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The Sixth Annual Meeting of the American Society of Church History

Samuel Macauley Jackson

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THE SIXTH ANNUAL MEETING OF THE AMERI-
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REPORT OF THE SECRETARY

THE SIXTH ANNUAL MEETING OF THE AMERICAN SOCIETY OF CHURCH HISTORY.

REPORT OF THE SECRETARY.

The Society met in the lecture-room of the Collegiate Reformed Dutch Church, Fifth Avenue and Forty-eighth Street, New York City, on Wednesday and Thursday, December 27 and 28, 1893. The sessions were presided over by the Second Vice-President, Bishop J. F. Hurst.

The first session was held on Wednesday at 8.15 P.M. Bishop Hurst, on taking the chair, alluded to the death of the President of this Society, the Rev. Philip Schaff, D.D., LL.D., on October 20th, and called upon our associate, the pastor of the church, the Rev. Dr. E. B. Coe, to offer prayer. He then announced that in accordance with the action of the Council the session would be devoted to the consideration of the life and services of the late founder of the Society, the Rev. Dr. Schaff.

The Secretary read letters of regret for non-attendance from the Revs. Doctors Baird, Fisher, Hamlin, Roberts, Shahan, Mead, Appel, Dubbs, Wolf, and Scott, and then the regular program was taken up and the following papers were presented:

Dr. Schaff as a Bible Student and Reviser, by Rev. Dr. T. W. Chambers.

Dr. Schaff as Uniting Teutonic and Anglo-Saxon Scholarship, by Bishop Hurst.

Dr. Schaff and the Lutheran Church, by Rev. Prof. Dr. H. E. Jacobs.

Dr. Schaff and the Episcopal Church, by Rev. Dr. C. C. Tiffany.

Dr. Schaff as a Literary Worker, by Dr. E. C. Richardson.

Dr. Schaff and the Roman Catholic Church, by Rev. Prof. Dr. T. J. Shahan, and a personal tribute to Dr. Schaff from Rev. Dr. J. H. Allen, of the Unitarian Church, were read by the Secretary.

The Secretary then presented the following minute, which was adopted unanimously by a rising vote :

"The American Society of Church History, assembled in its sixth annual meeting, marks with sorrow the absence of the familiar form of its Founder and President, the Rev. Prof. Philip Schaff, D.D., LL.D., who on the twentieth day of October of this year entered upon the higher life.

"It takes this occasion to express its thanks to Almighty God for the long term of earthly labor He granted His servant, for the many duties He strengthened Him to perform, and for the distinguished success with which He crowned his efforts.

"It looks back upon his career as its record is now made up and wonders at its providential course. The boy in the town of Coire, in Switzerland, becomes the eager student in the gymnasium at Stuttgart, in Würtemberg, and then passes with redoubled ardor to the Universities of Tübingen, Halle, and Berlin, where he studies theology in all its branches under the stimulus successively of those three men, so diverse in faith but so equal in talent—Baur, Müller, and Neander. At twenty-one he attains the grade of licentiate in theology, and receives permission to lecture in the theological faculty of Berlin. He dreams of a life as theological professor in the Fatherland. Yet in three years thereafter he finds himself in the New World, and from that time on he is so identified with the United States, and rises to such eminence among us, that his appointment to preside over the American committee to revise the English version of the Scriptures is hailed as eminently proper, he not being considered a foreigner but as one of ourselves.

"This Society being especially interested in the promotion of the study of church history records its judgment upon him when it declares that while the people at large probably

knew him best as a Bible expositor, it is as church historian that his fame is most likely to be permanent. He possessed to an unusual degree the qualifications for historical work—a love of truth which was a passion; a broadmindedness which raised him above prejudice and sectarian differences; a judiciousness which kept him at equipoise in the midst of controversies till his mind was made up; a courtesy which made him treat kindly adverse critics and ignorant judges; a humility which gave him grace to retract opinions subsequently found to be erroneous; and what was best of all, a thoroughly Christian spirit which impelled him to sympathize with all that was worthy in the past and in the present, no matter what name it bore. These are the necessary qualities of him who would present truly the history of the Church. And he had them all, and, besides, an extraordinary memory, unswerving devotion, and untiring energy. The result lies before us in those well-known and highly prized volumes which tell the story of Christianity from its humble beginnings in Galilee to its triumphs in Geneva, which bring together its creeds and its canons, and which make us acquainted with its varied, interesting, and divinely moulded life.

“This Society was founded by him. He hoped that it would continue to exist for the promotion of studies in church history. The name he gave it is striking evidence of his own catholicity. It is not the Society of American Church History, but the American Society of Church History, for he desired it to search for truth in all lands and times. But this Society was not founded by him and then left to go its way alone. He gave it constant attention. His last thoughts in health were about it and his latest plans were for the formation of a fund to enable it to undertake unremunerative but desirable scientific labors. In the series of denominational histories now being published under its auspices he took the greatest interest and was solicitous to have it not only worthy of the Society’s standing, but promotive of a more brotherly feeling among the different communions.

"The Society cannot close its tribute, so unworthy of its subject, without alluding to its founder as a man. He was respected and trusted; he was also beloved. His bright smile, his cordial greeting, his hearty laugh, his keen interest in all things about him, his comradeship with persons in all lines of occupation; the readiness with which he formed acquaintances, and the tenacity with which he held them—these are traits remembered and emphasized. He was a lover of his kind and a friend of man. In every assembly he attracted attention, and drew people toward him. And yet how modest, almost shy he was! One of the most distinguished men of our time, he bore himself quietly, unostentatiously, and simply. He hedged himself round with no pomp or circumstance. He was always dignified, and no one would have thought of being familiar with him, yet he never repelled any one, rather he had a welcome for every one. It was his noble qualities which gave him his hosts of friends.

"But his earthly career has ended. God's hand has written 'finis' on the volume of his life. The last word of the last book he wrote is 'Christ,' and this was doubtless his first word as the glories of the eternal world burst upon him, and he regained the power of speech of which his final illness had deprived him many anxious hours before he died. The highest tribute which this Society can pay to the memory of its founder is to declare that he was faithful to the motto of his Church History: *Christianus sum; Christiani nihil a me alienum puto* (I am a Christian; nothing which concerns Christ is indifferent to me)."

The benediction was then pronounced by the Rev. Dr. Chambers.

The second session was held on Thursday at 10 A.M. The first business was the reading by the Secretary of his sixth annual report, which was as follows:

During the year ten members have been received and eight have resigned. Three members have died, and to them we now pay our tribute. The first in order of time was ELLIOTT FITCH SHEPARD, who died in New York

City, March 24, 1893, in consequence of the inhalation of ether, preparatory to an operation. He was one of the original life members of this Society, and gave it a noteworthy reception when the Society met in New York in 1889. He was born in Jamestown, Chautauqua County, N. Y., July 25, 1833, so that he was not quite sixty when so unexpectedly summoned from this life. He studied law in the office of the Hon. Edwards Pierrepont, and was admitted to the bar in 1858. During the civil war he was instrumental in sending to the field nearly 50,000 troops, and raised the 51st N. Y. Regiment, which in his honor was called "The Shepard Rifles." He was commonly known as Col. Shepard. In 1876 he had a prominent part in founding the New York State Bar Association. Of late years he was before the public as owner and editor of the New York *Mail and Express*, an evening paper of pronounced Republican politics, and as founder and principal supporter of the American Sabbath Union. He married in 1868 the daughter of Wm. H. Vanderbilt. The University of the City of New York gave him the degree of Master of Laws in 1892, and the University of Omaha, Nebraska, in the same year the degree of Doctor of Laws.

On May 13th, the Rev. ABEL HASTINGS ROSS, D.D., died at Port Huron, Mich., aged sixty-two years. He was born at Winchendon, Mass., April 28, 1831, and graduated from Oberlin College (1857) and at Andover Theological Seminary (1860); from 1861 to 1866 he was Congregational pastor in Boylston, Mass.; from 1866 to 1873 in Springfield, Ohio; from 1873 to 1876 in Columbus, Ohio; from 1876 till his death in Port Huron, Mich. He was considered an authority in church polity, and since 1871 he lectured alternate years upon the subject in Oberlin Theological Seminary. His chief work in this department was his lectures on the Southworth Foundation delivered in Andover Theological Seminary in 1882-86 and published under the title: *Church-Kingdom: Lectures on Congregationalism* (Boston, 1888). He was also the author of a *Pocket Manual of Congregationalism* (1889), *Sermons for Children* (1887), and numerous

pamphlets and articles. He received the degree of D.D. from Olivet College, Mich., in 1884.¹

The third was the Rev. PHILIP SCHAFF, D.D., LL.D., the founder of this Society, who died in New York City, October 20, 1893. He was born in Coire (or Chur), the capital of the Swiss canton of Grisons (or Graubünden), only one third of whose inhabitants speak German—the rest mostly employ Romansch dialects. To-day Coire has nearly 9000 inhabitants, but seventy-five years ago was probably much smaller. There is much curious architecture in the place. The principal building is the Cathedral of St. Lucius, part of which dates from the eighth century. Dr. Schaff thus was born in a babel of tongues and lived in the daily presence of much that must have made a great impression upon his extraordinarily receptive mind. Perhaps it was the scenes of his childhood which turned his attention toward church history. From Coire he went to Stuttgart, whose gymnasium he attended, and then passed in regular course to the universities of Tübingen, Halle, and Berlin. In Tübingen Baur was the reigning theological king and was putting the conservatives upon their mettle. Young Schaff did not accept Baur's destructive criticism; rather was repelled by it, although much impressed by Baur's philosophical grasp of historical problems, and especially by his idea of a progressive development in history. He was also influenced by his teacher, Julius Müller, who came to Halle in 1839, and most of all by August Neander in Berlin. He was always proud to call himself a pupil of Neander's, and surely he could have had no better teacher. Neander had genius but no crotchets. His eccentricity expended itself in clothes and manners. It did not get into his books, which are eminently sober and conservative. From Neander he learned correct historical methods and perhaps caught that irenic spirit which so distinguished him. On May 29, 1841, he took the degree of licentiate of theology in Berlin, and he there, on November 16, 1842, acquired the *venia legendi*

¹ Prof. G. F. Wright, D.D., LL.D., of Oberlin, has kindly furnished information embodied above.

on his return from travelling as companion to a young nobleman through Italy, and became a privat docent, or, as we say, tutor. His *habilitationsschrift* was on the Brethren of Christ. He delivered his first trial lecture on "The Apostolic Types of Doctrine," December 3d; his second trial lecture, which was in Latin, on "The Idea and Aim of Theology," December 7th, and on December 12th, began his regular course of lectures, one on the Catholic Epistles and the other on "The History of Modern German Theology." Thus he chose very ambitious topics at the start, and topics admitting of very broad treatment. The youth of twenty-two was already a learned man and had the promise of a distinguished career. He threw himself into his new duties with enthusiasm. But Providence had quite other plans for him than those he had made for himself. The German Reformed Theological Seminary at Mercersburg, Pa., was in need of a man who should take what was called the German professorship, and the Synod sent the Rev. Drs. Hoffeditz and Schneck to the Fatherland to consult with persons most likely to help them make a wise choice. As the result, on one memorable day in the summer of 1843 they called upon Licentiate Schaff in his study in Berlin and informed him that the theological professors in Halle and Berlin, especially Tholuck, Julius Müller, and Neander, had unanimously directed them to him as the suitable person to fill the position named. Licentiate Schaff could not but feel greatly flattered, and signified his willingness to go to them. It was a bold and novel enterprise, in which he embarked with a stout heart. In December he received the formal call from the Synod, and the next spring (1844) he left Berlin, was ordained at Elberfeld, and then spent seven weeks in London and Oxford. For the first time he came in contact with English scholars—he could already speak some English,—and quite characteristically he made the acquaintance of the leaders of the Tractarian movement—Pusey, Newman, and Mariott, and of the Broad Church party—Stanley and Jowett, as well. He had indeed a genius for friendship, and no man in America knew more persons, at all events

theologians who were worth knowing, than he. His inaugural address on "The Principle of Protestantism as Related to the Present State of the Church" was delivered in German at Allentown, Pa., in October of that year (1844). It was a vindication of the Reformation on the theory of progressive historical development, which, as already said, he got from Baur. His colleague, Rev. Dr. Nevin, translated it into English and prefaced it with a polemical introduction. It made a sensation, and led to his trial for heresy by the Synod of York in 1845. He defended himself in a brief speech in English and was acquitted by an overwhelming majority. He was little troubled by this episode, as he was ready to return to Germany and continue his professional career there. In 1846 he was threatened with another heresy trial based upon his advocacy of the doctrines of the middle state and the salvation of all children dying in infancy and of all heathens who died in preparedness to receive the gospel if it had been offered to them. These teachings appear in his essay upon the sin against the Holy Spirit, which was published in Halle in 1841 and was his first publication. The Board of Visitors of the Seminary settled the matter satisfactorily and he was not brought to trial. In 1848 he started the first theological periodical published in America in German. It was called *Der Deutsche Kirchenfreund*, and was edited by him till 1854, and then removed to Philadelphia where Dr. Mann continued it till 1860. In 1857 appeared a Liturgy for the German Reformed Church, the labor through seven years of the committee of which he was chairman. In 1859 he issued a German hymn-book for the same body, his own compilation; in 1863 a history and tercentenary edition of the Heidelberg Catechism in German, an excellent piece of work. In 1863 he removed to New York and was Secretary of the N. Y. Sabbath Committee till 1869, when he was called to Union Theological Seminary. He did a remarkable work among the Germans in defence of the American idea of Sunday, travelled extensively, and organized mass-meetings in behalf

of the cause. His speeches in German are eloquent, and it should be remarked that although he used English correctly and fluently, it was in his mother tongue that he best displayed his powers as a public speaker. In this Sabbath-defence work he showed his executive ability, which was of a high order. He was a shrewd judge of men and picked out those best able to aid him.

But the professor's chair was his proper place, and so while secretary he delivered courses of lectures on church history in the Andover, Hartford, and Union (1869-70) theological seminaries, and was no doubt very glad to enter into the permanent service of the last named institution. From 1870 to 1873 he was professor of theological cyclopædia and Christian symbolism; from 1873 to 1874, of Hebrew; from 1874 to 1887, of sacred literature; from 1887 to Tuesday, March 14, 1893, professor of church history. On the latter date he was made professor emeritus. On Friday, July 15, 1892, while summering at Lake Mohonk, Ulster Co., N. Y., at about 8.30 in the morning he had a stroke of apoplexy. He rallied in an astonishingly short time and resumed his literary work, contrary to the advice of his physician and his friends, but in obedience to an overmastering necessity. He was, however, a broken man. There was in this city no more pathetic sight than the great scholar sitting in his chair, his brain active, his mind unclouded, his memory intact, but his right hand unable to hold a pen and the shadow of impending death resting upon him. He had so much still to do which only he could do. He wanted to finish his church history—how often he said it,—he wanted to fill the gap of four centuries which he had left and to write the story of the Reformation epoch till its proper close in 1648. But he could not. Another work, already begun, claimed prior attention, and so with many interruptions and with many fears that he would have to stop altogether he labored on until he completed his volume on theological encyclopædia and saw it fairly out of the press on Tuesday, October 3, 1893. On Monday, October 9th, at 3 A.M., he was seized with angina pectoris, that dreadful malady which causes

such agony. He had had an attack some eight years before. He had another on Thursday, October 12th. But he rallied and expected to recover. This might have been if he had not been shattered in health. On Wednesday, October 18th, he had a second stroke of apoplexy, and, although conscious much of the time nearly to the last, lost entirely the power of speech and almost entirely that of motion of any kind, being only able to make a feeble though intelligent response by the pressure of his hand to the tender ministrations of his family. At 7.45 A.M. on Friday, October 20, 1893, he died.

He had lived long; nearly five and seventy years. He had done a great work. He had a wide influence. He had received many public recognitions of his ability and learning. In 1854 the University of Berlin bestowed upon him the honorary degree of Doctor of Divinity; in 1887 he received the same degree from the University of St. Andrews, and in 1892 from the University of the City of New York. In 1876 he received the honorary degree of Doctor of Laws from Amherst College. He was a member of many learned societies. In the fall of 1892 he celebrated his jubilee as a teacher of theology, and was the recipient of congratulatory addresses from the University of Berlin—in which he was compared to Jerome and Butzer,—from the Eastern Synod of the Reformed Church in the United States, from the faculty, directors, and students of Union Theological Seminary, from the theological faculty of Yale College, from the University of the City of New York, and from this Society.

He bore a prominent part in many important enterprises. He was one of the founders and honorary secretaries of the American branch of the Evangelical Alliance; and one of the founders of the Alliance of the Reformed Churches. But the more remarkable fact in his career was that he was the organizer and chairman of the American Bible-Revision Committee. He issued the call to the meeting held in his house on Friday, March 23, 1888, at which this Society was

founded, and of which he was president from that time on till his death.

It was expected that Professor Fisher would at this meeting present a study of Dr. Schaff's work as a church historian, and much was anticipated from such a master. Illness prevented him and we are much the losers thereby. It seems, however, proper that something should be said upon the topic in view of the fact that we are a society of persons interested in the study of church history. For any elaborate treatment there is no time; for any adequate treatment there is no ability on the part of the present writer.

Dr. Schaff was a born historian. As we contemplate his life to-day we cannot but regret that he did not more limit his literary work to the historical field. We believe that thus his history might easily have been completed according to his plan. Still, as Horace Bushnell says, "Every man's life is a plan of God's," or as the Psalmist puts it: "The steps of a good man are ordered by the Lord" (Ps. 37: 23), and the public gained greatly by Dr. Schaff's writings in the widely scattered fields of biblical introduction, New Testament exegesis, the English language, and American politics. He knew so much; his opinion was so valuable, his acquaintance with his contemporaries was so uncommon, that he was tempted to turn aside from the path of a church historian. He was besought to edit commentaries, Bible dictionaries, theological encyclopædias, and libraries of patristic literature. We cannot now attempt to speak of his work in these lines. We limit ourselves to his histories.

Quite prophetic was it that his first publication, the essay on the sin against the Holy Spirit, dated Berlin, December 22, 1840, written therefore in his twenty-first year, has as an appendix a sketch of the sorrowful close of the apostate Francesco Spiera's life, for this was to be true of all his later work—there would be an historical element in it. So his inaugural upon "The Principle of Protestantism," while philosophical, is much more historical and contains references to passing events. With his *History of the Apostolic*

Church, in 1853, he was fairly launched upon his career as historian. The book is now out of print, which is a pity, as it is an exceedingly valuable presentation from the sources of the founding, spread, and persecutions, moral and religious life, government, worship, doctrine, and theology, of the Apostolic Church, and in the judgment of many Dr. Schaff did not supersede it, although he gave its results in later works. In its English dress it is a translation, by Rev. Dr. E. D. Yeomans, of Dr. Schaff's expansion of the first volume of his church history, which he wrote in German and published in Mercersburg, in 1851. In 1858 he issued the first volume of his general church history in English, in the translation of Rev. Dr. Yeomans, who was a very superior translator. In it he summarized his *History of the Apostolic Church*, but carried the story down to 311, when Constantine appears on the scene. At once it was recognized that America had a man to match with British church historians; one who had learning, fervor, picturesque, and iron diligence. His fairness, candor, and readability secured him at once a place in public regard. This favorable judgment was confirmed when he issued his second and third volumes (combined in one in 1866), again in the translation of the Rev. Dr. Yeomans, which go from Constantine to Gregory the Great (311-590). This ended his presentation of the Ancient Church. It was not till 1885, a period of twenty years, that he continued his history. Meanwhile, however, he revised in a thorough fashion his first three volumes, very much expanding them and expressing a different opinion on several important points. The first volume of the revised edition appeared in 1882, the second in 1883, and the third in 1884. He no longer needed a translator. In 1885 he issued his fourth volume, which goes from Gregory the Great to Gregory the Seventh (590-1073). Much to the disappointment of his readers and students, he passed over the concluding part of the mediæval age and in 1888 brought out his history of the Reformation in Germany down to the diet and confession of Augsburg (1530); and then leaving the Lutheran move-

ment he turned to his native Switzerland, and in 1892 told the story of Zwingli and Calvin. Thus he never finished Luther's life, but did ample justice to the Calvinistic movement, carrying the story down to Beza's death in 1605.

In the review of Dr. Schaff's last named volume in the *Theologische Literaturzeitung*, for November 25, 1893, Professor Kawerau passes judgment upon Dr. Schaff as an historian, and if, as has been said, the criticism of foreigners is the estimate of posterity, who are the final judges, then Kawerau, a most competent critic, will be listened to attentively. One sentence only can be quoted here: "The attractive features of Schaff's works are here found in full measure: a truly surprising acquaintance with the writings of the Germans in his topics; a mild, but unprejudiced judgment; and a candor which compels him to recognize and to bring out the defects even in his favorite characters." The Berlin theological faculty declare that his church history has taken "most honorable rank among the church histories of the day by virtue of the thoroughness of its execution and the clearness of its style. It is the most notable monument of universal historical learning produced by the school of Neander."

One great service, the greatest single service he rendered, was his three noble volumes upon *The Creeds of Christendom*, which appeared in 1876. The first one is a history of the Creeds, and the second and third are the original texts themselves, in most cases accompanied by English translations. The volumes are positively unique. The history is learned, surprisingly full, and fresh. It gives the results of wide research, and no one of Dr. Schaff's works is destined to have a longer life, as none has met with a heartier reception.

The last historical work to be mentioned is the edition of the *Didaché*, "The Oldest Church Manual," as he calls it. This came out in 1885. It is Dr. Schaff's only appearance as editor of an original text. It is exceedingly well done, and by far the most complete and judicious edition of the

remarkable find of Bryennios. No one but a first-class scholar could have written such a book.

This imperfect presentation of Dr. Schaff's activity as a church historian will close with the bare mention of his last work, *The Theological Propædæutic*. In it he goes over all the ground of theological study. It will be the guide of many a student in the queen of sciences. His last contribution is thus the most comprehensive of all.

The Society at a special meeting held in the chapel of the Church of the Covenant, just prior to the funeral of Dr. Schaff, upon Monday, October 23, 1893, at 10 P.M., passed this minute:

"Last year we paid our tribute of grateful recognition of the remarkable services Dr. Schaff had rendered to the cause of sacred learning, and especially in the department of church history, and rejoiced with him in his completion of fifty laborious and fruitful years as a professor of theology. To-day we mourn his departure. Yet we recognize the goodness of God in sparing him so long and allowing him to do so much. Leaving to another occasion the production of suitable resolutions, we now merely declare that in his death our Society has lost its founder, its first President, and its best friend; and that each of us will cherish the memory of his unfailing courtesy, his modesty, and geniality, his simple-hearted piety and deep religious feeling. He served his generation with rare ability, and when he fell asleep he heard the plaudit: 'Well done, good and faithful servant! Enter thou into the joy of thy Lord.'"

By vote of the Council on Nov. 2d the first session of this meeting was set apart for the consideration of Dr. Schaff's remarkable services. It was not possible to carry out the program which had been arranged, owing to providential hindrances, but the memorial papers which were presented are given in this volume.

The Secretary has received during the year pamphlets from different members. He notes with satisfaction the following publications from members of this Society: 1. The

translation by Professor Mitchell of Harnack's *Outline of the History of Doctrine*; 2. Prof. A. C. Thomas's interesting and fresh study in church history entitled *The Family of Love, or the Familists*; 3. Prof. O. J. Thatcher's noteworthy study of the Apostolic Church; 4. Rev. George Anson Jackson's religious novel, *The Son of a Prophet*; 5. Rev. Dr. Schaff's *Theological Propædæutic*; and 6. Professor Walker's painstaking and authoritative *Creeeds of Congregationalism*. These are all independent publications. But besides them notice must be taken of the beginning of the important series of denominational histories to be published under the auspices of this Society through an editorial committee by the Christian Literature Company of this city. The proposition for such a series came from Dr. Schaff, but the plan of it was first discussed at the meeting in this city in 1889, and first outlined by Prof. Dr. Newman at the meeting in Washington in 1890, at which the editorial committee was formed. The list of writers as now made up is the result of much correspondence. The contributors according to the original prospectus were given from three to five years in which to prepare their volumes. But owing to exceptionally favorable circumstances and, too, to some self-sacrifice, two volumes have already appeared: Vol. i., on *The Religious Forces of the United States*, by H. K. Carroll, LL.D., on Friday, November 10, 1893, and vol. iv., *The Lutherans*, by the Rev. H. E. Jacobs, D.D., LL.D., on Monday, December 18, 1893. The series is sold by subscription only. It is satisfactory to note that the advance sale was large. There will be twelve, possibly thirteen, volumes in all.

The Treasurer then rendered his account as follows:

Barr Ferree, Treasurer, in account with The American Society of Church History:

1893.

Balance on hand.....	\$	33.32
Received from members for dues, etc.....		698.50
Received from G. P. Putnam's Sons for merchandise sold...		50.00

\$781.82

EXPENDITURES.

1892.		
Dec. 8.	Janitor, Washington meeting.....	\$ 2.00
1893.		
Jan. 16.	Printing treasurer's receipts.....	2.25
March 10.	G. P. Putnam's Sons due for Vol. IV.....	125.00
July 7.	" " " " " "	21.00
" 13.	G. W. McLanahan, returned, overpayment.....	1.00
" 22.	G. P. Putnam's Sons on account Vol. IV.....	200.00
" 28.	Knickerbocker Press.....	12.40
Aug. 11.	G. P. Putnam's Sons on account Vol. V.....	50.00
Sept. 8.	" " " " " "	25.00
Oct. 21.	" " " " " "	50.00
Dec. 2.	" " " " " "	50.00
" 15.	" " " " " by merchandise.....	50.00
" 23.	Honorarium to Secretary for 1892 and 1893.....	50.00
" 27.	G. P. Putnam's Sons, balance due on Vol. V.....	135.82
	Balance on hand.....	7.35
		\$781.82

The next item of business was the consideration of the following action of the Council at its meeting in the council room of the University of the City of New York, Tuesday afternoon, November 2, 1893:

Resolved.—That it is the unanimous opinion of the Council that the Constitution should be amended in Art. VI., so as to read thus:

"Any person approved by the Council may become a member of the Society upon the payment of an initiation fee of \$5.00, and continue a member by paying after the first year an annual fee of \$5.00."

The Secretary had been requested to give notice, in his call for the annual meeting, that such amendment would be proposed at the coming meeting. The increase in the annual dues, from \$3.00 to \$5.00, was necessitated by the circumstances of the Society.

After full discussion it was on motion resolved to lay the proposed amendment upon the table till the next annual meeting, as in consequence of the general depression in business it was inexpedient at this time to increase the annual dues.

On suggestion of Dr. E. C. Richardson, the Secretary was authorized to ask the members to pay \$3.00 each for their volume of the Papers of 1893, should the state of the Society's treasury make such voluntary payments desirable.

Then followed the reading of papers, according to program, as follows: "Benjamin Schmolck—a Monograph," by Rev. J. E. Rankin, D.D., LL.D., President of Howard University, Washington, D. C. The paper was discussed by Rev. Drs. Chambers and Spaeth and Rev. Mr. Nicum. "Life and Work of Rev. Francis Asbury, First Bishop of the Methodist Episcopal Church in the United States," by Rev. A. Lowrey, D.D., New York City. "Prayers for the Dead," by Rev. G. F. Williams, Archdeacon of Washington, D. C. The paper was discussed by Rev. Drs. Chambers and Smyth and Prof. E. C. Mitchell, with replies by Mr. Williams.

The Chairman then announced as auditor of the Treasurer's accounts, Rev. Dr. Chambers; and as committee in nomination of officers and councillors for the ensuing year and on place of next annual meeting, Rev. H. K. Carroll, LL.D., Prof. E. C. Mitchell and the Secretary. After receiving a number of nominations to membership the Society took recess.

The third and closing session was opened at 3 P.M. The following papers were read: "St. Thomas Aquinas," by Rev. Prof. Thomas O'Gorman, D.D., Catholic University of America, Washington, D. C.; "The History of the Doctrine of Apostolic Succession in the Church of England," by Mr. Henry C. Vedder, New York City; "The Gospel of Peter," by Rev. Prof. A. C. McGiffert, Ph.D., D.D., Union Theological Seminary, New York City. The paper was discussed by Prof. Dr. E. C. Smyth. "The Contest for Religious Liberty in Massachusetts," by Rev. H. S. Burrage, D.D., Portland, Me.; "Faust and the Clementine Recognitions," by Dr. E. C. Richardson, Princeton, N. J.

Rev. Dr. Chambers reported that he had examined the Treasurer's account with the vouchers annexed as far as the time allowed, and found the same correct, and that the

balance now in the treasury is seven dollars and thirty-five cents. On motion the report was accepted.

Prof. E. C. Mitchell read the report of his committee, in the absence of its chairman, as follows: for President, Bishop J. F. Hurst; for Vice-Presidents—Rev. Drs. H. M. Baird, G. P. Fisher, H. E. Jacob, C. C. Tiffany; for Secretary, Rev. S. M. Jackson; for Treasurer, Mr. Barr Ferree; for Councillors—Rev. Drs. T. W. Chambers, J. M. Buckley, H. M. MacCracken, and Mr. H. C. Vedder. The place of next meeting—Washington, D. C.

On motion this report was adopted unanimously.

The following persons, all clergymen, whose names had been given in at the morning session, were unanimously elected to membership in the Society: D. Berger, Dayton, O.; J. W. E. Bowen, Atlanta, Ga.; C. E. Grammer, Theological Seminary, Va.; J. A. W. Haas, New York City; T. W. Hopkins, Auburn, N. Y.; W. Hull, Hartwick Seminary, N. Y.; T. C. Johnson, Hampden Sidney, Va.; H. W. Jones, Gambier, O.; A. Mackay-Smith, Washington, D. C.; R. H. McKim, Washington, D. C.; C. H. Small, Washington, D. C.; J. D. Steele, New York City; J. H. Vincent, Topeka, Kan.

On motion the thanks of the Society were given to the pastors and consistory of the Collegiate Dutch Church for their hospitality.

After prayer by Rev. Dr. Alvah Hovey, the Society adjourned to meet during Christmas week next year in the city of Washington, D. C.

The following members of the Society were in attendance: H. M. Booth, W. A. Brown, H. K. Carroll, T. W. Chambers, E. B. Coe, J. B. Drury, J. L. Ewell, Barr Ferree, J. F. Hurst, S. M. Jackson, H. E. Jacobs, A. Lowrey, A. C. McGiffert, E. C. Mitchell, J. Nicum, T. O'Gorman, J. E. Rankin, E. C. Richardson, D. S. Schaff, J. R. Smith, Judson Smith, A. Spaeth, J. Strong, C. C. Tiffany, H. C. Vedder.

SAMUEL MACAULEY JACKSON,

Secretary.