

THE
DIVINE COVENANT FULFILLED
IN
PIOUS HOUSEHOLDS
FROM
1711-1891

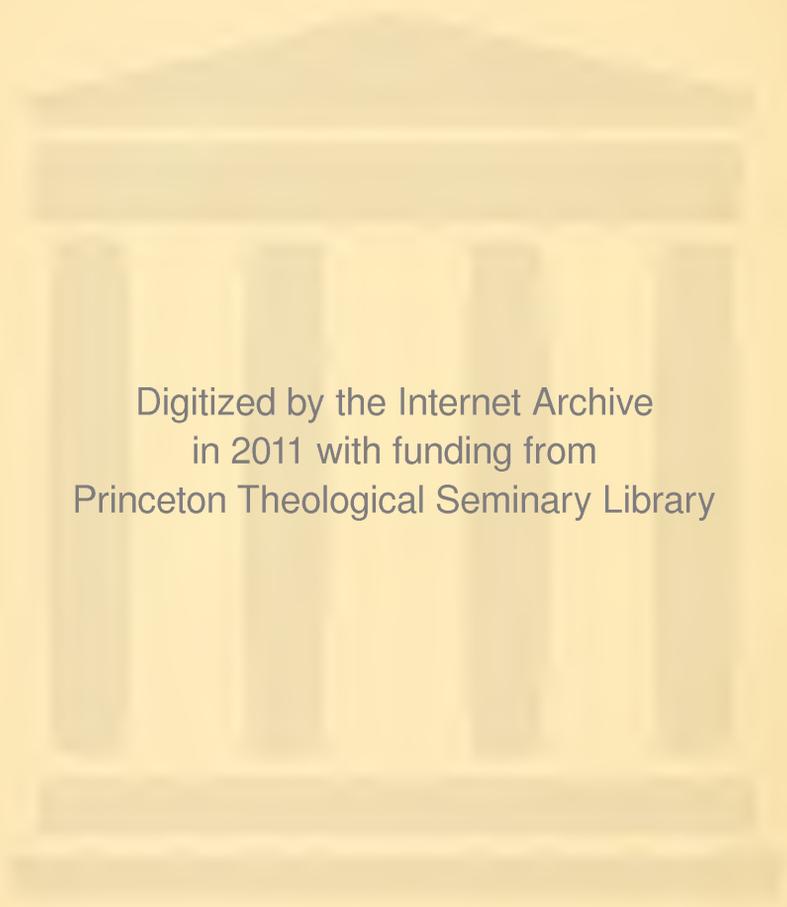


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Division.....

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Rev. Samuel Lawrence.



Rev. Daniel L. Hughes, D. D.



Hon. Geo. M. Eldredge.



Mrs. Elmira F. Rock.



Mrs. Elmira W. Hughes



G. Taylor Rock



Mrs. Louisa Kinney.



Mrs. Anna L. Harrington.



C. O. Harrington.



L. W. Kinney.



Reuben Foster.



Mrs. Sarah L. Foster.

"THE REPRESENTATIVE GROUP."

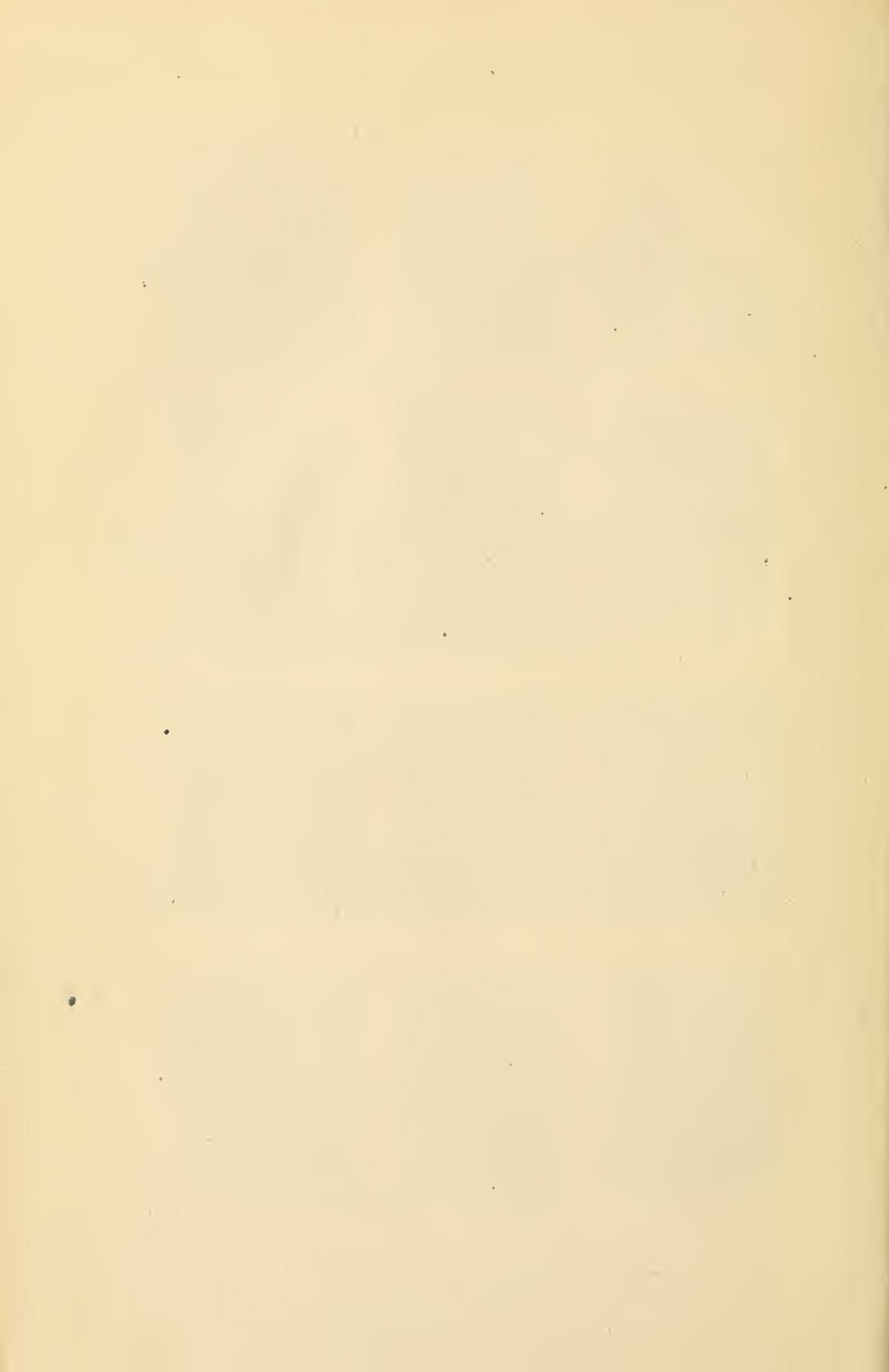
THE
DIVINE COVENANT FULFILLED
IN THE
ANCESTRAL FAMILY HISTORY
OF THE
LAWRENCE - HUGHES AND ELDRIDGE
GENERATIONS
OF
CAPE MAY COUNTY, NEW JERSEY,
BY THE
REV. DANIEL LAWRENCE HUGHES, D. D.,
OF
PETERSBURGH, PA.

"I will be a God, unto thee and to thy seed after thee,"—Gen. 17:7.

"The promise is unto you, and to your children"—Acts 2:39.

1891.

J. L. LANDIS, BOOK AND JOB PRINTER,
CAPE MAY CITY, N. J.



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DEDICATION.

First, to my own beloved children and grandchildren ; and second, to all “ my kinsmen according to the flesh,”—hoping and praying that it may stimulate and encourage them and all their generations followed to lead a godly life in Christ Jesus, worthy of their pious ancestors, and to the glory of the triune Jehovah—is this volume affectionately dedicated,

By the

AUTHOR.

PREFACE.

This book is not a novel—fiction—romance, designed merely to interest and please. It is a reality, full of figures and facts to instruct, profit and bless, as well as to interest its readers.

It was originally designed as a biography of the author and his family for their more special benefit; but was afterwards enlarged to embrace more of their ancestors and relatives, hoping that it would be, thereby, more satisfactory and useful. It now embraces a *THESAURUS* of Family Genealogies, both near and remote, and will be reliable as a book of reference to all the relatives included therein. If some families are more fully recorded than others, it is because larger information was sent to the author in answer to his inquiries. The facts in this book are as accurate as it is possible for them to be. They are drawn not only from memory and from oral or traditional history, but especially from family Bibles, tombstone inscriptions and published records. The author has also introduced, in this age of science, the photographic art to help render the historical sketches the more interesting and satisfactory.

The *FRONTISPIECE GROUP* of photographs on page two, is designed to represent four families, whose histories are sketched. Rev. Samuel Lawrence, of Lewistown, Pa., represents the Lawrences; Rev. Daniel L. Hughes, D. D., of Petersburg, Pa., represents the Hughes family; Hon. George M. Eldredge, of Abbeville, Louisiana, represents the Eldredges, and Mr. Reuben Foster of Baltimore, Maryland, represents the Fosters. The second group of photographs, on page 21, under the pictures of Mrs. Sarah D. Lawrence, the wife of Rev. Samuel Lawrence, and their eldest son, Samuel F. Lawrence—is called the *ELDREDGE GROUP*, illustrating the most of the families of the author's uncles by their children. The third group of photographs, on page 38, is called the *JAMES RAINY HUGHES GROUP*, including the portraits of the author's parents and the most of their children. An accurate engraving of the old *BRICK CHURCH*, at Cold Spring, and its beautiful cemetery where the most of our ancestors and relatives lie buried until the resurrection morning, will be found on page 91, and another one, also, of the late residence of the author and his family, in Traer, Tama County, Iowa, will be found on page 141—all which, it is believed, will increase both the value and the interest of the book.

The author hopes that the readers of this volume will exercise clemency towards him. First, because its history is so much of a personal matter that he may have unwittingly erred in presenting its details with an overweening partiality. Second, because while it has cost him a great deal of time, research and care, it has been prepared amidst his constant pulpit and pastoral work, and in feeble health, besides many outside labors, necessarily rendering the volume imperfect. But it has been his heart's desire and prayer to God that the book may bring honor to his Master, and be encouraging and helpful to the present and future generations of all those who read it. God's promises are, "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalms 103:17,18. The author is not anxious for his relatives to possess earthly wealth, honor or pleasure; but his soul longs for them to be wholly the Lord's—in person, family and estate—to be consecrated to Him, in their entire being and influence. So that for them to live it shall be Christ, that the advancement of His kingdom and glory shall be the ruling motive of their hearts and lives, and then for them to die it shall be gain. To aid in this, or to help intensify it, is the object and inspiration of these sketches. And he has been encouraged in preparing them also by looking at the past as well as at the future, and weaving into it a brief history of the godly lives of our ancestors—as an unbroken family in their Christian character and influence.

" Let children hear the mighty deeds,
Which God performed of old,
Which in our younger years we saw,
And which our fathers told.
He bids us make his glories known,
His works of power and grace,
And we'll convey his wonders down,
Through every rising race.
Our lips shall tell them to our sons,
And they again to theirs,
That generations yet unborn,
May teach them to their heirs.
Thus shall they learn in God alone
Their hope securely stands,
That they may ne'er forget his works,
But practice his commands."

DANIEL LAWRENCE HUGHES.

ANCESTRAL HISTORY.



IN entering upon this genealogical and historical outline of my Ancestors and Relatives, I shall present three distinct families.

The LAWRENCE family.

The HUGHES family.

The ELDRIDGE family.

They will be considered in the following particulars.

1. On the LAWRENCE side of my great grand parents. 2. On the HUGHES side of my great grand parents. 3. Of my grand parents on my FATHER'S SIDE, and his brothers and sisters. 4. Of my great grand parents and my grand parents on my MOTHER'S SIDE, and her brothers. 5. MY PARENTS' CHILDREN. 6. MY OWN CHILDREN and their families.

REV. DANIEL LAWRENCE.

MY GREAT GRAND PARENTS, the Rev. Daniel Lawrence and his wife Sarah Lawrence, had two children—MY GRANDMOTHER, Ann Lawrence, father's mother, who married Jacob Hughes, of Cape May; and her brother, Daniel Lawrence, father of Rev. Samuel Lawrence. I do not know the occupation of Daniel Lawrence, nor whom he married, nor where he resided, but I suppose in Philadelphia, Pa.

MY GREAT GRANDFATHER, the Rev. Daniel Lawrence, was born on Long Island, in 1718, and died at Cape May, New Jersey, April 14, 1766, in the 48th year of his age. He at first learned the trade of a blacksmith, but afterwards received an education for the ministry at the celebrated "Log College," in Bucks County, Pa., established in 1726, by the memorable Rev. William Tennet, Sr. His

college was the first literary institution for the training of young men for the ministry west of the Hudson River. It was the germ of Princeton College, and was remarkably useful in educating many eminently godly, talented and devoted ministers, such as Samuel Finley, William Robinson and others, in the early part of our history. After completing his college course, Mr. Lawrence was taken on trial by the New Brunswick Presbytery, on September 11, 1744, and was licensed at Philadelphia, May 28, 1745. In the Fall, Newton and Bensalem congregations, Bucks County, Pa., asked for his ministerial labors. So did Upper and Lower Bethlehem, Hopewell and Maidenhead. At the request of the church members of the Forks of the Delaware, he was sent, May 24, 1746, to supply them for a year with a view to settlement, and in October a call was presented to him. He was ordained April 2, 1747, and installed on the third Sabbath of June following. The Forks, North and West, had been favored with a portion of Brainerd's labors, and were by no means an unpromising field, having many excellent and pious families. But it was a laborious field, a wide tract of fifteen miles lying between the two meeting houses. Mr. Lawrence was not robust, and for his health he was directed to spend the Winter and Spring at Cape May. In the year 1752, the church here gave him a call to become its pastor, and his health still continuing feeble, he accepted their call, was dismissed from his former charge, removed to Cape May, began his labors there in 1752, and after a long delay was installed June 20, 1754, by a committee consisting of Revs. Hunter, Chestnut and Beatty. It is said, that on account of his ill health, Mr. Lawrence had, in preaching, to speak low, slow and short. He was a pious and faithful minister of the gospel, and after fourteen years of useful labors he died and was buried among his people in the Cold Spring graveyard. On his tombstone is the following appropriate and affecting verse :—

In yonder sacred house I spent my breath,
Now silent, mouldering here I lie in death.
Those silent lips shall wake and yet declare,
A dread amen to truths, they published there.

MY GREAT GRANDMOTHER, SARAH LAWRENCE, was born in 1723, died at Cape May, N. J., and was buried there in the Cold Spring

grave yard by the side of her husband. The inscription on her tombstone is very brief. It is simply, "Mrs. Sarah Lawrence, died January 20, 1768, age 45 years." She, however, lived for the Lord, died in the Lord and is now forever with the Lord. She rests from her labors and her works do follow her.

REV. SAMUEL LAWRENCE, grandson of the Rev. Daniel and Sarah Lawrence, and my second cousin, was born in Philadelphia, Pa., December 28, 1795, and died in Lewistown, Pa., August 30, 1875, aged seventy-nine years, eight months, and two days. On his tombstone is inscribed, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." The following from his pen, written at Cape Island, New Jersey, May 30, 1838, is taken from the album of Mrs. Elmira W. Hughes, by whose parents he was often cordially entertained when preaching for the pastor of the Cold Spring Presbyterian Church; it is quoted here to show his conscientious habit of trying always to say or do something instructive and useful.

THE RAINBOW.

"You remember, Elmira, that last evening we saw upon the bosom of a dark cloud which hung over the ocean a well defined rainbow. You are familiar with the material causes that are assigned for this splendid and beautiful sight, upon which we look with pleasure at all times, especially at the close of day, and you have no doubt often heard the simple couplet:

"The rainbow at night,
Is the seaman's d'light."

It is so because, in general, he is assured by it that the morrow shall be propitious to his voyage.

But a believer in divine relation should look upon the rainbow with peculiar emotions, as the pledge from age to age of the benevolence and faithfulness of our covenant God. "I do set (says He), my bow in the cloud, and it shall be for a token of a covenant between me and the earth, and the waters shall no more become a flood to destroy all flesh."

This assurance adds brightness and beauty to the "bow in the

clouds." The prophet Ezekiel 1:26,28, makes a statement that gives "the particolored bow" still greater interest in the eye of a Christian. In the sublime vision he had of the majesty and power of God, he saw upon the throne the likeness of a man, (we believe the man Christ Jesus), and says, as "the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord "

You are aware that the various colors so sweetly blended in the rainbow, and thus rendered so agreeable to the eye, are but another form of the solar light, which if we were to look upon it as it proceeds from the unclouded orb of day would dazzle us to blindness. What a beautiful thought then does the language of the prophet furnish us! We, guilty creatures, durst not look upon an absolute God, for he is a consuming fire, but how mild, how sweet is the light of the knowledge of his glory in the face of Jesus Christ!

Whenever then, friend Elmira, you look on the rainbow, think of the faithfulness of the God of nature, and intrust yourself to his protection. Think of the grace of the God and Father of our Lord Jesus Christ and rely on his mercy.

Thus whatever storm-cloud shall darken your earthly prospects you may be assured all will be well, and when at the close of life's brief day the gloomy shade of death shall spread over you, the eye of faith shall discern the rainbow of hope thrown across it, the pledge that a morn shall succeed to you.

Where all is sinless, bright and blest,
And sweetly flows the stream of love and joy.
Still springing from the throne of God,
Who lives and reigns forever."

I also record here the following true and tender verses composed by Mr. Lawrence, and written in his own hand writing. They were sent to me August 29, 1890, by his daughter Mrs. Sarah H. Thompson, of Milroy, Pa.

She rests—a fond mother is gone,
Her smile, it will greet us no more,
Her spirit has found its reward
Where pleasures shall reign evermore,

No tear can o'ershadow the eye,
 No sigh shall e'er trouble the breast,
 But freed from the trials of earth
 In peace her rapt spirit shall rest.

Thou hast left us, no more to return,
 Grief casts its deep shadow around,
 No more shall my mother's fond voice
 In love's sweetest accents resound.

The heart's deepest fountains are stirred,
 Tears, tears in their bitterness flow,
 Ah! who but the soul thus bereaved
 Can the depths of such loneliness know?

Great Father! to Thee we resign,
 Thou gavest, and takest away,
 We seek for a shelter in Thee,
 Oh! shine with Thy soul cheering ray.

Our loss is her infinite gain,
 O! grant us thy heavenly love,
 That we, when life's journey is o'er,
 May meet our dear parent above.

A mother her mission has filled,
 Her life sheds a heavenly ray,
 Her labors of love are all o'er,
 She has passed from her duties away.

How bright to look back and behold
 The path which the Christian has trod;
 How sweet is the sleep of the just
 Who rest in the smile of their God.

THE PRESBYTERIAN, of June 2, 1873, published the following facts in reference to Mr. Lawrence: "It has been the custom of the General Assembly, after the necrological list has been read, to engage in prayer with one of the oldest members. On Monday morning this prayer was offered by Rev. Samuel Lawrence, a venerable member from the Presbytery of Huntingdon. The solemn hush throughout the auditorium as the aged man rose in his place, cannot be described. Before the echoes of his trembling voice had ceased, there was a feeling deeply impressed upon the audience that the speaker would never again be able to attend the sessions of the General Assembly, and that his name, before many years, will be read to this great assembly in the list of those gathered to Abraham's bosom." The following obituary of him was published in THE PRESBYTERIAN of 1875.

REV. SAMUEL LAWRENCE.

“The Rev. Samuel Lawrence, a member of the Presbytery of Huntingdon, lately deceased, was born in the city of Philadelphia, December 28, 1795. His parentage was respectable, though perhaps not wealthy. He early became a member of the Second Presbyterian Church in the city of his birth, then under the co-pastoral care of the Rev. Drs. Green and Janeway. If he became a member of the church while Dr. Green was a co-pastor, then it must have been before he was seventeen years of age. However, he early devoted himself to the work of the ministry, and having completed his collegiate education, as is believed, at the College of New Jersey, Nassau Hall, Princeton, he entered upon a course of theological studies in the Theological Seminary, in the same place, Drs. Alexander and Miller being then the sole Professors.

He was licensed to preach the gospel by the Presbytery of Philadelphia in the spring of 1823. For a year after his licensure he served as stated supply to the united congregations of Bridgeton and Greenwich, N. J. Upon the separation of these churches the next year, he was called to the pastoral charge of the latter, and was ordained and installed by the Presbytery of Philadelphia in November, 1824. Here he continued to labor with success and acceptability until 1847—twenty four years—at which time his pastoral relation was dissolved on account of failing health.

After performing missionary service within the bounds of the Presbytery of West Jersey, as his health permitted; in 1849, he visited some of the vacant churches in the Presbytery of Huntingdon, particularly the congregation of Perryville, (now called Milroy), just made vacant by the resignation of the Rev. James Nourse. In the spring of 1850 a call from that congregation was presented to Presbytery for his pastoral services, which was accepted, and he was duly installed its pastor.

This congregation he continued to serve till the spring of 1857, when he resigned the charge, with a view to facilitate the union of Milroy and East Kishacoquillas in one pastoral charge, which was then under consideration, as supposed. This was the last pastoral

relation he sustained, but he continued to act as Presbyterial missionary till near the time of his death, when the infirmities of old age forbade his traveling much from home.

Father Lawrence was naturally of a very amiable and pleasant disposition. But his chief excellency was his eminent piety. This was manifest at all times and in all places. As a preacher, he was faithful and instructive. Being a man of great simplicity of manner, in and out of the pulpit, he made no pretensions beyond what might readily be discovered in him by any sensible hearer. The unpretending simplicity of his manner in the pulpit, no doubt, caused many to under-estimate his pulpit performances; but all gracious souls were edified and comforted. He was highly esteemed in the families of God's people, and by all serious persons. Especially was he a welcome visitor in the house of mourning. Gentle, sympathetic, and wise, he was especially fitted to counsel and direct the sick and the dying.

In the proper work of a minister and a pastor he was unusually laborious and self-denying till the very end of his life. In extreme old age he would travel through heat and cold to supply a few destitute and scattered people, preaching oftentimes three sermons on the Sabbath, after traveling in the roughest conveyances, over the roughest roads, and often on week days. If ability as a preacher consists in a thorough understanding of the doctrines of the gospel, as taught in the Bible and exhibited in the Westminster Confession of faith and in the Catechisms, Larger and Shorter, and a hearty consent to and love for them, then was Father Lawrence a very capable expounder of the Word.

As a presbyter he was always very efficient, and in his relations to the brethren kind and courteous. He had no taste for controversy, but was always found true to the doctrines and order of the Church. He was intimately acquainted with the rules of discipline and order of ecclesiastical business, and was, therefore, well qualified to counsel and advise in the courts of the Church.

Mr. Lawrence was a minister of more learning than, perhaps, has been generally attributed to him, more especially on those subjects that pertained to his life-long work. In Ecclesiastical History, Church Government and Theology, his knowledge was accurate, familiar and extensive.

After resigning his last pastoral charge, he fixed his family residence at Lewistown, Mifflin County, Pa. His last public appearance was on the street of that town on the Sabbath afternoon but one before his death, when he addressed a crowd who seldom if ever attended the services of the sanctuary. The next day, or very shortly afterwards, he was seized with the disease which terminated his long and useful life. His disease was bilious diarrhœa. His sickness lasted only ten days, without any acute suffering. His end was, like his life, very peaceful. He died on the 30th day of August, 1875, in the eightieth year of his age; and his funeral took place on Thursday, the 2d of September, attended by a goodly number of his ministerial brethren of several denominations, and a large concourse of people. Father Lawrence was married early in his ministerial life to Miss Fithian, of New Jersey. This excellent woman died several years before her husband, leaving him with a family of ten children, most of whom are daughters.

Nothing remains further to say but—"Blessed are the dead who die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them." "Well done, good and faithful servant;" the labor and the suffering are over; now the crown!"

Mr. Lawrence had two sisters, Deborah and Catharine. They both died in Philadelphia. He was married in Philadelphia, January 3, 1825, to Sarah Dare Fithian, by the Rev. Dr. Janeway.

MRS. SARAH DARE LAWRENCE, the daughter of Samuel and Sarah Reeves Fithian, was born in Roadstown, Cumberland county, New Jersey, May 10, 1807, and died in Lewistown, Pennsylvania, September 5, 1868, aged 61 years, 3 months and 25 days. The inscription on her tombstone is, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." I here transcribe the following appropriate published record of her:

DIED—"On the 5th inst., at Lewistown, Mifflin county, Pa., Mrs. Sallie D. Lawrence, wife of the Rev. Samuel Lawrence, in the sixty-second year of her age, after a short but severe illness. She was distinguished, during a married life of forty-four years, as the efficient helpmeet of her husband in his pastoral duties; as a faithful and affectionate mother; as a friend to the poor; as a tender and

skilful nurse among the sick and suffering ; and as ready for every good work. During the late civil war she took a prominent part in those labors of love, by which the females of our land accomplished so much for the relief and comfort of our suffering soldiery. Such was the nature and effect of her last disease, as to render her unable to converse much herself, or even to listen to what was said by others. Once, during a more than usual season of relief from pain, on being asked if she knew her husband, who was then standing by her, she replied, "Yes ; I know my husband, and I know my Heavenly Father, and my gracious Saviour, in whom I trust, and whose blood cleanseth from all sin." Other expressions of a similar kind were made by her down to the closing scene, which was calm and peaceful ; but she needed not these things to certify her Christian character. Her religious life had always been marked more by deeds than words, and many precious recollections of these are cherished by surviving relatives and friends. She leaves behind her a husband and a large family of children, who, while mourning her departure, desire to feel grateful to God that she was spared so long to them. "Blessed are the dead which die in the Lord, from henceforth ; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The children of the Rev. Samuel and Sarah D. Lawrence were eleven—eight daughters and three sons.

1. Mary Elizabeth Lawrence, was born in Greenwich, N. J., July 20, 1826. She was married to Theodore W. Young, January 13, 1847. He is a coal dealer, and lives in Trenton, N. J. They are both members of the church. They have had six children, but only two are living.

2. Sarah Hart Lawrence, was born in Greenwich, N. J., September 5, 1828. She was married April 6, 1854, to William J. Thompson, of Milroy, Pa. They were both members of the church, Mr. Thompson died in Sunbury, Pa., September 16, 1877, after which his family moved back to their own home in Milroy. They had two children, one son, Harvey, and one daughter, Kate L. Harvey was eleven years in the store at Logan, Pa. But for the last year he has been at Everett, Bedford County, Pa., in charge of the grocery department of a large store there. Kate L. resides with her mother at Milroy, Pa.

3. Samuel Fithian Lawrence was born February 30, 1831. He was married November 23, 1865, to Emily Seeley Fithian, of Greenwich, N. J. They have no children.

4. Jacob Janeway Lawrence was born September 5, 1833, and died July 31, 1840, at Roadstown, N. J.

5. Martha Janeway Lawrence was born January 20, 1836. She was married to William John McManigal, of Milroy, Pa., December 22, 1858. He lives in Orbiston, Ohio, and is manager of the furnace there. They have had six children. All are living but one.

6. Harriet Love Lawrence was born January 22, 1838. She was married to Benjamin F. Harding, of Clayton, N. J., May 14, 1866. They now live in Bridgeton, N. J., and have five children. Mr. Harding is a ruling elder in the Presbyterian Church there.

7. Rebecca Fithian Lawrence was born March 5, 1840, and was married July, 1877, to William Brunyate, of Port Norris, N. J. He is an oyster dealer. They now live in Bridgeton, N. J., and have one child. They are both members of the church.

8. Margaret Freeman Lawrence was born October 4, 1842, and was married to Thomas D. Parker, a merchant in Lewistown, Pa., February 11, 1867. She died September 1, 1882.

9. Catharine Dunlap Lawrence was born May 31, 1847, and was married to Thomas W. Hamilton, November, 1875. They are now living in Harrisburg, Pa., and have four children. She is a member of the church.

10. Anna Howell Lawrence was born October 27, 1848, and was married to Lewis D. Sheppard, July 27, 1870. He is a merchant in Keokuk, Iowa. They have four children, and are both members of the church.

11. Robert Fithian Lawrence, the youngest child, was born at Milroy, Mifflin County, Pa., June 4, 1851. He was married to Virginia Hitchcock, at Lock Haven, Pa., September 30, 1880. He is a merchant in Renova, Pa.

The total number of children and grandchildren of the Rev. Samuel Lawrence is forty, of whom thirty-one are now living.

JACOB HUGHES.

MY GREAT GRANDFATHER, on the HUGHES SIDE, was Jacob Hughes. He was born, according to the inscription on his tomb-

stone in Cold Spring cemetery, in 1711, and died September 28, 1772, aged sixty-one years.

MY GREAT GRANDMOTHER, on the HUGHES side, was Priscilla Hughes. She was born, according to the inscription on her tombstone in the Cold Spring cemetery, in 1710, and died September 21, 1758, aged forty-eight years.

MY GRANDFATHER, JACOB HUGHES, was born August 9, 1746, and died March 20, 1796, aged forty-nine years, seven months, and eleven days. On his tombstone in the Cold Spring cemetery are the following impressive words :

" Mortals who chance to tread this sacred spot,
Look on my tomb and read the human lot,
Your flesh like mine, must reunite with clay,
To worlds unknown your spirits soar away,
I've gone before and you must come behind,
Depart from hence and keep this thought in mind."

MY GRANDMOTHER, Ann Lawrence, (daughter of the Rev. Daniel Lawrence) was born August, 1753, and, after my grandfather's death she married Jeremiah Edmonds, and died November 27, 1817, aged sixty-four years and three months, and was buried in the Cold Spring cemetery.

The Hugheses were early, prominent, and well to-do, settlers in Cape May County. The original settler by this name was, probably, Humphrey Hughes, who, with others, purchased of Doctor Coxe about 540 acres of land as early as 1689. He located on the Bayside of the Lower township, being probably the father of David Hughes, Sr., and the great grandfather of the late Daniel B., David and Beulah Hughes, of Cold Spring, as also the father of Humphrey Hughes and his descendants of Cape Island.

Different persons, however, of the name of Hughes, not related to each other, came to Cape May County at an early day and belong to the old settlers.

I remember hearing my father say that there were four brothers by the name of Hughes who emigrated from Wales to this country and that one of them, his grandfather, Jacob Hughes, settled in West Jersey, in the Lower township. His own father's name was Jacob Hughes, an influential man in society and in the church. He owned five farms, and when he died he left them to his heirs.

The children of my grandparents, Jacob Hughes and Ann Lawrence Hughes, on my father's side, and including his brothers and sisters, were Jacob, Daniel, Mary, Jeremiah, Elizabeth and James Rainy.

1. Jacob Hughes, the oldest child, was born about 1777, and died about 1830. He married and had one son, Jacob S. Hughes, who was born in 1803, and died in 1835. Among the early State Military Commissioners of New Jersey, I see that Jacob Hughes, as a Cape May man, was commissioned Lieutenant June 23, 1798. His son, Jacob S., married Rebecca Crawford, of Cold Spring. They had one daughter, Mary Higbee Hughes, who married Joseph Russell, and had eight children, four of whom, viz: Joseph, Mary, Charles and George are living. Joseph married, has a family and lives in Cold Spring. Mary married William Rutherford, has a family, and lives in Cold Spring. The two younger sons live with their mother, who, a widow, married William Trader. Their residence is at Holmesburg, Pa. After Jacob S. died, his widow married Stilwell Stevens. They had twelve children, of whom six are living—one son and five daughters.

2. Daniel Hughes, M. D., the second son, was born in 1779, and died July 3, 1815, aged thirty-six years. He married and had two sons.

3. Mary Hughes the oldest daughter, married John Bennett, a Pilot. Their children were William, Mary Ann, Charlotte and Louisa.

4. Jeremiah Hughes, the third son, was born in 1783, and died February 23, 1815, aged thirty-two years.

5. Elizabeth Hughes, the second daughter, married John Church. Their children were Sophia, Rhoda and Arabella.

6. The sketch of my father, James Rainy Hughes, will be found on page thirty-eight of this history.

The above is the Ancestral Record on my father's side.



Mrs Sarah D. Lawrence.



Samuel F. Lawrence.



Francis S. Eldredge.



Charles H. Eldredge.



Edward J. Eldredge.



William A. Eldredge.



Miss Mary Emma Eldredge.



Miss Samaria A. Eldredge.

THE ELDRIDGE GROUP.

JEREMIAH ELDREDGE.

It has been stated that, in the early history of New Jersey, Jeremy Eldredge was sent over from England by the King to adjust the land estates of the Lower part of New Jersey.

The Ancestral Record on my MOTHER'S—Eliza Eldredge Hughes—side, is as follows ;

My GRANDFATHER, Aaron Eldredge, Sr., son of my GREAT GRANDFATHER, Jeremiah Eldredge, was born June 13, 1771. He was married to Hannah Langdon, June 17, 1792, at Cape May County, N. J., and died August 21, 1819, aged forty-eight years, two months and eight days. He was buried with his fathers in the Cold Spring grave yard. Among the early State Civic Commissioners of New Jersey, I find that my grandfather, Aaron Eldredge, as a Cape May man, was commissioned Surrogate July 31, 1801, and Coroner October 16, 1802.

My GRANDMOTHER, Hannah Langdon Eldredge, his wife, was born December 21, 1774, and died June 6, 1836, aged sixty-one years, five months and fifteen days, and was buried by the side of her husband. She was a prudent, industrious and generous Christian woman. She often visited her only daughter, my mother, and we children always watched the big pocket in the right side of her dress ; for it was always well filled with something good, which she always distributed among us with a smiling face. When a girl she attended the Moravian school at Bethlehem, Pa., and graduated there. She is said to have been the first lady in the Lower township of Cape May county, that had a carriage to ride in.

The children of my grand parents on my mother's side, and including her brothers, were Jeremiah L., Aaron, Eliza (an only daughter), Joseph, William, Stilwell, George and Ephraim.

I. JEREMIAH LEAMING ELDREDGE, the first child of Aaron and Hannah L. Eldredge, was born at Cape May county, July 14, 1793. He was married to Harriet Tomlin at Goshen, Cape May county, August 16, 1821, and died suddenly of cholera, July 10 1849, aged fifty-five years, eleven months and twenty-six days. He was buried in the Cold Spring Presbyterian church yard. The following inscription is on his tombstone—

“ Weep not for me, my wife and children dear,
I am not dead, but only sleeping here ;
Our parting's short, we soon shall meet again,
There sighing ne'er shall come, nor death e'er reign.”

Harriet Tomlin Eldredge, his wife, daughter of William and Sarah Tomlin, was born in Cumberland county, N. J., December 3, 1805. She died October 23, 1863, aged fifty-seven years, ten months and twenty days, and was buried in the Cold Spring church yard. The following is inscribed on her tombstone :

OUR MOTHER.

“ All heart could wish lies buried here.
Of mother, wife, or friend sincere;
From day to day she meekly trod,
In duty's path and served her God.”

The following are the names, births, and histories of their twelve children.

1st. William Tomlin Eldredge, the first child of Jeremiah L. and Harriet T. Eldredge, was born at Cape May, N. J., October 19, 1822, and died December 4, 1888, aged sixty-six years, one month and fifteen days. He was a Delaware Bay and River Pilot, and followed this business for a living until his death. He was married to Arabella Corson, of Petersburg, N. J. When he died, he left, besides his wife, six children, all married as follows :—

(1). Stilwell Eldredge, who is in government employ at the Life Saving Station at Cape May Point. He married Ella Hand. They have no child living.

(2). Ellis Corson Eldredge. He is a Delaware Bay and River Pilot. He married Emma Robinson. They have two children—Flora Keler Eldredge and Elsie Dinsmore Eldredge.

(3). Lewis Eldredge. He is assistant at the Cape May light house. His first wife was May Harris. They had two children— one son, Harold Eldredge, and one daughter, Ida May Eldredge. His second wife was Miss Weeks.

(4). Walter Eldredge, who is engaged in the grocery and fruit business at Haddonfield, N. J. He married Mrs. Kate Cresse Worth. They have one child, Walter Eldredge.

(5). Livingston Eldredge. He is by trade a carpenter. He married Judith Hoffman. They have one daughter, Florence Eldredge, and reside at West Cape May.

(6). Elizabeth Eldredge, who married William Hemsley, a wheelwright and painter. They live at Bridgeton, N. J., and have five children, May, Raleigh, Joseph, Harriet and William Hemsley.

2d. Samuel Eldredge was the second child of Jeremiah L. and Harriet T. Eldredge, and was born March 30, 1824, and died April 26, 1824, aged twenty-six days.

3d. Eliza Ellen Eldredge, the third child of Jeremiah L. and Harriet T. Eldredge, was born June, 1825, and died, but there is no record of her death.

4th. Eliza Eldredge, the fourth child of Jeremiah L. and Harriet T. Eldredge, was born August 7, 1826. She married Humphrey Hughes, Jr., of Cape May City, who was also a Delaware Bay and River Pilot. They have two children, Adrian Bateman Hughes and Harriet Eldredge Hughes. Adrian B. married a lady at Wilmington, Del., and she and their two children reside there. He himself is chief engineer of an ocean steamer trading on the Pacific ocean. Harriet E. married Michael Augustus Lengert, a merchant in Philadelphia, Pa. They have four children, two sons and two daughters.

5th. The fifth child, a son of Jeremiah L. and Harriet T. Eldredge, was born October 17, 1828. No name was given it; it died December 24, 1828, aged two months and seven days.

6th. Charles Eldredge, the sixth child of Jeremiah L. and Harriet T. Eldredge, was born February 18, 1830. He learned the carpenter's trade, and married Elizabeth Tomlin, of Goshen, Cape May county. They bought a farm near Shiloh, Cumberland county, N. J., and still occupy it. They have lost, I think, two children, and have the following five now living—Jennie, the wife of Samuel Craig; Judith Tomlin Eldredge, unmarried; Abbie, the wife of John Harris, of Shiloh; Hattie Eldredge, not yet married, and Paul, the youngest, a son of about 20 years of age.

7th. Jeremiah L. Eldredge, the seventh child of Jeremiah L. and Harriet T. Eldredge, was born November 21, 1831. He is also a Delaware Bay and River Pilot, and is now following it for a livelihood. He married Mary Marshall of West Philadelphia. They have three children now living, viz.:—Ida May Eldredge, born September 12, 1858. John Marshall Eldredge, born February 21, 1860, and George Horn Eldredge, born December 7, 1872. They

have also lost two children—Alonzo Eldredge, born May 3, 1856, and died August 31, 1862, and Frank Hilworth Eldredge, born September 15, 1862, and died March 4, 1867.

8th. Nelson Tomlin Eldredge, the eighth child, of Jeremiah L. and Harriet T. Eldredge, was born October 13, 1833, and died June 16, 1886, aged fifty-two years, eight months and three days, and was buried in the Cold Spring cemetery. He was a farmer. He also served three years as Sheriff of Cape May county. He married Deborah V. B. Hand, daughter of Aaron Hand, of New England, Cape May county. They had five children, Maryetta Eldredge, who died, and the four following who are now living—Southard Eldredge, Eliza Eldredge, Jacob Smallwood Eldredge, and Woodruff Eldredge.

9th. Francis Springer Eldredge, the ninth child of Jeremiah L. and Harriet T. Eldredge, was born April 22, 1836. He is also a Delaware Bay and River Pilot, and is now following that business for a living. He married Elizabeth Edmunds Johnson, daughter of Noah and Jane Johnson, of West Cape May. They have three sons—Loring Brewster Eldredge, Joseph Johnson Eldredge, and Francis Goodell Eldredge, the youngest, in his thirteenth year. They call him Goodell, and when they write his name, they write F. Goodell Eldredge. Joseph Johnson Eldredge, the second son, married Hannah Hand, the daughter of W. F. Hand, a pilot now deceased. They have one child about four years old, Francis S. Eldredge, named after his grandfather. Francis S. Eldredge, Sr., owns a cottage at Cape May City, N. J., but sometimes he resides in Philadelphia.

10th. James Smith Eldredge, the tenth child of Jeremiah L. and Harriet T. Eldredge, was born September 28, 1839. He was a farmer, and for several years was mail agent on the West Jersey Railroad, between Philadelphia and Cape May City, and afterwards he was a coal dealer at Cape May City. He married Letitia Stimpson, daughter of Charles P. Stimpson, of Lower township, Cape May county, N. J. They had three children. The oldest child was named Charles Stimpson Eldredge, who is married to a lady in Dayton, Ohio, and is settled there as a marble cutter. The second son of James S. and Letitia S. Eldredge is Augustus Eldredge. He is unmarried, lives in Philadelphia, and is employed as a clerk

in a store there. The third child of James S. and Letitia S. Eldredge is a daughter, named Clara. She is now living with and taking care of her step-grandmother at Cape May City, who was the second wife and is now the widow of Charles P. Stimpson. James Smith Eldredge's wife, Letitia, died when Clara was a small child. He again married a Miss Gardener, of South Vineland, N. J. They had one son. James afterwards located at Springfield, Illinois, where he now resides. During the Civil War, he enlisted in Company F, Twenty-fifth Regiment, New Jersey Volunteers, for nine full months, from September, 1862 to September, 1863.

11th. Harriet Eldredge, the eleventh child of Jeremiah L. and Harriet T. Eldredge, was born December 20, 1841. She was married to John Parsons, a farmer in Lower township, Cape May county. They have five children—three daughters and two sons. Elizabeth, the oldest daughter, married William Ritter, of Philadelphia. Maggie married Frank Taylor, of Philadelphia, and Emma, unmarried, who is now employed in the post office at Cape May City. The two sons, Robert Parsons and Augustus Lengert Parsons are living at home with their parents.

12th. George Emma Eldredge, the youngest daughter and the twelfth and last child of Jeremiah L. and Harriet T. Eldredge, was born September 23, 1845. She married William C. Town, son of Richard Town, of Cape May. They own and live on a farm which was formerly a part of the farm and homestead of Jeremiah L. Eldredge and Harriet T., his wife, located on the landing road to Cape May City. They have four children—three daughters and one son. The oldest daughter, Harriet, married a young man by the name of Lot Cresse, and they have one child about a year old. Lizzie C. Town is a teacher, and Charles, the son, with Ada, the youngest daughter, are living with their parents at home.

2. AARON ELDRIDGE, Jr., the second child of Aaron and Hannah L. Eldredge, was born June 6, 1795, and died August 10, 1832, aged thirty-seven years, two months and four days. Hannah Eldredge, his wife, was born June 14, 1800, and died April 21, 1831, aged thirty years, ten months and seven days. Eli Hickman Eldredge was their only child. He was born at Cape May, N. J., March 3, 1825, and died in Philadelphia, at the age of thirty-nine years, of typhoid fever. He was married to Miss Mary Moore

Brunner, of Philadelphia, by Rev. Ezra Stiles Ely, D. D., July 21, 1846. Their union was blessed with seven children.

Anna Mary—died of Peritonitis, aged fourteen years.

Ella Virginia—married William Stuart King.

Elizabeth Brunner—died of Scarlet Fever, aged five years.

Eli Hickman—married Helen Mar Van Dyke.

Abraham Brunner—died of Pneumonia, aged five years.

Edward Langdon—unmarried.

Emma Shepherd—married John Franklin Soby.

Mr. Eldredge developed into the highest type of man in honor, integrity and virtue. He was ever mindful of the poor and needy, and during all his life he took a great interest in religious matters, being for a number of years a ruling elder in the Buttonwood Street Presbyterian Church. He was a School Director of the John Hancock Public School on Twelfth and Fairmount avenue; was a Colonel of Governor Pollock's staff; was a Fairmount Park Commissioner; was a Freemason, and was a member of the order of Odd Fellows. His business was that of a merchant tailor.

3. ELIZA ELDREDGE, the only daughter, will have her history sketched elsewhere.

4. JOSEPH ELDREDGE, the fourth child of Aaron and Hannah L. Eldredge was born August 7, 1798, and died March 21, 1879, aged eighty years, seven months and fourteen days. He was always pleasant and accommodating, and a consistent Christian. The inscription on his tombstone in the Cold Spring Presbyterian cemetery is—"Blessed are the pure in heart, for they shall see God." He was married at Cape May, N. J., September 22, 1830, to Mrs. Ann Morgan Cox West, by Rev. Israel Townsend. She was born May 18, 1800, and died July 20, 1880, aged eighty years, two months and two days, and was buried beside her husband. The inscription on her tombstone is—"Blessed are the merciful, for they shall obtain mercy."

The children of Joseph and Ann Morgan Eldredge were four. Harriet Ann Wales Eldredge, born June 17, 1831; Sarah Edmonds Eldredge, born August 22, 1833; Joseph Cox Eldredge, the only son, born July 9, 1836, and Eliza Theresa Eldredge, born December 13, 1839. The second and third daughters are both dead. Sarah E. died October 11, 1856, aged twenty-three years, one month and

nineteen days. Eliza Theresa, died April 12, 1883, aged forty-three years, three months and twenty-nine days.

Harriet Ann W. Eldredge married James Leaming, who is in the real estate business. They had five children—two sons and a daughter died. Two sons are living. Joseph E. Leaming and Mortimer Leaming.

Joseph Cox Eldredge and Ocie Bennett were married at Cape May City, June 9, 1869, by Rev. John H. Leggett. He is both a storekeeper and a farmer.

George Bennett Eldredge, their oldest son, was born March 25, 1870, and died July 14, 1874, aged four years, three months and nineteen days.

Irvin Howard Eldredge, their second son, was born March 22, 1875.

Ocie May Eldredge, their only daughter, was born May 11, 1876.

5. CAPTAIN WILLIAM ELDREDGE, the fifth child of Aaron and Hannah L. Eldredge was born at the Cold Spring homestead April 30, 1804, and died June 29, 1886, aged eighty-two years and two months. He was married at Somers Point, N. J., September 6, 1828, to Esther A. Ireland, the daughter of Elijah Ireland, of Estellville, N. J. She was born at Somers Point, N. J., July 8, 1811. Her mother, Rachel Somers, it is said, was the third descendant from John Somers, who came from Worcester, England, in 1668, and was a cousin to John Lord, the first Earl of Hardwick, England.

The following was published of Captain Eldredge in a Cape May paper:

DEATH OF WILLIAM ELDREDGE.

“Captain William Eldredge, a life-long resident of Cold Spring, departed this life on Tuesday, June 29, 1886, at the age of eighty-two years, and two months, having been born on April 30, 1804.

For about three years Captain Eldredge had suffered from cancer in the face, bearing his affliction with the greatest fortitude and patience. Since his twenty-first year he had been a consistent member of the Cold Spring Presbyterian Church, and in time of need he found the promises of the Gospel safe and sure.

The deceased was born within a few hundred yards of his late

residence. In September, 1828, he married a Miss Ireland, at Somers Point, they living together fifty-seven years and nine months. She survives him, and is quite active for one of her years, being seventy-six years old yesterday, 8th inst., (July, 1886).

The funeral took place on Friday, July 2, attended by all the members of his immediate family, except one son, Wm. A. Eldredge, who is station agent at Memphis, Tenn., on the Louisville, Texas and New Orleans Railroad. Rev. Mr. Landis preached an excellent funeral discourse in the old church on the occasion.

Thus after a remarkably long and active life, upright and honorable, passed away the spirit of one sure of eternal rest and reward." They had nine children.

1st. Rachel Somers Eldredge, who was married twice. Her first husband was George Higbee Stevens, son of Ezekiel Stevens, Esq., of Cold Spring. They had one child, Lois H. Stevens. She has been married twice. Her first husband was William Eldredge, of Cape May County. Her present husband is D. E. Mathis, of New Gretna, Burlington county, N. J. Rachel Stevens' second husband was James Mecray, of Cape May City. They had one child, Rachel S. Mecray. She is married to Joseph T. Dolby, of Philadelphia. Her mother died at Cape May City, December 24, 1870, and was buried in the Cold Spring church yard.

2d. Sarah W. Eldredge, married Constantine Somers, of Somers Point, and resided at Cape May City. He died January 8, and was buried at Somers Point, N. J., January 14, 1891

3d. Mary Benner Eldredge, the third child of Captain William and Esther A. Eldredge, married Frederick G. Dodson, of Hazleton, Pa. They now live in Tempe, Arizona, where he is engaged in the banking business.

4th. Hannah A. Eldredge, married Dewitt Clinton Crowell, of Norfolk, Virginia. They were married in the Cold Spring Presbyterian church, Cape May. They lived in Norfolk, Va., until his death, which occurred November 24, 1874. His widow and family moved to Philadelphia, in the beginning of the year, 1875, where they still reside. Four daughters were the fruits of this marriage, (1) Mary C. Crowell, (2) Dessa W. Crowell, (3) Eva J. Crowell, (4) Hannah M. Crowell. Dessa W. is married to John B. Clement, of Philadelphia.

5th. Aaron Eldredge, who died when a child.

6th. Captain John Somers Eldredge was married three times, and has three sons. His first wife was Mary Collier Gibson, of Richmond, Virginia. They had one son, Dewitt C. Eldredge. His second wife was May Brown, of Seaford, Delaware. His present wife is Sarah Janney, of Baltimore, Maryland. They have two sons, John Somers Eldredge and Pemberton Eldredge.

Captain John Somers Eldredge has been for many years engaged in the Old Bay Line Steamship Company, residing the most of his time in Norfolk, Virginia.

7th. Emmaline Vangilder Eldredge, resides with her sister, Mrs. Hannah A. Crowell, in Philadelphia.

8th. William Augustus Eldredge. He is a Claim Agent for the Louisville, New Orleans and Texas Railroad, and resides at Memphis, Tennessee. He is unmarried.

9th. Eliza Langdon Eldredge, the youngest and unmarried, resides with her mother on the old homestead at Cold Spring, Cape May county.

6. STILWELL ELDREDGE, the sixth child of Aaron and Hannah L. Eldredge was born at Cape May, August 6, 1806, and died in Philadelphia, July 14, 1849, aged forty-two years, eleven months and eight days. In his early years his parents sent him to Philadelphia to learn the tailoring and clothing business, and he continued in it, with varied successes, all his life. He was married September 2, 1830, to Mary Benner, by Rev. Charles Hoover. She was born in Philadelphia, December 18, 1812, and was married there the second time to a Mr. Young, and died November 24, 1882, aged sixty-nine years, eleven months and six days.

Mr. Eldredge was for many years an active member of the First Presbyterian Church, Northern Liberties, of Philadelphia, and he was, also, for many years an active member of its Board of Trustees. His son, Charles H. Eldredge, writes me,—“Father died suddenly. He and mother had been down to Cape May to attend the funeral of his brother Jeremiah (who had died suddenly of cholera). They arrived home on Friday morning. Father was taken down with the cholera and died on the next day, Saturday, about nine o'clock in the evening.” How sudden! How solemn! Sureiy in the midst of life, we are in death.

The following beautiful testimonial of Mrs. Mary Benner Eldredge (Young) was written by her former pastor the Rev. Thomas J. Shepherd, D. D. "Died on the evening of Friday, November 24, 1882, at the residence of her daughter, Miss Emma L. Eldredge, near Wayne station, on the Pennsylvania Railroad, Mrs. Mary B. Young, in the seventieth year of her age. More than fifty years ago, amid the scenes of a powerful revival of religion in the First Presbyterian Church, Northern Liberties, Philadelphia, Rev. James Patterson, pastor, Mrs. Young made a public profession of her faith and hope in the Lord Jesus. Through a long life she witnessed the sincerity of the profession then made by a singularly earnest piety, and by the heartiest sympathy with all that is pure and lovely. She was pre-eminently a good woman, revealing as wife and mother, in the sheltered world of home, the finest traits of consecrated womanhood, and displaying in the wider spheres of social life and of Christian activity whatever is generous in friendship and graceful in charity. She loved God's house, never absenting herself either from the throng of public worshippers or from the smaller band of praying ones. She loved God's people and God's ministers, identifying herself with all plans and agencies for doing good, and giving to each of the pastors she had known the fullest confidence and the best help. Among the latest utterances of her trust in the Divine Saviour, and of her assured hope of eternal blessedness through Him, were touchingly mingled very tender messages to her Christian friends, and urgent charges to her children not to forget the church of her early vows and life-long love. When at length the silver cord which bound her to earth was about to be loosed, she sank into the quiet sleep of a little child, and awaked in the home of the glorified. 'And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever and ever.' "

Stilwell Eldredge and Mary Benner Eldredge, had the following seven children :

Charles Hoover Eldredge, born June 13, 1831.

Emma Lamier Eldredge, born August 25, 1833.

James Henry Stevens Eldredge, born September 12, 1835, and died March 19, 1879, aged 43 years, six months and seven days.

George Patterson Eldredge, born September 1, 1838.

Mary Adelaide Eldredge, born December 27, 1840.

Anna Louisa Carroll Eldredge, born October 1, 1843, and died May 6, 1845, aged one year, seven months and five days.

Anna Caroline Ely Eldredge, born January 30 1846, and died April 3, 1849, aged three years, three months and three days.

All the dead are buried in the Laurel Hill cemetery, Philadelphia. The living are—

1st. Charles H. Eldredge, the first son of Stilwell and Mary B. Eldredge, was pious, consistent, kind and true from his youth up. He early learned the tailoring and clothing business in the reliable firm of Painter & Eldredge, corner of 7th and Market streets, Philadelphia, and adhered to it faithfully. As a man he has had a lovely disposition, easy manners, steady habits, an accommodating and benevolent spirit, and has been a faithful husband and an affectionate father. He has been an active and useful member in the Presbyterian Church from his manhood. He united with the First Presbyterian Church of Northern Liberties, Philadelphia, April, 1848, in his seventeenth year, and he was for ten years an acceptable trustee of that church. Afterwards he was an honored trustee for fifteen years in the Wayne Presbyterian Church, and for sixteen years its successful Sabbath School Superintendent. He has been a man of strict integrity, and a successful merchant tailor at 113 South Ninth street, Philadelphia. He found a good wife from the Lord, and we read that on November 27, 1855, Charles Hoover Eldredge was married to Sarah Ann Barrington, by Rev. Charles D. Cooper. She was born August 23, 1832. This union was blessed with two children, a daughter and a son, viz.:—

(1). Maria Florence Eldredge, born November 14, 1856, and married on Thursday, July 24, 1890, in the Presbyterian Church of Wayne, Pa., to Oliver Sloan Haines, M. D., of Philadelphia, by the pastor, Rev. William A. Patton, assisted by the Rev. George T. Purves, D. D., of Pittsburg, Pa.

(2.) Charles Stilwell Eldredge, born November 20, 1859. He was married December, 1880, to Helen G. Montgomery, who died March 15, 1886. Their children were—Charles H. Eldredge, born December 23, 1881, and died September 12, 1887, aged five years, eight months and nineteen days, and Howard Montgomery Eldredge, born August 19, 1884.

2d. James Henry Stevens Eldredge, the second son of Stilwell and Mary B. Eldredge, was educated in the public and high schools of Philadelphia. He was a diligent student—early made a profession of religion in the Baptist Church—was married February 16, 1861, to Eliza F. Linerd—was a successful teacher, and was an active and devoted worker in his Master's vineyard until called away by death. The following just memorial that was polished of him in one of the Philadelphia papers, is full, satisfactory and highly creditable :—

IN MEMORIAM.

James Henry Eldredge was born in this city in September, 1835. He was one of the first pupils of the Hancock Grammar School, located at Twelfth and Coates streets, then in charge of Professor Nicholas H. Maguire. He entered the High School in 1848, and, after finishing the course of study prescribed in that institution, he was admitted to the Lewisburg University, where he remained for several years. Shortly after leaving college he became a teacher, creditably filling each position to which he was called. His marked ability as an instructor and disciplinarian secured for him the Principalship of the Hancock Boy's Grammar School in this city, when Prof. Maguire resigned that position to take charge of the Central High School. In this school he was remarkably successful. Entirely devoted to the interests of his pupils, unceasing in his efforts for their moral and mental improvement, thoroughly imbued with a love for his work, able, enterprising and persevering, there could be but one result. He won the regard of his pupils, he was their friend as well as their teacher, and when he passed from the school room into another vocation, he carried with him the respect and love of all.

Engaging in business in 1865, as a member of the firm of Eldredge & Brother, he exhibited the same degree of enterprise, industry and ability that marked his character as a teacher, and aided largely in establishing the house in its present position.

But the qualities which most endeared him to his friends were his singularly mild and gentle disposition; his open hand and heart; his eagerness to assist those who needed help; and, above all, his earnest, childlike, Christian faith and belief.

Every life that bears an impress for good on those with whom it is

brought in contact, is a successful life, and in this respect the life of James H. Eldredge was a success in the grandest, noblest sense of the word. Let those of us who knew and loved him take the lesson of his life into our hearts. While the eye may grow dim with tears, and the heart throb with sorrow at the thought that we have parted with him forever, yet let us "rejoice and be exceeding glad" with the comforting thought that he has entered into his reward; that for him there is no more pain, no more sorrow, no more anguish. And let us, from his earnest, beautiful life, and his peaceful passing to rest, learn so to live that when our summons comes, we may, like him,

"Sustained and soothed
By an unflinching trust, approach our graves,
Like one that draws the drapery of his couch
About him, and lies down to pleasant dreams."

Two children were born to James H. and Eliza F. Eldredge, viz: Joseph Linerd Eldredge, born November 26, 1861, and Anna Eldredge, born June 5, 1866.

3d. George Patterson Eldredge, third son of Stilwell and Mary B. Eldredge, received his education in the public schools of Philadelphia—taught for some years in Central Pennsylvania—married Miss Lizzie Wallace, of Sinking Valley, Blair County, Pa., and afterwards, in 1865, went into the book business with his brother James H. Eldredge, in Philadelphia. He has been an enterprising, energetic and successful business man.

4th. Emma L. Eldredge, and 5th. Mary Adelaide Eldredge, the first and second daughters, and the only daughters now living, of Stilwell and Mary B. Eldredge, received each an excellent education in the varied schools of Philadelphia—early enlisted their energies in the cause of Christ—devoted themselves especially to the cause of education, and have been very successful teachers in several important schools, both in Philadelphia and in its vicinity. They have exerted a wide and commanding influence for good upon many children and youth for both the present and coming generations. All such are truly blessed.

7. HON. GEORGE M. ELDREDGE was the seventh child of Aaron and Hannah L. Eldredge. I copy the following of him from the

Rev. Dr. S. J. M. Eaton's biographical catalogue of Washington and Jefferson college, Pa., published in 1889:—

“Born at Cold Spring, Cape May County, N. J., December 6, 1810; graduated at Jefferson College, Pa., 1837; teacher and law student at Lowndes County, Ala., '38; practiced law Haynesville, Ala., '40—'50, De Soto Parish, La., '50; President Police Jury, and Judge Supreme Court of Southern District of Louisiana; Louisiana Legislature '66—'68; British Honduras '68—'70; Vermilion Parish, La., '70—'86; Louisiana Legislature '84; Elder Presbyterian Church; married '42, Emma E. Frierson; died at his residence, Abbeville, La., after a long illness, April 27, 1886, aged seventy-five years, four months and twenty-one days.”

An Abbeville, La., paper certified that—“He was a man of firm integrity, spotless honor, and strong convictions. So highly impressed were our people with his mental and moral merit that they chose him (much against his own inclinations and despite his advancing years) by an overwhelming majority to represent them in the Legislature. Here he soon made his mark. In his death his family have lost a loving parent, his friends a prudent counselor, the parish an honored citizen and a wise and faithful official.” On his monument in the Masonic cemetery, Abbeville, Louisiana, are inscribed the following beautiful words, “He has crossed over the river, and rests under the shadow of the tree of life.”

Mrs. Emma Elizabeth (Frierson) Eldredge, his wife, daughter of John and Elizabeth Mary (Witten) Frierson, was born July 5, 1819, at Charleston, South Carolina, and died at her home near Abbeville, La., January 1, 1890, aged seventy years, six months. She was beautiful in her old age, a model of patience and christian resignation. Their daughter, Mary Emma Eldredge, and their son Marion Langdon Eldredge with his family, still live to mourn their double loss; while their first child, George Frierson Eldredge, who was born in Lowndes county, Alabama, June 10, 1843, died in Augusta, Georgia, September 15, 1844, and was buried in Lowndes county, Alabama. I add the following published record from the “Vermilion Star,” Abbeville, La., January 3, 1890. “Mrs. Emma E. Eldredge was born in Charleston, South Carolina, but moved to Louisiana soon after her marriage, settling in De Soto parish, where her brothers, Dr. George and Robert Frierson had

preceded her. She leaves a son and daughter and a large family of relatives to mourn her loss; and in this hour of sadness we intermingle our tears with theirs, for we know how dearly beloved she was, and how much dear Aunt Emma will be missed by those whom she loved. She has gone where loved ones stand waiting anxiously for her coming."

Mary Emma, daughter of George M. and Emma E. Eldredge, was born March 4, 1846, Lowndes county, Ala.; is an excellent christian lady, enjoys only moderate health, and lives pleasantly with her kind brother and his family on their home estate near Abbeville, La.

Marion Langdon, son of George M. and Emma E. Eldredge, was born May 24, 1848, Lowndes county, Alabama, and was married to Daisy Alison, daughter of Lockwood and Ann Judson Alison, December, 19, 1878, De Soto parish, La. Daisy Alison was born September 15, 1857, De Soto parish, La. Her father was a physician, (M. D.) and her grandfather on her mother's side was a Baptist clergyman, the Rev. Jesse Hartwell, D. D. He was born in Massachusetts, and labored in Louisiana and Arkansas. He died at Mount Lebanon, La. Her father is still a practicing physician in De Soto parish, La., at eighty-four years of age.

The children of Marion L. and Daisy A. Eldredge are—

(1) Langdon Marion Eldredge, born September 25, 1879, in Vermilion Parish, Louisiana.

(2) Hartwell Alison Eldredge, born July 6, 1881, in Vermilion Parish, Louisiana.

(3) George M. Eldredge, born August 11, 1883, in Vermilion Parish, Louisiana.

(4) Annie Lucile Eldredge, born July 2, 1886, in Vermilion Parish Louisiana. All the children are well behaved, and the family is a very pleasant one.

8. EPHRAIM ELDREDGE, the eighth and last child of Aaron and Hannah L. Eldredge, was born at Cape May, N. J., October 6, 1812. After receiving the usual common school education he was sent by his parents to Philadelphia, to learn the bookbinding business, and placed under the care of a worthy and reliable firm there. This was the main business of his life, and he became master of it. He united upon profession of faith with the Baptist Church, and on

September 22, 1835, he was married to Sarah Payran, by the Rev. John L. Grant, of the Presbyterian Church, of Philadelphia. He was a deacon in the First Baptist Church until the time of his death, a period of fifteen years. He departed this life at his own residence, No. 13 W. Barnard street, West Chester, Pa., August 13, 1887, aged seventy-four years, ten months and seven days, and was buried August 17, at Oakland cemetery, West Chester, Pa. His memory is blessed.

MRS. SARAH PAYRAN ELDREDGE, his widow, was born in Philadelphia, Pa., March 8, 1813, and still lives with their youngest daughter, Miss Samaria Anna Eldredge, at West Chester, Pa.

Ephraim and Sarah P. Eldredge had eight children—four sons and four daughters—all born in Philadelphia, Pa., except the fourth child who was born at Cape May, N. J. Of these five are now living, three sons and two daughters—all professors of religion, and all married but one, the youngest daughter.

1st. Livingston Aaron Eldredge, born August 5, 1836, and died, May 15, 1837, aged nine months and ten days.

2d. Livingston Aaron Eldredge, born January 1, 1838. He learned the carpenter's trade; was married to Rachel L. Freason, October 5, 1869, by Rev. R. H. Patterson, of the M. E. Church Philadelphia, Pa., and resides at Hammonton, Atlantic County, New Jersey. Livingston A. and Rachel L. Eldredge have one daughter, Ida May Eldredge.

3d. Salonia Imlah Eldredge, born May 25, 1840; was married to William Bernshouse August 20, 1863, by Rev. Thomas Davis, of the Baptist Church, of Hammonton, New Jersey, where they now reside, her husband's occupation being that of a builder and contractor. Three sons and one daughter have been added to their household—William Henry Bernshouse, Albert Livingston Bernshouse, Andrew Hays Bernshouse, and Samaria Anna Bernshouse. The eldest son, William Henry Bernshouse was married May 30, 1890, to Rosetta Taylor, of Maryland.

4th. Barrington Sanford Eldredge was born at Cape May, N. J., March 26, 1843; is by occupation a bookbinder and stationer; was married first, to Ettie Blanche McDowell, March 28, 1864, by Rev. P. S. Henson, D. D., of the Baptist Church, of Philadelphia, and was married second, to Sallie A. McLean, November 7, 1887, by

Rev. I. B. Hartman, D. D., of Central Baptist Church, Trenton, N. J. He has one daughter and one son—Florence Beatrice Eldredge and Harry Barrington Eldredge.

5th. Anna Samaria Eldredge, born May 13, 1845, and died August 13, 1847, aged two years and three months.

6th. Sarah Eldredge, born June 17, 1847, and died September 12, 1847, aged two months and twenty-five days.

7th. William Henry Eldredge was born July 3, 1848; is a Baptist minister; was married to Maurie Annie Souder, May 17, 1885, by Rev. E. L. Magoon, D. D., of the Broad Street Baptist Church, of Philadelphia. They reside in East Stroudsburg, Monroe County, Pa., and have one daughter—Clara Henson Eldredge.

8th. Samaria Anna Eldredge was born December 13, 1851; is unmarried; is a successful school teacher, and resides with her mother at West Chester, Chester County, Pa.

The total number of children, grandchildren and great-grandchildren of the Eldredge group of families; separate from the daughter, Eliza Eldredge, is one hundred and forty-four, of whom one hundred and seven are now living—the most of whom are professors of religion and all are doing well. A goodly number to live and work for Jesus!

JAMES RAINY HUGHES.

My FATHER—JAMES RAINY HUGHES—was the youngest child of Jacob and Ann Lawrence Hughes.

My MOTHER—ELIZA ELDREDGE HUGHES—was the third child, and the only daughter of Aaron and Hannah Langdon Eldredge. Both my father and mother were healthy and vigorous. They were endowed with good bodies, good minds and good hearts.

They had twelve children—six sons and six daughters—viz :—Jeremiah Eldredge, Ann Lawrence, Daniel Lawrence, Joseph Eldredge, William Giddis, Harriet Newell, James Potter, Hannah Eliza, Mary Bennett, Emma Melinda, Amelia Foster and Jacob Van Rensalear.

As to the history of my parents, I would say—my father was born in the New England settlement, Lower township, Cape May County, N. J., July 6, 1791. My mother was born in the Cold Spring settlement, same township and county, December 15, 1796. They were married January 9, 1815.

My father was only four years and eight months old when his father died, and after some years his mother was married again to Jeremiah Edmonds.

As his father had left him a farm adjoining that of his oldest brother, Jacob, it seems that the arrangement was made, as my father told me, that this brother should manage both farms, educate James, and provide for him until he was of age and could come legally into the possession of his own farm. Accordingly he was sent away at a suitable age to the Bridgeton Academy, Cumberland County, N. J., the best school in that whole region. He remained there as a diligent and successful student ; mastering Navigation, Mensuration, Surveying and Philosophy, as well as the common branches of study, until he was eighteen years of age. Then he was called home to take charge of a school in his native township. And so well was he prepared for this work by his attainments, industry, energy and skill in discipline, that he won readily the confidence of all his patrons. He was so successful in his teaching that he made it ever after, in connection with the oversight of his farm, for forty years, a life work in his own neighborhood—either



James Rainy Hughes.



Mrs. Eliza F. Hughes.



Mrs. Ann L. Foster.



Judge Joseph E. Hughes.



Rev. Charles M. Oakley.



Mrs. Harriet N. Oakley.



Rev. James P. Hughes.



Mrs. Emily W. Hughes.



Mrs. Mary B. Fletcher.



Mrs. Emma M. Roberts.



Rev. Jacob V. Hughes.



Mrs. Elizabeth M. Hughes.

THE JAMES R. HUGHES GROUP.

in the Cold Spring School House, one mile east of his residence, or in the Cape School House, two miles south of it. He thus helped to give all the young people there a sound and thoroughly practical education ; while as he had the Bible daily read in his schools, and often opened and closed them with prayer, and exhorted his scholars to lead pious, useful and happy lives, many good impressions were made never to be forgotten. No one can measure the degree and extent of his influence for good in this one department of his life work.

More than forty years after, Mr. Francis F. Hughes, formerly of Cape May, and a second cousin of my wife, and I, with our families, were unknowingly and providentially thrown within ten miles of each other, in Benton County, Iowa. We soon learned the fact and visited each other. Mr. Hughes was now an industrious, conscientious and popular business man, zealous in behalf of both Sabbath Schools and temperance, and a devoted and consistent Christian worker in the M. E. Church. We had not seen each other since we were boys attending my father's school together. So soon as we met and spoke of our boyhood days he stated that my father gave him all the schooling he ever had. And many others have borne the same testimony ; while others have told me that his brief and pointed pious addresses, with his plain illustrations, had been impressed upon them for life.

Although a moral, steady and industrious young man, a farmer and school teacher combined, my father was not a professor of religion when he married Eliza Eldredge. She was already a member of the Cold Spring Presbyterian Church, and a devotedly pious young woman, and, my father added to me, the prettiest and most modest young woman in the county. On the very evening of their marriage, he said, she erected the family altar and led in prayer. The fire started on that altar that night has never gone out. It will be kept burning, I trust, to the latest generation.

After a little, my father became deeply convinced of his sins ; and so burdened was he on account of them, that he told me as he was ploughing in his front field, at every end of his furrow he had to leave his plough and enter the little thicket there, and on his knees humbly and earnestly pray that God would have mercy on him, until the Lord heard his prayer and granted him pardon and peace.

He then made a profession of religion, uniting with the Presbyterian Church on May 19, 1815, a little over four months after that wedding night of united family prayer. Four years after this event, or on June 8, 1819, when he was about twenty-eight years of age, he was elected and ordained a Ruling Elder in the Cold Spring Presbyterian Church, and he continued in that office there for forty-six years until his death. He organized the Cold Spring Sabbath School, which was the first Sabbath School in Cape May County, and was its first and only Superintendent for over thirty years. His influence here for good in every direction was marked, controlling and enduring.

My father and mother together moulded too, under God, by their instructions, discipline, example and prayers, a large family of twelve children for good in their day and generation. They saw eye to eye, or were united, in their family training—early dedicating us to God in baptism; praying with us and for us; enjoining obedience on us at home; instructing us in the Bible; requiring of each of the children the accurate memorizing and recitation of the Shorter Catechism; taking us regularly to Church, to the Sabbath School, and to the prayer meeting; and requiring of us good behaviour in all such places, as well as at home.

My parents, whilst charitable and courteous towards other evangelical churches, never wavered in their attachment to the doctrines, polity and worship of the Presbyterian Church; and they never encouraged, or permitted, their children to neglect their own church to run loosely anywhere and everywhere else. Hence as a family they remained standard in their own Presbyterian Church.

I knew my mother had her closet to which she daily resorted to commune with God, and to obtain grace for every hour of duty and trial. She said to me that her Bible and her closet, leading her to her Saviour, were the sources of her strength and comfort. I can remember, too, that the women in the church of that day kept up their own weekly prayer meetings from house to house; and my mother, with all her family cares, would attend them, even if she went a mile or two on foot, and then would bear her part in them. Under these wholesome influences and surroundings all the children, but one who died by accident in falling into a frying pan of hot fat when two years old, grew up to full manhood and womanhood, healthy, industrious, sound in the faith, professors of religion, and

prepared in both body and soul for their varied responsibilities in life. Three of their sons became not only teachers, but Presbyterian ministers, and one of them became not only a useful and honored teacher for many years in his native county, but also a faithful Ruling Elder, first in the Cold Spring Presbyterian Church, and afterwards in the Cape Island Presbyterian Church; while three of their daughters married Presbyterian ministers—all seven of whom are still living and useful in the Master's Vineyard. Another daughter married one of the Trustees of the Presbyterian Church, an intelligent, pious and useful man—a son of one of the aged Ruling Elders of the church. Both this wife and her husband are now dead, but they have left a large family of sons and daughters, all followers of Christ, and active and useful in their several places and relations, and so they do honor to the memory of their parents.

I write all this to emphasize God's covenant with all his people, and to show his faithfulness in fulfilling all his covenant promises in exact proportion to our meeting all our covenant obligations. It is but one well known example, out of others that might be mentioned, given to encourage and stimulate afresh all our pious households to renewed mutual endeavors to love and serve the Lord.

I esteemed my father highly. I thought him energetic and diligent in all his business, kind and considerate to the poor, conscientious and devoted in the discharge of all his religious duties in the family, the Sabbath School and the church, and loving, helpful, and strict in the training of his children. I loved my mother and confided in her very much, although I was often self-willed and disobedient. She was always thoughtful of her children, watchful over them, laborious in her provisions for their comfort, and faithful in her instruction and discipline of them.

My beloved parents, amidst usual human infirmities and struggles, accomplished well by the grace of God their work; and now their bodies lie quietly sleeping in the Cold Spring Presbyterian cemetery, but their souls are enjoying in heaven the promised reward—while their children rise up and call them blessed. My father died when nearly seventy-four years old, and my mother died a little over seventy-nine years of age. My brother-in-law, Downs E. Foster, attended on my father during his last sickness, in the absence of all his children, and when he asked him what was his dying

message to his absent children, he replied, "Tell them all I die with a good hope in the Lord Jesus Christ."

On my father's tombstone is the following inscription—James R. Hughes, born July 6, 1791, died March 13, 1865, aged seventy-three years, eight months and seven days. A Ruling Elder in the Cold Spring Presbyterian Church nearly forty-six years, and for over thirty years the successful Superintendent of the first Sabbath School. "Well done good and faithful servant, enter thou into the joy of thy Lord."

On my mother's tombstone are the words "Mrs. Eliza E. Hughes, wife of James R. Hughes, was born December 15, 1796, died January 6, 1876, aged seventy-nine years, and twenty-two days. I shall behold my Saviour's face."

I record here the obituary notice published of her in the Cape May, N. J., OCEAN WAVE, January 22, 1876.

"Died January 6, 1876, at Unionville, Center county, Pa., at the residence of her son, Rev. J. V. R. Hughes, Mrs. Eliza E. Hughes, aged seventy-nine years and twenty-two days. She was the widow of the late James R. Hughes, for many years a Ruling Elder in the Cold Spring Presbyterian Church, Cape May county, N. J. Mr. and Mrs. Hughes were both descendants of the early settlers of the Lower township, of Cape May. They had a family of children which they endeavored to bring up in the admonition of the Lord, and their labors were not in vain. Three sons are now ministers in the Presbyterian Church; one son a Ruling Elder in the Cold Spring Church; three daughters are married to Presbyterian clergymen, one is the wife of Rev. John Roberts, missionary in China. It is but seldom such a record is made of any one family. Mrs. Hughes was over sixty years a member of the church. She had her trials but they were sanctified to her. She was ever hopeful and cheerful, and when the Master called her to be with Him, she was ready and waiting for Him. To her son, who had just returned from a funeral, she said: "Would it be wrong to pray that I might be the next to go?" And she was the next in his congregation. She took her breakfast with the family the day previous to that of her death; and on the sixth inst., while lying in her bed, feeling no pain, she fell asleep in Jesus. It was her request, made some time before her death, that her remains should

be taken to Cold Spring, and buried in the old graveyard where lie the remains of so many of her kindred and friends, and that her funeral sermon should be preached in the Cold Spring Church—which was accordingly done on January 9. The funeral sermon was preached by her old pastor, Rev. Moses Williamson, “Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.”

I. JEREMIAH ELDRIDGE HUGHES. As to the children's history, I observe Jeremiah Eldredge Hughes was born at Cape May, N. J., December 10, 1815, and died at Gainesville, Texas, June 23, 1884, aged sixty-eight years, six months and thirteen days. He was married to Sophronia Sparks, at Gainesville, Texas, March 29, 1857. She was born in Nilson county, Tennessee, July 31, 1834, and died at Gainesville, Texas, April 25, 1880, aged forty-five years, eight months and twenty-four days.

Jeremiah E., when about sixteen years of age, was placed by his father in the hardware store of Messrs. Walton and Hill, Philadelphia, and he remained with them many years. Afterwards he engaged with a similar firm in New Orleans, Louisiana; and when California opened, he gathered up his resources, bought a stock of goods, went to California, started a store in the mines, and continued there for several years. After a time he ceased writing home to his parents. They became anxious about him, and wrote several letters to ascertain something about him; but all the information they could get was from his post master, who wrote saying the last he knew of him was his getting some money changed, and starting for the North. For fifteen long years nothing was heard from him, and all the family, except mother, believed he was dead. Father died without knowing anything to the contrary; but mother seemed always to retain a hope and belief that she would live to see him yet again. After father's death in 1865, Jeremiah wrote him a letter during the year following, saying he was alive and living in Texas. He had married, other cares occupied his time, the Civil War came on, and he wholly neglected all correspondence until its close. He afterwards came North with his family and spent a year with his brothers at Cape May, N. J., and at Bellefonte and Unionville, Pa.,

saw and cheered his aged mother, and then returned to his home in Gainesville, Texas, where he resided until his death—his wife having preceded him to the “better country” several years before.

He often wrote me that it was his desire, prayer and effort that he might so live and act here, as that he might be prepared hereafter for the higher and better sphere in the heavenly mansions. His daughter, Adelaide, writes me under date of Gainesville, Texas, February 9, 1890, the following additional facts in his history—“My father came to Gainesville in 1855, and was about the second or third County Clerk for the county, and was made Post Master. He married in 1857, and built the first brick house in Gainesville. After the war he removed to New Orleans, La., and was with Foster and Son, a large hardware firm for seven years, when we went to Cape May City, N. J., and Bellefonte, Pa., and staid a year, Then we came back to Gainesville, in 1875, and he engaged in the dry goods business for three years.”

Jeremiah E. and Sophronia S. Hughes had seven children.

George Eldredge was born August 1, 1858, and died October 12, 1859.

A son was born October 20, 1860, and only lived a few hours.

A daughter was born October 22, 1863, and only lived a little while.

Adelaide was born November 15, 1864.

James R. was born January 29, 1867,

Clara was born November 9, 1869.

Jessie was born January 26, 1872, and died July 27, 1872, aged six months and one day.

Adelaide, the oldest child living, received the best education her father could afford her in the higher schools, both at New Orleans, La., and at Gainesville, Texas, thus fitting her to be a school teacher. She started to a select school in New Orleans when she was only four years. She was diligent and successful in her studies, and was rapidly promoted until she was fourteen years of age. When fifteen years old she took charge of a select school in Gainesville, Texas, and then at the age of eighteen she was called to be the second assistant in Professor Potter's Academy at that place. Her father wrote to me of her, when she was seven years of age, thus—under date of New Orleans, La., April 14, 1872, “Adelaide is now at Sunday School, where she goes every Sunday morning, when

the weather permits, Rev. Dr. Markham's, a Presbyterian. She goes to a daily school and learns fast in Geography, Arithmetic, etc., and is a smart child." And then again under date of Gainesville, Cooke county, Texas, October 2, 1880, he writes, "Adelaide is teaching school, second grade, second assistant in Professor Potter's Academy at this place. She is a natural teacher. Professor Potter has taught all his life, from the time he graduated, and he says he never met in any school room any female teacher equal her as a disciplinarian. He is much pleased with her as a teacher. I have not been able to have her put through college for the first degree. She passed her examination in the second grade with great credit to herself and me. She is a student. I am proud of her." Adelaide continued to teach for four years until she was married by the Rev. J. M. Keeton, in the Cumberland Presbyterian Church, at Gainesville, on September 15, 1887, to Mr. Cyrus Ritchey. He was born in Texas, November 7, 1862. His parents' names were Samuel and Martha McCleary. Mr. Ritchey is engaged in the insurance business, and both he and his wife are active and consistent members of the Cumberland Presbyterian Church.

Under date of Gainesville, Texas, November 25, 1889, Adelaide wrote me—"I have a very sweet little girl fourteen months old, that we have named Annie Hughes Ritchey. She was born on September 6, 1888, and she is the idol of my grandfather, who is still with me and enjoys tolerably good health." His full name is Jesse Handcock Sparks, and he will be eighty years old in March, 1890.

James R. attended school for some time, and then engaged on a ranch in herding cattle. After his father's death he went to Wichita, Kansas, and acted as a clerk in a store there for a while. He is now employed in Denver, Colorado.

Clara attended school under her sister's care and tuition. She had talents, especially for music, and was a good student. She was afterwards sent to Cincinnati, Ohio, to receive a musical education, and is now teaching music at Belcherville, a little town forty miles from Gainesville.

2. MRS. ANN LAWRENCE FOSTER. I feel like making special mention here of the FOSTER family, because the children and descendants of my oldest sister, because of their larger numbers, and because

of the excellent character of the Foster ancestry. My oldest sister, Ann Lawrence Hughes, was born November 9, 1817, was married to Downs E. Foster, by Rev. Moses Williamson, December 19, 1838, and died at the Cape May Light House, February 16, 1865, aged forty-seven years, three months and seven days. On her tombstone, in the Cold Spring cemetery, are engraved the tender words—"Thy loss regretted, and thy memory loved." The Cape May paper publishing her death, added,

"So fades a Summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore,"

Ann L. seemed piously inclined from her early childhood. After attending her father's school several years at Cape May, her parents were encouraged to send her, when only ten years old, to an excellent private school in Philadelphia. While there she attended some interesting revival meetings conducted by Rev. William Ramsey, pastor of the Mariner's Church, in that city. Under them she was deeply impressed, and hopefully converted unto God. When she returned home, only eleven years of age, she united with the Cold Spring Presbyterian Church, October 29, 1828, and from that time forward she ever led a consistent and devoted Christian life. I well remember the pious influence she exerted upon my mind, when I was a little boy, after she returned from her school in Philadelphia and sung one Sabbath evening some of the beautiful songs that she had learned at those revival meetings there. The following thoughts in one of them especially so impressed me that I shall never forget them. "Oh, there will be mourning, mourning, at the Judgment Seat of Christ. Ministers and people there must part, must part, to meet no more. Parents and children, brothers and sisters, there must part, must part, to meet no more." Then she sung, "Oh, it will be joyful, joyful, at the Judgment Seat of Christ. Ministers and people there will meet, will meet, to part no more. Parents and children, brothers and sisters, there will meet, will meet, to part no more." She was always and everywhere the same cheerful, patient and faithful follower of Jesus, trying to do for Him what she could. All her children loved her, looked up to her, and

were moulded in their principles and practices for good by her. And "the heart of her husband did safely trust in her."

Downs E FOSTER, her husband, was born at Fishing Creek, Cape May county, N. J., October 20th, 1807. He died at the residence of his son-in-law, James W. Eldredge, of West Cape May, October 20th, 1886, aged exactly seventy-nine years. He had been for some time simply waiting for the Master's call, and then he passed quietly away on the anniversary day of his birth. His parents were Reuben and Nancy E. Foster. His father was born September 14, 1780, and died June 24, 1870, aged eighty-nine years, nine months and ten days—after having been an esteemed and faithful Ruling Elder in the Cold Spring Presbyterian Church for nearly forty-four years. Downs, with his older brother Robert, who lived several years longer, were raised on the old farm at Fishing Creek; but Downs learned the carpenter trade also and became a first-class workman. He was a tall man, well proportioned, had a large brain and possessed decided mechanical genius. He had enjoyed only a common school education, but having a strong and enquiring mind he employed his leisure hours in miscellaneous reading and study of valuable books, so that he amassed a large fund of information on science, history, mechanics, philosophy and religion—which not only enriched his own mind, but made him one of the most agreeable and instructive companions in South Jersey to all with whom he associated. He afterwards sought and obtained of the United States government the position of keeper and manager of the Cape May Light House—a position of great responsibility. This he retained for many years, giving full satisfaction of his adaptability and efficiency until his advanced age required his retirement. Here too, he delighted to entertain the multitudes of strangers who annually visited this attractive edifice, with explanations of the philosophy, peculiarities and utility of these French revolving lights by which the Cape May Light House is distinguished from all other light houses along the United States coasts, and by which the tempest-tossed mariners may be guarded against, and saved from, the imminent danger of this immediate locality. He was a member and a Trustee also, of the Cold Spring Presbyterian Church, and a man of positive character in both principle and practice. His funeral was largely attended on Friday, October 22, 1886, by his

numerous relatives and friends. His three sons, Reuben, Samuel and Douglass, and their uncle, Joseph E. Hughes, acted as pall-bearers; and on his tombstone are the impressive words—"At Rest." I will only add the following brief extracts from the funeral sermon preached by his pastor, the Rev. J. L. Landis, on the occasion, as corroborative of the character of the deceased, and as illustrative of the fulfillment of God's covenant promises in pious households—to be held by them in perpetual remembrance. "This aged father's faith was strong and his influence always good, and, when health and circumstances warranted, he was a regular attendant upon all the means of grace in the Lord's house. He loved his church and was always clear in his Christian hope and interested in religious conversation. Of such is the kingdom of heaven. Of their loss to the church on earth God's people here cannot know in time, but the influence and value of their lives, their prayers, and their counsels will only be realized in eternity." "To you, sons and daughters, for whom he lived, it must have been very gratifying and consoling to him to have lived long enough to have seen you all settled in your own homes. This is the just ambition and love of every parent, and also to enjoy everything that was interesting and good in your lives, and in the progress and growth of your families. Best of all, he lived long enough to see you all gathered into spiritual fellowship with him, to rejoice with him in a common hope of heaven, and in the prospect of a blessed reunion there. He lived long enough to know what the sweet responses would be to his anxious care and love for you all; long enough, to give you the opportunity to repay in some slight degree at least all the kindness and watchful care and tenderness he ever had for you all. And precious to day are these memories to you, of duty done and affectionate interest always manifested to your dear father, now that all of human help and comfort is no longer of any avail. May this filial affection shown in the presence of your children, to your father, have impressed itself deeply upon their minds, and you in turn share the same beautiful and loving filial devotion. And better than all, may their hearts be turned to the Lord, and you in each family have repeated the history of your father's family; be unbroken, and united in grace as well as in blood."

The children of Ann L. and Downs E. Foster were—Reuben,

Jane Ann, Samuel Lawrence, Douglass, James Hewitt, Rhoda Forest, Ellen Edmunds, Eliza Eldredge and Mary Carll, nine in all.

1st. Reuben Foster was born at Cape May, New Jersey, October 28, 1839. He received a common county school education, left home in his eighteenth year and went to southwestern Iowa, in connection with his uncle, Rev. Daniel L. Hughes and family, where he spent four years engaged in agricultural pursuits. At the breaking out of the late Civil War in 1861, he returned to his home at Cape May, N. J., from which place he enlisted as private in Company F, of the Twenty-fifth Regiment, New Jersey Volunteers. He was promoted to a lieutenancy for meritorious services in the battle of Fredericksburg, Virginia, December 13, 1862. After his return from the army he attended Crittenden's Commercial Business College in Philadelphia, for one term of six months, preparatory to going into the Transportation business in 1867. He found an excellent Christian companion for life, on November 6, 1866, he was married to Sarah Louisa Hand, daughter of Parsons Hand and Sarah Carll Miller, his wife, all of Cape May, New Jersey. His wife, Sarah L. Hand, was born June 8, 1843. He afterwards located at Baltimore, Maryland, engaging in an important Southern Line of Steamship and Railroad Transportation between Baltimore and Richmond, Va., in which business he is still engaged, his address being, 222 Light Wharf street, Baltimore, Md. In all his business transactions both in the West and East he has always proved himself entirely reliable, acceptable, efficient and successful. Mr. Foster left Cape May a poor boy, and has by steady perseverance and business sagacity amassed quite a fortune.

The children of Reuben and Sarah L. Foster, are Enoch Edmunds Foster, born September 2, 1867.

Arthur Douglass Foster, born November 8, 1872.

Reuben Carll Foster, born July 10, 1875.

Gilbert Foster, born October 29th, 1877, died June 30, 1878.

Frederick Foster, born October 5th, 1879. They are all fine sons.

2d. Jane Ann Foster, the second child of Ann L. and Downs E. Foster, was born at Cold Spring, N. J., May 8, 1841; educated at the Cold Spring Academy, under the care of Rev. Moses Williamson, and married by him at the Cold Spring parsonage to Aaron D. E. Crowell, September 13, 1859. Aaron D. E. Crowell, her husband,

was the son of Captain Page and Tryphena Crowell, and was born in Philadelphia, August 20, 1834. His father, the son of Aaron and Sarah P. Crowell, was born at Cape May, June 6, 1806, followed the sea for forty years, and died at his son's residence near the Cape May Light House, August 23, 1886, aged eighty years, two months and seventeen days. His mother, the daughter of Downs and Elizabeth Edmunds, was born at Fishing Creek, N. J., February 20, 1809, and died November 29, 1834, aged twenty-five years, nine months and nine days. After her death, their son, Aaron D. E. was taken and raised by his grand parents, Downs and Elizabeth Edmunds, at Fishing Creek, N. J. He lived with them and took care of them in their old age. For the last twelve or fifteen years he has been occupied in the steamboat business at Cape May as Messenger and Baggage Master. The children of Jane Ann and Aaron D. E. Crowell, are—

(1). Thomas S. Crowell, born at Fishing Creek, N. J., June 8, 1860. His education was received at the Cape Academy, N. J.; his occupation is that of chief engineer. His present residence is Philadelphia. He was married in the Spruce Street Baptist Church, Philadelphia, to Emma M. Herring, of that city, by their pastor, December 9, 1878. His wife was born June 10, 1860. They have one child, Willie H. Crowell, born August 23, 1880.

(2). Edward M. Crowell, born at Fishing Creek, N. J., March 25, 1862. Received his education at Cape Academy. His occupation, a Gold Beater at West Cape May Factory. His place of residence West Cape May, N. J. He was married June 9, 1883, to Orilla Whilden, of Cape May Court House, at the Methodist Parsonage, by Rev. Mr. Hancock. His wife was born November, 1864. They have one child, Anna Foster, born December 18, 1884.

(3). Tryphena P. Crowell, born at Fishing Creek, N. J., April 15, 1864. Educated at the Cape Academy, and married at her home August 30, 1882, by Rev. Alonzo P. Johnson, to William G. Essen, baker and confectioner, at Cape May City. They have had two sons, Willis G. Essen and John R. Essen. The latter son died August, 1885.

(4). Anna Foster Crowell, named after her grandmother, Ann Foster, was born at the Cape, January 5, 1866. She was educated at the Cape Academy, and married February 9, 1886, at the Cape

May City Parsonage, by Rev. C. A. Brewster, to George Chester Germon. His occupation was that of expressman and telegraph operator. His residence was at Philadelphia, until near the close of his last sickness; but he was formerly from Bridgeton, N. J. Two children were born to them. Ralph C. and Edward M. Germon. Ralph C. Germon, the oldest son, died June 14, 1889. The father, George Chester Germon, was born at Bridgeton, N. J., April 5, 1861, and died at Cape May, of La Grippe, January 9, 1890, aged twenty-eight years, nine months and four days. He was buried in the Cold Spring cemetery. Anna F., the wife and mother bears up bravely with her loss of a good husband and father, as this is a double bereavement; but God is her support. The remaining son is two-and-a-half years old, and a bright little fellow.

(5). Sarah E. Crowell, was born at Cape District, May 8, 1867. She was educated at the Lower Cape Academy, and was married September, 1890, to John Snyder, of Fishing Creek, N. J., by Rev. J. L. Landis.

(6). Clarence S. Crowell, was born at the Cape May Light House, February 5, 1873, and died July 23, 1873, aged five months, two weeks and four days.

(7). Comfort F. Crowell, was born in Lower Cape May, March 24, 1875, and died September 2, 1875, aged five months and eight days.

(8 and 9). Ella Foster Crowell and Mary Ada Crowell, twin daughters, were born May 19, 1876, and died June 20, 1876, aged four weeks and one day.

(10). A. D. E. Crowell was born January 15, 1881, and died August 20, 1881, aged seven months and five days.

3d. Samuel Lawrence Foster, the third child of Ann L. and Downs E. Foster and named after the Rev. Samuel Lawrence, was born February 22, 1843, at Cold Spring, Cape May County, N. J. He attended the District School during the Winter months from about 1849 to 1860. As to his occupation, he has been in the roofing business for the past twenty-five years in Washington City, D. C.; Philadelphia; Atlanta, Ga., and Norfolk, Va. His present address is Norfolk, Va. He was married August 31, 1871, by Rev. E. B. Bruen, in Philadelphia, to Marion Upham, who was born in Philadelphia, April 8, 1848; daughter of Samuel Curtis Upham, who was born February 2, 1819, in Montpelier, Vermont, and Ann

Eliza Bancroft, his wife, who was born at Fishing Creek, Cape May County, N. J., April 22, 1829.

The children of Samuel L. and Marion U. Foster, are six, viz :

Curtis Upham Foster, born in Philadelphia, May 4, 1874.

Lilian Foster, born in Philadelphia, July 25th, 1876.

Howard Lawrence Foster, born in Philadelphia, July 14, 1879.

Marion Upham Foster, born in Philadelphia, May 19, 1882.

Herbert Warren Foster, born in Philadelphia, September 2, 1885, and died in Braidentown, Florida, January 31, 1886.

Wilmer Strong Foster, born in Philadelphia, November 30, 1887.

4th. Douglass Foster, the fourth child of Ann L. and Downs E. Foster, was born November 28, 1844, at Cape May, N. J., and received his education there. He is engaged with the York River Steamboat Company, Baltimore, Md. His address is 2303 North Charles street, Baltimore. He was married in Philadelphia, Pa., November 11, 1875, by Rev. Dr. Hensen, to Mary E. Crowell, of Philadelphia. Her parents are Somers Crowell and Ellen Leslie Crowell. The children of Douglass and Mary E. Crowell, are—

Leslie D. Foster, born August 6, 1877, and Nellie Foster, born August 27, 1880.

5th. James Hewitt Foster, the fifth child of Ann L. and Downs E. Foster, was born January 8, 1847, and died June 10, 1852, aged five years, five months and two days.

6th. Rhoda Forest Foster, the sixth child of Ann L. and Downs E. Foster, was born July 12, 1848. She received her education at the Public School Academy in West Cape May, with one term extra in a select school taught by her uncle, Rev. James P. Hughes, at Cape May City. Her mother died when she was sixteen years old, and she was then called to take her place in overseeing household affairs and in attending to her father's family. She was married October 13, 1868, to William Leonard Cummings, of Fishing Creek, N. J., at the Cold Spring Parsonage, by Rev. Moses Williamson. Her husband was born June 11, 1845. The names of his parents were Leonard and Lydia Cummings. His business is that of a house carpenter, he is a member of the Cold Spring Presbyterian Church, and has been connected with its choir for twenty years. The children of Rhoda Forest and William L. Cummings are :

(1). Harry Edmunds Cummings, born May 11, 1870, and died March 3, 1875, aged four years, nine months and twenty-two days.

(2). George Ogden Cummings, born January 25, 1873. He is now eighteen years old, is a member of the Cold Spring Presbyterian Church, attends to his religious duties, and bids fair to be a good and useful man.

(3). Emma Eldredge Cummings, born February 13, 1875, and died of scarlet fever, September 14, 1887, aged twelve years, seven months and one day. She was a member of the Cold Spring Presbyterian Church, and a very promising child.

(4). Ralph Lee Cummings, born December 9, 1877. Ralph is now thirteen years of age—is a fine boy—has many friends—is lively and active, with a jolly disposition—can ride any kind of a horse or bicycle, and if he lives will make a solid man.

7th. Eliza Eldredge Foster, the seventh child of Ann L. and Downs E. Foster, was born August 22, 1850, and died June 4, 1851, aged nine months and thirteen days.

8th. Ellen Edmunds Foster, the eighth child of Ann L. and Downs E. Foster, was born January 7, 1853. She attended school at the Cape Academy from childhood until she was about sixteen years of age. She was married to Lafayette Miller Hall, on November 12, 1876, by the Rev. Thomas S. Dewing, at the Cold Spring Parsonage. Her husband was born June 19, 1849. His father, Joseph Hall, was born February 19, 1807, and is still living and active at eighty-four years of age. His mother, Jane E. Hall, was born December 24, 1809, and died March 21, 1887, aged seventy-seven years, two months and twenty-seven days. Her remains lie with her kindred in the Cold Spring cemetery. The occupation of Mr. L. M. Hall is the real estate business at Cape May City.

The children of Ellen E. and Lafayette M. Hall are—Harriet Shaw Hall, born February 3, 1878; Mary Eldredge Hall, born May 3, 1880, and William Cummings Hall, born January 14, 1883.

9th. Mary Carll Foster, the ninth and last child of Ann L. and Downs E. Foster, was born May 3, 1855. She was sent to school to the Cape Academy until she was eighteen years old. Her husband attended the same school. She was married in 1874, by the Rev. Thomas S. Dewing, her pastor, to James W. Eldredge, son of Daniel C. Eldredge, contractor and builder. Her husband

was born November 24, 1853, and is by trade a carpenter, but for the past thirteen years he has been in the Life Saving Service at Cape May Point, N. J.

The children of Mary C. and James W. Eldredge are—(1). Samuel Foster Eldredge, born April 11, 1875. (2). Downs Foster Eldredge, born August 31, 1876, and died August 1, 1878, aged one year, eleven months and one day. (3). George Bolton Eldredge, born April 26, 1878.

The total number of Mrs. Ann L. Foster's children, grand children and great-grand children are forty-eight—of whom thirty-five are now living.

3. DANIEL LAWRENCE HUGHES, the third child of James R. and Eliza E. Hughes, will be sketched elsewhere.

4. JUDGE JOSEPH ELDREDGE HUGHES was the fourth child of James R. and Eliza E. Hughes, and was born at the old homestead in Cape May County, July 31, 1821. In his thirteenth year, or on May 1, 1834, he united with the Cold Spring Presbyterian Church on the profession of his faith. He grew to manhood on his father's farm, and enjoyed such educational privileges as the times and circumstances afforded, especially those of his father and pastor. He was married November 28, 1842, to Experience Somers, daughter of Captain Richard Somers, of Atlantic County, N. J. Besides cultivating his own small farm he was a successful school teacher for fifteen years in several districts adjoining his home. And many of the youth of Cape May County are indebted to him for the sound instruction and moral principles that he imparted to them for their subsequent success in life. He succeeded his father as Superintendent of the Sunday School at Cold Spring, which he retained for many years. He was also elected a Ruling Elder in the Cold Spring Presbyterian Church, and was ordained and installed there as such on the first Sabbath in May, 1855. This office he faithfully filled until he removed by certificate to the Cape May City church, January 13, 1877, and is an acting Ruling Elder now in that church. In public life, because of his integrity of character and general knowledge of public affairs, his fellow citizens were led to bestow upon him many offices of trust and honor. Before he went to reside at Cape May City, he served as Clerk of Township

Committee, Superintendent of Public Schools and ex-officio member of County Examining Board under the old law; Clerk of the board of Chosen Freeholders and member of the same. With Dr. C. F. Leaming he served as a building committee for the erection of the Clerk's and Surrogate's offices, at the Court House, in 1865. The substantial character of these offices speak well for the faithful manner in which the committee did their duty. Mr. Hughes also got the appointment of Commissioner of Deeds.

In 1872 he removed to Cape May City, and soon after was elected to its Council. While in that body he was instrumental in establishing the first city water works, being associated with R. B. Swain, Esq., for that purpose. In 1874, his neighbors, without regard to party, asked that Mr. Hughes be appointed the Lay Judge of the county. The Governor of the State of New Jersey granted the petition, and commissioned him to wear the judicial ermine for five years, and then re-appointed him for another term, but he resigned after serving three years of it to assume the duties of Post Master of Cape May City, having been appointed thereto by President Arthur. The Judge made an excellent officer, and was retired with an honorable discharge at the change of Administration. In 1886 his fellow citizens made the Judge an Alderman, an office he held until his resignation. He has also rented and managed several of the large hotels at Cape May City, for boarders, during successive summer seasons. He has thus proved himself to be an honorable, highly respected and useful citizen.

EXPERIENCE SOMERS HUGHES, the wife of Joseph E. Hughes, was born at Somers Point, Atlantic County, N. J., October 23, 1824, and died suddenly of apoplexy and heart disease, at Cape May City, on Thursday night, January 28, 1886, aged sixty-one years, three months and five days. We add the following facts from her obituary published in a Cape May City paper.

"When about sixteen years of age she was sent to the Cold Spring Academy, this county, then under the care of Rev. Moses Williamson, who was also pastor of the Presbyterian Church of that place. Here she remained for two years. In her seventeenth year she made a profession of her faith in the Lord Jesus Christ and united with the Presbyterian Church at Cold Spring. In her eighteenth year she was married to Mr. Hughes, and during a long

married life of forty-four years, she was a true and faithful wife and mother, as well as a consistent Christian. The beauty of her youth was impressed upon her countenance even in death. Although suddenly called to leave, she was not unprepared for the summons. For her to depart and to be with Christ is far better. Her worthy and stricken husband, and her beloved children and friends mourn as those who have hope. May we each be ready also when the Master calleth for us—whether it be at midnight, at cock-crowing or in the morning—that we may enter with him into the joy of our Lord.”

D. L. H.

The children of Joseph E. and Experience S. Hughes were three—William Somers, Laura S. and Joseph Henry.

William Somers, the first child, was born July 29, 1843, and died May 5, 1845, aged one year, nine months and six days.

Laura S., the second child, was born February 2, 1848, was educated in the home schools, united with the Cold Spring Presbyterian Church, and was married February, 1867, to Jonathan Hoffman, by Rev. Moses Williamson. They had three children. The first, a little daughter, died when a few days old, nameless. Their two boys are Edward H. and Howard S. Edward Hoffman, the oldest son, besides his education in the common schools at Cape May, and his knowledge of farming, has gone to Trenton College, N. J., to prepare himself for something still more useful. Howard S., the next son, has taken up the study of surveying, and will remain at home assisting his father on his farm. They are young men of good character and promise, members of the Cold Spring Presbyterian Church, and will no doubt prove useful men and good soldiers of the cross. Their address is Cold Spring, Cape May county, N. J.

Joseph Henry, the third child of Joseph E. and Experience S. Hughes, was born January 5, 1853. Besides his education at Cape May, he attended for two years the Bridgeton Academy, N. J., and also spent two years at Trenton College, N. J. He is a member of the Presbyterian Church, and is engaged in merchandise and the real estate business at Cape May City. He was married February 28, 1878, by Rev. Mr. Brittain, at Moorestown, N. J., to Emma T. Bennett, daughter of Abram and Sarah C. Bennett, of Cape May county. Mrs. Bennett was afterwards married to James Leaming.

They have two children, both daughters, viz.: Sallie K. Hughes, aged twelve years, and Jennie W. Hughes aged five years. They are fine little girls.

After the loss of his excellent first wife, ex-Judge Joseph E. Hughes on September 14, 1886, married Mrs. Mary A. Farrow, a worthy Christian lady, of Cape May City. They now occupy their cottage on Bank street, highly esteemed by all who know them.

5. WILLIAM GEDDES HUGHES was the fifth child of James R. and Eliza E. Hughes, and was born June 13, 1823. He died September 28, 1824, caused by falling into a pan of hot fat, aged one year, three months and fifteen days.

6. HARRIET NEWELL HUGHES, their sixth child, was born July 23, 1825, enjoyed educational privileges under her father and pastor, joined the Cold Spring Presbyterian Church, February 20, 1840, in her fifteenth year, and was married to Rev. Charles M. Oakley, July 24, 1844, at her father's house by her brother, Rev. Daniel L. Hughes. Mrs. Oakley ever proved by her industry, economy, piety, consistency and fidelity a great help-mate to her pious and devoted husband in both his home and public work; while at the same time she was always considerate of the poor and needy, and was ready with advice, hand and purse to help forward every benevolent and missionary work of the church. She still lives, and is eminently active and useful wherever she resides.

Rev. Charles M. Oakley, her husband, was born in New York City, July 2, 1815, and died at Northport, L. I., February 16, 1882, aged sixty-six years, seven months and fourteen days. His remains lie buried in the cemetery there. The following excellent obituary of him, published in Southold, L. I., February 20, 1882, by E. W., one of his ministerial friends, is worthy of record here.

"The Rev. Charles M. Oakley, a member of the Presbytery of Long Island, died at his residence last week; and his funeral was attended last Saturday in Northport, where he died. He selected Northport for his home a few years since, because one of his sons had been engaged there for several years in the manufacture of silverware; and the father was able to give him assistance in his somewhat extensive and generally profitable business.

The Rev. Mr. Oakley was born in the city of New York (on the

2d of July, 1815), and the urbanity and courtesousness of his disposition, as well as the remarkable attractiveness of his manners, evinced the advantages of his early training in a christian home amid the refinements of a religious life in the great city. For good breeding and loveliness of character he was unsurpassed in the Presbytery.

He prepared for the ministry in the Union Theological Seminary, New York city, during the years 1838 and 1839, and was the Presbyterian minister of Nyack, on the Hudson, in the years 1841 and 1842, where he was ordained on the 25th of October, in the latter year. Then he became the pastor of the Presbyterian church in the city of Millville, in the southern part of New Jersey, where he faithfully ministered in the gospel four years. During this time he was married to his present wife. From Millville he removed to the city of Philadelphia, where he became the pastor of the Port Richmond Presbyterian church. But the condition of his health, never robust at any time during his ministry, led to his retirement from the city, after a trial of two years, and he accepted the pastoral care of North Germantown, New Jersey, where he fulfilled his responsible duties for a period of five years. It was then needful that he should be free from pastoral care and labor for a year or more. But he was able, in 1853, to resume the work for which he had a most hearty desire, and he began a ministry of fourteen years in Melville, Suffolk county, Long Island. These were years of prosperity for the church and of usefulness and comfort for himself and his family. His elder sons grew up to manhood and to ways of industry, virtue, and beneficial activity in this place.

He was called in 1867 to be the minister of Amagansett, the most eastern church of Long Island; and here for twelve or thirteen years he was most highly esteemed, greatly beloved, and eminently useful, as long as failing health would permit him to do the responsible labor required of a Christian pastor. Forty years of diligent, laborious service in the fulfillment of the duties of the pastoral care had done their work. His health was very feeble, and his throat painfully affected. He removed to the place where one of his sons was established in business; and while he did not cease to preach, but preached frequently upon occasions, he did not undertake the responsibility of leadership and continuous labor.

For some months past his health has been gradually giving way. His mental powers remained in their usual soundness; and his spiritual affections and his Christian life and experience retained all their beauty and charming excellence to the last.

His wife, several sons, and one daughter survive. His children, having married, had all left the parental home before his removal from Amagansett to Northport. Not only his bereaved widow and children, but also every minister of the Presbytery, and many others of the best and most intelligent Christian people of the county, must grieve that they will hear his voice and behold his serene and spiritually beautiful face no more.

E. W.

Southold, February 20, 1882.

Rev. Charles M. and Harriet N. Oakley had three sons and two daughters, viz.:—Charles Payson, Robert Strong, Endora Smith, George Warner and Mary Ellen, and they were all church members.

1st. Charles P., their first son, was born July 3, 1845, and was married June 20, 1872, to Elizabeth DeBow Oakley, by Rev. Dr. Buddington, assisted by Rev. Charles M. Oakley. His occupation is merchant tailor, New York. His Post Office address is 1 Vesey street, New York. The children of Charles P. and Elizabeth DeBow Oakley, are two daughters. The elder, Mary Forest Oakley, was born August 30, 1876, (a Centennial baby). The youngest, Isabel DeBow Oakley, was born December 28, 1883.

2d. Robert S., their second son, was born April 16, 1848, and was married March 3, 1868; to Margaretta J. Shields, by Rev. James Belden. His occupation is an accountant in A. Raymond & Co.'s clothing store, New York, his Post Office address is 219 Whiton street, Jersey City, N. J. They have had the following eight children—four sons and four daughters: Jennie Shields, Harriet Newell, Lillie May, Henry Shields, George Warner, Katie Mead, Robert Strong and Willie French.

(1). Jennie Shields, their first child, was born October 26, 1868, and was married December 23, 1889 to Daniel J. Conhey, of New York, by Rev. E. F. Crowen, Jersey City, N. J.

(2). Harriet Newell, their second child, was born October 28, 1870, and was married June 20, 1889, to Edward A. Laws, of Brooklyn, N. Y., by Rev. E. F. Crowen, Jersey City, N. J.

(3). Lillie May, their third child, was born August 7, 1872, and died June 29, 1880, aged seven years, ten months and twenty-two days.

(4). Henry Shields, their fourth child, was born August 29, 1874.

(5). George Warner, their fifth child, was born September 24, 1876, and died November 5, 1877, aged one year, one month and eleven days.

(6). Katie Mead, their sixth child, was born September 18, 1878.

(7). Robert Strong, their seventh child, was born November 3, 1880.

(8). Willie French, their eighth child, was born September 26, 1885.

3rd. Endora Smith, the third child and first daughter of Rev. Charles M. and Harriet N. Oakley, was born April 2, 1849, and died April 30, 1849, aged four weeks.

4th. George Warner, their fourth child and third son, was born March 26, 1850; was married January 20, 1881, to Emily Bell Thompson, by Rev. Charles M. Oakley; was engaged in the manufacture of gold and silver thimbles, Newark, N. J., and died August 3, 1882, aged 32 years, 4 months, and 7 days. He was buried at Northport, L. I. His widow is living in New York.

5th. Mary Ellen, their fifth child and second daughter, was born August 19, 1851, and was married June 27, 1877, to Arthur Butler by Rev. Charles M. Oakley. Mr. Butler is a farmer and lives on Long Island. His P. O. address is Box 122, Huntington, Suffolk county, Long Island, N. Y. They have five children all living and enjoying perfect health.

(1). Albert Boardman Butler, born September 12, 1878.

(2). Margaret Oakley Butler, born April 14, 1880.

(3). Harold Lockwood Butler, born February 7, 1882.

(4). Harriet Ellen Butler, born March 10, 1884.

(5). Bessie Adelaide Butler, born May 19, 1886.

7. REV. JAMES POTTER HUGHES, the seventh child of James R. and Eliza E. Hughes, was born at the old homestead, Cape May county, N. J., Dec. 15, 1827. He prepared for college at the Cape May Academy, N. J., Tuscarora Academy, Pa., and Lewistown Academy, Pa., and entered the sophomore class at Princeton College,

N. J., in 1847. He was converted at Cape Island during his Christmas vacation of 1848, and joined the First Church at Princeton the following summer. He graduated in 1850, united the same year with the New Brunswick Presbytery as a candidate under their care for the ministry, and entered the Theological Seminary at Princeton, September 1850. In 1852, his eyes failing him, he was influenced by Rev. Reuben Lowrie, Rev. Dr. Wm. C. Cattell and others, to accept a call as an Instructor in Luzerne Presbyterial Institute, at Wyoming, Pa., where he remained three years. After which, in 1855, he accepted an appointment as teacher in the Edgehill School, Princeton, N. J., then under the charge of Rev. Wm. C. Cattell, D.D. After six months Mr. Cattell being called to the Presidency of Lafayette College, Easton, Pa., he sold the school to Rev. James I. Helm, and Mr. Hughes became associate Principal. After one year Mr. Helm retired, and Mr. Hughes became sole Principal until 1864, when he sold out, and as Principal took charge of the Logansport Academy, Indiana. In September, 1867, he visited Tipton, Iowa, and acted as Superintendent of the Schools in that town until August, 1868, when he accepted a call to the academy in Bellefonte, Pa., as Principal, and where he has been earnestly, faithfully and successfully employed ever since—a period of over twenty-two years, almost a quarter of a century. Many years ago, under his untiring energy, the academy was greatly enlarged and improved; and lately, under the same undaunted zeal and persevering effort, with a wise understanding of the necessities of a high Christian education for the best interests of the citizens of Bellefonte and of Centre county, both of the present and the future, six thousand dollars have been raised with which a fine residence has been built for the principal, and the academy has been remodeled, enlarged and improved in modern style, so as to be, in itself, an ornament to Bellefonte, the rich and intelligent county seat of Centre county, Pa., and be an increased comfort and power for good, physically, intellectually, morally and religiously for all its inmates for the coming century. No one can fully estimate the value of such christian academies. They ought to be multiplied and fostered all over our land. They meet a necessary and growing demand for the safety and perpetuity of both church and state in the higher education of

the rising generation which our merely secular institutions can never fill. Let them be heartily encouraged. They combine, at the lowest pecuniary cost, careful physical training, keen intellectual training, and, best of all, sound religious training—thus preparing every pupil by a well rounded education in body, mind and heart for the best results in any department of effort, for all time and eternity. The Bellefonte Academy is only one out of many of such good influences. As a thorough teacher and a wise disciplinarian, James P. Hughes has been eminently successful. His influence thus for good has been very great. He has thus trained many who now praise him, and who are doing efficient work in all the professions, and in all countries as his honored representatives. He is still fitting and sending out students who will be prepared from their first entrance upon college life to take a high position in their classes at Princeton College, N. J., or in any other of our best institutions of learning. I add a few brief testimonials of him out of many similar ones that might be given of his life-long influence for good in his specially chosen department of useful labor.

Rev. William C. Cattell, D.D., LL. D., formerly President of Lafayette College, Pa., and now the tender and efficient Corresponding Secretary of the Presbyterian Board of Ministerial Relief, wrote—“As an instructor, Mr. Hughes is thorough and conscientious, and in the general management of a school, eminently judicious.” The late Rev. Alfred Yeomans, D. D., formerly pastor of the Presbyterian church at Bellefonte, Pa., and afterwards pastor of the Presbyterian Church, at Orange, N. J., and who was the efficient agent in getting Mr. Hughes to assume the principalship of the Bellefonte Academy, thus wrote—“The qualifications of Mr. Hughes as a teacher of youth, are, in my judgment, of the very highest order. I would sooner commit a son of mine to his care than to that of any other instructor of my acquaintance.” The late Hon. Samuel Linn, of Williamsport, Pa., said, “Having had two sons under the care of Rev. J. P. Hughes, my experience warrants me in pronouncing his school as one of the very best in the country, not only because of opportunities offered to pupils to acquire a thorough education, but also because of the watchful care exercised over their moral and religious training.” Once more, I quote a published communication from a friend of his visiting at Cape May, N. J., signed “W.

H. G."—" Prof. J. P. Hughes, the successful principal of the Edgehill School, at Princeton, N. J., for so many years, and now the popular and equally successful principal of "The School in the Mountains," at Bellefonte, Pa., is on the island, and stopping at the Tremont House, or 'Island Home.' Many of his pupils, who are at this pleasant place of resort, take great pleasure in calling upon their revered instructor, for, to his faithful counsels and instruction they attribute much of their success in after life. Cordially do I endorse a statement, recently made by a distinguished gentleman of New Jersey that 'rarely does a youthful character come under his hand without being permanently impressed for good.' It affords us pleasure to state that Prof. Hughes, who has attained such eminent success in his calling, is a native of Cape May, where he is still kindly and reverently remembered."

While teaching at Wyoming, Pa., Mr. Hughes continued his theological studies, and his relation was changed from the New Brunswick Presbytery to the Luzerne Presbytery, where he was licensed in 1853, and preached in its needy places. In 1868 he was at his request, dismissed to the Presbytery of Huntingdon, where he has often preached in the vacant churches, and was for some time stated supply in the Bald Eagle Church.

On Thursday June 27, 1861, at 12 M., he was married to Emily Wiltsie Roberts, in Williamsburg, Long Island, by Rev. John D. Wells, D.D. She was the daughter of Charles Roberts, a Ruling Elder in Rev. Dr. J. D. Wells' church, Brooklyn, N. Y., and Emma Sinclair Roberts, both parents being of Brooklyn, N. Y., and was born September 6, 1840.

Emily Wiltsie Hughes died at Bellefonte, Pa., with consumption June 8, 1889. She was the mother of eight children, four sons and four daughters, viz.: Emma Sinclair, James Roberts, Elizabeth Rushton, Charles Stone, Marion Foster, Edward Lawrence, Luther Eldredge and Otilie Roberts. Mrs. Hughes was liberally educated in New York City. She was a faithful Sabbath School teacher in Dr. Wells' church up to the time of her marriage. She had fine talents for music, and an excellent musical education. She was very successful as an instructor, both in vocal and instrumental music. She had the charge of the department of music in the Bellefonte Academy for several years. She had at one time as

many as twenty pupils in instrumental music, besides a large vocal class of fifty pupils. Her work was very thorough and very successful. She was faithful in her attendance upon church ordinances. But in her home was her natural sphere where her Christian character was always manifest and where her power was felt. Faithful as a help-meet in keeping up family worship and private prayer; faithful in reciting choice hymns and precious Bible truths every Sabbath evening at family worship, and faithful in teaching her children the Bible and the Shorter Catechism. Five of her children received Bibles from Governor James A. Beaver at different times for reciting the Shorter Catechism without missing a word; all of which was due to her faithful training in this respect. Her influence for truth and for Christ will be felt as long as she has pupils or children to survive her. I record here the following obituary notice of her.

“After a long illness of consumption, Mrs. Hughes, wife of Rev. J. P. Hughes, died at Bellefonte, Pa., this morning at three o'clock, June 8, 1889. Two or three times during her illness she was very near death's door, but her fine constitution and strong will power triumphed and she rallied. But now she is gone, and her husband and eight children, in her death, lose a most loving, tender and affectionate wife and mother. This is the first death in a very happy family. The deceased was a lady of the highest Christian character, adding to it a cultivated intellect and an amiable disposition. We most earnestly sympathize with the family in the great grief which they must feel. The deceased was forty-eight years, nine months and two days old.”

The children of Rev. James P. and Emily W. Hughes, as noted above were eight, and the sketches of their lives are briefly as follows.

1st. Emma Sinclair, was born at Princeton, N. J., January 13, 1863. She is a member of the Presbyterian Church; was educated in her father's school at Bellefonte, also at Birmingham, Pa., and at Burlington, Vermont. She taught with much success her own school for several years at High Bridge, N. J. She afterwards taught Latin, French and German in the Presbyterian Female Institute at Charlotte, North Carolina. For the last few years she has had the charge of the children's department in the Bellefonte Academy. At present writing, October, 1890, she is engaged again

in her own school encouragingly at Flat Rock, N. C. Like her mother, she is also a fine musician and meets every demand approvingly, that is made upon her.

2d. James Roberts was born at Cape Island, N. J., December 29, 1864. He is a member of the Presbyterian Church, and graduated with honor at Princeton College, in June, 1885. He has ever since assisted his father in the Bellefonte Academy, taking the entire charge of the department of ancient and modern languages, and has proved himself to be a popular, thorough and successful teacher. He takes an active interest in christian and church work. He is a member of the church choir, a regular member of the Sabbath school, and the President of the Young Men's Christian Association. He is also the correspondent of Bellefonte for the Philadelphia Press, and a frequent correspondent of other important papers of New York and elsewhere, and wields a ready, reliable pen.

3d. Elizabeth Rushton was born at Tipton Iowa, November 13, 1867; is a member of the Presbyterian church; was educated at Bellefonte Academy and at Birmingham Mountain Seminary; was associated as a worker in Missionary Bands, and was married in Chicago, Illinois, January 1, 1890, to Albert J. Dunseth, of Chicago, by her uncle, Rev. Jacob V. Hughes, of Shawano, Wisconsin. Her home is at Chicago, Illinois.

4th. Charles Stone was born in Bellefonte, Pa., April 2, 1870; is a member of the Presbyterian church; prepared for college at the Bellefonte Academy, and is now pursuing his studies as a regular student at Princeton college.

5th. Marion Foster was born in Bellefonte, Pa., November 16, 1872; was educated at the Bellefonte Academy, and was married there July 17, 1890, to Frank P. Bassett, a chemist, by Rev. William Laurie, D.D., assisted by her uncle, Rev. Daniel L. Hughes, D.D. Her home is in Bellefonte, Pa.

6th. Edward Lawrence was born in Bellefonte, Pa., February 25, 1876. A bright and promising boy.

7th. Luther Eldredge was born in Bellefonte, Pa., March 26, 1878. A smart and promising boy.

8th. Ottilie Roberts was born in Bellefonte, Pa., March 9, 1881. An affectionate, lively and interesting little daughter. Oh! how will these three little ones miss the tender love, watchful care, and

prayerful instruction of their dear, absent mother. May God in covenant grace and mercy ever guide them, and keep them as in the hollow of his hand from all evil. They are all at present at school in the Bellefonte Academy.

8. HANNAH ELIZA HUGHES, the eighth child of James R. and Eliza E. Hughes, was born in her father's house at Cape May, N. J., February 21, 1830. She made a profession of religion in her early years, and consistently and faithfully maintained it until her dying hour. She received her education under her own father, and Rev. Moses Williamson, her pastor, at Cape May, and at Lewistown Academy, Pa., and afterwards graduated at the Fairview Female Seminary, Jacksonville, Centre county, Pa., under the care of Rev. S. M. Cooper. She then became assistant principal there until her marriage July 7th, 1852, to Thomas McMinn, a carpenter in that vicinity. They moved to Altoona, Pa., and made that their home until her death, August 15, 1861, aged thirty-one years five months and twenty-four days. The following obituary notice of her was taken from an Altoona paper of that date.

"Died, in this borough, on the 15th instant, Mrs. Hannah E. McMinn, wife of Thomas McMinn in the thirty-second year of her age. In the decease of Mrs. McMinn, the community mourn the loss of an esteemed friend, the church of an exemplary Christian, and the family of an affectionate wife and loving mother. The characteristic of her Christian life was humility; always avoiding undue publicity and show, but exhibiting to all the depth of her piety and the fervency of her zeal by a godly walk and conversation, and manifesting her confidence in God by a quiet submission to the afflictive dispensation of his providences. The same hope which cheered in life sustained her in her declining days. During her protracted and painful illness, she exhibited no ordinary amount of child-like submission to the will of God—uttering no word of complaint, but ever ready to say:

'Thy will be done.'

For a considerable time before death she seemed fully aware that her departure was at hand. She looked upon death without alarm, and patiently awaited its approach. She took especial delight in the sacred Scriptures, particularly in the devotional and promissory

portions, and seemed to be in almost constant communication with God. Her mind remained unclouded till the last—her faith firm and unshaken, and she died as she lived, trusting in the Lord." She was buried in the Altoona cemetery.

Mr. Thomas and Mrs. Hannah E. McMinn had five children.

1st. Charles W. was born August 16, 1853, and died June 7, 1854, aged nine months and twenty-two days.

2d. James H. was born August 25, 1855, and died September 19, 1856, aged one year and twenty-five days.

3d. Lawrence N. was born June 7, 1857, and died October 10, 1858, aged one year, four months and three days.

4th. Elizabeth F. was born at Altoona, Pa., June 20, 1859.

5th. John Calvin, was born May, 1861, and died July, 1861, the month before its mother died, aged two months.

The four sons that died are all buried with their mother in the same lot in the Altoona cemetery, Pennsylvania, and each one has its own proper tombstone.

Elizabeth F. McMinn was educated at Birmingham, Pa., from January, 1873, to June, 1876, taught music in Chicago from September, 1879, to September, 1889, and was married at Chicago, Ill., to Mr. William F. Tucker, at noon on Thursday, September 12, 1889, in St. Paul's Reformed Episcopal Church by the rector, Bishop Samuel Fallows. She now signs her name, Elizabeth F. Tucker.

Mr. William F. Tucker, her husband, was born September 29, 1849, at Enford, Wiltshire, England, and was also educated in England. He came to this country and settled in business in Chicago, and remained there for twelve years. He is now engaged in Minnesota Farm Mortgages, at Minneapolis, Minn. A lady living in Iowa, who met him, thinks he is a splendid gentleman.

9. MARY BENNETT HUGHES, the ninth child of James R. and Eliza E. Hughes, was born at Cape May, N. J., March 25, 1833. She united with the Cold Spring Presbyterian Church, May 14, 1844, when she was only a little over eleven years old. Like her sisters, she attended school at Cape May, first with her father, and then at the Academy with her pastor. She afterwards spent some time at the Fairview Seminary, in Centre county, Pa., with her sister Hannah Eliza, and then went to Cottage Seminary at Pottstown, Pa., Rev. William Work, Principal, where she graduated. Receiving

a call, she taught school one year near Smyrna, Delaware. While there she took a deep interest in the small Presbyterian Church at Smyrna, helped organize a Woman's Sewing Society, and raised \$300; then, with the additional aid of the men, they renovated the building and made it one of the prettiest little churches around. That same year a revival of religion commenced there, and numbers were added to the church. Needing rest, Mary B. got her sister Emma to take her place in the school, and then visited her home at Cape May, N. J. After a little she taught there for a time, and then went to Southwestern Iowa, to visit her brother, Rev. Daniel L. Hughes, where she assisted him one winter in a high school at Glenwood, Mills county, Iowa, and afterwards took charge of the public school at Plattsmouth, Cass county, Nebraska. She taught there until she was married by her brother, Rev. Daniel L. Hughes, at his residence in Pacific City, Iowa, on November 15, 1860, to Charles Hollister Fletcher, Esq., of Plattsmouth, Nebraska. His father was John Cotton Fletcher, born in the Isle of South Hero, Lake Champlain, Vermont, September 24, 1805. His mother was Sarah Terrell Anthony Fletcher, born in Richmond, Va., September 25, 1811. They were married in Springfield, Ohio, May 9, 1832. His father died April 12, 1861, and his mother died June 15, 1886. Both are buried at Burlington, Iowa.

Charles Hollister Fletcher, their eldest son, was born in Springfield, Ohio, September 7, 1837. He pursued his studies in the Academy in Denmark, Iowa, and at Lombard College, Galesburg, Illinois. He then passed through a successful course of study at West Point, N. Y., until May 31, 1856. After leaving West Point, he read law in the office of Browning and Phelps, Burlington, Iowa; practiced in Plattsmouth, Nebraska, and after marriage visiting Cape May, N. J., with his wife, practiced some there, and also while there united with the Cold Spring Presbyterian Church. They then returned to the home of his parents, Burlington, Iowa. When the war broke out in 1861, he entered the service of his country as Second Lieutenant, Regular United States Army. He was promoted right along as First Lieutenant; then as Captain, and then at the battle of Corinth, Mississippi, he was brevetted Major for meritorious conduct. At the close of the war, he resigned his commission on account of ill health; but with his family he resided

for a number of years in Louisville, Ky., and in Washington, D. C., in the employ of the Government, after which he came with his family to Chicago, Ill., and engaged in literary and newspaper business. He resided here during the great Chicago fire on October 9, 1871, and with others suffered there much loss. Dr. C. O. Waters (Calvin), who was an eye witness and a sufferer, also, wrote of that terrible catastrophe thus :—" The fire burned fiercely for twenty-four hours, entirely destroyed the business portion of the city and nearly all its residence districts, made one hundred thousand people homeless, and consumed property amounting to at least \$100,000,000 and left Chicago without a bank, without a newspaper office, without a prominent hotel, or a single public building; an event which brought so many pecuniary losses that have never been and never will be replaced, but from which we were glad to escape alive, and in such clothing as was most handy at the time."

Mr. Fletcher's health again failing him, he, with his family, spent some time at Vinton, Iowa, and then he took the Presidency of the Narrow Gauge Railroad project, to connect the South with Iowa and other Western States. He was thus acting at the time of his death. He died at Keosauqua, Iowa, January 2, 1877, aged forty-nine years, three months and twenty-five days, and was buried in the family lot, in the Burlington cemetery, Iowa.

After his death, his wife having recovered from a long illness returned to Chicago and taught school there until her throat and lungs failed her. She rested and visited her brother, Rev. Jacob V. Hughes, at Kilbourn City, Wisconsin, remaining with him for six months, and so far recovered her strength that she was able to return to Chicago and accept the Matronship of the Talcott Home and Free Kindergarten School, that was offered her—where for the last five or six years she has been enabled to do efficient, useful and satisfactory work, even with impaired health, among the poor and fallen classes. Her life has been one of toil and trial—one of energy and piety, of activity and suffering, of devotion and usefulness.

Hollie Hughes Fletcher, the only son of Charles H. and Mary B. Fletcher, was born in Burlington, Iowa, August 22, 1861, and died in Chicago, Ill., April 11, 1888, aged twenty-six years, seven months and nineteen days. He was buried in the family lot in the cemetery of Burlington, Iowa.

An infant daughter, two months after its father's death, was born to them in Unionville, Pa., March 2, 1877, and was buried March 3, 1877, in Unionville, Pa.

10. EMMA MELINDA HUGHES, the tenth child of James R. and Eliza E. Hughes, was born at Cape May, N. J., January 22, 1836. She made a profession of religion in the Cold Spring Presbyterian Church, February 12, 1852, when sixteen years of age, and has ever since proved faithful to her covenant Lord and Redeemer. She went to school first to her father, then studied in the Cold Spring Academy under her pastor, then went to Fairview Seminary at Jacksonville, Pa., and from thence to Mt. Holyoke Seminary, Mass., where she spent two years—leaving there in 1856. She then took her sister Mary's place in the school near Smyrna, Delaware, and taught there for some time; after which she went to the assistance of her brother, Rev. James P. Hughes, at Edgehill School, Princeton, N. J., and remained there until her marriage. She was married July 31, 1861, at Edgehill, Princeton, N. J., by Rev. Charles M. Oakley, to Rev. John Sinclair Roberts, the brother of her sister-in-law, Mrs. Rev. James P. Hughes. Her husband, Rev. John S. Roberts, was born in New York City, July 25, 1839. He received his classical education at the college of the city of New York. After he left college he decided to study law, and went with letters of introduction to Hon. William F. Seward, Auburn, N. Y., intending to study in his office. Rev. Samuel R. Brown, D.D., of the Dutch Reformed Church, had returned, as a Foreign Missionary, from Singapore, to educate his family and had a school in Auburn. Mr. Roberts, being a fine classical scholar, was engaged to teach some hours in this school. There he met Mrs. Phebe Brown, the mother of Rev. Dr. Brown. It was she who wrote that beautiful hymn—"I love to steal awhile away." She took a great fancy to Mr. Roberts, loving him as a son; and it was through her influence that he became a Christian. He then changed his plans in regard to law, and preferred to be an ambassador for Christ. He went to Princeton, N. J., studied theology there for three years, and graduated in 1861. During the last two years of his course in the Theological Seminary, he taught Greek in the Edgehill School, Princeton, under the care of Rev. James P. Hughes. After his

marriage in July, he left with his wife, as missionaries, for China, October 12, 1861. There they labored diligently and successfully for four years. Mr. Roberts being an excellent linguist soon acquired the mastery of the Chinese language and spoke it fluently. But in 1864, his health broke down from a disease affecting the blood, so that in 1865, he was compelled to return with his family to America. In 1866, he was chosen assistant to Rev. John D. Wells, D.D., in Brooklyn, E. D. In 1867, he was elected to the chair of Mathematics and Astronomy in Jefferson College, at Canonsburgh, Pa. Here his health again gave way by a hemorrhage of the kidneys, and he had to resign his professorship. In 1869, he supplied the vacant pulpit in the Bellefonte Presbyterian Church, Pa., for three months; and as he was an able, fluent and popular preacher, he might have received a call to become its regular pastor had not his impaired health warned him against accepting such heavy responsibilities.

He went as the first pastor to the Glen Cove Church, N. Y., December 2, 1869. Afterwards, being invited by his brother-in-law to assist him in teaching in the Bellefonte Academy, Pa., he accepted the invitation and returned to Bellefonte in 1871. But he had all along cherished the hope that he might be able to enter soon upon his chosen missionary work in China; and so in 1874, contrary to the advice of many of his friends, he returned with his family to Shanghai, China. He immediately and zealously engaged in his beloved work with all his powers. This work in China consisted chiefly in preaching and translating the Scriptures. He had charge of four Chinese schools; he went out to his chapels nearly every day; itinerated in the country, and he preached often in English to English audiences. His leisure was occupied in studying Chinese. His wife writes, "I never knew of more indefatigable labor." Rev. Dr. J. D. Wells said, "He had done the work of two men in his short life time." But he could stand it no longer. His constitution, never very strong, succumbed through overwork to nervous prostration which affected his brain in 1878. He was again compelled to leave China, and arrived in America, October, 1878. The next day he was taken to Morris Plains, N. J., where he has been ever since, retired from all public and responsible duties. He remains in about the same condition. Sometimes he is cheerful

and patient, and at other times he is restless and suffers mentally. His situation is a very trying one, both for himself and his family. The affliction itself seems a remarkable one providentially—that a gospel minister so gifted, so consecrated, and so useful, must be for so many years entirely laid aside from all public activity, when the world is perishing for the want of just such devoted laborers. We can only say in the submissive language of Jesus, who was just about to be crucified, “Nevertheless not as I will, but as Thou wilt.” The Christian poet Cowper truly says—

“ Blind unbelief is sure to err;
And scan His work in vain;
God is His own interpreter,
And he will make it plain.”

Our Heavenly Father himself, in loving kindness, and inspiring our confidence, says:—“ Be still and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.”

The children of Rev. John L. and Emma M. Roberts are five—Lida Hughes, Alice Oakley, John Sinclair, Eva Duryea, and Ethel Winn.

1st. Lida Hughes Roberts was born at Shanghai, China, May 16, 1862, and died at Tung Chow, China, September 8, 1863, aged one year, three months, and twenty-three days.

2nd. Alice Oakley Roberts was born at Cape May, N. J., December 1, 1865, and died at Glen Cove, N. Y., December 2, 1870, aged five years and one day.

3rd. John Sinclair Roberts was born at Glen Cove, N. Y., March 7, 1870.

4th. Eva Duryea Roberts was born at Bellefonte, Pa., May 31, 1872.

5th. Ethel Winn Roberts was born at Shanghai, China, December 10, 1875; and died at Shanghai, China, February 4, 1876, aged one month, and twenty-four days.

One child died and was buried in America; and two children died and were buried in China—that far off land—where also the father's and husband's health was twice broken down, and the last time irreparably, besides all their many labors and privations there. Surely they have been called to drink of the cup of affliction.

Of the two living children, John Sinclair, the only son, and Eva

Duryea, the daughter, are both in covenant relation with God ; are both members of the visible church ; both attended school at the Academy in Bellefonte, Pa. ; both studied at Blairstown Academy, N. J. Sinclair went from there to Princeton College, N. J., and entered upon a regular course of study in the college classes in preparation for the gospel ministry ; while Eva pursued her music and other studies elsewhere in preparation for college. She is at this present writing going to College in Baltimore, Md. Mrs. Emma M. Roberts, the wife and mother, has been required, ever since her husband's permanent illness, to struggle and exert herself to the utmost in every providential and honorable way to sustain herself and family until now. She assisted her brother, Rev. James P. Hughes, some six years in teaching in his Academy at Bellefonte, Pa., until her own health broke down and she felt obliged to resign her work there. Since then she has assisted in the oversight of domestic and boarding arrangements, in giving private instruction, or in helping Missionary societies and delivering Missionary addresses—in all which her native strength of mind, literary culture, moral energy, and varied experience have qualified her for extended usefulness. Her present residence is No. 17 Pastorius street, Germantown, Philadelphia, Pa.

II. AMELIA FOSTER HUGHES, the eleventh child of James R. and Eliza E. Hughes, was born at Cape May, N. J., June 7, 1839. She united with the Cold Spring Presbyterian Church in her fifteenth year, on March 9, 1854. Her first teacher was her own dear father until she was over thirteen years of age. She then went to Sweet Hollow, Long Island, N. Y., and was under the charge of her brother-in-law, Rev. Charles M. Oakley, for about a year. After that she was a pupil in the seminary at Kishacoquillas, Mifflin county, Pa., under the care of Prof L. G. Grier and Miss Jennie Davis. The following year she spent at the seminary at Pottstown, Montgomery county, Pa., Rev. William R. Work, Principal. The next year she was a pupil at the Worcester College, Worcester, Mass. One of her teachers there was Miss Abby Judson, the daughter of Rev. Adoniram Judson, Missionary to Burmah, India. Miss Abby came over to America when she was twelve years old, and remembered a little Burmese song which she used to sing to

her pupils. During the winter of 1859 and 1860, in order to take some farther lessons in music and other accomplishments, Amelia F. was a pupil in the Female Seminary on G street, Washington, D. C., Mrs. Thomas Smith, Principal. Her special teacher was Miss Jeannette Douglass, well known at that time in literary circles. During the year 1861 and a part of 1862, she assisted her brother, Rev. James P. Hughes, at Edgehill, Princeton, N. J., after her sister Emma M. was married and left, in the superintendency of that institution for her brother. It was during Amelia's sojourn there that her own marriage took place. She was married July 9, 1862, by Rev. John Hall, D.D., pastor of the First Presbyterian Church, Trenton, N. J., to Mr. John Kershaw, an assistant teacher in the Edgehill School.

Mr. Kershaw, son of James and Eliza Kershaw, was born in Patterson, N. J., May 14, 1842. After his marriage he taught school at Little Falls, N. J., from September, 1862, to April, 1864. He then taught in New York City from April, 1864, to April, 1868; and in the mean time, from 1865 to 1868, went through himself a course of study in the Union Theological Seminary, N. Y., and was licensed to preach the gospel. He next taught school at Passaic, N. J., 1868 to 1873; then was pastor of the Reformed Church, Brookdale, N. J., 1873, to 1880; then taught in Leadville, Colorado, from September, 1880, to July, 1881. Again he became a pastor, and labored as such in the Congregational Church at Bound Brook, N. J., from December, 1881, to September, 1885. He then accepted an invitation to the Presidency of Tillotson Institute, Austin, Texas, and continued 1885 to 1886; then acted as Superintendent Missionary in the Tennessee mountains, 1886 to 1887, and then became pastor of the Congregational Church, corner of Grand street and Atlantic avenue, Brooklyn, N. Y., in 1887—where he is at the present time, doing active and efficient work. Mr. Kershaw bought a magic lantern and many beautiful views, some of them from Europe, and with these, in addition to his Mission Chapel work, he is doing a good work in the evenings in the churches of New York City. He has been an enterprising and useful educator, and an interesting and popular preacher.

The children of Rev. John and Amelia F. Kershaw are nine.

1st. Edward Payson Kershaw was born May 7, 1864, and died

January 3, 1866, aged one year, seven months and twenty-six days.

2d. Eliza Gordon Kershaw was born November 19, 1866. She taught in the Tillotson Institute, Austin, Texas, 1886 and 1887; studied at Oberlin College, Ohio, 1888—1889, and then taught at North Branch, N. J. She is now, February 26, 1891, principal at 61 Poplar street, Brooklyn, New York.

3d. Carrie Kershaw was born April 27, 1869 and died August 22, 1869, aged three months and twenty-five days.

4th. John Alfred Kershaw was born August 26, 1870, and is engaged in the paper business in New York City.

5th. Mary Fletcher Kershaw was born September 22, 1872, and died April 29, 1876, aged three years, seven months and seven days.

6th. Herbert Kershaw was born July 19, 1874, and died April 30, 1876, aged one year, nine months and eleven days.

7th. Albert Van Houten Kershaw was born July 25, 1876.

8th. Eva Roberts Kershaw was born April 26, 1879.

9th. Ada Louise Kershaw, the last child, was born October 13, 1882. The last three children, Albert, Eva and Ada, are students in the Bound Brook public schools. Albert is in the Grammar Department, and Eva and Ada are in the Intermediate—all trying to prepare for usefulness in future life.

Mrs. Kershaw, besides experiencing many trials in her family, has been sorely afflicted in her own person with a serious eye trouble. She has been under medical treatment for about two years with ulcer of the cornea in the right eye—requiring her to go to the hospital in Brooklyn every other day for over a year. It has been very expensive, and she has also been called to suffer much. She was not allowed to either read, write or sew. She is doing better, however, now, and is allowed to read or write; although she must not tire her eyes, or the inflammation will return. Her physicians say she is doing as well as can be expected, but she fears sometimes that the cloud will never be lifted. Such are some of the ills of life that befall stricken persons and stricken households. But here come in the precious promises of God, as a healing balm to both body and soul, and they are all yea and amen in Christ Jesus. "What time I am afraid I will trust in thee. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. Perfect through suffering. And we know that all things

work together for good to them that love God, to them who are the called according to his purpose.”

12. REV. JACOB VAN RENSSELAER HUGHES, the twelfth and last child of James R. and Eliza E. Hughes, was born at Cape May, N. J., September 11, 1844. He bears the name of Jacob from both his grandfather and his uncle, and he bears the name of Van Rensselaer from the Rev. Dr. Van Rensselaer, for many years the beloved and efficient corresponding Secretary of our General Assembly's Board of Education, and to whom our father was much attached. Jacob attended school during his earlier years at Cape May, and then when about twelve years of age he was sent to school at Edgehill, Princeton, N. J., and placed under the care and tuition of his older brother James, one of the Principals of that noted school. While here he united upon profession of faith with the First Presbyterian Church at Princeton, and here under the faithful training of his brother and other teachers, he was thoroughly prepared in due time to enter Princeton college, in which he maintained a high grade of scholarship throughout his entire course until his graduation in 1867. He then went to the Theological Seminary at Princeton, and graduated from it in 1870. He was licensed and ordained to preach the Gospel by the Presbytery of New Brunswick, N. J., in the spring of 1870.

And he has proved himself to be a successful and popular preacher ever since in every station he has been called to fill. His brother James having assumed the Principalship of the Bellefonte Academy, Pa., he first assisted him in teaching there for three or more years, from April 1870 to June 1873. Here he met a lady teacher in the same school, Miss Elizabeth Catharine McGinnes, a graduate of Springfield, Ohio. She was the daughter of the late Rev. James Y. McGinnes, of Shade Gap, Pa., and of Mrs. Elizabeth M. McGinnes, after the death of her husband, of Canonsburg, Pa. And on July 27, 1870, we read that Rev. Jacob V. Hughes and Miss Elizabeth C. McGinnes were married at Canonsburg, Pa., by Rev. Wm. F. Brown. He was installed as Pastor of the Presbyterian Church of Unionville and Port Matilda in the Bald Eagle Valley, Centre county, Pa., in 1874, and preached there for nearly five years; he also supplied Buffalo Run, in connection with them,

for two years. He then accepted an invitation from the Presbyterian Church at Kilbourn City, Wisconsin, to become their pastor. He settled there in March, 1878, and preached for them about three years, when his health and lungs, never very strong, failed him and he was compelled to resign his charge in September, 1881. Both he and his wife were very popular and useful at Kilbourn, and had endeared themselves to the people; so that when Mr. Hughes resigned and was seeking to make other arrangements, the Postmaster of that city offered to resign his office in his favor, if he would accept of the Post Office, and with his family remain in Kilbourn City. He did so, and acted as Postmaster there very acceptably for over four years; when his health being improved, and he thought his lungs would stand preaching again, he accepted a second call from the First Presbyterian Church at Shawano, Wisconsin, and entered April 1886, upon a pastoral work there in that growing county seat. The following clipping from a Cape May City, N. J. paper was originally taken from the MIRROR GAZETTE, of Kilbourn City, Wisconsin, of February 4, 1886. "Rev. J. V. Hughes has tendered his resignation as postmaster at this place, and has accepted a call to the Presbyterian Church at Shawano, Wisconsin. There is no other position in the service of the people so hard to fill satisfactorily as that of a postmaster. It is considered impossible for any man to serve in that capacity and please every patron of the office. And yet, Mr. Hughes has come as near doing that as mortal man can. We do not believe any man was ever more universally liked in that position than he is, and his resignation will cause general regret. This change is more to be regretted from the fact that it will take himself and family from the town. Mr. and Mrs. Hughes have been here for many years, and during his ministry in the Presbyterian Church, and since that time, they have won the highest place in the esteem of the community. Mrs. Hughes' talent and accomplishments have been directed in the interests of our young people, and her place in that ennobling work will not be easily supplied. If they are as highly appreciated by the people of Shawano as they have been here their field of usefulness will only be enlarged."

At Shawano his labors from the first until now have been appreciated and blessed. He has been both popular and useful.

The INTERIOR, of Chicago, Ill., under date of August, 1890, says :—
 “The work in Shawano, Wisconsin, moves on very smoothly and with a great degree of encouragement. The services are well attended, and the Sabbath School and Prayer Meeting well sustained. Three persons have lately been added to the Presbyterian Church, and the Rev. J. V. Hughes has great reason for gratitude for the progress made during the five years of his pastorate.”

We also insert here the following approving reference to him, taken from the CAPE MAY WAVE, March 21, 1891 :—

“We are glad to learn from one of our religious papers that Rev. J. V. Hughes, brother of Rev. Daniel L. Hughes, now sojourning with us, who is pastor of the Presbyterian Church, Shawano, Wisconsin, is being greatly prospered in his ministry. His church is in the midst of a powerful revival, in and on account of which the whole town is moved. This will be gratifying news to his friends and relatives here.”

But here a very dark shadow fell across his path. The deepest sorrow of his life came to his heart and home in the loss of his dear wife, and companion in labors. She died at Shawano, Wisconsin, May 11, 1888, aged forty-five years and nine days ; and was buried in the beautiful cemetery there, with these choice words engraven on her monument—“I shall be satisfied when I awake with His likeness.” Brother Jacob wrote me under date of Shawano, Wis., May 18, 1888, “I feel as if I had lost so much ; but God is very gracious to me. I can hardly believe dear L. has gone, but alas, it is only too true.”

Mrs. Hughes was born May 2, 1843, at Lewiston, Illinois. Her maiden name was Elizabeth Catharine McGinnes, named after her mother. She was the daughter of Rev. James Y. and Elizabeth M. McGinnes, as already stated.

Rev. J. Y. McGinnes was born of godly parents at Shippensburg, Pa., December 8, 1815, his father being a Ruling Elder in the Presbyterian Church of that place, and he died on Sabbath morning, August 31, 1851, at Shade Gap, Huntingdon county, Pa., aged thirty-five years, eight months and twenty-three days, and in the eleventh year of his ministry, beloved of all, lamented by all. He graduated at Jefferson College, Pa., in the Fall of 1835 ; studied theology at South Hanover, Indiana from 1837 to 1840 ; was

licensed by the Presbytery of Madison, in South Hanover, June 27, 1840; was married October 22, 1840, to Miss Elizabeth M. Criswell, of Franklin county, Pa., to whom he had been engaged for two years; was ordained by the Presbytery of Peoria, at Knoxville, Ill., September 4, 1841, and was installed pastor of the Lewistown Presbyterian Church, Illinois, September 19, 1841. But having preached here with great acceptance for three-and-a-half years, he was compelled because of repeated bilious attacks to leave that beloved charge in October, 1843, and return for his health and life to the more congenial climate of his native air among the mountains of Pennsylvania. In October, 1844, he began his remarkably useful labors at Shade Gap, Huntingdon county, Pa., as the pastor of the Presbyterian Church there, and the founder and principal of Milnwood Academy. He there stamped his own name with imperishable honor, and blessed the church and the world with the institutions of his own creating genius. But for a fuller account of his life, character and writings, I must refer you to a sketch I prepared and published of him in Philadelphia, in 1854, in a 12 mo. volume of 352 pages. He was one of the most popular and efficient preachers and teachers of his day, during his short life.

Mrs. Elizabeth M. McGinnes, his wife, was born in Franklin county, Pa., October 22, 1818. She was a most prudent and devoted wife, a loving and faithful mother, a kind and sympathizing neighbor, and an active, benevolent and devoted Christian. After her husband's death she lived thirty-six years in widowhood. She died at Canonsburg, Pa., February 10, 1887, aged sixty-eight years. She went to meet loved ones in heaven. Besides her highest joy in seeing her dear Saviour face to face, what a blessed reunion must she have had with her long parted husband. How much would they have to tell each other! "What knitting of severed friendships up; where partings are no more." Before her last special affliction, she told her daughter, Mrs. Amanda Goheen, one day after she had returned from India, that she never expected to be well again; "but," she said, "you must not worry about me. I have not the shadow of a doubt. My peace is like a river." Her beautiful life of trust is her testimony. She suffered very greatly without a murmur the last few days of her life. She knew she was dying, and, a few hours before she died, she looked around from one

to the other grouped about her bedside and said, "Annie," missing the dear daughter—widow of the late Rev. James Johnston Hull, who had returned to India, after her husband's death.

Rev. James Johnston Hull (Annie's husband) was born at Summitville, Columbiana county, Ohio, March 20, 1847. After his ordination by the Presbytery of Steubenville, in 1872, he went as a Foreign Missionary to India, and labored at Kolapoor and Ratnagiri, India, from 1872—1879. He married at Bombay, December 21, 1874, Anna M. the daughter of the late Rev. J. Y. McGinnes. Afterwards, his health failing him, he returned to the United States in 1879, and died of consumption at Suffolk, Virginia, March 8, 1882, and was buried at Canonsburg, Pa. Rev. John M. Smith, the pastor of Mrs. E. M. McGinnes, spoke very tenderly at her funeral from the words, "Precious in the sight of the Lord is the death of his saints." Every one in Canonsburg loved her, and her funeral was a very large one, and the sympathy for her family in their bereavement was very intense. The following obituary of her was written and published by her daughter, L. M. H., (Lizzie M. Hughes).

"Elizabeth M. McGinnes, widow of the late Rev. J. Y. McGinnes, entered into the joy of her Lord at Canonsburg, Pa., February 10, 1887, sixty-eight years old. It could truthfully be said of her. 'She has changed her country, but not her companionship, for while on earth she walked with God.' All that knew her will testify to her strong faith, her cheerfulness under trials and discouragements, her unselfishness, her sacrifices, even giving two daughters to the foreign missionary work, rejoicing that the Master had need of them. She was pre-eminently useful in the Church, interested in all its benevolent work, a comfort and help to her pastor. The last year of her life a sad cloud obscured her mental vision, forever lifted now. "It came to pass that at eventide there was light."

Praise God, the Shepherd is so sweet,
Praise God, the country is so fair,
We could not keep her from his feet,
But we will go to meet her there."

Mrs. Elizabeth (Lizzie) M. Hughes, the wife of Rev. Jacob V. Hughes, was a child of the covenant. In her infancy she was dedicated to God in the ordinance of baptism by her believing

parents, and then trained up in one of the most affectionate and godly families. She early consecrated herself to the Lord, and was zealously devoted to him all her life. She received her education at Shade Gap Academy, Huntingdon county, Pa., which her father founded and successfully carried forward until his death; and at Springfield, Ohio, under the care of Rev. Dr. Wilson. She taught for some time in the Female Seminary, at Academia, Juniata county, Pa., and then for three or more years at the Bellefonte Academy, Pa. But her grand work was as a pastor's wife in the West, for the last ten years of her life. I will here quote what the Shawano ADVOCATE, Wisconsin, in referring to the sad event of her death, said of her character:

“Shawano people who were honored in acquaintance with Mrs. Hughes were at loss which most to admire—her brightness and eagerness of mind and rare cultivation, or the strong, tender beauty of her heart and character. She was a thorough student of the topics of the day; but it was her womanliness and loving Christian sympathy rather than her intellectuality which, after all, most appealed to those who knew her. Her wise councils and familiarity with the Bible made her sought after by those in extremity, who went to her as a place of refuge; and none ever sought in vain.

To those of her own home she was a rare treasure whose worth it were impertinent to attempt to estimate. Their loss in her death, though great, is exceeded by their gain in having lived under such an influence. Her living sweetened life for all who knew her, and most blessed and most ennobled those to whom she was nearest.”

I will also quote what was published of her in the PRESBYTERIAN, of Philadelphia, Pa., June 9, 1888.

“Entered into rest, May 11, Elizabeth McGinnes, beloved wife of Rev. J. V. Hughes, of Shawano, Wisconsin. From early youth a child of God, wherever her lot was cast the Church of Christ found in her a faithful, consecrated worker. But it was in the home as wife and mother that this sweet life shone the brightest. There ‘the eyes that smile no more, the unreturning feet,’ will be most sadly missed. From the beginning of her brief sickness she felt the Master was calling her; and her last audible prayer was— ‘Hide me under the shadow of thy wing, I shall be satisfied, satisfied,

when I awake with thy likeness.' Forever, hers is now the sweetness and rest of which she so loved to sing :

' Jesus the very thought of thee,
With sweetness fills my breast ;
But sweeter far thy face to see,
And in thy presence rest.' "

My mother, paid the following tribute to her in a letter to me of December 21, 1874, written at Unionville, Centre county, Pa., where in her seventy-eighth year, she had been sorely afflicted with neuralgia in her whole body for a month while homed with her son Jacob, so that it was with difficulty she could move in bed—said she : " Dear Lizzie was so very kind, and nursed me faithfully. I desire to be very thankful for her kindness." She was familiarly called " Lizzie," and signed her name, " L. M. H." When the news of her death reached India, her sister there wrote the following piece of poetry, dated Kolhapur, India, June 24, 1888, which was afterwards published in the Shawano county JOURNAL, Wisconsin, May 2, 1889.

IN MEMORIAM—L. M. H.

Sweet Sister, whose dear head now lieth low,
Beneath a northern sky, so cold and gray,
I, far across the seas, in summer lands,
Stretch out my arms to thee, and mourn and weep
That thou art gone—and I, no more on earth
Shall look in thy dear face, nor clasp
Thy welcoming hand.

" Until the Heavens be no more"—oh awful fiat !
" They arise not, nor awake."

But is there not another word—a word of Hope?
" Until day dawn, and Star of Day arise ?"
Come speedily, O day of God, and right the wrong,
And bring us back our lost—our eyes do fail
With looking upward.

O Saviour Christ, bearing our griefs, our sorrows
Carrying—help us a little while to hold thy hand
Even in darkness. Till at length for us there shines
The light of Home. Our Father's House,
Where face shall answer once again to face,
And hands clasp hands, now folded
Close and still.

I present also the following resolutions to show the estimation in which she was held by her fellow Christian workers.

SHAWANO, MAY 15th, 1888.

At a called meeting of the executive committee of W. C. T. U., the following resolutions were adopted :

WHEREAS, We have been called upon to mourn the loss of our late President and Corresponding Secretary, Mrs. Hughes,

RESOLVED, That while we acknowledge the power and wisdom of Him, who doeth all things well, we desire to express our heartfelt appreciation of her pure Christian character, her wise counsel and prompt response to duty, and we pray that the influences of her lovely and gentle life may abide with us.

RESOLVED, That we tender our sympathy to the devoted husband and family of the deceased, who now deplore the loss of a loving wife and mother, and pray that the God of the afflicted may grant them fortitude in this their time of sorrow.

RESOLVED, That a copy of these resolutions be addressed to the family and friends of the deceased, also published in our city papers and placed upon our society records.

And lastly, I record, because the influence of such a consecrated and useful life should never be lost, the following, in memory of Mrs. J. V. Hughes, read at the memorial service of the Sabbath School, May 20, 1888, and published in the Shawano JOURNAL, Wisconsin, July 12, 1888:—

“ When a fragrant flower that has delighted us with its perfume has been removed, how long its aroma will remain to delight the senses with its delicious odors ; or when sweet strains of delicious music fall upon the ear, how often they make an impression deeper than the pleasure at first given, so that a song once sung, or notes once heard, may strike upon the mind and heart so strongly, that long afterwards, little by little, the measure comes back to us, time after time, and if we cultivate their memory, the full and complete melody may be wrought out to us, to gladden our hearts with its sweetness. It is told us by astronomers, that if some of the fixed stars were blotted out or destroyed, their light would continue to shine upon us for months or possibly for years afterwards.

So it is that a human life may be so full of beauty, of sunshine, of helpfulness and cheerfulness, that the impression made by it will remain far stronger than the fragrance of the flower, the sweetness of music, or the brightness of the stars, for though ‘ Heaven and earth may pass away,’ good words, acts of kindness, and the silent influence of a pure life, live forever.

If you throw a pebble into the water, you see a circle formed at the spot where it fell, and another larger than the first until they are lost to sight, but still the impulse goes on and on until it is lost in the boundary of the lake. So our words make waves invisible in the air, and the undulations go on and on, philosophers tell us forever; and if they are words of kindness and love, who can determine the limit of their influence for good?

The only aim of the departed was to do good to those around her, and to make her life a living epistle that might be known and read by all who knew her. It was not to be praised by those who were about her, but to imitate the example and obey the teaching of the Master in doing good unto all as she had opportunity, and whose devotion to duty was best known to those who were intimate with her and knew her best.

From personal observation, I never knew one who seemed more zealous than she to fully make the "Golden Rule" the guide of her life. At all times ready to sacrifice her own comfort for the good of others, if she could thereby cause one ray of sunshine to gladden a human heart. Verily in her life 'she did what she could,' and that is the highest encomium that can be pronounced upon any life.

Did she learn of the illness of one known or unknown to her, whom she thought she could cheer by a kind word or act, she was ever ready to respond to any call that was made upon her. Could she by a kind word cheer the heart of those who were cast down, or filled with sorrow, her ear was ever open to listen and her lips to respond with comfort, hope and cheer. Was there a season of festivity, none were more ready than she to add the sunshine of her presence and the joyousness of her words. Her's was eminently a cheerful, hopeful life,—quiet, unobtrusive, with the most sensitive appreciation of the love of her friends, and utterly devoid of anything unreal. In the Sunday School, or in any call to consider its interests, she was always present, and her words of counsel were always prized.

In the social and prayer meetings of the church and in all her social relations in life, her example was an inspiration to all who knew her. In all Christian works of benevolence her voice and service were ever ready to obey the call of duty, and whenever she could do good she was ready to act. In her last days of pain and bodily suffering, when to use her own words, she felt that life's

journey was near its end, her cheerfulness, patience, forgetfulness of self in her anxiety for others, her trust, her faith, none can appreciate except those whose sad privilege it was to be with her.

Of her life in her own household I will not speak, for those alone can understand her—for whom she lived.

Of her it can truly be said—

“ She stretched out her hand to the poor ;
 She reached forth her hands to the needy ;
 She opened her mouth with wisdom ;
 And in her tongue was the law of kindness.
 Her children shall rise up and call her blessed ;
 And her works shall praise her in the gates. ”

The inspiration of her life seemed to be in these beautiful lines of Miss Havergal's, which she often quoted :

“ Take my life and let it be
 Consecrated, Lord, to Thee ;
 Take my hands and let them move
 At the impulse of Thy love.
 Take my lips and let them be
 Filled with messages for Thee ;
 Take my intellect and use
 Every power as Thou shalt choose ;
 Take my will and make it Thine—
 It shall be no longer mine. ”

Who can estimate the influence of a life so rounded out and full of all that goes to make a character like hers, and who can say when its remoter impressions will cease ?

May its purity, its harmony, its melody, light and fragrance, make our lives richer and more noble, and may the memory of her devotion to duty stimulate us to act well our parts wherever our lots may be cast.”

The children of Rev. Jacob V. and Lizzie M. Hughes, were four, three living and one dead.

Elizabeth McGinnes Hughes was born at Bellefonte, Pa., November 11, 1871, and died and was buried there at the age of nine months.

Mary Fletcher Hughes was born at Unionville, Pa., February 22, 1874.

Harold Dalrymple Hughes was born at Unionville, Pa., May 16, 1876.

Alice McGinnes Hughes was born at Unionville, Pa., July 4, 1877.

The total number of James R. and Eliza E. Hughes' children, grand-children, and great-grand-children—including those of Ann L. Foster—were 153, of whom 107 are now living, making with the Lawrences' and Eldredges' a total of 245. The most of those who have arrived at the age of maturity, are the professed followers of Christ, and are useful, happy and blessed in their several households and varied trades and professions.

The Hughes', Eldredge's and Edmonds' were related. In the line of cousins I will speak of Rev. James M. Edmonds, who was a Cape May boy, and who grew up to be one of its most honored Christian Ministers and Teachers. He was the son of James and Harriet Howe (Whittemore) Edmonds. His father was born at Cape May, N. J., September 9, 1800, and died September 27, 1833, aged thirty-three years and eighteen days—when James M. was only six years and four months old. His mother was born in Connecticut, in 1798, and died at Cold Spring, Cape May, N. J., September 12, 1844, aged forty-six years. She was the daughter of Samuel Whittemore and Sarah Wales Whittemore, of Mansfield, Connecticut, and a niece of Dr. Roger Wales, of Cape May, N. J. In 1822, she went with an invalid cousin, Mrs. Williams, from Bolton, Connecticut, to Cape May, to spend a few months by the seashore, under the care of their uncle, for the improvement of health, and on January 28, 1823, she married James Edmonds, of Cold Spring, Cape May, N. J. They had three children, viz:

1st. William W., who was born May 2, 1825, and died of cholera on a business trip from Philadelphia to St. Paul, leaving a wife and daughter residing in Philadelphia.

2d. James M., who was born June 1, 1827, became a prominent minister of the gospel, married a sister of Rev. W. R. Work, and died five days after. His widow has since died.

3d. Emily J., who was born December 30, 1830, married Rev. William R. Work, Principal of the Female Seminary at Pottstown, Pa., and had two children. She died, and her children also, several years ago. Mrs. Harriet H. Edmonds, widow of James Edmonds, married second, Judge Eli B. Wales, September 10, 1839, and had one son, George Hunter Wales. He was born 1841, and died March 3, 1870, aged twenty-nine years.

I was only a boy when James M.'s father died. but I remember him as a steady, diligent and excellent man ; while I remember his mother well, as a very estimable Christian lady, a member of the Cold Spring Presbyterian Church, intelligent, kind, refined, and beloved by everybody.

James M. was educated, talented, consecrated and beloved ; but he was one of death's early victims. He was suddenly cut down in the very midst of his enlarged and successful plans of usefulness. He died at Absecon, New Jersey, March 23, 1858, aged thirty years, nine months and twenty two days. When thirteen years of age he united with the Cold Spring Presbyterian Church, and his heart turned at once towards the ministry. He received his early education at the Cold Spring Academy, then went to the Tuscarora Academy, Pa., and afterwards entered the Freshman Class at Jefferson College, Pa., where he graduated in 1849. Through his entire course he was recognized as one of the best and most promising students. Rev. Robert F. Sample, D.D., in his sketch of him in the College Annual of 1889 says, "No member of the class of '49 was more admired and beloved than the young man who came from the extreme southern part of New Jersey. Of medium height, well rounded, vigorous, with a large head, pleasant face and cordial manner, he soon became popular, and retained the esteem of his fellow students."

When my wife and I were on a visit, August, 1848, to David Hughes, M. D., my old classmate and room-mate at Jefferson College, in Hickory, ten miles West of Canonsburg, my wife, who kept a diary of our journey, has the following record: "Aug. 29. We left Canonsburg after dinner and went to Dr. Hughes' again, intending to stay there until the next morning and then go five miles to see James M. Edmonds, who is teaching school there during his college vacation ; but on our arrival the Doctor informed us he had taken a horse to James, and he would be down to stay all night. He came about six o'clock this evening, and was so overjoyed (I suppose) at hearing there was some one from Cape May that he did not understand who he was to see—though the Doctor told him—until he came. We spent the evening talking over old times at Cape May. Aug. 30.—James left early this morning. Mr. Scott, who works the Doctor's farm, took him a part of the way.

James seems very industrious and persevering. Rev. Dr. Brown, (President of Jefferson College) told us that he is a young man of fine talents and very correct habits, and will distinguish himself. We have heard from several that he stands high at College. I felt very sorry for James. He said he scarcely ever heard from Cape May, except what he heard through Rev. Mr. Williamson, and that was only twice a year. I told him all the news I could think of, for he said he had had none since May." The following paper taken from the PRESBYTERIAN, and which was adopted by the Presbytery of West Jersey at Woodbury, New Jersey, April 8, 1858, contains a fuller, although brief sketch, of his life, after he left College, until his lamented death.

"Only one year ago this Presbytery was called upon to record the death of one of its older members, the pastor of the church with whom we are assembled; now we mourn the removal of one of the youngest of our brethren, the Rev. James M. Edmonds. Perhaps the Presbytery has never lost a member whose death seemed more mysterious and unexpected, or more generally and deeply deplored.

Mr. Edmonds was born June 1st, 1827, at Cold Spring, Cape May county, New Jersey, where he received his early education, and at the age of thirteen years made a public profession of his faith. Immediately he was solicitous to study for the ministry, and soon entered Tuscarora Academy; in due time he graduated at Jefferson College, and then taught in a classical academy at Fagg's Manor, Pa., until he entered the Theological Seminary at Princeton. Upon the failure of his eyesight he left the Seminary, and, accepting a commission from the American Sunday Union for a year, organized a large number of Sabbath Schools in Tennessee. Returning to the Seminary, his eyes again failed, but by means of the lectures, and by the aid sometimes of a kind fellow-student, and sometimes of an affectionate sister reading aloud to him, he acquired such a store of theological knowledge as to pass a superior examination on all the subjects preparatory to licensure.

He was licensed to preach the gospel by this Presbytery, in April, 1855, and eighteen months afterwards was ordained as Evangelist, to continue his labors at Leed's Point, Absecon, Batsto, and other places in Atlantic county. He was married at Frankford, Pa., on

March 18, 1858, to Miss Isabella B. Work, and five days afterward his eyes were closed in death.

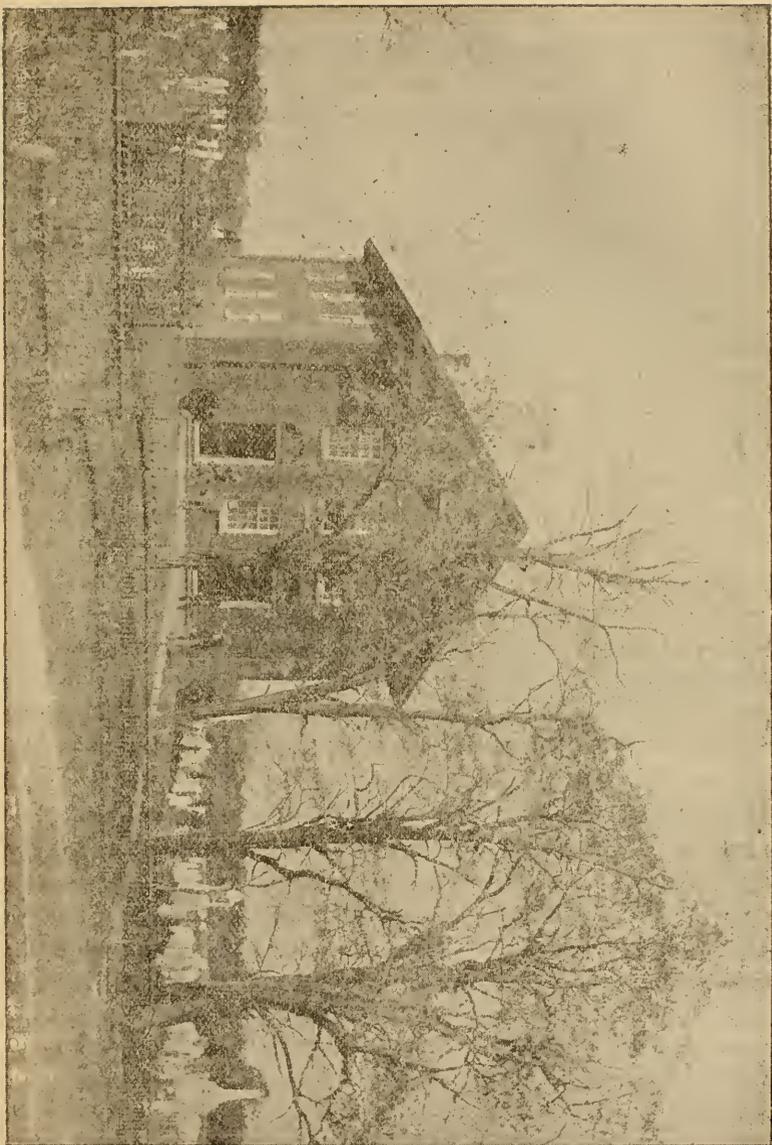
This sore bereavement, so unexpected and so mysterious, calls upon us to be still, and know that the Lord reigneth. Verily, O Lord, thou art a God that hidest thyself! Clouds and darkness are round about thee, yet justice and judgment are the habitation of thy throne. That he who doeth all things well, will render it subservient to his own glory, we know. That he will make it conducive to the interests of the mission field, left vacant by this bereavement, we will pray and hope. Our brother was exceedingly conscientious in the discharge of every duty, and exact even in that which is least; most diligent in business, and fervent in spirit; amiable, modest and cheerful; a ripe scholar—a devoted Christian. As a preacher, he was clear and logical; grasping his subject with powerful analysis, he opened to his hearers the first principles of truth, rich in thought, full of the gospel, and love to souls. Few persons could secure such an influence for good over the minds of children and youth. The large number of people who attended his funeral, and the deep feeling that pervaded the assembly, the tearful eyes of old and young during the discourse delivered on that occasion, manifested how deeply they felt their loss.

Whilst we mourn with a church deprived of a beloved minister, and with the lambs of the flock who have lost a faithful under shepherd, we tender our sincere sympathies to his only sister, the last survivor of his earlier domestic circle, and especially to the widowed bride, whose joy was so soon turned into mourning, and whose cherished plans of usefulness and happiness were so suddenly blighted. Sensible of the insufficiency of all human support, we commend her to the "God that comforteth those that are cast down," to the Saviour, who can sympathize with us in all our infirmities, praying that some rays from the light of His countenance may penetrate and illumine the dark and mysterious cloud which now overwhelms her spirit.

RESOLVED, That as it is proposed to erect a monument to the memory of Mr. Edmonds by the voluntary offerings of his friends, therefore the Revs. Moses Williamson, Samuel Beach Jones, D.D., and Allen H. Brown, be a committee of Presbytery, to receive contributions for this purpose.

RESOLVED, That a copy of the above minute be sent to the PRESBYTERIAN, and to the sister and widow of the deceased."

The monument above referred to was erected to Rev. James M. Edmonds, by a bereaved congregation and many friends at Leeds Point, Atlantic county, N. J. Omitting dates already recorded, we read of him on this monument the following—"As a friend, modest, cheerful, affectionate ; as a Christian, humble, conscientious, zealous ; as a preacher, evangelical, instructive, persuasive. Beloved and mourned of all, but most of all by the children of his Sabbath school and academy. 'Therefore watch and remember, that by the space of three years, I ceased not to warn every one night and day with tears.' Acts 20: 31." Also a tablet was inserted by his pupils in the wall of the school house at Absecon, bearing these words: "Dedicated to Rev. James M. Edmonds, the founder of this institution, beloved while living, mourned when dead, his memory is cherished by his pupils. Born at Cold Spring, N. J., June 1, 1827. Died at Absecon, March 23, 1858. 'Be ye followers of me as I also am of Christ.' 1 Cor. 11: 1."



COLD SPRING PRESBYTERIAN CHURCH, CAPE MAY COUNTY, N. J. ERECTED IN 1823

OLD BRICK CHURCH.

Before proceeding farther with our family history, it may be well to introduce here a picture of the Cold Spring Presbyterian Church, with which the most of my ancestors and relatives were connected, and of the beautiful cemetery that surrounds it, in which the most of those who are gone are buried. They let their light shine all around them, and served God their Saviour well while they lived; now, there they sweetly sleep in Jesus, hopefully awaiting the glorious resurrection morning, while their spirits are rejoicing with all the ransomed of the Lord, around His throne in heaven.

It may be well, too, to give here a brief sketch of the character and history of this church for those interested in it. Oh, how many precious souls have been saved and trained up for usefulness here, and glory hereafter, by this old Presbyterian Church from its beginning until now. How grand its work! How glorious its reward! And how many gems to help brighten the Saviour's crown! Surely the past should stimulate those of us who remain, to still grander work for the Master, to still more self-denials, and to still higher consecration even to the last. Faithful unto death, we ourselves also shall receive a crown of life, while our works will not be in vain in the Lord. We shall rest from them, but they will still follow us.

The Cold Spring Presbyterian Church has been a church of religious revivals, a church of the right hand of the Most High. These have been the source of her spiritual growth and power. God has often proved to her that He hears and answers prayer, and that He is a covenant-keeping God. He has often poured out His Holy Spirit upon her, and granted her times of refreshing from His presence and from the glory of His power, and she has thus often been wafted onward and upward in her earnest endeavors to be Christlike, and to build up His kingdom in the salvation of precious souls. These revivals spring from the breath of God, or from the live coals off His holy altar. The apostle Paul said, "I have planted, Apollos watered; but God gave the increase." The prophet Zechariah wrote, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." From brief flashes of the

past history of this church we learn that among other precious seasons of grace, in the years 1740—1743, under the labors of Messrs. Finley and Robinson, God thus remembered her in His rich mercy. In the year 1780—1781, under Mr. Watt, another large ingathering of souls to the church was enjoyed from the Holy Spirit's special presence and power. Also in the years 1833, 1840, 1841 and 1856, during the long pastorate of Mr. Williamson, there were mighty outpourings of the Spirit that shook the whole church and community. I remember that at one time especially when the church seemed asleep and dead, and the old elders were passing away, the great anxiety and inquiry among the true people of God were, what shall we do? The elders will all soon be gone, and we have none to take their places, and the church is likely to die out. This anxiety led to a sense of their dependence on God and to increased prayer for his presence and help. Soon God came down in mighty power in the rich outpourings of His Holy Spirit, and the two remarkable revivals of 1840 and 1841 occurred. The happy results of which were that 122 or more were savingly added to the church. Then there was plenty new material for elders, out of which were elected the Reeves' brothers, and others—a splendid and efficient addition to the old session. And such elders have been continued until now, so easy is it for God always to work in answer to prayer for the good of his church and people. And then during the winter of 1886—87, under its last pastor, the Rev. J. L. Landis, the church experienced another gracious revival, as I witnessed, when present there, on March 27th, 1887. We should praise the Lord, then, for the past, and trust Him for the future, upon which we should enter with renewed consecration, prayer, zeal and hope.

But while the Cold Spring Church was prospered by her various and extensive revivals of religion in her increased numbers and enlarged spiritual gifts and graces, she was also blessed in her material prosperity; in her increased buildings, and in her enlarged improvements.

The first church is said to have been a small log building, which stood near the road and rather to the right of the present one, which must have been built very early. The Rev. Abijah Davis, writing after 1791, says it was built about 1718. It was called

"The meeting house," and we read elsewhere of its being in use so early as May 19th, 1724.

The second church was a frame or shingle building, larger than the first, that I well remember seeing, which stood near the road and beside some very large trees near the gates of the old grave yard. It was also built quite early, about forty years after the first one, and was also called "The meeting house." It was built during the pastorate of Rev. Daniel Lawrence. Rev. Mr. Webster in his history says, it was built in the year 1762, and that the frame of it remained in use till 1824. But it was built earlier than this, for we read in Aaron Leaming's published manuscript that as early as March 26, 1761, forty people met at this Presbyterian meeting house to learn whether Jacob Spicer purchased the society reversions at Cape May for himself, or for the people.

The third church, or the present beautiful structure, is called "The brick church." It was erected in 1823. It was mainly planned and pushed forward by the far-sighted, liberal and energetic Hon. Thomas H. Hughes to successful completion. Dr. Samuel S. Marcy and Judge Eli B. Wales, with others, also rendered especially active and efficient service in its construction. When opposed by some for planning so spacious a building, Mr. Hughes persevered, saying, "My head will not be laid in the grave before this church is full." And he lived to see his hopes and prophecy fulfilled.

This third and brick church was about a quarter of a century afterwards nicely and expensively remodeled as to its pulpit, pews, windows and general appearance, for the accomplishment of which Dr. V. M. D. Marcy, Rev. Mr. Williamson, David Reeves and others were efficient workers. Then again some few years ago it was elegantly frescoed and recarpeted and otherwise improved. It is in all respects as well said, "a beautifully fitted up building and an honor to the community as well as to the denomination to which it is attached."

REV. DANIEL L. HUGHES, D. D.

[The following extended sketch, written by my beloved classmate and college companion—the Rev. Hugh A. Brown, D. D., of Giff Gaff, Charlotte county, Virginia—is transferred to these pages from the Annual of Washington and Jefferson College, Pa., for 1890.]

“Daniel Lawrence Hughes, son of James Rainy and Eliza (Eldredge) Hughes and grandson of Rev. Daniel Lawrence, one of the early pastors of the Cold Spring, Cape May, Church, was born at Cape May, N. J., on January 8, 1820. He was the third of twelve children—six sons and six daughters—of whom two other sons became Presbyterian ministers, and three of the daughters wives of Presbyterian ministers; another son became a Ruling Elder, and all the children professing Christians. Their father was a teacher, a Ruling Elder in the Cold Spring Church, and the organizer, and for nearly half a century the superintendent, of its Sunday School. Daniel in early boyhood expressed his wish to become a minister, and in his fourteenth year was received into the full communion of the church. He received his primary education in his father’s school; then for two years he was under the tuition of his pastor, Rev. Moses Williamson, beginning the study of Latin and Greek. In the fall of 1835, in his sixteenth year, he entered the preparatory department of Jefferson College. He was endowed with a vigorous constitution and a sanguine temperament, and had an intense and unwearied application to whatever he undertook. He was also regular and systematic throughout his college course, and in after life doing his work between the hours of five A. M. and ten P. M. His mottoes were “Nil desperandum;” “Perseverantia vincit omnia.” In college he was a diligent student and sustained the character of a sincere and earnest Christian, according to that saying of Martin Luther, “Bene orasse, est bene studuisse.” He was an influential member of the Franklin Literary Society, with reference to which his classmate and fellow-member, Robert Patterson, once wrote to him—*Cujus pars magna fuisti*. Upon his graduation, in the Fall of 1840, Mr. Hughes entered Princeton Theological Seminary, taking a full three years’ course, at the close of which, in May, 1843 (having been licensed in April by the West Jersey Presbytery), three fields of labor were open to him, one of which was the

Cohocksink Church, Philadelphia, to which he was recommended by Dr. Alexander. He accepted the call to Little Valley Church, within the presbytery of Huntingdon, Pa., and began his work there early in June. On the 19th of October he was married to Miss Elmira W. Hughes, youngest daughter of Captain Humphrey Hughes, of Cape Island, N. J. In January, 1844, he was ordained and installed as pastor of Little Valley Church. Here he labored successfully for five years, two of which he lived in Lewistown, and had charge of the academy in that place. In 1848, Mr. Hughes accepted a call to the First Presbyterian Church of Spruce Creek for the half of his time, the remainder being given to Pine Grove Mills and Colerain Forges, and for nearly ten years he joyfully labored in this field. At the spring meeting of presbytery in 1853, calls for his services were presented from the First Church of Altoona for two-thirds of his time, from Pine Grove Mills for half his time, and from Sinking Valley for one-half. He accepted that from Sinking Valley, continuing his connection with Spruce Creek, giving also an afternoon service once a month at Tyrone, helping towards the organization of the church there that in after years became a prosperous congregation.

In the Spring of 1857, Mr. Hughes visited what was then the "Far West," the western parts of Iowa and eastern part of Nebraska, and "his heart was greatly moved" in view of the religious destitution there. It had been his wish (providentially disappointed) to go as a missionary to China along with his friends, Walter M. Lowrie, John Lloyd, A. P. Happer, Hugh A. Brown and others. The missionary spirit still stirred within him, and now, in view of the wants of the home field, he seemed to hear the voice of the Lord saying, "Whom shall I send? And who will go for us?" And he replied, "Here am I; send me," but praying, "Except Thy presence go with me, carry me not up hence." In October, 1857, he resigned his beloved and loving Spruce Creek and Sinking Valley congregations, gave up a beautiful parsonage home, and with a large family and his household goods made his way via St. Louis and up the Missouri river, a journey of two thousand miles, with many inconveniences and at a cost to himself of \$750, to his new field of labor. Having located at Pacific City, Mills county, Iowa, near the Missouri river, he immediately began the work of organizing

and supplying churches and stations in the three counties of Mills and Fremont, in Iowa, and of Cass, in the then Territory of Nebraska, and occasionally in other counties, all in Council Bluffs Presbytery. Here he labored with encouraging success, amidst many hardships, for nearly seven years. To fill his appointments in Nebraska he frequently crossed the Missouri river on the yielding, cracking ice, feeling his way with a pole. During this period Mr. Hughes received invitations to preach, as a candidate for settlement, from eight different churches—four in the East and four in the West. He at length accepted a call to labor in the two counties of Polk and Warren, Iowa, represented by Des Moines and Indianola. In 1864 he removed to Des Moines and took charge of the First Church there and of the church at Indianola and of the regions round about, and for the next six years, under the calls and directions of the three presbyteries of Des Moines, Cedar, and Council Bluffs—including a successful pastorate of two and a half years at Tipton and York Prairie, Cedar county, from which he was called—he was engaged in visiting and helping to build up all their vacant churches and organizing others all along the new line of the Chicago, Rock Island and Pacific railroad, from Des Moines to Council Bluffs, at Dexter, Atlantic, Walnut, Avoca and other places.

In June, 1870, Mr. Hughes went to Vinton, Benton county, Iowa, and entered upon a large missionary work in Benton, Tama and Black Hawk counties, within the bounds of Cedar Rapids and Waterloo presbyteries. He here labored for the following seventeen years amidst many destitutions, incessantly, early and late, in the church and in the Sabbath school, and from house to house, until his health failed. Thus closed a period of thirty busy, eventful and successful years of ministerial (mostly missionary) labors—a period marked by the usual lights and shades of ministerial and missionary life. He has reason to know that “his labors were not in vain in the Lord.” Of not a few he is able to say, “Ye are my joy and crown.” Every church and missionary station where he regularly officiated prospered, and he was always permitted to leave them in a better condition than he found them; while in every field of labor he was favored with “times of refreshing from the presence of the Lord;” so that in them all the number of communi-

cants was doubled or trebled, and he has been instrumental in bringing at least half a dozen young men into the ministry. He has built seven new houses of worship and remodeled and improved three old ones. He has organized or helped to build up a score of new churches, and as many successful Sabbath schools, and there are now at least a dozen and a half ministers supplying those new churches. Under all this wear and tear of nerve and muscle by night and day, in sunshine and in storm, amidst the bleak winds and long winters and sudden changes of that prairie region, his health did at times well-nigh fail; but "the Lord healed all his diseases and redeemed his life from destruction, and oftentimes renewed his youth." His greatest trouble was from asthma, and this at length compelled him to resort to a change of climate, but not till another and greater affliction was sent upon him. On the 5th of October, 1886, at Traer, their home at that time, the beloved wife of his youth and old age, who for forty-three years had stood by his side, a faithful co-laborer and a patient sufferer, was called to her heavenly home. She died in great peace and in the enjoyment of a bright hope. They were blessed with eight children—four sons and four daughters. Five are still living—two sons and three daughters—all well educated, all but one married, and all caring for themselves. Dr. Hughes has also fifteen grandchildren. One of his married daughters lives at Lake Charles, Louisiana. Visiting her and finding no Presbyterian Church at that place, with characteristic energy he set about having one established, and through his timely encouragement the result has been the organization of a church there in connection with the Southern Presbyterian body, and the erection of a very commodious house of worship, in the dedication of which, on a recent visit, he had the satisfaction of taking part. After the death of his wife, and his own health failing him again, he spent the winter of 1886-'7 in his native air, at Cape May, N. J. Here his health, in the kind providence of God, was wonderfully improved, and in the Spring of 1887, he returned to his old Presbytery of Huntingdon, which immediately appointed him to supply the vacant churches of Petersburg and vicinity, which he continues to do with encouraging success.

Besides his pastoral and missionary work, Dr. Hughes has been influential and active in matters of education. In the beginning of

his ministry he first for two years taught six young men privately. He then for two years had charge of the Lewistown Academy, and for one year was superintendent of public schools in his township. He was, after the death of Rev. J. Y. McGinnes, solicited to take charge of the Shade Gap Academy, and at another time of the "Mountain Female Seminary," both of which he declined. In Iowa he was urged to take charge of the female seminary at Sidney. He was a trustee and for a time financial agent (gratuitously, without intermitting his other work) of Lenox Collegiate Institute, of which he was afterwards offered the presidency.

Dr. Hughes has written a good deal for publication. In 1854 he wrote the life of Rev. J. Y. McGinnes, a duodecimo volume of over 300 pages, of which an edition of 2,000 copies was disposed of within three months. Both in Pennsylvania and in Iowa a variety of sermons, addresses, and discussions of his have been published, that were delivered on special occasions, and before various institutions. He has also written extensively for the religious and secular newspapers—letters of travel and miscellaneous articles. His latest work has been the preparation and delivery, last Autumn, of an elaborate historical address, on the occasion of the one hundred and seventy-fifth anniversary of the founding of the Cold Spring Church, Cape May, New Jersey.

Mr. Hughes also showed himself to be a public-spirited citizen and "man of affairs." He helped to build a mile of the Council Bluffs and St. Joe Railroad, by Pacific City,—the first railroad in Western Iowa. For two years he was tax assessor for his township. He served as township clerk, school secretary, and school treasurer. He became an extensive farmer, opening and improving several considerable farms, aggregating twelve hundred acres. He introduced the cultivation of flax, and improved breeds of hogs and cattle. He at one time became a large cattle-owner, selling at one public sale over \$26,000 worth of "short horns." He was gradually and almost insensibly drawn into these secular engagements without abating his usual ministerial work. One of his ruling elders once said to Mrs. Hughes, "What your husband is doing is enough to kill two men." The prospect of wealth seemed to be opening before him, but there was a turn in his affairs involving serious losses. Through these, and his own independent

reflections, God at length showed him that he was consuming time and energies in this way that ought to be devoted to his sacred calling. He resolved to give it all up, at further, voluntary, and great pecuniary sacrifice; which he did in 1881, thenceforth devoting himself exclusively to the work of the ministry. In view of his experience in these matters he realizes the truth and force of Whittier's lines in "Burning Driftwood:"

" Whatever perished with my ships,
I only know the best remains;
A song of praise is on my lips
For losses which are now my gains."

That he maintained throughout that period of his life a consecrated spirit, is shown in that his custom always was to devote from one-tenth to one-seventh of his income to religious and benevolent uses, and at one time, estimating his property at \$10,000, he set apart and within the month following gave one-tenth of that principal, or \$1,000, to benevolent objects.

It will be seen that Dr. Hughes' life has been a very busy one—his labors many, arduous, and constant—and to an eminent degree successful and useful. The promise of youth, which was fair, has been more than fulfilled. He has had gratifying proofs of divine approval in the blessings that have attended his labors in the gospel, and to a very satisfactory degree he has won the approval and esteem of his fellow-men. The stated clerk of Waterloo Presbytery, when he was leaving them, wrote: "We are sorry to part with you. No member of this presbytery would be more missed. Your wise counsel and kindly spirit carried us through many a difficulty, and it is wonderful that, with your asthma, you can do so much." And, in writing to THE PRESBYTERIAN, he says: "This interesting field is now vacant. Rev. Daniel L. Hughes having felt obliged by failing health to relinquish his work, it deserves as good a pastor as it has lost. Better there could hardly be." The Hon. Joseph Dysart, ex-Lieutenant Governor of Iowa, in his history of Dysart and vicinity, where Mr. Hughes labored for seven years, says: "Mr. Hughes' career as a minister has been a checkered one—long and laborious. Endowed by nature with an iron will, a physique remarkable for endurance, and a most equable temperament, he has surmounted difficulties that but few of his

fellow-mortals have confronted. His mind is well disciplined, his memory tenacious and well stored with a fund of biblical and secular knowledge. He is a good speaker, a ready writer, and a controversialist that his foemen must respect."

It has been but a just recognition of Mr. Hughes' solid attainments in theology, his ability as a preacher, and his long, arduous and successful career in the ministry, that on the occasion of the present commencement the trustees of Washington and Jefferson College have conferred on him the honorary degree of Doctor of Divinity.

Dr. Hughes is now in the 48th year of his ministry and the 71st year of his age; but, noting his erect figure, his firm step, his vivacity of manner, his clear and strong voice and forcible delivery in public speaking, one would hardly suspect that he had passed the ordinary limit of human life."

I wish to record here my unwavering belief in the excellency of the Calvinistic system of Faith. I have found during the 48 years of my ministry nothing better. I have never failed to preach it in high places or in low places. I have realized its effectiveness everywhere. It is Divinely revealed in both the Old and the New Testaments. Christ taught it. Paul taught it. And it has been a living power ever since. It honors God, and humbles and saves men. And this is the design and the result of true religion. All is of grace. Our Pauline Theology, our Calvinistic Faith, plainly evolved from the word of God and logically based upon its teachings—having as its healthy, safe, and long tried exponents, the Westminster Confession of Faith with both its larger and shorter Catechisms, and accompanied by its outline of Ecclesiastical polity—is not a mere wishy-washy, milk and water, anything or nothing establishment—a mere will-o'-the-wisp that is here or there or yonder, as human applause or the popular speculations of the day would make it: but it is intelligent, scriptural, positive, and decided in its character. It is not even "wood, hay, or stubble," it is the "gold, silver, and precious stones"—the onyx and the sapphire—eternal truth, invaluable and imperishable. Its price is above rubies. Says a late writer: "It is all nonsense about Orthodox preaching being unpopular. The spirit of the age

will no more modify the essential truths of christianity than it will modify the mountains. It may plant more fruits and flowers on them, but they are unchangeable."

The Rev. C. H. Spurgeon says in the preface of one of his published volumes of sermons:—"We have met with nothing which has shaken our faith in the 'good old paths': but with many things which have constrained us to cleave unto the word of the Lord with fixed heart and determined spirit. Our ministry is a testimony that no new theology is needed to stir the masses and save souls. In every place where the old gospel has been proclaimed, it has had its trophies from the worst of men, and we are no exception to the rule. The slain of the Lord have been many."

My health again so failed me in the Fall of 1890, that feeling it necessary to retire from the active duties of the Ministry, with the approval of Presbytery, I preached my last sermon at Petersburg, Pa., on December 28, 1890—made arrangements to have my pulpits supplied until Spring—promised to make my full report to Presbytery at its next meeting in April, 1891—and designed to spend the winter in a milder climate.

The MOUNTAIN MESSENGER, of Alexandria, Pa., in its issue of December 1890, says: "Dr. Hughes has given up his work, and is about to retire from the ministry, after nearly forty-eight years of faithful and untiring labor. The title 'Honorably Retired' is well earned and worthily bestowed."

January 8, 1891, was my 71st birthday. Some of my friends seized this opportunity to get up a good dinner for me, and to invite several of my ministerial, and other, friends to share the feast with me. It was a good day, and a pleasant occasion. The CAPE MAY WAVE, N. J., under date of January 10, 1891, has the following to say about it—"Rev. Daniel L. Hughes has just closed his pastorate with the Presbyterian Church at Petersburg, Huntingdon County, Pa., on account of asthmatic troubles. His many friends took advantage of his early departure, and having knowledge of his birthday occurring on Thursday last celebrated the event by giving him a dinner. He has been held in great esteem by the entire community, and leaves them to the regret of all." I only exclaim with the Apostle: "By the grace of God I am what I am."

I am a poor sinner,
 And just nothing at all;
 But Jesus, the Saviour,
 Is my "all and in all."

Just at this time I fell suddenly and seriously ill, lost my strength, my appetite, and my voice, and was confined to the house, under medical treatment, for the next two months; so that I could not go to Cape May, N. J., to regain my general health as I had purposed to do. "Man proposes, but God disposes." "It is not in man that walketh to direct his steps. A man's heart deviseth his way, but the Lord directeth his steps." In the great mercy of the Lord, however, my health gradually improved, and on March 10th, the day being favorable, I left Petersburg at 8.20 A. M.; and arrived safely at Cape May City, N. J., the same day at 6.30 P. M. Since that time my health has been here quite fully restored again. The CAPE MAY WAVE, under date of April 4, 1891, published the following: "Rev. Daniel L. Hughes has been here at Cape May City now three weeks, and is greatly improved in health. His cough and asthma seem to be entirely gone—his medicines are laid aside—and his rheumatism, that he brought with him, is better. This also he hopes will leave him as soon as the weather becomes settled. He is busy daily in assisting the WAVE to get out his new book on Ancestral History, entitled, "God's Covenant Fulfilled in Pious Households," which is expected to be completed in a few weeks. The book is well spoken of as full of interest and profit."

It is simply wonderful how that my native sea air restores me to health, whenever in sickness I visit it. I can, with both gratitude and joy, use the language of David: "Bless the Lord, O my soul, and forget not all his benefits; Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies; Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

I can appropriately use here a part of one of my favorite hymns:

"When trouble, like a gloomy cloud,
 Has gathered thick, and thundered loud,
 He near my soul has always stood;
 His loving-kindness, O! how good!

Soon shall I pass the gloomy vale,
 Soon all my mortal powers must fail;
 O! may my last expiring breath,
 His loving-kindness sing in death."

As I have always been deeply interested in Home Missions, and have devoted to this cause the principal part of my life ; I deem it not inappropriate, and I hope that it will be satisfactory to my many relatives as also will help interest them afresh in the subject, to append here the following address that I delivered immediately after preaching a sermon from 2 Cor., 8:9—in the Presbyterian Church, at Cape May City, N. J., by invitation of its pastor, Rev. C. A. Brewster, on Sabbath, March 6, 1887, and which was published in the STAR OF THE CAPE March 18, 1887.

HOME MISSIONS.

Your pastor invited me, as an old missionary, to preach for you to-day the annual sermon, and to say something in the behalf of Home Missions. I do so with pleasure. The cause of Missions is a grand one. It has its discouragements and trials, but it has also its encouragements and triumphs. Our Lord Jesus Christ was the first and greatest missionary. "God sent not His Son into the world to condemn the world; but that the world through him might be saved." Jesus came from heaven to earth upon a mission of love. He came to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. He came to restore us, as sinners, to the favor and image of God, and to secure for us a heavenly inheritance and life everlasting. In order to do it he gave us himself, his life, his all. And on the cross he exclaimed, "It is finished." I love the cause of Missions. To it I have devoted my life, my energies and my estate. And now that my life is spared, and my voice is continued, I am ready, as I have opportunity and ability, to speak in its behalf. And yet in my Home Missionary work for thirty years and more my heart is sometimes so full of it, and my feelings so tender about it, that as many incidents and associations impress themselves upon my memory, I can scarcely speak of them without tears. Although always partially engaged, more or less, in missionary work during the first nearly fifteen years of my early ministry that I resided in

Pennsylvania, yet in 1857, in order that I might engage in it wholly, I resigned my charge there, and with a large family and the most of our household goods removed via St. Louis and up the Missouri River some 1500 to 2000 miles, amidst many inconveniences in those early times, to the southwest border of Mills county, sixteen miles south of Council Bluffs, Iowa, on the Missouri River, at a personal cost of \$750. This river was the farthest Western boundary of the United States. All beyond, then, to the Pacific ocean was one wide waste of territory except for a few miles west of the Missouri River, and here and there small and scattered improvements. The first seven years I spent in the Council Bluffs Presbytery, along the Missouri River; the next six years I spent in the Des Moines and Cedar Presbyteries, in the central part of the State; and the last seventeen years I spent in the Cedar Rapids and Waterloo Presbyteries, in a more northerly part of the State,

You have Home Missions in New Jersey, Pennsylvania, Ohio, Indiana, Illinois, and other Northern and Southern States; but I shall briefly speak of the other half of our continent stretching from the Mississippi River to the Pacific Ocean—Iowa having been admitted into the Union as a State on December 28, 1846, and the only State then west of the Mississippi River except California, in the far Southwest, admitted September 9, 1850. I might readily spend an hour in telling you of the greatness of this work—in its vast importance, the wide extent of its territory, its rich soil and varied climate, its many destitutions, the numerous difficulties it has to overcome because of the aboundings of worldliness and error, the growing want of both men and means to carry it forward, and its already glorious results. But this I cannot now do. Yet I feel like pointing you in our text, 2 Cor., 8:9, to-day, to the noblest example on record to stimulate you to self-denial, liberality, and holy endeavors in behalf of this blessed cause. And I can testify to you from my own experience and observation, as an eye-witness, that while I was in the West from 1857 to 1887 I saw the vast masses of human beings with horse teams, mule teams, and ox teams, as well as on railroads in later years, rush by in almost ceaseless crowds to California, Pike's Peak, Oregon, and the varied Territories—until nations seemed to be formed in a day. I have seen State after State admitted into the Union. I have seen those

wide and desolate Territories and new States spanned by railroads—dotted over with thriving towns and cities, improved farms, vast herds of all kinds, and factories of every description—and best of all with schools, academies, and colleges, with temperance societies and Young Men's Christian Associations, and with Sabbath schools and churches of all denominations in every direction. While many revivals of religion and encouraging growth in both temporal and spiritual things have been experienced all along the slopes of the Rocky Mountains and the shores of the Pacific.

When I first went West I did not expect to remain there more than ten years, and thought I would be more useful there during those years in organizing and building up new churches in destitute settlements than I would by remaining in a well established church in the East. But I always found the work so constantly widening in my hands that I never saw any just opportunity for me to leave it. And it was only because my failing health warned me that it was dangerous for me to continue longer in my labors and exposures amidst the severity of Iowa winters, that I was compelled finally to resign my work there and seek a more congenial climate in the place of my nativity, and for a time at least to be laid aside from the active duties of the ministry. But the retrospect of the success of those labors, by the grace of God, is pleasing. Besides all other rapid improvements that were made all around, there are not less than a dozen and a half of ministers who are now supplying those churches that I aided in organizing and establishing. To God be the praise. This great work of Home Missions has advanced from the beginning in all our New West (as we may call it) not only three fold and four fold, but thirty fold, sixty fold, and one hundred fold. Did time permit, it might be easy to show this in Iowa, Texas, Kansas, Nebraska, Minnesota, Dakota, Idaho, Montana, Wyoming, Washington, Alaska, Oregon, Colorado, and California. The work also among the exceptional populations, as they are termed, of the Mormons, the Indians, and the Mexicans, is large, growing and imperative. This work, as well as the schools among the freedmen and many of the poor Southern whites, is mainly in charge of our noble Women's Executive Committee.

The cause of all this remarkable growth—next to the word and

Spirit of God arousing his churches, in this missionary age, to renewed consecration to his service and to an increased effort to rescue the perishing, and the earnest labors of his missionary servants on the field—are the wonderful providences of God in the liberal provision made for securing fertile lands, the discoveries of vast quantities of precious metals, the building of long lines of railroads and telegraphs, the pouring into all these new regions of our own people by the thousands with marvelous rapidity, and the immigration therein of foreigners annually in almost countless numbers, constituting in many places one-third or more of the entire population. All this necessarily creates a constant demand annually for more men and more money, in order to meet both the wants of the situation and the responsibilities that God has laid upon his churches.

If our motto is "America for Christ," it is no wonder that the cries reach us from every quarter, "Send us more men," "Come over and help us." It is no wonder that our excellent Board of Home Missions, in struggling to solve the mighty problem of how to supply these surging masses of humanity with the saving gospel of Christ, has incurred a debt. You need more men and more money to meet the missionary demands in the East; but we need them especially in the West, where society is in a forming state, where destitutions are so large and so multiplied, and where early and adapted effort will so soon be crowned richly with the Divine blessing. "The great and vital interests of the church and of the world are wrapped up in this missionary work. Everything that we hold dear in social life, in civil government, in christian institutions, in the spread of religion over the earth, so far as human instrumentalities are concerned, depends upon the way we preach the Gospel in these rapidly growing communities."—(Minutes G. A., p. 40). There are great perils before us as a nation if we neglect here to do our duty. Political power to control the government is fast centering in the West, and hence the great importance of having it religiously educated and leavened with the Spirit and grace of God. Our civil as well as our social and religious condition, then, as a nation, bid us as christians without delay, and with heart and purse, to "stand up for Jesus." At the same time, I am positively of the opinion that if—under the free and liberal

provisions of our government for the safety and comfort of all its citizens—foreigners, who come to America to better their condition, instead of being obedient to our laws and helping to maintain our well established institutions, shall attempt to subvert them by destroying our Bibles and Sabbaths, upholding the deadly liquor traffic and the lowest forms of human life connected with it, encouraging Anarchy, riot and blood shed, thus sapping the very foundations of our government—then, in order to its own self-preservation, if these people will not be and cannot be Americanized and christianized, our government must either expatriate gross offenders, or mete out to them the full penalty of the law for their revolutionary conduct; or it will be compelled eventually to limit, if not to forbid altogether, such immense immigrations,

Missionaries themselves not only go far hence from friends and all the endearments and attractions of well regulated religious society, to endure the toils, privations, and exposures, of new settlements and frontier life; and often to preach in every direction without any pecuniary return from the people; but they also, even amidst the pinchings of poverty from their small and uncertain salaries, cheerfully give of their income annually that the waste places in Zion may be supplied, precious souls saved, Christ honored, and our country preserved and blessed. Is it too much, then, to expect that christians at home, in more favored localities and amidst pleasant surroundings, shall, out of their abundance and comfort, minister to the necessities of their brethren in the Lord, who, as above stated, are willing to spend and to be spent far away in their blessed Master's service? It is not poverty but indifference that cripples our energies in the benevolent work of the church. And let me add, that if as a church you will be distinguished for your missionary character, next to your strong adherence to the doctrines of grace, you will occupy the very highest position. The great commission of Christ to all his disciples is to spread everywhere saving gospel truth. He says, "Go ye into all the world and preach the gospel to every creature." Some must go in person, and some must go by their contributions, and all must go with their faith and prayers. Two hundred ministers and teachers, well prepared, are needed this Spring to supply the waste places of our Zion. And our General Assembly has recommended

the churches under its care to raise in the support of this grand work the sum of \$750,000 this year, which closes on the 31st day of this present month (March, 1887).

Permit me, in closing, to ask who of you here to-day that shall hear the Lord's question, "Whom shall I send" into this great harvest field? will answer, "Here am I, send me?" And who of you here to-day, young and old, will help raise, according to his several ability and as God hath prospered you the above mentioned sum as needed and as recommended by our General Assembly? Will not every one of you say "I will?" From what I know, personally, of our Board of Home Missions, I can cordially commend its fidelity and energy to you for your liberal support and your fervent prayers for its enlarged usefulness in its noble work of helping save our beloved land.

MRS. ELMIRA WILLIAMS HUGHES.

The GRAND-PARENTS of Elmira W. Hughes, the wife of Rev. Daniel L. Hughes, on her FATHER'S side were HUMPHREY HUGHES (who died at sea while her father was a child) and JANE WHILLDEN HUGHES, the daughter of James Whillden, and an own sister to "Uncle" Matthew Whillden, one of the oldest and most godly ruling elders in the Cold Spring Presbyterian Church, Cape May County, N. J. Their only child was Humphrey Hughes. After her husband's death Mrs. Jane W. Hughes married Jeremiah Edmunds, and had three children, Elizabeth, Mahala, and Jeremiah Edmunds.

Her GRAND-PARENTS on her MOTHER'S side were WILLIAM WILLIAMS of Loudon County, Virginia, son of David and Ann Williams, and ABIGAIL COLLINGS WILLIAMS, daughter of Richard and Hetty Zanes Collings of Gloucester County, N. J. They were married July 24, 1779, by William Smith, D.D., Prov. of the College of Philadelphia. Their only child was Hetty Williams. William Williams was a Lieutenant in the Revolutionary Army, a brave and skilful officer of considerable fame. He was a brother of Lieutenant David Williams of Virginia, who was killed at the battle of Cowpens South Carolina.

Abigail C. Williams, his wife, was born February 10, 1759, and

died February 24, 1847, aged eighty-eight years and fourteen days. She was a remarkable woman, naturally possessed of a vigorous mind and that well cultivated. She was far-sighted, catching often by her sagacity and dreams a glimpse of coming events, had an excellent memory, and was a great reader, keeping up with all the current events of her time, political, secular, and religious. She was quite wealthy and moved in the best of society. Her history as connected with the Zanes and Collings, as well as Williams families is full of interest, and stirring incident. She was a devout and liberal-minded Christian, using her intelligence, piety, and wealth to advance the best interests of society and the church. She was a great Bible reader, and would often at one sitting read one or more of its books through consecutively; while she read the whole Bible through some forty times during her life. Possessed of much information on a variety of subjects she was an entertaining companion and an instructive conversationalist. Especially in her advanced years, did the children and youth love to gather in her room and listen to her recitals of Bible stories and historical narratives. In her later years she married Methuselah Davis, who also died before she did, her property became somewhat reduced, and the remainder she divided wisely before her death among her heirs.

Upon receiving the news of her death, her grand-daughter, Elmira W. Hughes, residing in Little Valley, Pa., thus wrote in her Diary—"March 2, 1847, yesterday I heard of the death of my beloved grand-mother. I can scarcely realize that she is gone. There is a vacancy made on earth which can never be filled; but we have one more tie in heaven. O! that we all may be prepared to meet her there. How thankful should we be that she retained her faculties until the last. She said shortly before she died,—'If I know of anything in heaven or on earth that I love, it is—that dear Lamb of God'—a term which she generally applied to the Saviour. I never knew the depth of my love for her until I heard of her removal. She was a remarkable woman both for her intellectual and moral powers. She had such a pleasant way of introducing religion into every day conversation, that even those who were not serious would be pleased rather than offended, and christians were edified. Had her opportunities when young been equal to her talents she would have been even more brilliant in the in-

tellectual world. I dislike exaggerated praises of the dead, but I know that without exaggeration, there were few like her."

The PARENTS of Elmira W. Hughes were CAPT. HUMPHREY HUGHES, the only child of Humphrey and Jane Whillden Hughes, and HETTY WILLIAMS HUGHES, the only child of Lieutenant William Williams and Abigail Collings Williams. They were married March 9, 1800. Her father was born November 20, 1775, and died August 21, 1858, aged eighty-two years, nine months and one day. He led a sea-faring life, and was master of his business.

He was a large man, of fine appearance, weighing two hundred pounds, and had a pleasant disposition and an accommodating spirit. He had a large experience of ocean-life, traveled extensively to various sea-ports, and "all over the world" as he used to say. He often had command of large vessels that were freighted with very valuable cargoes worth hundreds of thousands of dollars, that he had to dispose of and account for. But he was a man of sterling integrity, and secured both the confidence and the respect of his employers. For many years he was appointed by the Government of the United States as the Captain or Superintendent of the Government Light Ship on the Five Fathoms Bank, south of Cape May, New Jersey. He retained this position until his age and infirmities required his resignation.

In his earlier years in going to Virginia, to look after some property that belonged to him and to his family, through the Williams' estate, he met with a serious accident in getting out of the stage coach by breaking a blood vessel, which was a source of trouble to him ever afterwards, and which led him to give up his intended visit and to return home. Before his death he united with the Cold Spring Presbyterian Church on profession of his faith in Christ, and died peacefully in a good old age, and was buried in the Cold Spring Cemetery.

His wife, Hetty Williams Hughes, was born December 14, 1781, and died February 4, 1870, aged eighty-eight years, one month, and twenty days. Like her mother she was a remarkable and decided woman. She had a strong mind, an excellent judgment, was industrious, active, and enterprising, a great Bible and newspaper reader, intelligent upon the prominent questions of the day before the State and the Church, and was withal a devoted and consistent

christian. She loved the house of God, the prayer meeting, and the Missionary cause, and was always by her presence and purse ready to help them forward. As her husband in his sea-faring life was necessarily absent very much from home, the training and care of her large family almost entirely devolved upon her. And in a highly successful degree did she meet all these heavy responsibilities. Her wisdom, energy, and financial executive ability, in answer to her strong faith in God and constant prayer for his guidance and help, enabled her to triumph over her greatest difficulties, and to train up her sons and daughters so as to have standard characters and to be prepared to occupy responsible and useful stations in life. Two of the sons became reliable pilots. One daughter married a ruling elder in the Cold Spring Presbyterian Church; another married its pastor; and the next and youngest married one of its sons, also a Presbyterian minister. She said to me once, "God is better than our fears." She died, hopefully and trustingly, in the Cold Spring Presbyterian Parsonage, at her daughter's—Mrs. Emily H. Williamson—and was laid tenderly to rest beside her departed husband in the old cemetery. She believed in God that all her children would be saved.

The children of Capt. Humphrey and Hetty W. Hughes were the following nine:—Infant daughter died nameless, Louisa Williams, Joseph Eastburn, Albert Henry, Isaac Collings, Emily Hurst, Elmira Williams, Humphrey, and Charles Pinckney. Of these, three only are now living—Albert H., Humphrey, and Charles P.

LOUISA WILLIAMS HUGHES, the second child, was born January 9, 1806; was married to Enoch Edmunds, of Fishing Creek, Cape May county, N. J., July 16, 1822; had three children, Louisa H., Elizabeth S., and Enoch; and died August 21, 1860, aged fifty-four years, seven months and twelve days. She was an intelligent, active, and devoted Christian, but an invalid for many years. Enoch Edmunds, her husband, was born in 1799, and died March 30, 1867, aged sixty-eight years. He was a farmer, diligent, affable, honest, and public spirited. He became the popular Manager for many years of the steamboat business from the Cape May Point landing to Cape May City; and was also a punctual and faithful ruling Elder in the Cold Spring Presbyterian Church for nearly sixteen years. He married, as his second wife, Miss

Mary Miller, of Green Creek. She was born May 15, 1804, and died July 23, 1883, aged seventy-nine years, two months, and eight days. Her obituary notice says:—"Mrs. Edmunds was born in Cape May County and lived here all her life. At an early age she united with the Cold Spring Presbyterian Church, and ever maintained a consistent christian life. An invalid for many years, she spent her time in quiet seclusion from the world, ministering to others of her substance and doing good as she had opportunity. Though having no children, she cared for the children of others. Enduring patiently to the end, she departed in peace and has gone to her rest—the reward of the righteous.

" Lie down, frail body, here
Earth has no fairer bed,
No gentler pillows to afford—
Come, rest thy homesick head."

JOSEPH EASTBURN HUGHES the third child was born December 1, 1809, and died May 3, 1810, aged five months and two days.

ALBERT HENRY HUGHES, the fourth child, was born January 8, 1812; and was married first to Miss Elizabeth Schellenger, of Cape Island, March 9, 1839. She was born May 7, 1817, and died April 14, 1844, aged twenty-six years, eleven months, and seven days. They had three children—Abigail Collings, Jane Schellenger, and Elizabeth Schellenger. Mr. Hughes married second, Miss Mary Whitaker Pierson, of Cold Spring, May 6, 1845. She was born March 26, 1817, and has been a prudent and faithful wife and mother, and is esteemed by all. They are both decided and consistent members of the Presbyterian Church, as are also the children of both families. This marriage was blessed with two children, Henry Albert and Hetty Williams.

Albert H. has been a reliable and successful Cape May and Delaware Bay Pilot; and with his good judgment and safe investments has secured a competent portion of the good things of this life, and enjoys God's blessing with them. As a sea-faring life is one of the regular occupations of the citizens of Cape May County, N. J., they are often exposed to great dangers, and are often found in perilous situations. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the

heavens, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."—Ps. 107:23-28. One exciting scene of this character, only, will I here record, that occurred while I was at Cape May City during the winter of 1887, and which was published in the STAR OF THE CAPE, March 18, 1887—and is as follows:

ADRIFT AT SEA.

PILOT I. PUTNAM HUGHES ADRIFT IN AN OPEN BOAT IN THE DARKNESS OF NIGHT. HIS PROVIDENTIAL RESCUE.

It was on Monday afternoon that the Pilot Boat, E. C. Knight, upon which cruise a number of our Cape May pilots, ran in under the beach to send her skiff ashore with several of the men who reside in this city. Completing their errand they returned to the ship, and pilots Putnam Hughes, his brother, Warren Hughes, Alfonso Bennett, Harry S. Eldredge, with the Captain, Joseph Springer, arranged to return to the shore, desiring to attend the revival meeting in the M. E. Church, of which most of them are members, leaving Frank S. Eldredge and Wm. T. Eldredge on board, and rowing themselves to the iron pier, their annual landing place. When they reached the pier it was nearly dark. The wind was blowing almost a gale from the northwest and the sea was very rough, beating the boat about violently as she lay at the pier while the men were scrambling out, one after the other. All had reached the platform but Mr. Hughes when the "painter" slipped, and before it could be recovered the horrible fact was realized that Hughes was powerlessly adrift. It was a terrible situation, and Mr. Hughes' heart sank within him as he found himself unable to regain the pier, and drifting rapidly out upon the wild waves into the closing darkness. He knew not what his comrades would do or could do to attempt his rescue. Those on board the Knight knew nothing of his terrible predicament, and he doubted if his companions could procure and launch another boat, or possibly reach the Knight and give the alarm.

Amid the wildest excitement the pilots searched the strand for a surf boat, but only an old skiff was found. The alarm reached but

a comparatively few. Woman, ever ready to aid in succoring those in distress, found a place for action in this emergency. Mrs. Quidort and Mrs. Capt. Sooy were alone at the residence of the former, and hastily procured oars that were upon the premises, and nobly aided in dragging the boat to the raging surf. No time was to be lost. The life of a dear comrade, a neighbor, a friend, was at stake. Heroically three of the brave men, Warren Hughes, Harry Eldredge and Capt. Springer, put out in the old skiff. All must not go, as they might never reach the ship in the rickety boat. At last, after a hard pull they cleared the breakers, reached the ship and gave the alarm. Blackness of darkness had settled down over the waters, and more than one "God help us" was uttered as they got under weigh and let the good ship Knight scud before the wind under bare poles, keeping her as near the direction, off and on, as the drifting boat must have taken. They had cruised in this way nearly a half an hour, watching, listening for calls to reach them over the waves. There was no sign of the lost one, and they halted in their course. What more could be done they knew not, but after a little pilot Frank Eldredge said, "We will not give him up yet," and again they put her out before the wind and rounded up to listen—see they could not, and—hark! a voice, a call, far out on the waters, between them and the shore. They had got beyond him. A wild shout went up; "God direct us!" was now the prayer which went heavenward, and ere long the helm answered to its last test and the little boat and its lone occupant were within reach. Worn out with bailing and rowing, his nervous system almost prostrated from the strain, he was taken on board, embraced over and over again, while tears fell and thanksgivings went up from hearts to Him who had directed them and answered their prayers. It was nearly ten o'clock that night when they landed upon the beach and told the exciting story to many eager listeners. It was a narrow escape from an awful death, and everywhere the hero of the incident appeared his hand was clasped, even hardy men would throw their arms about him while tears would trickle down their cheeks and mingle with his. Mr. Hughes is a man beloved in the church and by the community, and the rejoicing at his providential rescue partook almost of a public character.

“It was one chance in a thousand” said Frank Eldredge, and Mr. Hughes himself declares that “Nothing but God’s answer to prayer could have directed the vessel.”

ISAAC COLLINGS HUGHES, the fifth child, was born April 13, 1814, and died June 8, 1815, aged one year, one month and twenty-six days.

EMILY HURST HUGHES, the sixth child, was born November 19, 1817; and died at her residence in Cape May City on Tuesday, December 18, 1888, at 9.20 P. M. of paralysis of the brain, aged seventy-one years, and twenty-nine days. She was married September 15, 1834, to Rev. Moses Williamson, the pastor of the Cold Spring Presbyterian Church, whose death preceded her’s about eight years.

Mrs. Williamson’s life was one of early piety, self-denial, consistency, labor, usefulness, and approval. Her death was calm and peaceful. The published obituary of her says;—“The deceased was a woman whose quiet ways made friends of all. She was an active and very industrious woman up to a few days of her death. She was truly a good woman, whose soul now rests from worldly care in that land where dwell the spirits of loved ones gone before. Several daughters and a son mourn the loss of a most devoted mother.”

Rev. Moses Williamson, her husband, was born in Newville, Pa., May 7, 1802, and died October 30, 1880, aged seventy-eight years, five months, and twenty-three days. He was for nearly forty-four years the beloved and efficient pastor of the Cold Spring Presbyterian Church, Cape May, New Jersey. If any should desire to read an extended sketch of his life, character, and labors, I would refer them to pages 12–15 of an Historical Address I delivered at Cape May, September 26, 1889, on the 175th Anniversary of the Origin of the Cold Spring Presbyterian Church, and published by the Editor of the CAPE MAY WAVE.

HUMPHREY HUGHES, the eighth child, was born at Cape Island, N. J., May 2, 1822. He married Eliza Eldredge, of Cold Spring, N. J., December 31, 1846, and had two children—Adrian B. and Harriet E.—as recorded above under the history of his wife. He was a reliable Cape May and Delaware River Pilot, and also owned the Tremont House in Cape May City and run it as a Boarding

House for a number of years during the summer season. He was always popular and accommodating in his management,—his natural disposition being kind, generous, and friendly: but since his wife met with the great affliction of losing her eyesight, he has found it necessary to rent his house, and he and his wife make their home in it. His health has been of late years quite feeble, but until last fall he continued, as he was able, his occupation as a Pilot.

CHARLES PINCKNEY HUGHES, the ninth and youngest child of Captain Humphrey and Hetty W. Hughes, was born at Cape Island, N. J., June 26, 1826. He received his education at Cape May, and at the Tuscarora Academy, Pa. His health, however, became so infirm that he was compelled to discontinue his regular studies and to return home. He has always been strictly temperate in all his habits, and from his youth up until now he has been a kind, conscientious, and consistent christian. He is unmarried; and although, because of unsound health, he could not undertake any regular and steady employment, yet he tries always in some way to be useful. He has a comfortable income for his annual support, and has for many years resided at Townsend's Inlet, Cape May County, N. J.

It would be interesting and profitable to write out in detail a full history of all the family connections on my wife's side—of the Hughes', Whilden's, Williams', Collings', Edmunds', and William-son's, with all their respective families; but this is outside the plan or scope of my present effort, and I therefore omit it.

ELMIRA W. HUGHES was the seventh child of Capt. Humphrey and Hetty W. Hughes, and became the beloved wife of Rev. Daniel L. Hughes. She was born at Cape Island, Cape May County, N. J., January 1, 1820; and died at Traer, Tama County, Iowa, October 5, 1886, aged sixty-six years, nine months, and four days—after being confined to her bed nearly eight weeks by general debility, from a chronic cough that she had patiently endured for twenty-five years. She was buried in the cemetery at Vinton, Iowa. On her monument is inscribed the comprehensive eulogy—“Faithful unto death.” It is impossible for me to write the sketch of her life as a dry and unmeaning thing. I feel that I must pour

out the wealth of my heart, next to that of my dear Saviour, in her behalf. We were born together—in the same month, the same year, and the same vicinity; grew up together—being baptized in infancy at the same time, in the same church and by the same minister, attending the same schools, and under the same teachers, and uniting with the same church and at the same time in our fourteenth year; and lived together in the strongest ties of mutual affection, as husband and wife, for forty-three years, until separated for a brief period by her earlier death.

We harmonized nicely in our general views, feelings, and methods of effort. And we lived, and labored, and prayed together for our own good, for the good of all our children, and for the up-building of the Redeemer's Kingdom in all the world. Our lives seemed to run almost entirely parallel on earth, and in death we cannot be long divided. We shall soon be reunited in the "better country" in more perfect bonds than ever; and shall together there, clothed in white robes, delight forever to praise our divine Redeemer, and strive to execute all his holy will.

" Then let us forbear to complain,
Because she is gone from our sight;
We shall soon behold her again,
With new, and redoubled delight."

While those who remain may repeat the appropriate stanza:—

" With us her name shall live,
Through long succeeding years;
Embalmed with all our hearts can give,
Our praises and our tears.

Elmira W. after completing her studies at the Cold Spring, Cape May, Academy, pursued other and higher branches in select schools in Philadelphia. She then engaged in teaching, and was a successful teacher until she married. She was useful in life, and peaceful in death. The following obituary notice of her is taken from the STAR-CLIPPER, Traer, Iowa, of October 8, 1886.

A NOBLE LIFE CLOSED.

One of the noblest lives with which it has ever been our profit to come in contact—that of Mrs. D. L. Hughes—closed last Tuesday evening. The end was expected by herself and family, as she

had been steadily declining for several weeks. It was the close of a perfect life, just at the close of a perfect day. Let us look at the story of the life, hastily prepared :

Elmira Williams Hughes was born January 1, 1820, at Cape May, New Jersey. She was dedicated publicly to God in infancy by her pious mother in baptism, and she was prayerfully trained up for Jesus. She never knew when she was without convictions. They were so deep in her early childhood that she wished she had been born a heathen so that she might have escaped the heavy responsibility that rested upon her in deciding to be a christian. She had very early an intense desire to be a christian. In her fourteenth year she made an intelligent profession of her faith in Christ and united with the Presbyterian Church of Cold Spring, Cape May County, New Jersey, under the pastoral care of her brother-in-law, Rev. Moses Williamson. She loved the bible, secret prayer, the church and Sabbath school, and above all her dear Lord and Saviour. She now at once consecrated herself unreservedly to the Lord and became a worker in his vineyard. She taught in the Sabbath school, often led the singing in the Sabbath school and in the prayer meeting, and was a prominent member of the choir of the church. She started the first missionary society in the Sabbath school at her native place, Cape Island, N. J., which we believe has continued until now, and she carried out this missionary spirit in prayer, word and deed in all her after life. She was a successful teacher in her own private day school and in the Cape May academy, and thus helped train up many for usefulness who have called her "blessed." On October 19, 1843, she was joined in marriage to Rev. Daniel L. Hughes, a few months after his graduation from the Theological Seminary at Princeton, N. J. Their united desire at first was to go as foreign missionaries to China in company with such beloved brethren as Revs. Lowrie, Happer, Culbertson, Lloyd and Brown. But her frail health rendering it impracticable, they next determined to devote their lives to the home missionary work, as God in his providence might direct. This purpose, with its various lights and shades of missionary life, they have been enabled through Divine grace to carry out for the past forty-three years. In all these missionary labors Mrs. Hughes was always ready cheerfully to do or bear her part

according to her ability. It can be said of her as of one in Bible times: "She hath done what she could." She was always a co-worker with her husband in carrying forward Sabbath schools, Bible classes, prayer meetings, missionary societies and pastoral work, as also in encouraging him to faithful pulpit labor. She was always willing to give of her substance too, as well as to pray, for the advancement of the kingdom of her blessed Redeemer. She was a diligent reader, not only of the Bible, but of the choicest and best books by human authors, such as those of Baxter, Doddridge, Edwards, Owen, as also of our best modern writers. She kept up with the current literature of the day, and was always ready to every good word and work. She was an intelligent, conscientious and devoted christian; yet she was always afraid of mere theory, or insincerity and deception about religion, and eschewed anything like show or self-praise about her religious attainments, and desired only that the grace of God might in her case be magnified. She held firmly in her religious belief to the doctrinal standards and ecclesiastical polity of the Presbyterian Church. She was the mother of eight children, five of whom—two sons and three daughters—with her aged husband and eleven grand-children survive to mourn their loss. She was a good wife and a faithful mother as well as a devoted christian. "Her children arise up and call her blessed; her husband also, and he praiseth her." "Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised." Mrs. Hughes was gifted with considerable poetic taste and talent, and from her earliest years to the close of her long, eventful and useful life, many of her compositions were acceptable to both her friends in private and to the religious press, and often they were said to be beautiful. Her health since childhood has been frail, but during the last twenty-five years she has been almost a constant sufferer from a chronic bronchial cough and imperfect digestion. Yet such were always her ambition, energy and conscientiousness that she would waste no time, neglect no duty and yield to no pressure unless from positive necessity. Her death was as her life. She struggled to do her duty in preserving her life and to keep up her strength to the very last. Once she said to her husband: "I am very weak." He replied that couplet is sweet—"When I am weak, then am I strong; Grace

is my shield and Christ my song." She said she had been calling to her mind several precious passages of scripture, and that Jesus never before seemed so tender and loving. Her husband replied, "He is our all in all." Again telling her that he was going to write to her older sister that day, October 1, she said: "Give her my love and tell her I am near home." She continued in her full mind during all her last eight weeks' special sickness with resignation, patience, trust and hope. On Sabbath afternoon, October 3, she struggled heroically for breath and life. She said: "Give me air. I want all the air that I can get." The windows and doors were immediately thrown open and her bed placed directly in front of the current. She was then fanned hard for two hours. God was pleased that pleasant Sabbath afternoon to send us a strong and most delightful western wind. As she breathed it she exclaimed: "How sweet to breathe God's air! O how delightful that breath!" On Monday afternoon in taking leave of her children that were present there was a most tender and impressive scene. She threw her frail arms around them, expressed her deep love for them and then gave them each a most wise, pious and appropriate exhortation to live above the world and for Jesus and heaven—telling them to read the Bible daily, saying it had been her chart in life and was now her support in death, and to keep up religion in the family and in the church. All this she said in a distinct and earnest voice which just before was almost inarticulate. They felt that this was the last work of her life and that God had given her special strength for it. She had been useful and glorified God during a long life, and now she bore her testimony for Jesus, and to the value of true religion in her death—and her work on earth was finished. After this she was exhausted and speechless and quietly rested. On Tuesday forenoon, October 5, although apparently speechless, yet her husband thinking that while he was talking she understood it, which she said she did, he asked her: "Can you rest on Jesus?" She replied distinctly, "O yes." He again asked "Is Jesus all your hope?" She replied faintly, "All my hope." These were her last words. He then said "Precious in the sight of the Lord is the death of his saints." She then after a few convulsive efforts between life and death with closed eyes lay for six hours calm and motionless ex-

cept her heavy breathing which grew constantly less until at 5.30 P. M., just as the bright sun was setting, at the age of sixty-six years, nine months, and five days, she sweetly fell asleep in Jesus to awake in his likeness and to behold him as the sun of righteousness in glory. Those of her relatives and friends who are left behind mourn her absence ; but she was ripe for glory, and their earthly loss is her eternal, unspeakable gain. She rests from her labors, and her works do follow her.

No one can estimate the good such lives as that so peacefully closed accomplish in the world. Mankind is bettered by them. Christianity is strengthened. None but a christian can pass so many years of suffering with such fortitude. It seems that Providence designed that her mind should not be weakened by physical frailty, that the christian graces might be exemplified and His cause be aided.

The funeral service was preached by Rev. J. S. Dickey, at the Congregational Church yesterday at 3 P. M., and the service was largely attended. He spoke from the text : " Precious in the sight of the Lord is the death of His saints." The body was taken on the evening passenger train to Vinton, and interred in the cemetery there. Rev. E. H. Avery conducting a short service.

We cannot close this article better than to append the following beautiful lines on the subject of death, written by Mrs. Hughes some time ago :

I know 'tis better to depart
 But how, or when, or where
 Shall cease the throbbings of my heart,
 I need not, should not care.

The spoiler may with secret smart,
 As slowly work, as sure ;
 Or with keen eye, and well-aimed dart,
 Defy attempts to cure.

It may be when my hopes are bright,
 And joy a constant guest,
 Or when a host of ills unite
 To make the soul depressed.

It may be in my much-loved home,
 While friends surround my bed ;
 Or by the way, or where I roam,
 The arrow shall be sped.

Since he who wrought this mortal frame,
 And gave the living soul
 The means, the time, the place, doth name,
 At His supreme control.

I'd trust His wisdom and His love,
 Nor yield to doubt and fear ;
 But borne on wings of faith above,
 Would " read my title clear—

To mansions ' of eternal bliss,
 No tears, no sin, no pain !
 How, when, or where, with hopes like this,
 " For me to die is gain."

And yet the spirit vainly dreads
 To leave its earthly mould ;
 To feel the struggling heart-strings break,
 The curdling blood grow cold.

To leave the body in the tomb
 To moulder and decay,
 Tho' knowing it is sown to bloom
 At the appointed day.

Rise, rise, my soul ! can He not save
 Who took from death its sting ?
 And where's thy victory, boasting grave,
 Since sanctified by Him ?

" Give us this day our daily bread"—
 Thus are we taught to pray,
 So dying grace is not for life,
 But for a dying day.

As His dear breast supports our head
 In that last hour of strife,
 With wonder we'll adore that love
 We failed to trust in life.

The Editor of the *CAPE MAY WAVE*, on hearing of her death, wrote October 16, 1886: "Mrs. Hughes was a woman of excellent character, and her life was one of exemplary piety. She possessed unusual literary ability, and contributed to the current religious literature of the day many valuable papers."

The Editor of the *STAR OF THE CAPE*, in whose family Mrs. Hughes and her husband spent the winter of 1885-86, thus wrote October 15, 1886: "Though not altogether unexpected, the news of the death of Mrs. Elmira W. Hughes, wife of Rev. Daniel L. Hughes, Traer, Iowa, causes much sadness among Cape May

friends. Leaving the rigors of the Western climate Mr. and Mrs. Hughes spent all last winter at Cape May. Mrs. Hughes was as lovely a christian woman as ever honored our acquaintance. Her intellect was bright and cultured, and many literary efforts and poems of great merit emanated from her pen. To her devoted husband she was a spiritual helpmate, and lonely enough must he be now that she has passed to the brighter shore, where afflictions come not, and joy eternal reigns. Mrs. Hughes was a sister to Mrs. Williamson and to Mr. Albert Hughes, of this city. The bereft husband may be assured that sincere sympathy is felt for him in his loss of the companionship of one who had so many years shared with him life's joys and life's sorrows."

As a housekeeper, Mrs. Hughes was among the excellent women in intelligent cooking, cleanliness, order, good taste, economy, and industry. The heart of her husband safely trusted in her: for she looked well to the ways of her household; and she taught each of her daughters to be a good housekeeper, like herself. She was very fond of flowers, and she cultivated them with tender care. Every year under her faithful training they bore evidence of her skill and fidelity by their variety, richness, and beauty. Her climbing Rose which she trailed up on our front piazza, was said to be the choicest in Tama County. As a writer, Mrs. Hughes wielded both a rapid and a willing pen all her life, from her youth up. She was conscientious in the discharge of all her duties. And although an invalid she always tried to do all the good she could, according to her ability and opportunity. She wrote and published a great many articles in poetry and prose on a variety of subjects, both secular and religious, and addressed them to all classes—to the young and old—to the afflicted and bereaved—to the saint and sinner. She wrote in behalf of Temperance, of the Indian, of the Negro, and of Missions both Home and Foreign. She had a facility and adaptedness in writing for, and in interesting especially the young. Besides many pieces of poetry and prose published, Mrs. Hughes left an unpublished book of poetry—an extended diary of travels—and several long treatises or narratives in prose on useful subjects, read during her life to interest and profit the children and youth under her care.

Of her published writings I will here record a few pieces only

of her prose and poetry that seem to come appropriately to hand, and which I hope may be useful. The first prose article is her Colorado letter. She frequently wrote letters of travel for different papers. When the General Assembly of the Presbyterian Church met at St. Louis, Mo., in May, 1874, Rev. Sheldon Jackson, D.D., the Synodical Missionary of Colorado Territory, who resided at Denver, extended a cordial invitation to as many ministers and elders and their wives, as desired it, to make an excursion to the Rocky Mountains, at the close of the General Assembly, to do so under his leadership. "My wife and I" joined this excursion, and found it one of great pleasure and profit. Mrs. Hughes gave her description of it in a letter dated, Manitou, Col. Ter., June 17, 1874, and it was published in the Vinton EAGLE, Iowa, July 1, 1874, as follows :

DEAR EAGLE :—So much has been written in regard to trips across the plains, that I shall not burden your pinions with buffalo, antelope, deer, prairie dog towns, and underground houses. As you may know, after reaching Denver, the excursionists took an extended tour through Clear Creek canyon, to Golden and to Idaho hot springs, thence to Georgetown, the highest mountain town—back to Idaho Springs; thence across the Rocky Mountains to Central City and Blackhawk; thence to Rollins; to Boulder, through the Boulder Canyon, and back again to Denver. Resting there two days, we expected to leave for Colorado Springs (76 miles south of Denver) and Manitou, when we were informed that through the influence of General W. J. Palmer, President of the Denver & Rio Grande Railroad, there had been a special train provided for the excursionists, and we were to be passed to Pueblo (42 miles south of Colorado Springs) and returned, free. The road is a narrow gauge, and is remarkably smooth. We traveled at the rate of forty miles an hour. There were three car loads of us. After the long trip together we were well acquainted, visiting back and forth strolling out to gather curiosities or flowers, whenever the cars stopped; and as we were well rested and improved in health, a more sociable, cheerful, as well as intelligent company, you can scarcely imagine.

The scenery is varied between Denver and Pueblo—hills and plains, mountains and valleys. Very little rain falls in these

regions, but the many clear, beautiful streams flowing from the mountains are a blessing to the thirsty land. Every farmer has ditches through his fields, about 25 feet apart; and these, communicating with the streams, are filled; and they tell us it is not necessary to let the water cover the surface, as it spreads under the soil, and refreshes and gives vitality to the roots. The wheat looked fine in Southern Colorado, but corn seemed backward. The flowers on the wild land were of almost endless variety; but the large fields of cactus, in full bloom, seemed to elicit the greatest praise.

Pueblo, the oldest Colorado town, is situated on both sides of the Arkansas River, and has about 5,000 inhabitants, though I believe they claim more. We found it exceedingly warm there, after breathing, so long, the mountain air. The river is pleasant, running through the town; but from the appearance of things I should judge it to be treacherous, at some seasons. Colorado Springs is the name of the county town of El Paso county, while the springs really are at Manitou, five miles distant. We were met by coaches at Colorado Springs, on our return from Pueblo, and were conveyed to Manitou the same evening.

Manitou had no improvements until about two years ago; now there are two large, excellent hotels—the Manitou and the Cliff House. The latter is just opened, and was both christened and consecrated by our company, as you shall see. There are, also, several smaller boarding-houses, and a number of private residences, among the latter that of Grace Greenwood, who is expected soon to occupy it. It is said that when Col. Fremont discovered these springs, he found many Indian trinkets in and around them, as offerings to the Great Spirit of Manitou, or the Healing Waters. One is said to be a sulphur spring, but it is doubtfully weak, most persons think. There are several iron springs—two as strong as any of which the older States can boast. The soda springs are almost without number: we come upon them in every ramble, as we do upon the streams and waterfalls. The most famous, however, is the large one near the Cliff House. It boils and bubbles, and runs over the high stone inclosure, forming a little rill, emptying into the brook. Some who care not for its medicinal virtues, mix it with lemon juice, and have a delicious effervescent drink, fresh from the spring.

Everywhere we go, Pike's Peak is the one great object of admiration. As you approach the mountains, it stands in proud, cold grandeur, towering above them all. It seems vain too, constantly changing, as if to attract attention—hiding its head beneath the clouds, or shining, snow-clad, in the sunlight. At other times, its lower part, visible above the other mountains, will be enveloped in clouds, so that its summit appears as if floating in the sky. One, I do not say who, delivered an impromptu on this scene, thus :

Pike's Peak takes a freak,
 And all its base enshrouds;
 While its sleet, snow-capped peak
 Seems floating in the clouds.

The summit of Pike's Peak is 14,386 feet above the level of the sea.

Besides Pike's Peak, the principal objects of interest are "The Garden of the gods," Monument Park, Glen Eyrie, with its beautiful canyon, the Falls of the Fountain, the Ute Pass, and Cheyenne canyon. Our company went first to Glen Eyrie, and those who were able went up the canyon, and, among other curiosities, saw "The Devil's Punch Bowl," a huge rocky basin, into which the falls, many feet above, dash with great violence. Gen. Palmer's residence is at Glen Eyrie, and Mrs. P. accompanied the ladies up the canyon, while her mother, Mrs. Mellon, kindly entertained us weaker ones who remained, providing us a cup of tea, and refreshments, served in the daintiest style. The architecture of the house is novel, and appropriate to its location, amid the fantastical rock formations, the waterfalls and groves. Everywhere within, something curious met the eye. Elk and deer horns were tastefully arranged in the midst of evergreens. Over the breast-work of the mantel piece, you find a buffalo skin, with its enormous head coming suddenly out as if ready to leap upon you; an easy chair was formed of one of these, the legs seeming to have been taken off at the first joint, and the remainder of them forming the legs of the chair; while the skin formed the back and seat and its huge head with glass eyes answered to rest your limbs upon. Stuffed birds, fossils, and a cabinet of specimens of ore, &c., coats of arms, bronze figures, a fine library, exquisite paintings, rich furniture, and you

have so much of art and nature commingled, as to redeem it from stately stiffness on the one hand, or wildness on the other.

Next we visited the "Garden of the gods." Language is dumb, when we attempt to describe what must be seen to be appreciated. If the West develops further, we must add some other words to our vocabulary—"grand," "beautiful," and even "magnificent" are worn out, and are not able to express all we see. You enter the Garden between two chains of yellowish brown rocks, 800 feet high; while at the extreme end, just in front of you, the walls of rock are white. On every side you behold pillars, monuments, castles and almost anything else your vivid imagination may conjure up, from 20 to 800 feet high. Many of these rocky pedestals have huge figures on the top, which really look like relics of heathen mythology—hence its name, "Garden of the gods." Some of the rocky walls have openings like gothic windows, the sky showing through, and with the spires rising here and there—one has the name of the Cathedral. Many climbed to the top of this up the natural stairway, back of broken rocks. The prospect, they said, they never could forget, while life lasted. Mr. H and a number of other gentlemen, and a few ladies entered a cave through a hole in a rock, only large enough to admit one, and found themselves, after ascending a few feet, in a room 15 to 20 feet broad and 100 feet long, with a ceiling 100 feet high. Some of our best singers were of the company, and the effect, as "Rock of Ages" echoed through those sounding arches, can be better imagined than described.

At this point our party separated, one coach returning to the hotel, and several others going to the mouth of Cheyenne canyon, with its rocky walls hundreds of feet above them; by a footpath they ascended, crossing the stream fifteen times on rough footbridges, often feeling the spray of the waterfalls. But one gentleman and two young ladies ascended the topmost rock to gain a view of seven successive waterfalls. They only had a footing the width of the hand—smooth rock—to cling to, and a perpendicular precipice of 500 feet below them.

The third party started on ponies for the ascent of Pike's Peak, and did not return until noon of the next day. They had blankets, and slept out. They had to leave their horses about two miles

from the summit, and ascended amid broken rock and snow, often upon their hands and knees. One gent lost his gloves, and he suffered greatly from having his hands so much in the snow, and fears they are frozen. They all seemed very subdued when they returned, though so enthusiastic when they started. They said the trip would do for a life time. It is said that Anna Dickinson ascended the Peak—the first if not the only lady who has made the ascent.

We have visited the “ Falls of the Fountain ” in Ute Pass. These are about fifty feet high, and rush and roar like a second Niagara.
E. W. H.

Her second prose article selected and which was published in the PRESBYTERIAN BANNER, Pa., is “ Abounding Grace Forbids Continuance in Sin.”

When I consider all that God has done for me, how can I sin against him? He has been mindful of me from my earliest infancy. He gave me a pious mother; her prayers and instructions were brought home to my heart by the Holy Spirit. I had a faithful Sabbath school teacher, who spoke to me at times with feeling about my soul. She being naturally reserved, I could see that she struggled to overcome her timidity for my good; her holy example, as well as her efforts, was blessed to my soul. Kind friends sometimes urged me to secure my eternal interests and prayed with me; this arrested me when I had grown careless. My dear pastor was faithful, not only in the pulpit, but at the Bible class, and in his visits; through his instrumentality I was enabled, I trust, to decide to be on the Lord's side. Why was not I born in a heathen land where I never would have known the way to salvation? Or why was I not left to myself when I resisted the Holy Spirit?

After so much loving kindness and condescension in the gift of a Saviour, and granting me his Spirit to enable me to receive and rest upon him alone for Salvation, how can I sin against him? Since I have had a hope through grace, I have still had great cause for gratitude. I have been kindly guided: “ This is the way, walk ye in it.” When ready to faint through the temptations of the adversary, the blessed promises have encouraged me. “ He giveth

power to the faint, and to them that have no might he increaseth strength." His kindness and sympathy have comforted me. "He remembereth that we are but dust." "He has suffered, being tempted that he may be able to succor those that are tempted." When the world has endeavored to lure me, and I feared to bring reproach on the cause which I had espoused, I have been strengthened by the promise, "The Lord shall preserve thy going out and thy coming in from this time forth, even forever." When bowed down with affliction for the loss of those near and dear, I have been enabled to say: "He doeth all things well;" and have felt that I could be happy in God, if all things earthly were removed. "What a privilege is this," says the good Mr. Newton, "to possess God in all things while we have them, and all things in God when they are taken away from us." When racked by disease and pain, I have felt the everlasting arms underneath me, to support me, and so have borne my afflictions joyfully; yes, have even considered them blessings, compared with all that earth could give, without such heavenly consolation. In view of what God is as a merciful Saviour, filled with compassion for our infirmities; and who, with the temptation, will also make a way of escape, or will enable to bear it; and in remembrance of what God has done for me, and what He has promised for the future—to be my God forever and ever, to guide me by his counsel, and afterward receive me to glory, how, O how can I sin against Him?

The first piece of her poetry that I quote is one, among others from her pen, that Mrs. Rev. McGinnes admired and treasured up, and which was published in several papers, the subject of which was:—

OUR AFFLICTIONS.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor., 4:17.

As all have sinned so all must share
 In sorrow and in pain,
 But since all we are called to bear
 Is for our endless gain,
 We'll meekly take each bitter draught,
 Believing it with blessings fraught.

Our griefs are lighter than our guilt,
 Our smiles more than our tears ;
 O'er each abyss a way is built,
 And hopes are more than fears ;
 So, though the gulf may yawn below,
 We'll upward look and onward go.

And O how light is every grief,
 And trifling every care,
 Compared with Christ's, when for relief,
 He breathed the earnest prayer :
 " My Father, if thy will it be,
 May this dread cup now pass from me."

It passed not, " and in agony
 More earnestly He prayed ;"
 And though an angel hand was near,
 To strengthen and to aid,
 The " falling " drops of " sweat " were found
 " Great drops of blood down to the ground,"

" But for a moment ' trials last,
 Each sorrow brings a joy ;
 Visions of glory pure and bright
 Our ravished eyes employ ;
 And as we hail each rising beam,
 " Gracc all sufficient " is our theme.

A " glory " which exceeds all thought,
 " A weight of glory " too ;
 Not gaudy shadows earthly-wrought
 And transient as the dew—
 A substance an eternal weight,
 Reserved for our eternal state.

If sorrow thus gives birth to joy,
 I'd not securely rest,
 And lazily myself enjoy
 In a soft downy nest ;
 But have my God disturb my ease,
 Just how, and when, and where he please.

And as the eagle fluttereth o'er,
 And beareth on her wings
 Her young, enticing them to soar,
 So from all earthly things
 May God allure my soul away
 To regions of unclouded day.

Whatever ill shall me betide,
 Or what of earthly good,
 I could not if I would decide,

And would not if I could ;
 So all my "light affliction" here
 But fits me for a glorious sphere.

The following piece of her published poetry has been admired by several persons, on :—

THE WARP AND WOOF OF LIFE.

Threads of silver, threads of gold,
 Stretched across the lifetime loom,
 When we're young, and when we're old,
 From the cradle to the tomb.
 All unbroken threads of love
 From our Father's hand above.

Time the weaver fills them in,
 With some colors, ever bright,
 Yet dark stripes of woe and sin
 Mingle with the shades more light.
 But the warp doth still remain,
 Threads of gold and silver chain.

'Mid the hues both dark and light,
 Which the varied woof reveals,
 I by faith would keep in sight
 All the warp the woof conceals—
 Threads of love across life's loom,
 From the cradle to the tomb.

He who, with a skill divine,
 Fills the shuttle, well may know
 What to choose for me and mine,
 Through the warp what woof should go.
 I would thank Him for the gay,
 Come the somber where it may.

And when Time his work has done,
 Weaving moments into hours,
 Days, with each revolving sun,
 Into years, with all his powers—
 I'll learn in Heaven's own perfect light,
 Why dark shades mingled with the bright.

Mrs. Hughes, as already stated, had a true Missionary spirit, always, in behalf of both Home and Foreign Missions. She started a Woman's Missionary Society in the behalf of Foreign Missions, in the Tranquility Church, Traer, Iowa, of which her husband was pastor, as her last work in that department. She was elected its first president, and continued as such for four years until she was

compelled from her increasing ill health to resign. She gave her last \$1.00 to it in payment of her regular subscription. That Society thus started is still kept up and is doing good work. At the request of the Iowa Woman's Synodical Missionary Society, she prepared a prose article on the text—"The Master is come and calleth for thee," in behalf of Foreign Missions, which was read with approval before their society at its tenth meeting, held in the first Westminster Church, Keokuk, Iowa, October 7, 1885. She also composed, at their request, a piece of poetry in behalf of Home Missions, which was read with commendation as "a beautiful home mission hymn" at their Eighth Annual Meeting, held in Cedar Rapids, Iowa, October 17, 1884, and published on page 41 in their Eighth Annual Report. We quote it here. She being dead thus still speaks.

HOME MISSION HYMN.

BY MRS. E. W. HUGHES.

From Western snow-clad mountains,
 From hill and grove and plain;
 Where leap those crystal fountains
 To reach the mighty main—
 From geyser and from canyon,
 Ravine and rocky height,
 Where Beauty's veiled in darkness,
 They call for Gospel light.

Where earth yields forth at pleasure
 Her gold and precious stone,
 They sigh for heavenly treasure,
 The "pearl of price" unknown.
 Here error reigns in darkness
 And Satan soweth tares,
 While Christian youth and kinsmen
 Well claim our fervent prayers,

The crushed but struggling freedman,
 In his great hour of need,
 Entreats for Bible teachers,
 That he may learn to read.
 The red man of the forest,
 Espies the dawning ray
 And waits with eager longing
 To see the perfect day.

They cry from flower-decked prairie
 With rivers bold and grand,
 " O! preach to us the Gospel,
 Redeem this promised land,"
 With all thus " white to harvest "
 And wasting in the field,
 While laborers few and fainting,
 We will the sickle wield.

Where giant tree and geyser
 Their Maker's name proclaim,
 We'll raise the Gospel standard,
 And preach in Jesus' name.
 In rocky cliffs and mountains
 Where oaths and curses ring,
 The answering rocks shall echo
 God's praises while we sing.

The Sunny South shall echo
 Our answer to the freed ;
 " We'll send the precious Gospel,
 Ye shall be free indeed."
 The Indian in his wigwam
 Shall hear the Gospel song,
 That we have taught his children,
 And join in it ere long.

We'll plant the " Rose of Sharon "
 Where prairie flowers grow ;
 Where flow majestic rivers,
 Shall full salvation flow.
 'Till all of every nation,
 Who here a home have found,
 Shall spread this great salvation
 To earth's remotest bound.

I feel like imposing upon my readers one more piece of her poetry that has just met my eye, although specially personal, to show her pious spirit and her usual method of training her dear children. Her husband was absent from home attending the meeting of the Synod of Philadelphia in Baltimore in October, 1855. Rev. Dr. David McKinney, the editor of the PRESBYTERIAN BANNER AND ADVOCATE, and his confidential friend, was sitting in the pew at church just behind him when he received a letter from his wife containing this piece of poetry. Having read it, he, with a smile, passed it to the Doctor to read. He at once desired to retain and use it. To this objections were made; but the Doctor,

having secured the consent of Mrs. Hughes, published it in his paper November 17, 1855, with an explanatory note in brackets—thus:—

[Our importunity prevailed with the gentleman, to whom this pleasing epistle was addressed, to entrust it to our disposal. It was intended by the author for only the private eye. It is, however, not the worse, but really the better for that.]

TO MY DEAR, ABSENT HUSBAND.

O, think of me at twilight, love,
When the dews of evening fall,
And our children's eyelids heavy grow,
As they gather round me, all;

As baby my worn cheek doth press,
And fain would slumber there,
And darling Ella, in undress,
Kneels by my side in prayer;

And Willie begs that he may stay
To count his numbers o'er,
Or learn some pretty Scripture verse,
Or hear some tale of yore.

O, think of me at twilight, love,
When fever burns their brow;
None but mamma, or dear papa,
Has power to soothe them now.

O, think of me at twilight, love,
That hour we loved to rove,
When hopes were bright, and cares were few,
On the beach, or in the grove.

Now my cheeks are wan and pale, love,
And my brow oft knit with care;
O think of me at that loved hour,
And remember me in prayer.

For, O, an hourly task have I,
A task of love, and joy,
That well might fill an angel's heart,
Or seraphs' powers employ.

To mould, and train immortal minds,
Is to a mother given;
To fit for usefulness on earth,
And endless bliss in Heaven.

Join me in prayer, at twilight, love,
 For the Spirit's saving grace,
 That truth on their young hearts impressed,
 Time never may erase.

That when God makes his jewels up,
 And earthly joys are riven,
 We each may say, "Lord, here am I,
 With the children thou hast given."

At Traer, Iowa, June 17, 1886, Mrs. Hughes wrote out and properly executed her last Will and Testament. The preamble, manifesting the soundness of her faith, runs thus:—"I, Elmira W. Hughes, of Traer, Tama county, Iowa, do acknowledge God as my Creator, Preserver, and Benefactor; the Guide of my youth, and the Hope of my riper years. I acknowledge His Son, Jesus Christ, as my Redeemer; the Holy Spirit as my sanctifier, and would thus leave my testimony to the Triune Jehovah as faithful to his promises, and would trust Him to be a covenant keeping God to me and to mine in all future generations. By his grace alone I shall dwell in those mansions Christ has gone to prepare. I have hope also of a glorious resurrection through my Redeemer, and trust that 'after my skin worms destroy this body yet in my flesh I shall see God.'" After this she disposed of all her property, real and personal, in minute detail, and with nice discrimination and conscientious fidelity.

Mrs. Hughes had an affectionate and confiding disposition, and she drew these qualities of soul out of all others who associated or corresponded with her, whether relatives, friends, or strangers.

After her death, our oldest son, William W. Hughes, Esq., (the only child absent from the funeral, because not reached in Dakota either by telegram or letter until too late), thus wrote from Roscoe, D. T., October 11, 1886: "My dear Father, I received your addressed letter from Lou, as also her note of mother's decease, day before yesterday, and write the next mail. Believe me, that as I am as sensitive of the opinions of those I love as a sensitive plant is to the touch of the human hand, so equally am I susceptible to great and small griefs; and with my peculiarly finely strung nervous organization my heart is burdened with sympathy for you and ours in our great griefs. I have felt that mother is here with

me all the time now, in spirit, and she knows now the deep love that I have always borne, and bear her memory."

My sister, Mrs. Emma M. Roberts, writing after hearing of her death, said: "You have been frequently in my thoughts of late. I know you must feel a void in your life that will never again be filled. Sister Elmira's death filled me with deep sorrow, for memories of my childhood are associated with her, and I loved her very much.

My sister, Mrs. Harriet N. Oakley, wrote: "I feel that she has always been a very consistent Christian, and a help to you in your work for the Lord. We deeply sympathize with you and the children in this your great affliction. I can more deeply feel for you as I have passed through the same sad trial in losing my beloved husband out of my sight. What a noble life was Elmira's? Our loss is her gain. How thankful I am that I was permitted to see so much of her society while at Cape May last Winter. I felt when I saw her in the cars that it was the last time that I should ever see her dear face again in this world, she was looking so very feeble. We shall go to them, but they cannot come to us—a great home circle, where they are waiting for us. We shall know each other there, is such a comforting thought."

My sister, Mrs. Amelia F. Kershaw, of Bound Brook, N. J., wrote me—"I remember very well the welcome I always received at your house, and the many happy hours I enjoyed there with Elmira and the little ones. Elmira and I were like two sisters, and we were nearly always so congenial and so happy together. I felt her death very deeply when I heard she was gone."

My brother, Rev. Jacob V. Hughes, Shawano, Wisconsin, wrote me—"We received last night the sad news of Sister Elmira's death. Both Lizzie and I join in sincere sympathy to you and all your dear family. No loss more keenly felt than that of a wife and mother. Yet I feel that we all have so much to comfort us in her death. Truly our loss is her gain. She has only gone a little before, and has rejoined the many loved ones there."

My nephew, Mr. Reuben Foster, Baltimore, Md., wrote—"Your letter received and noted with interest, giving me the account of Aunt Elmira's illness and death. It was a great comfort for you all to be together during her last hours, which is not probable

could have been the case had you not returned to your home in Iowa. Aunt Elmira was always very kind, and seemed near to me since my being with you those three years in the West. She ever exerted an influence for good over those around her. And hers was indeed a true Christian character—no one could know her without being fully impressed with it.”

Mrs. Mary W. Johnston, St. Paul, Minn., formerly of Traer, Iowa, writing to our daughter, Mrs. Louisa E. Kinney, after her mother's death, says:—“We have just learned of your mother's death, and extend to you our heartfelt sympathy in the great loss you have sustained. But of her it may truly be said, she was ready when the Master called, and ‘to die is gain,’ to such a patient, loving disciple. Am glad it was my privilege to have made her acquaintance. Her cheerful sunny nature, knowing how much she suffered physically without complaining, taught me many a lesson. I always enjoyed my calls, and came away feeling your mother's influence for good was great. We had several interesting talks I will always remember with pleasure and profit.”

Miss Idalia G. Daniels (who herself died in California March, 1891), daughter of a Baptist clergyman, Shellsburg, Iowa, writing in 1886 to our same daughter, said:—“Though you spoke of your mother's illness it was a great shock to us to learn through the OBSERVER of her death. Her beautiful soul always seemed ripe for another world, and yet, as mama said, ‘How dreadful it seems to lay that delicate body away which has been cared for so long, and so tenderly.’ I shall never forget the impression her character made upon me, and through the ministry of suffering her mission was a beautiful one, and most beautifully fulfilled. I hope you will accept our truest sympathy for yourself and father.”

Mrs. Louisa Prichard, Tacoma, Washington Territory (formerly a young companion of our daughters, and who joined with them the Presbyterian Church at Des Moines, Iowa, under my pastoral labors there), writing to me says:—“My dear Friend, I hope I am not intruding, but I feel so much for you in your deep sorrow, and wish to express my sympathy, in which my husband joins with me. Mrs. Hughes was a dear friend to me, and I felt for her an affection next to my dear sainted mother. Both are at rest; both suffered long in body, but were so patient, great is now their reward.

My tears mingle with yours and the children, They will miss their dear mother, and her wise counsel, more and more as the years go by."

Hon. William H. Leas, Des Moines, Iowa (uncle of the above Mrs. Prichard), writing to me in reference to the decease of his own wife and mine, says: "Mrs. Leas said to a friend just before going to Chicago, who urged her to write and let her know the success of the operation, 'I will, but if you do not get a letter from me, you may know that I am asleep in Jesus.' Mrs. Hughes likewise is asleep in Christ. How blessed it is to be in that heavenly frame of mind just before passing through the valley and shadow."

Miss Ellen W. Hamilton, St. Paul, Minn., (whose parents and family were our intimate friends, and at the funeral of whose mother I officiated at Vinton, Iowa), wrote me thus:—"My dear Friend. It has been impossible for me to send you one line to express my sympathy until this time. Let me now assure you how deeply I feel for you in your sorrow. Many times I wished I could also be near to dear Mrs. Hughes. I know she had every care and attention—but had I been nearer you should have deemed it my place and privilege to have been the one to have waited upon her. I shall cherish through life her example of suffering, unselfishness and patience—and I hope her example may stimulate me to greater diligence and faithfulness. She was a rarely gifted woman, and I was always proud to feel I could call her my friend."

Rev. Allen H. Brown, Camden, N. J., (a classmate at Princeton Theological Seminary), wrote me:—"Dear Brother Hughes, you have indeed experienced a great loss. Is it not your wife's gain? See John 17: 24, 'Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.' I cut out of the paper the notice of your excellent wife; after reading carefully, notwithstanding the small type."

Rev. William C. Cattell, D. D., Philadelphia, Pa., (whose heart is one of tenderness and sympathy), wrote me thus:—"My dear Brother, I was much touched by the reference to your great sorrow in the death of your wife. May our Lord comfort and support you."

Rev. Joseph T. Smith, D. D., Baltimore, Md., (a companion and

classmate at Jefferson College, Pa., of my uncle, Hon. George M. Eldredge), wrote me:—"Dear Brother Hughes, to have lost the wife of your youth, the companion of so many years, and such a wife, is the greatest sorrow you can know. You have drank the bitterest cup of earthly sorrow. How sweet the thought that as earth grows darker, heaven is always growing brighter and coming nearer."

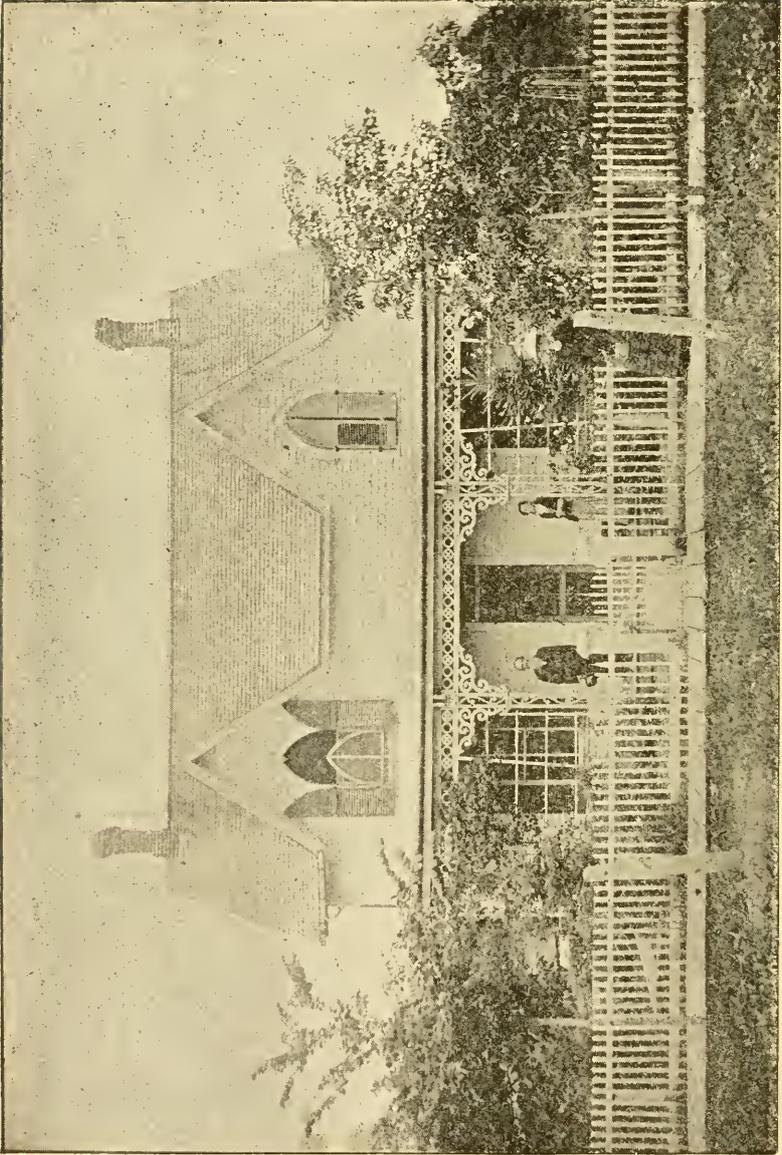
On Tuesday, September 28, 1886, the Presbytery of Cedar Rapids was to meet at Vinton, Iowa, twenty-four miles east of Traer, on the same railroad. As I had formerly been a member of that Presbytery, had also lived six years very pleasantly in Vinton, and had two married daughters living there, I was desirous, if possible, of being present a part of the time, at least, with this Presbytery. So with my wife's consent, leaving her in careful hands, and with the positive direction that if any unfavorable change occurred in her case they should telegraph me immediately, I started for Presbytery. But that very night she took seriously worse. I received a telegram early the next morning to return by the 11 A. M. train. I mentioned this fact to the Presbytery, as the ground of my leaving, when, unexpectedly, the Moderator called on one of the brethren to lead in prayer for me and for my sick and dying wife, which greatly touched and comforted my sad heart. From that time she daily grew weaker.

The Presbytery of Waterloo, of which I was a member, met at Tama City, Iowa, on October 5, 1886. Mrs. Hughes died on that day. I wrote them immediately the cause of my absence, and sent it by a special messenger. Shortly afterwards I received the following melting and comforting letter:—

TAMA CITY, Iowa, October 6, 1886.

REV. D. L. HUGHES—Rev. and Dear Brother: The Presbytery of Waterloo, in session in Tama City, have this day listened with tender interest to your letter touching the death of your dear devoted companion; the wife of your youth, your counsellor and helper in all your arduous labors as a minister and a missionary for so many years.

The Brethren desire to assure you of their sincere love and tenderest sympathy for you in this the sorest hour of earthly bereave-



RESIDENCE OF REV. DANIEL L. AND ELMIRA W. HUCHES, TRAEER, TAMA COUNTY, IOWA.

ment—when the loved one, who has been the solace and the joy of your heart and hand for so many years, is translated from the toils and sorrows of the church militant to the blessedness and welcome rest of the church triumphant. “Blessed are the dead which die in the Lord.” And, “Precious in the sight of the Lord is the death of his saints.” Of this blessedness and preciousness in the case of our beloved sister there can be no doubt. In her triumph and her victory and her heavenly crown we all rejoice, while we sorrow for your loss. What is our loss is her everlasting gain.

It will not be long, dear Brother, till our Divine Master will call you to “come up higher.” You now have new ties in that Heavenly land whither we all are tending, and whence ere long will come to you the welcome plaudit, “Well done good and faithful servant, enter thou into the joy of thy Lord.” In conclusion, dear Brother, assuring you of our continued love, and sympathy with you in this hour of your sorrow, we remain sincerely and truly yours in the Lord,

CHARLES M. HOWE, Moderator.

HER HOME.

The home of Mrs. E. W. Hughes at Traer, Iowa, is illustrated on the opposite page. It was sketched by the artist early one bright morning after breakfast, when Mr. and Mrs. Hughes were hastily summoned in their morning costume from the garden and the flower bed to appear in front to be photographed, with a young lady teacher on her way to school, in “bold relief.” In this comfortable home Mrs. Hughes died, and went from it to her “Father’s House” above.

THE CHILDREN

of Rev. Daniel L. and Elmira W. Hughes were eight—four sons and four daughters—viz :—Daniel Lawrence, Ella Thomas, William Williams, Elmira Florence, George Washington, Anna Lyon, James Lawrence, and Louisa Edmunds. Of these, two sons and one daughter are dead.

1. Daniel Lawrence Hughes was born at Little Valley, Mifflin County, Pa., March 30, 1846; and died at Cape Island, New Jersey, August 5, 1846, aged four months and six days. He was a patient sufferer for two weeks, and is not dead but sleepeth—not lost but gone before. He was buried on the Williamson's lot in the Cold Spring Cemetery.

2. Ella Thomas Hughes was born at Lewistown, Pa., December 19, 1847, and died at Pine Grove Mills, Centre County, Pa., July 13, 1848, aged six months and twenty-four days. A child of remarkable beauty, intelligence, and promise, she is mourned as one lost, but saved. She was sick but one week, and is buried in the graveyard of the first Spruce Creek, Presbyterian Church, Pa.

3. William Williams Hughes, Esq., the third and the oldest living child of Rev. Daniel L. and Elmira W. Hughes, was born at Cape Island, Cape May County, N. J., August 17, 1849. In his early years he was, from exposure, troubled a good deal with asthma, which has clung to him, more or less, all his days. It interrupted often his continuous studies; but his education was carried on by his parents, in the common schools, at the High Schools of Logansport, Indiana, and Tipton, Iowa, at Lenox College, Iowa, and at the Law University at Iowa City, Iowa. To all this he added much advancement by his own independent and energetic efforts. Having completed his full course in the Law Department at Iowa City, he was admitted to the Bar; and has been a practicing lawyer ever since in Iowa and Dakota, until last year when he entered the Government employ at Washington, D. C., as one of the clerks in the Civil Service Reform, and seems well satisfied with his position. I quote here, as appropriate and instructive, an extract from one of his published letters to the **FREE PRESS**, Manning, Iowa, where at one time he resided and practiced his profession :—

WASHINGTON, D. C., July 19, 1890.

MR. EDITOR:—I arrived here the evening of the 7th inst., and am in the employ of the Government. I fill my desk from 6 P. M. to 12 P. M. Arise at 8 A. M. and thus have all day to myself, to enjoy the advantages of the public libraries, and to visit the museums, botanical garden, conservatories, Smithsonian Institute, fish commission buildings, art gallery, monument, and the various executive, legislative, and departmental buildings, and grounds.

This beautiful city is a veritable paradise. The streets, 150 feet wide, are paved with asphalt, a kind of cement. Each sidewalk is 25 feet wide, and of smooth, white stone, and lined with large hard maple and other fine trees. From the Capitol, which is in the centre of the city, running west to the Potomac River, some two and a half miles, is a continuous park, filled with elegant and massive buildings, containing a vast aggregation of contributions from all parts of the world, covering natural history, chemistry geology, botany, and, in fact, all the arts and sciences, besides relics of men and things historical in our country's annals, as insignia of the progress we have made as a nation in both the more useful, as well as, artistic ways. This contains lofty and splendid forest trees, nearly three feet in diameter, beautiful shrubbery, lawns, and a profusion of ornamental plants and flowers—all interspersed with winding walks and drives, presenting its beauties to best advantage. In the balmy summer air, here, growing out doors is also found all the luxuriant vegetation of the tropics, and the bird twitter and nest in the trees and baths in some of the many fountains; and all nature seems joyous, and its natural beauties enhanced by the art of man. And all these enjoyments are FREE TO THE PUBLIC."

I have always felt that my cup of earthly happiness would have been full if my two living sons had been called of God to the gospel ministry, and they had entered it and preached to a dying world, from the heart and in the powerful demonstration of the Holy Ghost, Jesus Christ and Him crucified as the Saviour of the world and the hope of glory. I desired it and prayed for it. They both were naturally gifted speakers in voice, manner, energy, and effectiveness. But neither of them seemed inclined to the ministry and God seemed to have ordered otherwise.

William W. preferred the law as his profession, and to this with "a determined will" he bent all his energies until he succeeded. He was an excellent penman. Twice he took the prize offered for the best penmanship by his teacher in this department. He was a good school teacher, as he frequently taught school to help him forward in his own studies, receiving at his examination for this work the grade of 98 3-7 out of 100. And last year he took at Washington, I am told, the highest grade in the copyist examination for a clerkship. He used to be also a skilful and accurate marksman, holding his own with the best. He is as yet unmarried; but he has, along with some peculiarities, a very tender heart, and loves his friends dearly.

The three living daughters of Rev. Daniel L. and Elmira W. Hughes were as fair, as loving, and as well beloved, as were those of Job. They were all what any parent could wish in heart, speech, and behavior.

4. Elmira Florence Hughes, the oldest of these daughters, was born at Cape Island, Cape May County, N. J., July 23, 1851. She was educated in the common school at Pacific City, Iowa, in a select school at Des Moines, Iowa—in the High School at Tipton, Iowa, and at the Mountain Seminary, Birmingham, Pa. and the Bellefonte Academy, Pa., under her uncle, Rev. J. P. Hughes. She united with the Presbyterian Church at Des Moines, Iowa, in her thirteenth year, and was always conscientious, careful, diligent, obedient, and loving. She always studied her parents' best interests; was always interested in children and adapted her instructions to them; was a faithful Sabbath School teacher—a good judge and critic of sermons, public addresses, and religious and literary efforts—and always a good housekeeper. Yet she always seemed to have a low estimate of herself, and desired but little publicity. But the truth must be told and facts stated. Before her marriage, there was no young lady, it was said, in Vinton, Iowa, where her father's family resided, who was considered more beautiful and attractive than she was; and she received the attentions and the hand of one of the best young gentlemen of the city. The published record is:—"On April 29, 1874, in the Presbyterian Church at Vinton, Iowa, by Rev. D. L. Hughes, assisted by Rev. S. Phelps, was married George Taylor Rock to Ella Florence

Hughes, daughter of the officiating clergyman." Ten years after this date THE VINTON EAGLE published the following:—"Tuesday, being the tenth marriage anniversary of Tay Rock and wife, quite a number of the family gathered at the house and tendered their congratulations, and left many tokens of their love. Seven children have blessed this union, six of whom are living, and a sweeter, brighter family cannot be found in the city; in business matters the young couple have also been very successful in accumulating a goodly supply of this world's goods. THE EAGLE extends its congratulations and hopes the succeeding ten years will be fully as happy and prosperous ones." Mrs. Rock's aunt from Chicago, Ill., Mrs. Mary B. Fletcher, lately visited her, and she thus wrote me under date of January 30, 1891:—"I think Ella has a beautiful family of boys and girls. I think her a wonderful woman, so frail, and yet accomplishing so much."

In writing to my daughter for some of the records of their family for this "Ancestral History," she replied:—"Are you going to have it published? It seems so much trouble for you, as we are not a family of national repute. All we care for is to know we came of a good family. I believe 'blood always tells.'" But I say it is wise to preserve well family acquaintanceships and relationships, that are worthy, however humble; and a godly ancestry, next to personal worth, is the highest distinction. She adds:—"Well I never could write a book. I can scarcely write a letter." But she is a good letter writer, writing often and promptly; and writing facts, full particulars, and to the point. George Taylor Rock, her husband, the son of Augustus H. and Eliza Rock, was born at Cedar Rapids, Iowa, May 12, 1851. His father was a successful merchant in the hardware, stove, and tin business in Vinton, Iowa, but died of consumption at a comparatively early age, being only thirty-nine years old when he died. His mother is a most estimable woman, one of the best and most highly appreciated to be found anywhere. She has sincere piety, good judgment, christian hospitality, and persevering industry; and is ready, in the church or out of it, to every good word and work. Three children were born to these parents—George Taylor, Susan Cornelia, and Augustus Herman. The latter married, but died shortly after with consumption. Susan, a refined young lady, married N. D. Pope, a druggist

at Cedar Rapids, Iowa, and they have one daughter, named Elizabeth Ives Pope. Sometime after her husband's death Mrs. Rock married Mr. George Horridge, who continued the hardware business of her first husband. He has been a prudent, energetic, and successful business man; and with his varied and safe investments has become wealthy. He has also been for many years an active and acceptable ruling elder in the Presbyterian Church at Vinton. He is noted for his quiet consistency, unostentations liberality and general popularity. He and his family, with other Vintonians, are now nicely homed every winter in the beautiful city of Lake Charles, the rapidly growing county seat of Calcasieu parish, in South Western Louisiana, and in a delightful climate.

G. Taylor Rock, after attending the ordinary schools at his own home in Vinton, received the most of his education at the University in Iowa City, Iowa. He united with the Presbyterian Church at Vinton in his 18th year, and was for some time one of its Deacons, as also one of its leading choristers. He is a good financier, and is considered an extra smart business man.

The hardware, stove and tinware business was established in Vinton in 1855 by Rock Bros. (father and uncle of G. T. Rock). It is one of the oldest houses in the State. The following changes occurred in order: Rock & Horridge; Horridge & Rock; George Horridge; George Horridge & Co.; Horridge & Rock; and G. T. Rock.

The children of G. Taylor and Elmira F. Rock are eight—six sons and two daughters, as follows:

1. Herman Williams Rock was born at Vinton, Iowa, March 3, 1875. He has grown to be a diligent and successful student, a pious and active christian, and will graduate at the High School in Vinton this Spring. The subject given him for his public address on the occasion is, "A hundred years hence."

2. Taylor Lawrence Rock was born at Vinton, Iowa, February 27, 1876. He makes a beautiful picture—is fond of both play and study—is smart and active—and if he will carefully and prayerfully cultivate the character and spirit of the Lawrences, after whom he was named, he will make a useful and happy man.

3. George Horridge Rock was born at Vinton, Iowa, July 29, 1877. He is a reliable boy—obedient and helpful to his parents—

diligent in his studies—and solid as a “rock” in his good principles. But he says, “Don’t put me in any book.”

4. Clinton Harrington Rock was born at Vinton, Iowa, November 2, 1878; and died July 29, 1879, aged eight months and twenty-seven days. He was buried in the beautiful cemetery at Vinton.

5. Elizabeth Taylor Rock was born at Vinton, Iowa, December 25, 1880. She is a very graceful little lady, discreet in her behavior, progressive in her studies both at the day school and at the Sabbath school, and will no doubt prove a comfort to her parents, an ornament to society, and a blessing to the church and world.

6. Harold Hughes Rock was born at Vinton, Iowa, February 11, 1882. He is one of the smartest of the family. He is a romper, and yet he is full of business. “He would rather skate than eat.” He can stir around cheerful as a honey bee, and drive a good bargain equal to the next boy; and yet growing, I trust, every day both wiser and better, remembering what the Holy Bible says: “The fear of the Lord that is wisdom, and to depart from evil is understanding.”

7. Raymond Rock was born at Vinton, Iowa, February, 7, 1884. What shall I say of him? I ask, “What shall the harvest be?” With those dark and piercing eyes, and with that fine forehead of large causality and comparison, and with a body of natural vigor under them, what is to hinder him from becoming in due time, by the grace of God and the proper cultivation of all his talents, a successful Minister of the gospel, or a prominent Professor in some College, or even its President with not only a D.D. but also an LL.D. ornamenting his original signature. “So mote it be.”

8. Hazel Elmira Rock was born at Vinton, Iowa, February 13, 1886. And is not the last the best? She carries the “souvenir” of both her mother and grandmother in the precious name of “Elmira.” Hazel Elmira is the youngest of all these “bright” children; she is plump, sweet, and lively. But, under suitable parental and Divine training, she gives large promise of an energetic and useful life.

This whole family—parents and children—are a family of singers. They can carry all the parts of music among themselves

at the same time. It is delightful and soul-inspiring to listen to all their voices together, from the youngest to the oldest, praising God from whom all blessings flow, as also in cheering one another in many sweet musical strains.

5. George Washington Hughes, the fifth child and second living son of Rev. Daniel L. and Elmira W. Hughes, was born in the parsonage at Spruce Creek, Huntingdon County, Pa., February 22, 1854. He was born on the same day of the month that George Washington, the Father of his country, was born; and as soon as I was introduced to him I called him George Washington, and he has borne that name ever since. He spent the most of his boyhood in attending the Common and High Schools at Pacific City, Des Moines, and Tipton, Iowa. He also spent a year or more with his uncle, Rev. James P. Hughes, at the Bellefonte Academy, Pa.; and was afterwards a student for two terms at Washington and Jefferson College, Pa. But ill health hindered the farther prosecution of his studies. This has caused him much trouble, and has interfered with the successful prosecution of his plans both in study and business. But he was always courteous, affectionate, and confiding; strictly conscientious in doing what he thought to be duty, while he has displayed in several inventions a good degree of inventive genius. He was naturally a fine elocutionist, and if his health had been firm he might have been a successful public speaker, as the occasional public readings and addresses that he gave bore ample testimony. But his feeble health required his retirement from professional life, and he has engaged, as he was able, as an agent in some active and useful out-door employment. He married Mrs. Elizabeth Wilson—the widow of a Senator—with two pleasant daughters, and some valuable property. She is an agreeable and truly helpful companion. They have several children, and live in Iowa.

6. Anna Lyon Hughes, the sixth child, and second living daughter of Rev. Daniel L. and Elmira W. Hughes, was born at Spruce Creek, Huntingdon County, Pa., November 26, 1855. She united with the Presbyterian Church at Des Moines, Iowa, of which her father was the pastor, when she was only ten years old. She had the opportunity of attending good schools in her early years. At the age of fifteen she taught her first school in summer in Black-

hawk County, Iowa; and was offered the same school for the winter term. But instead of teaching she preferred going forward in her own studies. So she was sent to the Mountain Seminary at Birmingham, Huntingdon County, Pa., where she graduated at the age of seventeen. A short time after she returned home she went to the Western Female Seminary at Oxford, Ohio, to prepare herself specially to enter one of the higher classes of either Vassar or Wellesley College, Mass.; but after her first term, and while spending her vacation with one of her intimate companions, near there, she was taken dangerously ill. Her parents then decided that as her health did not seem equal to it, her plan for a collegiate course had best be abandoned. After returning from Oxford to her home, at that time in Vinton, Iowa, she taught several terms of private school. She was a perfect lady in her spirit and manner, and discreet in her behavior, which, with her varied accomplishments, attracted the attention, and secured the confidence and affection of one of the best educated and most excellent christian young men in Vinton. He extended to her the offer of marriage; it was accepted, and we read:—"On August 24, 1876, at Vinton, Iowa, by Rev. D. L. Hughes, was married Clinton O. Harrington to Anna L. Hughes, daughter of the officiating clergyman—all of Vinton, Iowa." Her general health, as was her mother's, is frail; but "she looketh well to the ways of her household, and eateth not the bread of idleness." She is strictly conscientious in the improvement of her time, and, if she can find a few extra hours for it, she is fond of writing for the press some pieces of poetry, or some useful stories for "the little ones," by which they may be both interested and profited. The ladies of the Presbyterian Church at Vinton, had a "social" one evening to help forward their benevolent work; and, to increase attendance and interest, they invited all, who were willing, to bring the oldest and best relics they had for exhibition. I record here the following, taken from THE VINTON EAGLE:—"Mrs. Harrington and her sister, Mrs. Taylor Rock, had several ancestral relics which one might be pardoned for coveting. Among them was a large solid silver ladle, quaint solid silver tea set, beautiful individual creamer, mustard cup, egg cup, wine bottle gilded. All these were very old."

Clinton Orville Harrington, Esq., the son of Fordus Harrington

and Angeline Chapman Harrington, was born in Chenango County, New York, October 14, 1843. His mother died at Pequa, Ohio, when he was three years old. His father died several years ago, at his son's own home in Vinton, Iowa, while on a visit to him. Clinton Orville was educated in the public schools of Ohio and Indiana, and at the Iowa State University at Iowa City. He graduated at this University in the class of 1870, taking the degree of Bachelor of Philosophy. After his graduation he taught in the Iowa College for the Blind, at Vinton, Iowa, for about one and a half years, beginning with August, 1870. He united with the M. E. Church in the Summer of 1859, in his sixteenth year, when living in Iowa County, Iowa, and he has continued a member of that church ever since. He is, at present, a trustee of the Vinton M. E. Church, having held this position for the past sixteen years. He was also for a number of years the superintendent of its Sabbath school, and a teacher in the same. In 1880 he was elected a trustee of the Iowa College for the Blind for four years, by the Iowa State Legislature; and he has been twice re-elected to the said position. He served three terms, of two years each, as President of the Board of Trustees; and he is now serving his first term of two years as Treasurer of the College. During all of his time as trustee he served on the committee of schools and teachers. Mr. Harrington enlisted in the Civil War as a volunteer soldier October 19, 1861, and served in Company E, Fourth Regiment Iowa Volunteer Cavalry. He served until the close of the war, and was mustered out at Davenport, Iowa, August 25, 1865.

He resigned his position in the Iowa College for the Blind in 1872 for the purpose of preparing himself by actual business experience for engaging in the business of banking. He spent about nine months in Utah, Salt Lake—the most of this time in charge of a commission and forwarding house. And he spent three or four months in the First National Bank of Dubuque, Iowa. In August, 1873, with others, he organized the Farmers Loan and Trust Company, located at Vinton, Iowa, and was elected Secretary of said company, which position he has held continuously until the present time. He has held, and also still holds, other offices of trust and responsibility. As a husband, Mr. Harrington is kind, liberal, loving, and faithful—anticipating every want of his beloved

wife, and helping her in every time of need—even going beyond her desires and expectations. He is one of the few men who seems to think more of his wife than of himself; at least he heeds the direction of the Apostle, to “so love his wife even as himself.” Nor does the idea of spoiling her thereby cause him an anxious thought. They are one in affection, in purpose, in effort, and in reward.

C. Orville Harrington, Esq., and Anna Lyon Harrington, his wife, have had one child, a son, named Clinton Oakley Harrington. He was born in Vinton, Iowa, June 7, 1881, and is therefore now about ten years of age. He was a delicate child, but has grown stronger as he has grown older. He has been nicely homed, and well trained under both his father’s and mother’s care, especially that of the latter. He has made equal or greater advancement in his studies than other boys of his age, although he has gone but little to any public school. He is gentle in his manners, kind in his disposition, conscientious in his character, and loving and obedient to his parents. If spared, and his health should prove firm, he has a life of goodness and usefulness before him.

7. James Lawrence Hughes, the seventh child of Rev. Daniel L. and Elmira W. Hughes, was born at Pacific City, Mills County, Iowa, May 18, 1859, and died there August 15, 1859, aged two months and 28 days. From his birth he was consecrated to God, to be if spared and called, a minister of the gospel; but he was early called to minister in the Upper Sanctuary. His remains were first interred on “The Bluffs” overlooking Pacific City; but were afterwards removed and buried in the old cemetery at Des Moines, Iowa, where they still lie marked by a suitable tombstone.

8. Louisa Edmunds Hughes, the eighth and last child, and the youngest daughter of Rev. Daniel L. and Elmira W. Hughes, was born at Pacific City, Mills County, Iowa, February 2, 1861. Like all the other children, she was early dedicated to God in the ordinance of baptism.

When about eight years of age her mother and she started from Iowa on a trip to Cape May, New Jersey. In passing through Ohio, on the Chicago, Fort Wayne and Pittsburg R. R. one evening, when the train stopped at one of its regular stations, her mother left her for a few moments in charge of her things while

she stepped off to purchase a few eatables at the restaurant. She noticed carefully where she got off so that she might get on again at the precise spot. But while she was making her purchases that train was switched off, and another train took its place. She soon came out of the hotel and got on her train (as she supposed) just where she stepped off. The train started immediately, but she could find neither her seat nor her child; and after going through all the cars and was disappointed, she spoke to the conductor, who asked her where she was going, and when she answered to Pittsburg, he replied that she was on the wrong train, as that train was going West, and in getting off at the next station she could not go East until the next morning. Mrs. Hughes at once felt that she was in a sad plight, which can be more easily imagined than described. So soon as she alighted off the train in the darkness of the night, she sent a telegram to Wooster, Ohio, to have the conductor of the incoming train put off her little daughter at that station, 66 miles distant, and have her cared for until she herself should reach her the next morning; and requested an immediate reply upon her daughter's arrival. She went to a hotel, and there passed several hours in deep anxiety, receiving no telegram until near midnight. In the meantime little Lou, so soon as she found her train had started and left her dear mother behind, was bathed in a shower of honest tears. The ladies near her, however, tried to comfort her, and she soon fell asleep. When called to get off at Wooster, and the reason for it given, although so young, she immediately gathered up all her own things and all her mother's—not even forgetting a silver cup that her mother had loaned one of the ladies to get a drink in for her babe—and took all with her to a hotel, where she remained until her mother joined her the next morning. I need not say, it was a joyful meeting. This favoring providence, under such a trial, has been a source, not only of tears, but of gratitude and joy to all of us, ever since. The Bible says, “God is our refuge and strength, a very present help in trouble. Ps. 46:1. “The Angel of the Lord encampeth round about them that fear Him, and delivereth them.” Ps. 34:7.

In regard to her education Louisa E. attended especially the public school at Vinton, Iowa, until the fall of 1874, when she entered the Tilford Academy at that place. Here she prosecuted

her studies until the summer of 1877. During that summer she also attended the Benton County Normal Institute, held at Vinton. The year before, (1876) when in her 16th year, she united with the Presbyterian Church in Vinton. In October, 1877, she went to Oxford, Ohio, and entered the Western Female Seminary, under the care of Miss Peabody, where she remained until the following June, 1878—the close of the school year. She returned to Vinton, Iowa, and as her mother was absent at Cape May, N. J., she spent the summer with her sister, Mrs. Anna L. Harrington. In the fall of 1878 she went with the family on to her father's farm in Blackhawk County, Iowa, and taught the public school in that District for the winter. As in her previous education at Oxford Seminary she had taken a course of lessons on Book-keeping, so she has always been able to attend well to her own business matters, as also greatly to aid her husband and the church in theirs. She calculates readily and accurately, spells correctly, and is a good writer. While at the Seminary she studied Elocution, also, under an experienced teacher. She afterwards felt disposed, with her parents' consent, to give some Public Readings. Accordingly on December 3, 1878, she gave her first Reading in the Presbyterian Church, Dysart, Tama County, Iowa, where her father regularly preached. How she succeeded in that first attempt may be learned from the following two testimonials. Hon. Joseph Dysart, ex-Lieutenant Governor of Iowa, says: "In all such performances the essential requisites are a full and well regulated voice, graceful action, and the ability to impersonate character. That Miss Hughes is well endowed by nature in these respects was evident to all her hearers who have listened to men and women, who have won a fame on the rostrum in this and other countries." THE DYSART REPORTER said: "Miss Hughes made favorable impression upon the listeners who seemed to be well pleased with the excellence of her performance. Her selections were good, and the manner in which they were rendered showed study and careful cultivation. She is likely to become a highly accomplished elocutionist and widely known."

In the Fall of 1879 she was engaged again to teach the school she had taught the winter before, but resigned before the time arrived in order to assist her mother in her domestic arrangements,

and this she did until her parents moved to Traer, Tama County, Iowa, in March, 1881, that her father might be nearer the churches which he regularly served, and that he might give himself wholly to the ministry. During the following Summer and Fall she taught the Peter Wilson School, near Traer, for a term of three months.

From 1881-1883, she gave numerous public readings, where she and her parents were known, and in the bounds of the Presbyteries where her father had preached and with which he had been connected; but never went abroad among strangers—and wherever she went her efforts were approved. She often read, and always with acceptance, at Traer, where she resided. A few testimonials out of many will here be given of some of her readings. Rev. C. H. Bissell, pastor of the Congregational Church, Traer, Iowa, said: "We were well pleased with Miss Hughes' Readings at our church. Her easy grace upon the stage, the clearness of her enunciation, rendering each syllable distinct to every ear, and her ready appreciation of the sentiment of the pieces rendered, were noticeable excellences." THE TRAER CLIPPER said: "Miss Hughes had a select audience at the Congregational Church on Tuesday evening who went away delighted." On another occasion, when she gave a recitation before the Old Settlers' meeting at Traer, this paper said: "Mrs. L. W. Kinney recited Will Carlton's 'First Settler's Story.' It was one of the best things of the day. Mrs. Kinney never fails to intensely interest an audience in her characteristic readings; and in this case has the deepest appreciation of the audience and their thanks for the favor." Hon. James Wilson wrote of her effort at the Tranquility Presbyterian Church, of which her father was pastor, thus: "Miss Hughes read at our church last Saturday evening and very pleasantly surprised us. She reads naturally without affectation or stiffness, and is really far ahead of many whom advertising has made famous." Rev. J. W. Hanna, pastor Presbyterian Church, Grundy Center, said: "Miss Lou Hughes' readings in Grundy Center gave general satisfaction. Our best critics were delighted. Her manner was perfectly natural, and she gave exhibition of real talent." Judge G. M. Gilchrist, of Vinton, said: "I can but congratulate Miss Hughes on the success, with which she read re-

cently, in the Presbyterian Church of this place. Knowing she was so young and inexperienced on the rostrum, I was most pleasantly disappointed by the excellence of her reading." I will quote but one more. Rev. Stephen Phelps, D.D., President of Coe College, Cedar Rapids, Iowa, wrote: "I listened with great pleasure to the select readings by Miss L. E. Hughes. Her pieces were difficult, and such as quite thoroughly to test her skill. Her rendering of them was simple, graceful, and natural. She is remarkably free from affectation of manner, from which the elocutionist seldom escapes. Her taste and talent in elocution are rare."

Since her marriage, and residence at Lake Charles, Louisiana, she has frequently interested the audiences there by her recitations, and shared also in their high encomiums.

Louisa E. shared much of her mother's poetic talent. I can give but three specimens. The first was published in the PRESBYTERIAN BANNER, February 2, 1881, on her 20th birthday, and is as follows:

POST ANNOS VIGINTI.

Two long decades my feet have trod
The Path of Life, o'er flower-decked sod
Of happy vales where perfumes rare
Blended with bird-songs, till the air
Enchanted seemed; and all the way
Was fraught with joy and pleasures gay,

Or, through the shaded realms of woe,
Where sad-faced Grief walks to and fro;
Where daisied mounds, so mournful, tell
Of buried treasures, loved so well;
While plaintive tones from Sorrow's lyre
Breathe dirges o'er Love's funeral pyre.

Since now have flown these twenty years
Of joys and sorrows, smiles and tears,
My thoughts go tripping lightly back
Along the lately traveled track—
With Memory leading them—to view
The verdant vales my feet passed through.

At Memory's touch each long-closed door
Of by-gone days, swings back once more,
And through the vista of the years
The well-worn Path of Life appears;
And now I seem to live again
The seasons past of joy and pain.

I tread once more the sunny way
 Of Childhood's bright and happy day,
 When with a heart so light and free
 I tripped along in joyous glee,
 Where flowers bloomed on every side,
 And velvet turf stretched far and wide.

Those happy, happy Childhood days
 I leave once more, to walk the ways
 Of Youth and Girlhood, where my feet
 With rougher paths more often meet ;
 Yet pleasures ever join with pain,
 And joy-bells ring a glad refrain.

Angels of Love and Friendship guide
 My footsteps. One on either side
 They stand, and try with loving arm
 And snowy wing to shield from harm ;
 When wounded sore by sorrow's dart,
 Their loving murmurs cheer my heart.

These varied paths are fair and gay,
 But I must tread another way.
 I stand upon the border-line
 Where Youth and Womanhood combine ;
 And stretching far o'er vale and hill
 My future path lies grey and still.

But ah ! this path I cannot see ;
 Between that future land and me
 A misty veil of cloudy hue
 Hides all the coming years from view.
 Yet Fancy paints, in colors bright,
 A pathway full of radiant light.

Sometimes a dreamy breeze will lift
 The curtain ; or through some small rift
 I seem to see the coming years
 Where all my future path appears ;
 And oh ! it seems divinely fair,
 The earth, the sky, the fragrant air

Breathe naught of grief. The sunbeams stray
 Lovingly o'er the flower-strewn way ;
 The warbling birds, the bright-hued flowers,
 (Blooming to cheer all weary hours,)
 Soft turf, and bubbling founts of joy,
 Seem pleasures nothing can alloy.

And yet I know the future dim
 For me, and all, holds sorrows grim,
 And that the veil by Mercy's hand
 Is wrought that hides the unknown land ;
 But I will strive to be content
 With good or ill, whiche'er is sent.

The second was published in *THE HOUSEKEEPER* of Minneapolis,
 Minn., October 1, 1889, viz :

EVENING DREAMS.

In the quieting hush of the evening
 That follows the close of the day,
 When the stars are beginning to twinkle
 And daylight is fading away ;
 I sit in the glow of the firelight,
 With baby at rest on my knee,
 And think what a wonderful treasure
 The dear Lord has given to me.

My baby, my innocent baby !
 As I watch o'er her happy sleep,
 So restful, and rosy, and quiet,
 Grave thoughts through my fancies creep.
 I think of the shadowy pathway
 Spread out for her tiny feet,
 And wonder if joy or sorrow
 It will be her lot to meet.

Just as she is we would keep her,
 Rosy and dainty and bright,
 Making us bend to her wishes,
 Filling the house with light.
 But no ; with unwavering footsteps
 Old Time marches steadily on,
 And ere we can quaff all its sweetness
 Her fair baby-life will be gone.

Then O, for a wisdom to guide her,
 That, spotless, her heart may remain ;
 That the life that is opening before her
 May be noble, and not lived in vain.
 May the Father who tenderly guards us,
 With blessing our labors repay,
 That the dear little feet may not wander
 Aside from His own narrow way.

The third was published first in *THE INTERIOR*, of Chicago, Ill.,
 and afterwards in the *STAR-CLIPPER*, Traer, Iowa, September 21,

1888. It was written to friends who had lost an infant daughter, and is headed :

BEREAVED.

Dear friends, let me tell you a story,
 A tale at once tender and true,
 Of a gardener who walked in his garden,
 Plucking flowers all sparkling with dew.
 He lovingly touched their bright petals,
 And arranged them with tenderest care,
 For he thought, ah! how soon would his garden
 Be bereft of its beauty so rare.

He thought of the fast coming autumn,
 Chill winds, and the winter's deep snows;
 Of the frost that o'er each lovely garden
 Its mantle so desolate throws.

He stooped o'er a frail, dainty blossom,
 That held its bright face to the sun;
 And said, as he lovingly watched it,
 "I can risk thee no more, little one;
 The others may weather it longer,
 May stand the rough winds for a while,
 But this tiny thing must be sheltered
 And cherished," he said with a smile.

Then he tenderly loosened its rootlets
 From the bosom of dear mother earth,
 And left but a sense of its absence,
 To tell what its presence was worth.
 So 'twas sheltered through all the long winter
 And unfolded its beauties so rare,
 And felt not a chill from the tempests
 That raged in the cold outer air.

Even so the kind heavenly Gardener
 Sent down from His Eden above,
 And removed to His own loving shelter
 Your blossom in infinite love.

He knew just what cold winds would strike it
 He knew just what deep snows would fall;
 And safe in his own kind protection
 He shelters it safe from them all.
 Day by day are her beauties unfolding,
 In His care they shall daily increase,
 And free from all sorrow and suffering
 Her happiness never shall cease.

So, though your sad hearts are so lonely
 And dark seems your grief-stricken way,
 Be patient and trust in the Master,
 He will lead you at last to the day.
 And when at the end comes your summons
 To pass the bright pearly gates through,
 'Mid the loved ones you greet at the portal
 She'll be watching and waiting for you.

For one blessed message of comfort
 By the Saviour to mourning souls given,
 One that rings through the ages in sweetness,
 Is: "Of such is the kingdom of heaven,"

I copy the following from our family Bible: "On October 18, 1883, at the residence of the bride's parents in Traer, Iowa, by Rev. D. L. Hughes assisted by Rev. J. S. Bingham, D.D., was married L. Williston Kinney to Louisa E. Hughes, youngest daughter of the officiating clergyman, all of Traer, Iowa." The STAR CLIPPER of Traer, referring to this event, said: "At 11 o'clock a. m. yesterday, at the residence of the bride's parents in this city, Mr. L. Williston Kinney was united in matrimony to Miss Louisa E. Hughes, her father, Rev. D. L. Hughes, officiating with the assistance of Dr. J. S. Bingham. The marriage of two such worthy persons, under such auspicious circumstances and with a future outlook so bright is always a source of gratification. One of the happiest moments in a young lady's or gentleman's life is when, at the marriage altar, they vow before God and men to be faithful to each other as long as they live; and when to the witness of that happy, solemn act, there is everything to indicate a future of sunshine and joy, the event is a most happy and pleasant one to all. These were some of the things that made the event of yesterday an enjoyable and gratifying one to the thirty or forty guests present. If true manhood and true womanhood furnish the foundation for a successful career and happy experience in this world, then the good wishes and congratulatory predictions received by the married pair will, as year succeeds year, be realized. It is seldom our pleasure to speak of a more thorough, energetic, and honest gentleman than Mr. Kinney, while almost any good word spoken of the lady of his choice would be deserving in the

highest degree. She is accomplished in that higher and better meaning which goes to make a true lady. But our home readers all know both the contracting parties and will not hesitate to unite with the STAR-CLIPPER in wishing that their future realizations may be fraught with all the happiness and all the prosperity that characterize the present indications."

Mr. Kinney's full name is Lorenzo Williston Kinney. He was born at Norwich, Vermont, June 11, 1847. His father's name was Lorenzo Child Kinney. He was born at Thetford, Vermont, March 30, 1816, and died March 18, 1888, at Norwich, Vermont, aged seventy-one years, 11 months, and eighteen days. He was married October 10, 1842, to Sophia F. Strong, at Haverhill, New Hampshire. She was born April 1, 1817, and died at Norwich, Vermont, November 10 1878, aged sixty-one years, seven months, and nine days. The education of Mr. L. W. Kinney was confined to the District school in Vermont, and to private instruction at home—for his father sometimes hired a teacher in the house. At the time of his marriage he was a successful merchant in the coal and lumber business, at Traer, Iowa. After Mrs. Hughes's death, and my own removal from Iowa, he sold out his business at Traer, and with his family removed to a warmer climate. He settled in Lake Charles, the beautiful and growing county seat of Calcasieu parish, in South-Western Louisiana. He and his family now reside there in their own new house, own an excellent farm near town, and have made several other good investments. He is attending to a variety of business, but is meeting with success in the cultivation of fruit. He is a man of great industry, of unbending integrity, and of strict conscientiousness. He was a member of the Congregational Church at Traer, Iowa, and a leader of its choir for three or four years, and the chorister in its Sabbath School for six or seven years. He and his wife united with the Presbyterian Church that was lately organized at Lake Charles, and both have been very efficient workers in it from its beginning until now, in helping advance both its material and spiritual inrerests. His wife teaches in its Sabbath School as she formerly did in one at Traer, Iowa, and he is the leader of the choir both in the church and Sabbath School, and has also been elected one of the Ruling Elders of the church.

The children of L. Williston and Louisa E. Kinney are, 1st, Florence Lucile Kinney. She was born January 15, 1885, at Traer, Iowa. She is a nice and well behaved little girl, quite healthy, and is improving in all her studies. 2d, Herbert Hughes Kinney. He was born July 15, 1888, at Lake Charles, Louisiana. He is a sturdy, independent boy—a great climber, jumper, and talker. He is healthy, good natured, and happy. 3rd, Anna Harrington Kinney. She was born April 20, 1891, at Lake Charles, Louisiana. She is named after her aunt, Anna Harrington, Vinton, Iowa. Under date of May 10, 1891, Mrs. L. E. K. writes: "We have a nice baby, so pretty, healthy and strong." And we hope she will be spared to be a comfort and a blessing to her parents and friends, to the church and the world.

The children of Rev. Daniel L. and Elmira W. Hughes are eight, and their grand-children are fifteen. Total number, twenty-three. May we all, at last, through God's grace to us in Christ Jesus, be found among the "Blessed, which are called unto the marriage supper of the Lamb."

Thus end the genealogical and historical records of all our relatives, in regular order, from our Great Grand Fathers in 1711, 1718, and 1745 down to my own last grand-daughter, born April 20, 1891. A "few" have proven themselves unworthy of their noble and pious ancestors; but the "many" have honored them, and proved the faithfulness of the Divine Covenant, by their honest industry, fidelity in their family relationships, and above all by their excellent Christian character, as those who were the true followers of Jesus, and earnest workers in his blessed cause. May all their descendants ever strive to "go and do likewise." To each and all, in conclusion, I say:—

" If you wish to reach Heaven, strive hard, strive hard,
 If you wish to reach Heaven, strive hard ;
 Nor the conflict shun till the victory's won,
 And you gain the eternal reward.
 Be holy within, and keep spotless from sin,
 Through the grace which in Jesus is given ;
 Then, near to the throne, you shall claim as your own,
 A crown, and a palace in Heaven."

FINIS.





