close supervision over its churches, and likewise its church property. Sessional records were not brought annually to presbytery for examination and approval as, for example, in the Presbyterian Church; but an even more effective method of supervision was employed. Commissioners were appointed each year to visit the churches of the presbytery. Their duty was to investigate the condition in all phases, and sessional records were included. Sometimes presbytery issued a list of questions for the guidance of the appointed commissioners on such a visitation.

All church property of every local church was the property of the denomination. No church society was allowed to build a new church, or make extensive repairs or changes, without first obtaining permission from the gymanva or, in later years, from the presbytery. The supervision of the denomination's property included investigating the deeds of individual churches. Much time and painstaking effort were spent in persuading local churches to obtain clear title to church properties and the recording of such deeds.

In line with this, also, came the question of a charter for the gymanva; some of the gymanvas wrestled long with this, and in Pennsylvania it was a long-drawn-out procedure. The subject was first brought up in 1870, when a committee was appointed to frame a charter in conformity with the laws of the state and to report to the next gymanva. Committees were appointed and then released from time to time, for a period of twenty-five years. Finally at the gymanva that convened at Wilkes-Barre in 1896 a committee on the charter made a report that was adopted. The action of the gymanva was confirmed by the Court of Common Pleas for the County of Luzerne, October 12, 1896, and the Pennsylvania Gymanva was legally incorporated.

When the gymanva that convened at Pottsville in 1878 adopted as its first resolution, "That this gymanva be invested with the

same authority as the quarterly gymanva in Wales," it made the Pennsylvania Gymanva the final ecclesiastical court, for such was the authority of the quarterly gymanva in Wales.

THE PRESBYTERIES

"When is a presbytery a presbytery?" may be a fair question to propound. The presbyteries in the Pennsylvania Gymanva serve as a good illustration of the fact that it is not easy to determine just when a presbytery in name becomes a presbytery in fact. The first recorded meetings of the Northern and Southern Presbyteries were held in 1853: the Northern Presbytery on February 5 and 6, and the Southern Presbytery on November 12 and 13 of that year. Not only are these the first recorded meetings in each case, but it is the occasion on which each assembled for organization, according to the minutes. Are these dates to be regarded as the beginning of these presbyteries respectively? The Pennsylvania Gymanva vested these two divisions with the authority of the monthly meeting in 1856; may that be considered the date of their beginning? Furthermore, the gymanva in session at Lehig Gap in 1851 passed the following resolution:

"That the bimonthly meeting, which is held in the Pottsville district, shall be considered authoritative, that is, that which shall be agreed upon there shall be authority for that district, viz., Pottsville, Minersville, St. Clair, and Philadelphia, but at the same time subordinate to the authority of this gymanva."

This would indicate that the southern district was functioning as a presbytery before the gymanva conferred full monthly meeting authority upon the presbyteries in 1852. May that date (1851) be considered as the date of its beginning? Again, when the first gymanva convened, in 1845, it divided its churches into two groups, or districts, or presbyteries. Shall that be considered the date of the beginning of these presbyteries? Still further, in certain sections, as the Pottsville area, for example, there were bimonthly meetings held even previous to the organizing of the gymanva itself. The bimonthly meeting in Oneida County, New York, was patterned after the monthly meeting in Wales, and now a bimonthly meeting in Pennsylvania follows the pattern of the bimonthly meeting in Oneida County. Shall this be called

a presbytery? To our minds to-day a presbytery is an established and well-defined institution of the Church. But, as we look back and view a small but growing Church, it is not easy to determine just when certain ecclesiastical functioning arrives at a stage when it might rightly be called a presbytery.

The foregoing is simply an illustration of the fact that institutions grow, develop, and finally acquire fullness of stature. At first, they may be mere informal deliberations on the part of a few interested individuals; then by the law of development they attain full and complete organization. This, no doubt, is the story of the presbyteries in some early gymanvas of the Calvinistic Methodist Church in America. It is difficult to determine the stage at which they attained presbyterial rank. All things considered, a fair and reasonable date for the organization of the two presbyteries in Pennsylvania would be April 5, 1845, when the gymanva divided its churches into two groups, and within these groups bimonthly meetings were held.

THE NORTHERN PRESBYTERY

When the gymanva, in 1845, divided its churches into two presbyteries, the Southern Presbytery was named "the First"; accordingly the churches of the northern group would be "the Second Presbytery." But the presbytery never went by that name. It was for a time known as the Scranton Presbytery, but long since the two presbyteries have been known as the North and South, or Northern and Southern, Presbyteries of the Pennsylvania Gymanva.

As stated above, the first available recorded minutes of this presbytery show that it was held February 5-6, 1853. In this meeting there were preaching services Saturday evening and at 10 A.M. and 6 P.M. on Sunday, and a general fellowship meeting at 2 P.M. From year to year resolutions of interest were passed, but for many years preaching the gospel held the controlling place at the sessions of the presbytery. In 1862 a resolution prevailed at the meeting held at Bellevue:

"That no one should be lengthy when preaching in presbytery, not more than three quarters of an hour; yet we believe that two men should preach at each service in accordance with the original schedule."

In the same year a motion prevailed which appears to be a departure from the genius of Calvinistic Methodism, namely:

"That every church has the privilege of sending whomsoever they please to represent the church at the meeting of presbytery, one who is not an officer [elder] as well as an officer, and that all have the right to vote on the floor of the presbytery; i.e., every officer and representative who may not be an office bearer."

Dire necessity and dearth of materials in some weak fields needing representation were, no doubt, the occasion for such action. Action taken in 1879, on the other hand, emphasized a strict adherence to the rule for qualified elders where it is explicitly stated:

"We do not consider men elected to the eldership who have not been confirmed by the presbytery as elders, inasmuch as the Confession of Faith definitely states that such persons as hold church offices are to be members of the presbytery."

In order that an elder be a member of presbytery, it was required of him to be present at a meeting of the presbytery and to be received after such examination as presbytery was pleased to conduct. In 1867 the rotary system for the election of elders was seriously discussed, but no action resulted. In 1870 the presbytery passed a resolution:

"That we as Calvinistic Methodists close our pulpits to women as preachers [pregethwresau]."

In 1873 a resolution prevailed which appears as a departure from Calvinistic Methodist practice, namely:

"That church officers [the session] have the right to administer discipline in the case of any member [of the church] who has clearly violated [or transgressed] the Confession of Faith, without submitting the case to the vote of the church."

The Northern Presbytery in 1875 adopted an elaborate set of rules for its conduct and orderly procedure. A brief résumé of the rules is as follows:

"1. That the presbytery, or quarterly meeting, corresponds to the monthly meeting in Wales, and to consist of the following persons: pastors, preachers, and ruling elders, together with elders of other presbyteries who may be present [at a meeting].

"2. That presbytery convene every three months.

"3. That presbytery exercise close supervision of the cause within its bounds, in both its temporal and spiritual phases.

"4. That the officers shall consist of moderator, vice moderator, clerk, and treasurer.

"5. That the four standing committees shall be appointed, namely: (1) a Committee on Education; (2) a Missionary Committee; (3) a Committee on Correspondence and Personal Matters; (4) a Peace Committee—for the settlement of disputes and matters of discord within churches."

Then follow articles relating to the docket and parliamentary procedure.

The rules were adopted and served as the basis for the guidance of the presbytery for all future time. Additions and some changes were made, but these rules were basic. The rules made no reference to a quorum for doing business, so the question was asked, "What number is necessary to constitute a meeting of presbytery in order to make its resolutions regular [or legal]?"

The presbytery answered, "The presbytery meeting does not depend upon a particular number, but upon orderly arrangement, or procedure [*trefniant rheolaidd*]."

CHURCHES OF THE NORTHERN PRESBYTERY

Carbondale Church. Organized in 1832, by Rev. John Davies, Carbondale Church was the first Calvinistic Methodist church in the State of Pennsylvania. Its charter membership was twelve. The church edifice was built in 1834, on a lot belonging to the Delaware and Hudson Company, which the church purchased in 1847. The little church was purchased many years later by Daniel Scurry, an elder of the church and a man prominent in early Calvinistic Methodism in Pennsylvania. The first minister was Rev. John Davies, and the first elders were Evan Price and John Evans; soon Daniel Scurry and Henry Howell were also elected.

Some of the early ministers residing in Carbondale, after the departure of Rev. John Davies for Blakely in 1833, were: Rev. Thomas R. Jones, 1845-1846; Rev. Joseph Davies, 1846-1847; Rev. David Davies, Rev. John Griffiths, and Rev. Robert Sennar. Rev. John Moses entered the ministry as a candidate there in 1855. It was there also that Rev. Thomas J. Phillips began to preach. The church throughout its career depended for service upon supply